

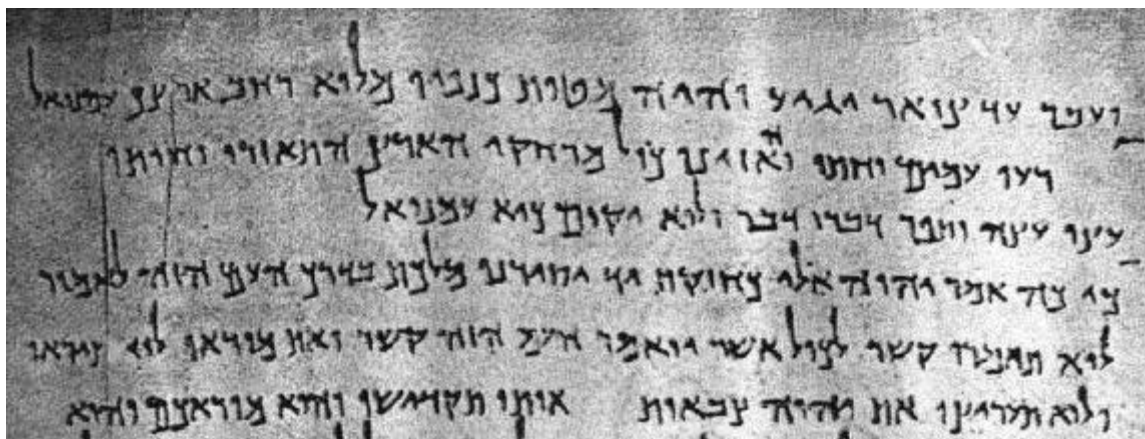
Great Isaiah Scroll

DIRECTORY

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Qumran Great Isaiah Scroll:

The Qumran Isaiah scrolls are two. Q or Qa is the Qumran Great Isaiah Scroll and Qb is the Qumran Scroll of Isaiah that is about 75% complete. Qa, the Qumran Great Isaiah Scroll is complete from the first word on page 1 to the last word on page 54.



For practice in reading differences in Q: Find the word "Immanuel" written as one word (contrary to the received text) as the final word in lines 1 and 3. Notice also a horizontal stroke at the right on line 1 and 3 setting off the enclosed lines as an important passage. There is also an indentation which is a paragraph mark when the preceding line has been filled with text. But more frequently, the gap at the end of the third line which is left unfilled is a sign of end of paragraph. Notice also that an editor has written a "he" above the 4th word in the second line making the word "ve-'aziyinu" to be "ve-ha'azinu." Then see the next to last word in line 3 to see aleph added to the conjunction "kiy" (because or that). Aleph is added by the Q scribes with great frequency to prepositional forms and conjunctions ending in yod. But see "kiy" written without the aleph in the 1st word in line 4.

Then see the space (spatium) in the middle of the last line which is a verse mark. In most cases the spatiums mark current versification but not here. The Masoretic text begins verse 13 3 words sooner with "eth." There is an omission of 2 words at the end of line 2 and at least two other differences with addition of and omission of an article which I will leave you to find for yourself. I hope this whets your appetite.

Jesus said:

Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. John 5:39

The scroll pages are photo copies. Some are scanned in black and white and some in grays. The original scroll when it was first photographed was a slightly orange color with some more and less darkened areas. Thus you will be able to read the scroll here but it is a facsimile of a photo copy and not a reproduction of the actual colors of the scroll.

This is a directory of pages of the Great Isaiah Scroll of the Qumran community. This scroll (which has been named by scholars as "Q") is dated at 100 BC. Evidence for the date is internal and we will point out those evidences as they appear. ([For instance see page 12 the last note](#)). In the pages that follow we will cite the Great Isaiah Scroll as "Q" and the received text as Masoretic or "M." My comments on each page about the scroll are meant to help you to get to know about the scroll and the technical differences between it and the received text. It is not meant to be a commentary on the book of Isaiah. If you can read Hebrew it will enhance your study of the scroll greatly, but it is not necessary to read Hebrew to gain some insight into what the Scroll is like and to understand its importance.

Although there are many differences between the Scroll and the Masoretic text, these are often spelling differences like the addition of a vowel or an article or conjunction or a change in person and number. Sometimes words or an entire verse may be left out. All these places are noted. A few occasions of extra words in the Q text are noted. In addition all editorial marks are noted as are also paragraph and versification gaps called spatiums. The critical comments are meant for beginning and intermediate students. Advanced students will also find things of interest on

these pages., but this is not to be considered a "scholar's" work. Have we exhausted all the things that may be said about this text and noted all the variations between this text and the Masoretic? Surely not, even though we have attempted to cite them all in one way or another. If you have an interest in knowing what the Isaiah scroll is like and want to know more about it and the technical make up of the scroll and the major variations between this and the received text, then this is the place to begin.

Two frequent variations will NOT be cited in this review. The addition of waw and yod to words as pronunciation helps to indicate vowels is very frequent and corresponds to the pointing to indicate these vowels, which was added by later Masoretic scholars. The addition of aleph in the same way is less frequent and will be cited. The second variation is the scribe's interchange of waw and yod. This is frequent. Where one expects to find a yod a waw is written and where one expects to find a waw a yod is written. Also there is an abundance of additions of many waw conjunctives. We will not cite these but these occurrences, because of their frequency, can be seen by a general reading of the text.

After all variations are noted and taken into account and the reasons for them (lapses, spelling errors, simple human error in copying, dialectical difference, Aramaic environment etc.) are understood then it is easy to say with confidence that the Q text is substantially the same as the received text of the Book of Isaiah that we now read in our English Bible.

"Q" = The Great Isaiah Scroll

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I. Seams

The Isaiah Scroll is made up of 17 strips of leather that were sewn together to make the scroll. Some of the seams that join the 17 sections are in very good condition and some have been repaired and some have places where the sewing has unraveled and has not been repaired. Some have almost completely lost the sewing material. The material between the 16 and 17th strip (the last joint) is completely gone

II. Lacunae

There are a few lacunae or pieces that have broken away and left gaps in the text of the scroll. These are places where pieces of the leather have disintegrated and fallen out. Lacunae can be found on pages 1, 2, 4, 5, 6, 7, 8, 9, 12, 15, 16, and on 17, (where the lacuna is due to surface chipping) and page 38. Most of these gaps in the text

encompass a word or a part of a word which can be restored from the M text and they are in all cases consistent with the surrounding text.

III. Rips and Tears in The Leather

Some rips in the scroll are due to natural usage and wear and tear. And some are due to trauma of careless usage or accident.. Those rips and tears that are due to wear and tear and natural splitting of the material can be seen on pages 1 to 4 and 9, 10, 15, 17, 37, 39, 43, 53, and 54. The worse accidental tear or rip is seen on page 12 where the repair extends almost the whole of the vertical span of the page. Other rips due to careless handling are on page 18 and 38.

IV. The Seventeen Strips of Leather: that Make up the Scroll

The sections are of varying sizes and have differing numbers of pages on the 17 strips that were sewed together . There are 54 pages divided on the 17 strips. Ten strips have 3 pages; five have 4 pages and two have 2 pages each.

The strips with 3 pages are strip numbers: 1, 6, 7, 9, 10, 11, 13, 14, 15, and 16.

The strips with four pages are: 2, 3, 4, 5, and 12.

The strips numbering two pages are: 8 and 17.

Or a further analysis of the individual strips and the pages on them follows:

Strip 1.---- 3 pages: 1 - 3

Strip 2 ---- 4 pages: 4 - 7

Strip 3 ---- 4 pages: 8 -11

Strip 4 ---- 4 pages: 12 - 15

Strip 5 ---- 4 pages: 16 - 19

Strip 6 ---- 3 pages: 20 - 22

Strip 7 ---- 3 pages: 23 - 25

Strip 8 ---- 2 pages: 26 - 27

Strip 9 ---- 3 pages: 28 - 30

Strip 10 --- 3 pages: 31 - 33

Strip 11 --- 3 pages: 34 - 36

Strip 12 --- 4 pages: 37 - 40

Strip 13 --- 3 pages: 41 - 43

Strip 14 --- 3 pages: 44 - 46

Strip 15 --- 3 pages: 47 - 49

Strip 16 --- 3 pages: 50 - 52

Strip 17 --- 2 pages: 53 - 54

V. Lines and Creases and Splitting not Due to Tearing on the Pages

First Probable Cause

A number of pages have visible vertical lines that would not have been apparent in the

original scroll for the first century or more. The vertical lines that now appear as splitting of the surface of the leather are possibly due to two causes. The first and most obvious is that the original scribe may have drawn lines to create a straight right margin. A short perusal will make the very straight right margin apparent. After finishing the text this line would have been erased and would not have been visible for a length of time. But as the centuries of use and storage went by the impression made by the original line began to appear and a splitting appears in the margin of a number of pages. Some pages have this mark from top to bottom and some are partially visible which would be due to the different pressure placed on the page when drawing the line. A left margin guide may also have been drawn making the impression that shows up on the left side of some pages. Notice in the first page that material that has fallen away corresponds to the margin. Fortunately none of the text is lost as the leather split away at the margin.

For examples of these lines see pages 1, 2, 3, 4, 5, [esp. 6](#) and 7, and 27, 38, 41, 45, 46, 52, and 54.

For an illustration of guide lines in a Dead Sea Scroll see the [Peshet to Habakkuk](#).

Second Probable cause

A second cause of some of the vertical markings, (that actually are lines too straight not to have a discernible reason) is folding. This may account for some of the center-page vertical lines and for most, if not all of the center page horizontal lines. The original material would have been folded before being used and being sewed into the scroll. These original folds would not have been visible in the material for the first century or more of use; but after time, weathering and use, lines would have begun to appear at the place of the folds. This is the apparent reason for the horizontal lines most of which are in the center of the page.

Examples of these horizontal lines can be seen on every page 1 through 27. and 41 and 42. The absence of the lines after 27 may be accounted for by less oxidation affecting the scroll in the tighter inner roll.

Examples of vertical creases appearing possibly due to original folding can be seen on pages 10, 11, 21, 24, 27, 41, 42, 51, 53, and 54.

VI. Spelling Peculiarities that will be Encountered in the Qumran Manuscript

A. Waw Stands for Any Vowel

There are vowel additions that are meant to help pronunciation and identification of forms that are peculiar to the Q scribes. Just as the Masoretes invented pointings to indicate vowel sounds so the Q scribes have added some semi-vowels to the text. The use of yod, waw, and "he" are frequent. Insertion of aleph as a semi-vowel is less frequent but not unknown. Waw is used in a very general way and a Biblical Hebrew reader is used to the "o" and "u" sound being attributed to waw. But the Q scribes are more general with the use of waw and they employ it with great frequency to stand for any vowel sound from [scheva](#) to qamets etc. Another example of waw = scheva [page 27, line 1](#). Also page [28 line 13](#) for waw = scheva. Also on page 28 see waw added often to [Hezekiah's name](#). Waw will be found to stand for any vowel sound. For a

discussion of where this concept is important in identifying a word see the notes on "Siniym" on [Scroll page 41](#) in notes under line 12. Follow the link there to the variations of Hezekiah's name. See also a note on [Scroll page 24](#) where waw stands for gamets. Then see [page 31: notes on line 19](#) where many more illustrations are documented.

B. Waw and Yod are interchanged:

The waw and yod are interchangeable. Where you would expect to find yod a waw will often be written and a yod where a waw is expected. This is also frequent in Q.

C. Addition of Conjunctive Waw

There are frequent additions of conjunctive waws throughout the Isaiah Scroll. They are too numerous to link to. On almost every page waws are added very often even when it disturbs the flow of thought. And more disconcerting than this: waw conjunctives that appear in M are often left off in Q.

D. Yod added to Feminine Suffixes and sufformatives:

The 2fs suffix usually has simply the kaph but there are a few occasions where a yod is appended to 2fs suf (including kaph and "he" and this is a Q usage. that is "kiy" may sometimes indicate 2fs. A good example on [page 41 line 15](#). In the first pages the 2mpl suf is written as in M as "kem" but in the latter pages there is a change and the same form is usually written "kemah" and 3mpl "hem" is usually "hemah." Qal pf 2fs (qatalte with schva in M) is written "qataltiy" and will be mistaken for 1cs but context will show that 2fs is meant. See [page 43](#) for several good examples of adding yod to 2fs verb ending making it look like 1cs. The yod may be added to avoid confusing the form without the yod with several other forms i.e. 3fs or plu or fem part., etc; or to show the tau is vocalized with a vowel sound following. Illustrations of adding yod to fem. endings can be seen on [page 2 line 9](#). and 3rd word, (for "he") On [page 38: Line 23](#) there are three illustrations of yod added to kaf to indicate 2fs suf. Then look on [page 39](#) and see notes under lines 25, 26 and 30 and after that line 25 for several illustrations of "tiy" verbal endings being 2fs. The 2fs suf is simply kaph if preceded by a yod or a theoretic vowel and is kiy if preceded by a consonant. 2ms suf is usually "kah." The 2fs pronoun is " 'at" with schva in M. The Q scribe frequently adds a yod to the 2fs pro-noun. An example (among others) may be seen in the 5th word in line 25 on [page 42](#) which is Isa 51:10. A further example, among many others, can be seen on [page 50](#). The illustrations and their locations in the text are discussed under the heading of "Q Scribal Spellings."

E. Yod is Added to Some Feminine Singular Nouns before 3ms Suffix.

Yod is sometimes added to a singular noun construct ending before 3ms suffixes, usually feminine but sometimes also masculine, making it appear (from the Masoretic rules) that the noun is plural with the added yod. This is confusing in Q because the Q scribes are not consistent in this usage, This is illustrated and described on page 51

where illustrations are pointed out under ["Variations"](#) in the notes under "Line 5." It is also illustrated with both masc and fem nouns in [line 29 of page 48](#).

F. Aleph and "He" endings added:

Aleph and "he" are often interchanged by the Q scribe. The word for call ("qara' ") has a final aleph.) The Q scribe spells this word with "he" as often as he does with aleph. Aleph is sometimes appended to the end of a word where it is unnecessary and where it makes an extra open syllable and also very frequently "he" is added to the end of words which do not need the open syllable that is created thereby. This may be Aramaic influence since Aramaic has alep frequently the ending to most nouns and thus the Q scribe seems to have an Aramaic "accent." Addition of [aleph and superfluous "he"](#) is illustrated best on page 53 under "Q Scribal Spelling" and in notes under "Variations." See an example aleph as a probable Aramaic addition by the scribe adding "he" in hayah in [page 4](#).

Aleph is also added very regularly to conjunctions and prepositions and other negative particles for euphonic and not grammatical reasons. We have called this an "Aramaic accent." Thus "kiy" (because) "miy" (who) "lo" (to him) "liy" (to me) "bo" (in him) "biy" (in me) and other similar words have aleph added. This is sometimes confusing since the forms for "to him" ("lo' ") and not ("lo' ") are identical. To view a page where there are many aleph additions including one that illustrates the last comment see [page 53](#). Another example of [addition of Aleph and "he"](#) can be found on page 37 under Scribal Spelling.

Aleph as a semi vowel Aleph is used as a semi vowel but is more rare. See an interesting use of Aleph as a vowel preceding waw thus making plain the consonantal value of waw in that place on [page 1](#). Appended "he" is more often added to indicate an open syllable but in some cases when "he" is the final suffix to be pronounced "ha" the aleph may be added to indicate that sound. For an example see [page 24](#).

G. "HE" is added to Many Suffixes and Sufformatives

The use of "he" is only slightly less frequent as an addition to the end of a word without any change in meaning. It is employed also on the end of many suffixes and sufformatives. It ("he") is added with great frequency to 2ms and 2mpl ("kah" instead of "ka" and "kemah" instead of "kem"). It is added to 3mpl suffixes ("emah" or "mah" instead of "em" or "m" and "hemah" instead of "hem"). The 3mpl pronoun becomes "atemah" instead of "atem." The "he" is also added to pf. 2ms verb endings (Q may have "qatalta" instead of "qatalta") For an example of a page with many additions of "he" see [page 35](#) and comments under Scribal Spelling and also [page 30](#) for numerous additions of "he" in the text.

VII. Double "He" May Be 5th Stem:

Some 5th stem verbs have a double "he" added to the end of the verb and this may be a sign of 5th stem in Q.

VIII. Aramaic Spelling:

Consistent Peculiar Spelling of Some Words:

Goyiym is consistently spelled with an aleph after waw.

Clear indication of an Aramaic environment among the Q scribes is the inclusion of some words which have Aramaic spelling or pronunciation. A list of these words here is helpful and we have listed several and their location in the text. There is Aramaic spelling of 2 words on [page 1](#). See the last word on line 18 and the first word on line 19, both of which have Aramaic spelling. On [page 40](#) in the 1st word on line 23 an Aramaic word seems to be substituted as a different word than that which appears in M. It may be from a Chaldean root "hdr" meaning crooked paths. On [page 51](#) a totally Aramaic word is substituted for the reading in M. See notes under line 29 on the Aramaic word "yinaqu." For another instance you will find the Aramaic form of the word "lion" on [page 53](#) line 8: 4th word which differs from the form found in M.

There is an Aramaic peculiarity in the Masoretic text that is not Aramaic in the Qumran Scroll in Isa. 63:3. See further comment on this in the 2nd comment on [Isa. 63:3](#) in my commentary., where it is made clear that the Aramaic in the Masoretic text is a mistake and is not evidence of a "deutero-Isaiah" as some mistakenly conclude. Click the back key to return to this page.

To see the Hebrew form without the Aramaic preformative on the last line on page 50 and the last word in verse 63:3 in Q go to [page 50](#). The word "ga'altiy" is marked with a red star. Follow the link there to the explanation as to the importance of this word in refuting a Duterio-Isaiah theory. Click the back button to return to this page.

See scroll [page 44 line 24](#) where the Q scribe makes the same mistake of substituting a 5th stem preformative "alep" insted of the required Hebrew 5th stem preformative "he."

IX. More than One Scribe:

There is evidence that more than one scribe worked on the original text of the scroll.

Spelling evidence:

Some words are consistently misspelled for a number of pages and then the spelling alternates to a correct form. The initial portion of the book spells particles and conjunctions and prepositions like "lo, kiy, miy, biy, etc. in the same way as M but there is an alternation of leaving off this normal spelling to consistently adding aleph to the end of each of these forms. The breaks in usage are abrupt and other anomalies are associated with the changes in spelling that indicate that a different hand is inscribing the page at hand than the one that did the last page. The spelling of the suffixes "kem" and "hem" just so in the earlier pages and changing to a consistent spelling of "kemah" and "hemah" in the latter pages is further evidence of a different hand and/or a different "accent." [Page 12](#) is a good page to see different hands in editorial additions.

The Number of Mistakes

Although there are variations on every page in Q from the M text there are some pages

where the variations are due to carelessness and clumsy inscription that seems to mark a different hand has taken the pen. We will cite these pages in the text.

X. Editorial additions:

Editorial marks:

There were probably several editors over a long period of time indicated by the different shape of script that was added between the lines and in the margins. There are three major kinds of editorial marks that will be found. These are added by editors who personalized the scroll for themselves. These three marks are: 1. **horizontal strokes** in the right margin, 2. a **large X in the left margin**, and 3. a mark that I describe as a **derby hat**. A **large O shaped mark** is found on two pages, perhaps 3, but there is no apparent reason for the mark.

Horizontal strokes:

Of the first 3 major marks: 1. the first, the horizontal marks are usually paired and mark off a section of text that was important to the reader. These sections may be a few verses long but sometimes encompass most of a chapter.

A large X:

2. The large X in the left margin is connected to the page at the right and denotes to the editor an important passage which he wanted to highlight. This is usually just one verse long, the single X is used as a rule although there is one occasion where two X's set off a beginning and end of a passage. An illustration of x's setting off a section to the right can be seen in the [Peshar to Habakkuk](#).

The "Derby" Hat:

3. The derby hat is always in the right margin of the page. It denotes an important division in the contextual content of the book. The major division of the book is well known i.e. Chapters 1 to 39 and chapters 40 to 66. The "derby hat" is found (among other places) at the bottom of page 32 at the beginning of chapter 40. See [page 28](#) for links to all pages having the "derby hat" mark.

Large O:

Three pages have what looks like a large flattened "O" but there is no apparent reason for the mark. See the mark on [Page 17](#) at the top left of the first line and [on page 28](#) at the end of line 18 which is just before miniature script. Also the mark may appear [on page 4](#) above the only word on line 21 which is the end of a paragraph and section likening Zion to a vineyard. The word it appears over is "tsa'aqah" (a cry) and no editorial addition of any letter to this word would be expected.

There are three other Marks of unusual shape and interest

1. One is described below [under dots](#). Follow the links there to the most unusual of all editorial notations. 2. Then there is an unusual mark that at first resembles a "tsade" between the margins of pages 6 and 7 at line 8. See [page 7](#) for a description of that unusual mark.

3. Then much discussion has been put in print about a mark that to some resembles a Chinese character. See the mark and my discussion of that mark and a simpler explanation than one suggesting the semi-absurdity that the Qumran community may have spoken Chinese on [page 22](#).

Unidentified Marks and Notations

There are several editorial marks in the text for which there is no adequate explanation.

One is found on [page 27](#) at the end of the second line. See the description there. See a peculiar notation on [page 21](#). On the same page there is an unidentified mark that looks like a Z attached to the top right of a vertical stroke. This page (21) also has the so-called "Chinese" mark in the left margin.

XI. The Use of Dots:

If an editor, or perhaps the original scribe, felt that the wrong word was in the text he would place a dot over or under each of the offending letters and then usually but not always write the proper reading in the space between the lines.

See [page 3](#) and 5th and 6th lines from the bottom for an example of dotted words with corrections written between the line.

An example of a later editor making such corrections can be seen on [Scroll page 33](#) between lines 6 and 7 where the editor's script is obviously different from the scribe's. An example and explanation of dots placed under and over two words not belonging in the text, most likely done by the original scribe, can be seen on [Scroll page 10 in line 23](#) (4th and 5th words). See the notes there under the heading Scribal Mistakes.

Another interesting correction using dots can be seen on [scroll page 40 in line 9](#). Read the description under the heading **Editorial Additions to the Text**.

[Page 26 Line 10](#) There is a superfluous mem which is marked with perhaps 3 dots to show it is a mistake.

[Page 28](#) has an unusual number (4) of dotted entries on one page.

On [page 29](#) there are two entries that are dotted and no attempt is made to write between the lines indicating that the dotted words do not belong in the text.

On page [23 line 12](#) there is a single letter dotted. This is very likely an editorial mistake rather than a scribal mistake.

On [page 3 line 6](#) at the end of the line there are 2 dots that I have no explanation for.

On page 31 there is an interesting dotted letter in which more than one editor confused a correction. The original scribe wrote the word order shin beth which should have been reversed to be correct. See this on [page 31](#), Line 5: 9th word.

The Most Interesting Series of "dots" is really a miniature notation.

On page 35 there is an interesting use of dots where the name of God YHWH is missing from the Q text where it is found in the M text. The scribe indicates the omission by what at first appears to be the use of the dots but he did not rewrite the missing word as is normal. But on further investigation of the "dots" one finds there is the most unusual miniaturization of writing in this place. The dots turn out to have definite shape and are a form of notation. Not only is the notation of great interest but the method of writing such small yet distinct shapes raises interesting questions. The most popular explanation of the "dots" is that the marks are remnants of the divine name (YHWH) that were erased or abraded and that the erased strokes are barely able to be seen. Simple investigation seems to prove that a faulty explanation. Have a look and please express your opinion. This can be seen on [scroll page 35](#). There are other similar examples of miniaturization noted in the next section.

Miniature Notations

Miniature notations like the one mentioned in the last section can be found on several pages. It is not possible to know who made these editing notations. Find a miniature notation written vertically in the left margin of [page 8](#) extending from lines 26 to 29. The inscription can not be read plainly but a resh an ayin and a second ayin or tsade can be observed. See what appears to be another miniature notation on [page 9](#). See also [page 21 line 20](#) where the notation is semi-readable and on the same page there is another notation between lines [23 and 24](#); and see also [page 30](#) for a notation of 2 lines. And see the most important notation on page 35 [described above](#). See a miniature notation above a blurred addition to the text between [line 25 and 26](#) on scroll page 4. See also the last line on page 4 for a [large faded notation](#). It is difficult to say how it was done and some can not be read or even guessed at. This certainly is worth further investigation. See also what may be a notation connected to an omission of 10 words in [page 18](#). Probably the smallest of these miniature notations (called micrography) is seen on page one at the end of line 19. There are two miniature notations one above the line and one below the line. Upon magnification the upper one has vowel pointings.

XII. My Notes include:

Kituv and qerey

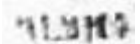
The Masoretic text is the "received text." It contains some known errors. When an error is identified it ordinarily is footnoted and the proper reading is inserted in the footnote. The erroneous reading in the received text is called "kituv" (that which is written) and the proper or corrected reading which is in the footnote is called "qerey" (that which is read). Some modern texts place the "qerey" in the text and the "kituv" in the footnote. In those places in Isaiah where there is a kituv-qerey in M we may notice whether the Q scribe agrees with one or the other.

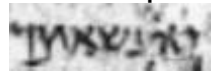
XIII, Fingerprints:

A very clear fingerprint of the scribe can be seen on [scroll page 44](#) between lines 10 and 13. You will find links there to other pages with finger prints. Read the comments under the heading: Physical Characteristics. Other pages have marks that may be fingerprints put on by a careless scribe. See [page 11](#) line 28; [page 26](#) line 12; [page 33](#) line 4; and [page 40](#) line 28.

XIV, Vowel Pointings Similar to Masoretic Points and Dagesh

There are a number of masoretic type of marks in the scroll that are obvious after some scrutiny. This was first pointed out to me by Neil Altman of Drexel Hill, Pennsylvania. I will append a letter I wrote to his editor, Mr. David Crowder of El Paso, Texas affirming that I had seen some of the pointings and other marks brought to my attention that are controversial and raise questions about the date of the edited marks that is ascribed to the scroll. see the letter below. Since that time I have discovered many such marks, especially dagesh which indicates the doubling of a letter by putting a dot in the "bosom" of the consonant. These Masoretic kind of vowel pointings are so profuse that it is too burdensome to catalogue all of them. I will give a few on different pages but will give more attention to pages one and twelve but will not exhaust all the marks on those pages. There are a few markings that are unique to the Isaiah Scroll which are frequent but not Masoretic. Two most frequent are a vertical line of 3 dots and a diagonal line of 3 dots, a horizontal line of 2 dots is also found with some frequency, They are similar to serey (long e sound) but are found before a word on mid line or after. Holem and hiriq yod and hiriq appear frequently. For editorial marks that are very controversial as to the date of the scroll and its origin see [section XV](#) which follows the letter below.

[On page 1 line 7](#) in the 3rd from last word there is a dagesh in the beth of the word "chabburah" or wounds 

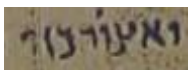
[On page 2 and the third word in line 21](#) there is a hiriq, an "i" under the aleph in the third letter from last. the word ha-nasa'iym meaning "the exalted." 

[On page 19 Line 2](#) in the last word. Find a lamed in the word achlah. The lamed has a dagesh in it. The word means eaten. If this is a Masoretic dagesh it would make the word a 3rd stem verb which would intensify the meaning and instead of "eaten" with

the dagesh it would mean "devoured." The dagesh is very clear 

On [Page 13](#) see dots for emphasis after 3 entries of the word Moab.

[On page 35 line 16 4th word](#). The word is "ve'etsorekah" (I will make you a NAZAR) it has a holem over the waw. This insures proper pronunciation and makes sure the waw is a vowel and not a consonant. The suffix is masc. singular. The he is added to insure pronunciation of the suffix as an extra syllable and not as closing the preceding resh.



On page 41 find a clear holem over the lamed in the first word, Also find holem over aleph on line 7, 10th word; a segol plus dot on line 10 4th from last word; and holem over Heth on line 19, 2nd word.

Page 12 has many inserted marks which appear to be clearly Masoretic pointings. There are two horizontal dots beginning lines 1 and 3; on line two find 3 diagonal dots under the hem of the 5th word; on line 2 last word find a hiriq under mem (for min or from); on Line 2 find a segol under and over the 5th word; on line 4 find a hiriq yod crowded into the 3rd word; on **line 23** find another hiriq yod; on **line 24** find a dagesh in the dalet in the 5th word, This is the last letter in the word. Dagesh is inserted to indicate the hard sound of the dalet since it follows a vowel sound and would ordinarily be pronounced with the fricative sound; on line 26 find a holem over aleph in the 5th word. There are more such marks on page 12 look for them for yourself.

March 27, 05
David Crowder

A few weeks ago Neil Altman showed me what appeared to be some numerals and masoretic vowel pointings in the Isaiah Scroll and thereby sparked my curiosity. I got out my copies of the colored plates of the Isaiah Scroll and began on page one to see with a magnifying glass if I could see any such markings. I decided to catalog them. Let me tell you that such marks are easy to spot and there are so many that I lost interest in cataloging them due to the profusion of them, There are just too many of the same kind of marks for them to be a mistake or parchment weathering. I would describe them: many of them being segols (3 dots in a triangular shape) and several sereys (2 horizontal dots) many colons and the most profuse is something unique to the scroll and not masoretic. Many vowels and words are pointed with 3 dots, some are in line vertically, --there are many of these. and some are in line diagonally. There are (as I already said.) too many of them, to be a mistake in the composition of the parchment. One word has very clear dotted beth. It is the word for wounds in Isa 1:6. the transliteration in Strongs dictionary shows that it is to be pronounced with the double beth It gives "chabburah" in the pronunciation key. The word in Hebrew has a very clear dot in the beth which is Masoretic pointing for doubling the letter. It is clear and can be seen without magnification. Shwa also appears under some letters beginning words, these are conjunctions and prepositions which is consistent with masoretic pointing.

One other thing that is different than the masorah is that the vowel pointings are above and below the words. To me this is more consistent with an Aramaic scribe than with a Hebrew scribe. Ancient Aramaic is pointed in this way, that is, the same kind of markings are placed both over and under the word to indicate vowels. My own observation has been that the language of the Scroll is not pure Hebrew but is an Aramaic dialect of Hebrew. For the use of semi vowels in the scroll as vowel markings that are not masoretic see my article on the use of waw to represent any vowel, here: <http://www.ao.net/~fmoeller/qum-intr.htm>

There are two micrographic notations on page one as well. at the end of line 29 there is an extremely small but long notation and this one has vowel pointings which are quite clear under magnification -- the notation under the end of line 29 is unpointed. There is a hiriq (single dot) where it should be in the masorah in the word yadiy (my hand) in line 29; the hiriq is the vowel "i"

Then Mr Altman called me this a.m. He wanted me to check for red ink markings on plate 39 in Isaiah 47:7 the last word in the verse is the first word on line 27. These are in addition to those I wrote about previously. There are red ink markings on the first words in line 27, 28, and 29. Over the first word in line 27 there is a red ink marking that has structure but I can not confirm what miniature letter it may represent. In line 28 there is a red stroke in the first letter which is an ayin and over the first word in line 29 there is a red dot that may be a holem. I wish to confirm that these markings are very red, very red indeed, there is no fading and they are fire engine red. There is no mistaking them for discoloration of the parchment. Then on line 27 in the middle of the line the same word (she:Kol) (short e) which has to do with what is complete or the latter end of a thing, this word in line 27 which has the red dot over it in the next line (28) has what appears to me to be a numeral 3 over it in ordinary ink in line 27. This is clearly seen without magnification.

Then Mr Altman asked me to look at the large X in the margin of column 41 and at the right hand extremities of the X there are two red dots at the right top which Mr Altman sees as a numeral 3 and a red dot above it. I can not confirm that it is a 3 but there is structure to the dot under magnification it is curved as a 3 would be. The red is apparent and there is a red dot at the bottom of the right had of the X as well. I must say that these observations that Mr Altman has presented to me are of great interest. I have done extensive work on the scroll from the standpoint that its antiquity (1st century BCE dating) is genuine. I would like it to be genuine and I am not yet able to completely subscribe to Mr Atltman's conclusions but I am able to confirm that what he has pointed out to me is actually a part of the copies of the scroll that I have in my possession. The red ink is there. Vowel pointings are there. Micography was already detected by me however I have discovered more since my appetite has been aroused by Mr Altman.

all the best Fred P Miller

[XV. Controversial Material](#) Click here to see a page of marks that raise controversy as to the age of the scroll and its editors.

If any reader has insights that might add to these observations I would like to see them.

The Translation of the Great Isaiah Scroll

The Essenes in Qumran who copied this scroll approximately 100 BCE are not to be considered the protectors of an accurate text identical with the Tanach which would have been revered by the Rabbis. They were actually far from the main stream and it is clear that the Q text of Isaiah is a "dialect" of Hebrew. It is not a translation, but is characterized by modifications in spelling and personal pronouns to match the then current Aramaic dialect that the Essenes would have spoken. It was much like changing "ye," "thee" and "thou" to "you" and "thine" to "yours" would be to us. Thus the preservation of an identical letter for letter received text was not at all a part of their motivation in their use of the scriptures. The Qumran texts that I have translated (1Qalsa) and (1QpHab) are dialects of Hebrew and not the Hebrew of the Tanach. Preservation of the original Hebrew letter for letter text was the role played by the Rabbis of the "main stream" in Jerusalem and Babylon (Sura, Nahardea and Pumbedita) and they had a special class, an office called Scribes, who carefully copied manuscripts then kept the new and destroyed the old. The Essenes were not and did not claim to be copyists of the same genre.

With this fact in mind, (that the Qumran scribes used their own discretion to alter the text to fit their own dialect), then the correspondence between the text of the Great Isaiah Scroll and the Masoretic text of Isaiah is all the more remarkable.

In the following translation I am only changing word order within some lines but not between lines; for instance the Hebrew word order in line 6 of page 44 is "ground dry" and I am changing it to "dry ground." In English, adjectives usually precede nouns and in Hebrew they follow after the noun they modify. If one is able to make sense out of the word order even though it is clumsy in English I am leaving it as it is in a word for word order where possible. I am making as nearly as possible a word for word translation and using the person and number of verbs and number and gender of nouns and pronouns that are in the Q text. If the person number or gender of nouns, pronouns or verbs differs from the M text in this translation you can be fairly certain that the Q text contains that reading. There are idioms that are difficult to translate word for word. For instance "he has healed us" on page 44 in verse 5 in line 11 is a possible rendering of the text. Most translators have chosen "with his stripes we are (or were) healed" The word for word Hebrew is idiomatic and hard to translate word for word. It is "in the wounds of him we are healed to us." (Heb. "u-va-chavuratiyv nirp'a lanu)

Words that are implied but not in the actual text I have placed in italics. I am certain that the rendering below is accurate but as it is possible for humans to make mistakes I would appreciate it if you find one to point it out to me.

Relative to the time of a verb: as to it being past or present time: Hebrew verbs are not time defined. Only the context can determine the time (past, present, or future) Thus in the translation it is legitimate for you to change the tense of the verb to suit what you believe to be the case. For instance line 8 of page 44 it would be just as accurate to write "he is despised and we do not esteem him. Surely our griefs he bore" as would be "he was despised and we did not esteem him. Surely he is bearing our griefs."

I have not corrected idioms but left them word for word: for instance in line 15 of page 44 at the end of verse 8 I have left the literal words "a wound was to him" instead of smoothing it out to "he had a wound" or "he was wounded."

Paragraphs which are part of the Q text are shown by adding (PP) to the end of the paragraph and leaving a blank line between the numbered lines.

In the translation of the Great Isaiah Scroll which follows: The Column numbers and the line numbers correspond to the pages and the corresponding lines in the scroll. All the corresponding words are found on the same numbered line in the scroll without exception. The numerals in parentheses mark the verses. Chapter divisions are marked within the text or if a space is left for the chapter division in the scroll this is noted. The presence or non presence of articles and conjunctions will be followed as consistently as possible. If a conjunction is called for in English but does not appear in the Hebrew text it will remain left out or be in italics. Since therefore, as much as is possible, this is a word for word translation, the attempt is made to also use corresponding parts of speech. And since, a word for word translation is being used so that the lines have the corresponding words on them, this will necessarily make for a more "clumsy" translation. The translation therefore will not be smooth, but it will be accurate and the beginning Hebrew student should be able to easily find the place in the text of the word, or words, he may be interested in..

Paragraphs marked in the Q text will have a blank line between them in the translation even though that is not the case in the Q text.

Symbols in the translated text:

(1) Verses are marked with parentheses.

(PP). Paragraphs are marked with (PP).

[+text+] These Brackets [] are placed around added words in Q not found in the M text.

{ } These Brackets { } mark words found in M that differ from Q.

[m..text] and [m+text+] words found in M that do not appear in Q. (Not all are marked)

Added words by the translator to smooth the translation are in italics.

[{ }] Words assumed to be in a lacuna are marked [{ }] thus.

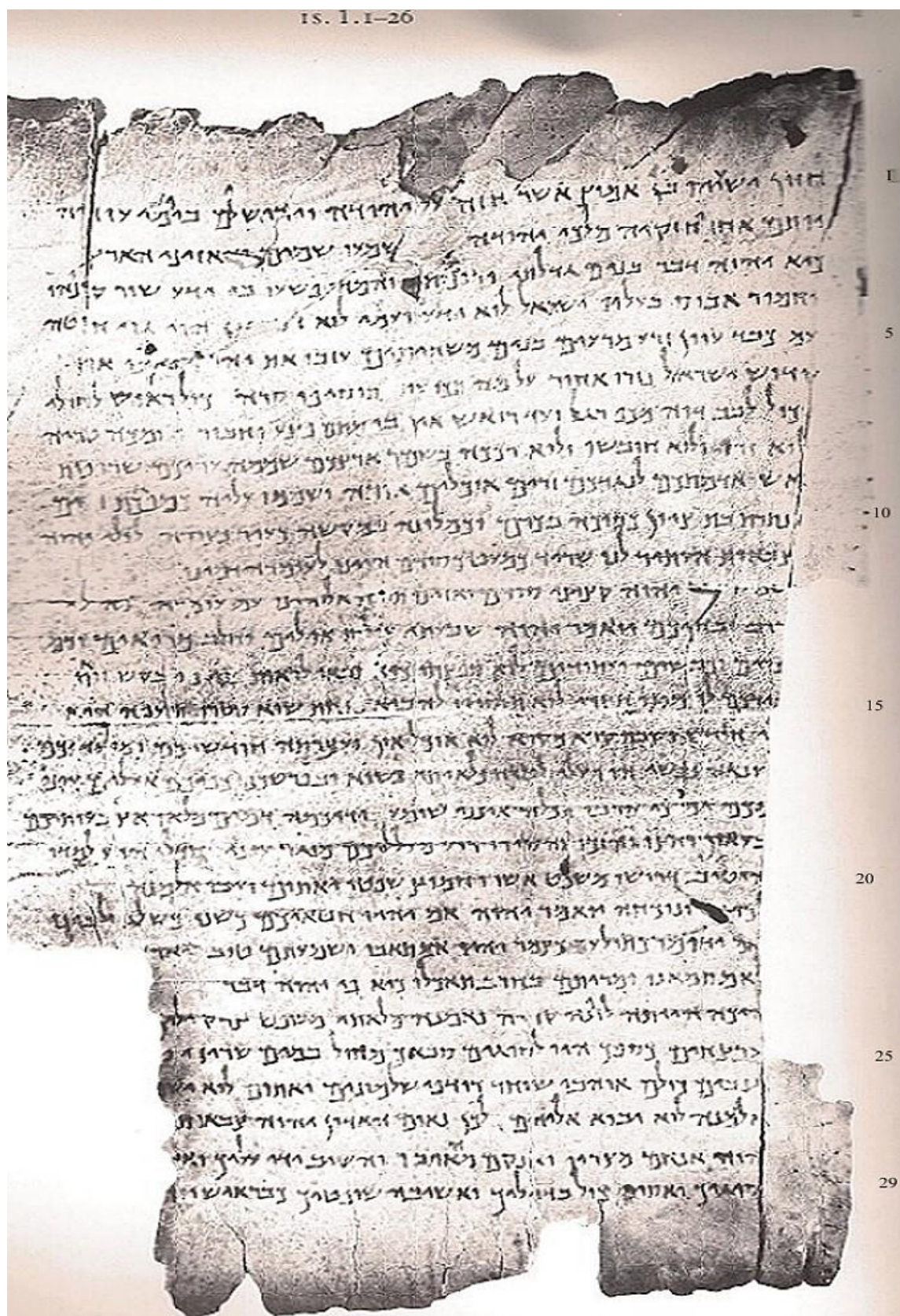
[....] This symbol [....] marks an omission found in the M text that is not in the Q

scroll text.

{&text&} This symbol {&...&} indicates text written above the line [...text...] Text dotted by the scribe or editor to show it was written mistakenly (~~text~~) some words have been crossed out or scribbled over by the original scribe to correct his own mistake. [s-text-s] marks a different spelling.

[*] indicates a scribal mark in the margin

The Great Qumran Isaiah Scroll 1: 1-26



TRANSCRIPT OF ORIGINAL (Previous Page)

Transliteration of the Great Isaiah Scroll. Page 1 Isaiah 1:1 - 1:26

Letters and words edited by a scribe above the line to correct the text are in nine point type and missing and doubtful letters are in eleven point type. 4 to 5 letter spaces between words mark the verses.

These spatiums often do, but do not always appear in the text. Remind yourself in reading these pages that the Q scribes habitually interchanged yods and waws, and added waw conjunctives too often with no real sense. Resh is frequently written so close to dalet that checking vocabulary and context is often needed to make a decision. The letters he and aleph are frequently interchanged and also often added to the ends of words where they do not seem needed. Read my introduction to the scroll on line or the CD. The introduction amounts to a grammar of the scroll among other important items. It will save you enormous amounts of time if you spend a short time there. To err is human so the following pages of transcribing the mss text

into current Hebrew block letters may contain typographical lapses. Please inform me if you find one.

- 1 הֵזֶן יִשְׁעֵיהוּ בֶן אֲמוֹץ אֲשֶׁר חָזָה עַל יְהוּדָה וִירוּשָׁלַם בְּיָמֵי עֲזוּיָה
יָחֹם אַחֲזָה יְהִזְקִיָּה מְכַלִּי יְהוּדָה שָׁמְעוּ שָׁמַיִם וְהַאֲזִינִי הָאָרֶץ
כִּי יִהְיֶה דְבַר בָּנִים גְּדֻלָּתִי וְרוֹמְמָתִי וְהִמָּה פָשְׁעוּ בִי יָדַע שׁוֹר קוֹנֶהָ
וְחִמּוֹר אָבִים בְּעֲלִיו יִשְׂרָאֵל לֹא יָדַע וְעַמִּי לֹא הִתְבּוֹנֵן הָיָה גּוֹי חֹטֵא
5 עִם כְּבֹד עוֹוֹן זָרַע מִרְעִים בָּנִים מִשְׁחִיתִים עֲזָבוּ אֶת יְהוָה נֹאצוּ אֶת
קֹדֶשׁ יִשְׂרָאֵל נִזְדָּרוּ אַחֲרָיו עַל מֵה חֹכְמוֹתָיו חֹסִיפוֹ סָרָה כֹּל רֹאשׁ לַחֲוֹלֵי
כֹּל לִבָּב דָּוָה מִכָּף רֶגֶל וְעַד רֹאשׁ אֵין בּוֹ מִתָּם פָּצַע וְהַבּוֹרָה וּמִכָּה טָרִיף
לֹאֲזָרוּ וְלֹא חֹבְשׁוּ וְלֹא רָכְכָה בְּשֶׁמֶן אֶרֶצְכֶם שִׁמְמָה עֲרִיכֶם שְׂרֹפּוֹת
אֲשֶׁר אֲדַמְתֶּם לִנְגִדְכֶם זָרִים אוֹכְלִים אוֹתָהּ וּשְׁמַמּוֹ עָלֶיהָ כַּמִּפְכָּה זָרִים
וְנִתְרָה בַת צִיּוֹן כְּסוּכָה בְּכָרֶם וּכְמַלּוֹנָה בְּמִקְשָׁה כְּעִיר נְצוּרָה לֹלִי יְהוָה
10 צְבָאוֹת הַזֹּתִיר לָנוּ שְׂרִיד כְּמַעַט כְּסוּדָם הֵינּוּ לַעֲמֻרָה דְּמִינוּ
שָׁמְעוּ דָּבָר יְהוָה קְצִינִי סוּדָם וְאֲזִינוּ תוֹרַת אֱלֹהֵינוּ עִם עוֹמְרָה נָה לִי
רַב זִבְחֵי־שֶׁם יֹאמַר יְהוָה שְׁבַעֲתִי עוֹלוֹת אֵילִים וְחֶלֶב מִרְיָאִים וְדָם
פְּרִים וְכִבְשִׁים וְעִתּוּדִים לֹא חִפְצָתִי כִּי תִבְאוּ לִרְאֹת פָּנַי מִי בִקֵּשׁ זֹאֵת
מִידְכֶם לַהֲמִסִּי חֲצָרִי לֹא תוֹסִיפוּ לַהֲבִיא מִנַּחַת שׁוֹא קִטְחֵר תוֹעֵבָה הִיא
15 לִי חוֹדֶשׁ וּשְׁבַת קָרָא מִקְרָא לֹא אוֹכֵל אוֹן וְעֲצָרְתָה חוֹדְשִׁיכֶם וּמוֹעֲדֵיכֶם
שְׁנֵאָה נִפְשִׁי הָיוּ עָלַי לְטָרַח נִלְאִיתִי נִשׁוֹא וּבִפְרִשְׁכֶם כְּפִיכֶם אֲעֵלִים עֵינִי
מִיכֶם גַּם כִּי תִרְבוּ תִפְלָה אֵינִנִּי שׁוֹמֵעַ יְדִיכֶם דְּמִים מִלֹּא אֲצַבְעוֹתֵיכֶם
בְּעֶאֱוֹן רִחְצוּ וְהִזְכּוּ וְהִסִּירוּ רוּעַ מֵעַלְלֵיכֶם מִנְּגִד עֵינִי חִדְלוּ הָרַע לִמְדוּ
הִיטִיב דְּרִישׁוֹ מִשְׁפָּט אֲשֶׁר חֲמוֹץ שִׁפְטוֹ יֵאָתֶם רִיבוֹ אֱלֹמָנָה
20 לִכּוּ נָא וְנוֹכַחַה יֹאמַר יְהוָה אִם יִהְיוּ חֲטָאֵיכֶם כְּשָׁנִים כְּשֶׁלֶג יִלְבִּינוּ
אִם יִדְּמוּ כְּחֹלֶעַ כְּצֶמֶר יִהְיוּ אִם תֵּאָבּוּ וּשְׁמַעְתֶּם טוֹב הָאָרֶץ
אִם תִּמְאָנוּ וּמִרִיתֶם בַּחֲרֵב תֵּאָכְלוּ כִּי פִי יְהוָה דָּבָר
הִיכָה הִייתָה לְזִגָּה קָרִיָּה נִאֲמָנָה מִלֵּאֲתִי מִשְׁפָּט צֶדֶק יִלִּי
מִרְצָהִים כְּסָפֶךָ הָיוּ לְסִיגִים סְבָאךָ מִחֹל בָּמִים שְׂרִיף י
25 גִּבּוֹרִים כֹּלָם אוֹהֲבֵי שְׁחֹר רֹדְפֵי שְׁלֹמוֹנִים יִתְאוּם לֹא י
אֱלֹמָנָה לֹא יִבּוֹא אֵלֵיהֶם לִכֵּן נִאֲוֵם אֲדוֹן יְהוָה צְבָאוֹת
הִנֵּה אֲנִי מִצְרִין וְאֲנִקֶּם מֵהָאִיבוֹ וְהִשִּׁיב יָדִי עָלֶיךָ וְאֶן
סִיגִיד וְאִסִּיר כֹּל בְּדִילִיד וְאִשִּׁיבָה שׁוֹפְטִיד כְּבִרְאִישׁוֹנָה

Isaiah 1: 1-26

1. (1) The vision of Isaiah, {&yod&} son of Amots which he envisioned about Judah and Jerusalem {&yod&} in the days {&waw&} of Uzziah,
2. Yotham, Achaz, {&Ye&}hizkiah kings of Judah (2) Hear O heavens and give ear O earth
3. because YHWH declares: I have raised and matured sons and they have transgressed against me. (3) The ox knows his purchaser
4. and the ass the feeding trough of his owner. Israel does not know and my people do not consider. (4) Woe sinning nation!
5. a people burdened with faults, a seed of evil ones, perverted sons, they have abandoned YHWH, they have spurned
6. the Holy One of Israel, they are estranged backward. (5) Why are you yet being struck, you add rebellion, the whole head is sick
7. every heart is faint. (6) From the sole of the foot even to the head, there is no soundness in it *but* wounds and bruises and new sores
8. they are not closed up nor bandaged, nor softened with oil. (7) Your land is desolate, your cities burned
9. with fire, your land, strangers devour it in your presence, and his desolation is upon her, as the overthrowing of strangers.
10. (8) and the daughter of Zion is left behind as a shed in a vineyard, and like a hut in a cucumber field, like a [Nazarene](#) city. (9) Unless YHWH
11. of Hosts had caused a very small remnant of us to remain we would be like Sodom, we would resemble Gomorrah.. (PP)
12. (10) Hear the word of YHWH princes of Sodom and give ear to the Torah of our God people of Gomorrah. (11) What are they to me,
13. your multiplied sacrifices, says YHWH, I am sated with holocausts of rams and the fat of fatlings, and *in* the blood
14. of bulls and lambs and goats I have no delight. (12) When you come to see my face to make this request
15. from your hands treading my courtyard. (13) Do not continue to bring empty gifts, Incense is an abomination
16. to me, new moon and sabbaths, calling of reading meetings, I am not able to endure even the sacred assembly. (14) Your new moons and seasonal feasts
17. my soul hates, they are a burden to me, I am tired of bearing *them*. (15) And when you spread your hands I will hide my eyes
18. from you, also when you multiply prayer I will not listen, your hands are full of blood. [+and your fingers+] [[Aramaic](#)]
19. [+of iniquity+] (16) Wash and make yourselves clean and turn away the evil of your habitual practices from before my eyes, stop doing evil. (17) Learn
20. to do well, pursue judgement, bless the oppressed, judge the orphan, contend *for* the widow. (PP)

21. Please come and let us reason together says YHWH, if your sins are like scarlet *they shall be* white as snow

22. if they be as red as crimson they shall be as wool. (19) If you are obedient and you give heed *then* of the good of the Land [{you shall eat.}]

23. (20) But if you refuse and you rebel you will be devoured by the sword because the mouth of YHWH has said *it*.

24. (21) How is the faithful city become like a harlot, it was full of justice, righteousness lodged [{in her and now}]

25. murderers. (22) Your silver is like dross and your liquor is diluted with water. (23) Your princes [{are rebels}]

26. and friends of thieves, all of them love a bribe, and are pursuing graft, the fatherless you do [{not judge and contending for the}]

27. widow does not come to them. (24) Therefore says the lord, YHWH of hosts [{the Mighty One of Israel}]

28. It will be I will be comforted about my foes and I will be avenged on my enemies. (25) And my hand will be turned upon you and I [{will purge with lye}]

29. your dross and I will remove all of your tin. (26) And I will restore your judges as at the first and [{your advisors }]

Important Introductory Remarks Relating to the Whole Scroll

What you see above is a photo-copy of a photograph taken by the Albright Foundation of the Great Qumran Isaiah Scroll. The scroll that was photographed J Trever of by the Albright Foundation is of the complete book of Isaiah from the first letter to the last, beginning with the first word which you can see in the upper right, if you are a Hebrew reader. The first line says: "Chazon Yis'ayahu ben Amots asher chazeh 'al yehudah veyerushalayim biy-yomey 'uziyahu" which follows exactly the Masoretic text, as does the rest of the manuscript with rare minor exceptions. It means word for word: "The vision of Isaiah the son of Amos which he "saw" about Judah and Jerusalem in the days of Uzziah...etc." The few important variations of the Qumran text from the Masoretic Text is due to scribal errors in almost all the cases and not from having been copied from a different text.

Many other variations are accounted for by the Qumran scribe's use of a system of adding semi-vowels to indicate vowels in a word. This accounts for most of the differences between the Q text and the M text. There are no vowels, as such, in the Masoretic Text. To indicate vowel sounds and open syllables the Qumran scribes frequently added a waw or a yod or a he, or less frequently, an aleph to words to help in pronunciation and in meaning. To read many other very legitimate reasons for the many "letter for letter" variations in the Qumran text from the Masoretic Text please read the introduction to the [translation of the Qumran Isaiah Scroll](#).

According to a letter I received from the curate of the Israel Museum at the University of Jerusalem, that is, The Shrine of the Book, the scroll will never be in the condition it was when first photographed by Trever and that is due, (in spite of extreme care and climate control given to the room where the scroll is stored) to oxidation of the leather on which it was written and it is now in a darkened condition that makes it very difficult to read. Thus this facsimile photo copy is now better to read than the opportunity of seeing the original which few of us will probably be privileged to do.

This first page illustrates several of the characteristics that are present and recur often in the rest of the Scroll. Some letters which were missed by the first copyist or scribe were written in above the line of words You will see, (all above the first line,) that an **ayin** was elided from Isaiah's name and was inserted later either by the original scribe, correcting his own mistake, or by a later editor. It is anyone's guess which is true and can not be concluded either way with certainty, but it is more likely a later editor. (There is evidence in the scroll of multiple editors with different "hand-writing" and spelling and editorial marks.) The same is true for the **yod** added to the last of Jerusalem and the **waw** in the word biy-yomey. If you see those you might also see that the original scribe missed the **yod** which properly begins Hezekiah's name in Hebrew* on the second line and what looks like a correction in the **lamed** in the word "kings of" is the scribal peculiarity of making the lamed extremely large in the word "malchey". He is consistent in making large lameds. *See [page 28](#) and comments there under line 29 for a thorough examination of the 4 different ways that the Q scribes spelled Hezekiah's name.

1. Some of these additions might be corrections by the original scribe or some may be additions of vowel letters like o, u, or i which are indicated by waw, for the first two and yod for the last. This addition of elided letters and the addition of waw and yod where they help in the reading above the line is very frequent.

2. Sometimes a word is added above the line which has been left out by the copyist. There is no illustration of that on this page but it is not infrequent.

3. Aleph is often added to the end of words where the Masoretic text does not use aleph. For instance the word "Kiy." the conjunction, meaning "because" or "that" has an aleph appended. An example of this can be seen in the first word on the right in line 3 of the text above. Addition of aleph to words not having aleph at the end of the word in the Masoretic is frequent in the Qumran text and may be evidence of Aramaic which is marked by the use of aleph sufformatives. Such Aramaic influence in the scribe should be expected and is confirmation of the chronological context of copying the scrolls. The addition of aleph (and "he") as a Q scribal peculiarity is illustrated at length on page 53 under [Q Scribal Spelling](#) Addition of aleph by the Q scribe or scribes is also discussed in the [Introductory page](#). under the heading "Aleph and "he" endings added." Some words that are Aramaic in origin and differ from the words found in the Masoretic text in the same place are listed in [Section VIII. Aramaic Spelling](#) in the Introductory page.

4. The gaps in the text caused by disintegration of the leather on which the text was written are called "lacunae" In each lacuna as in this one on the page above it is possible to reproduce the missing text from the Masoretic text which is always consistent with the context. Although there are some variation from the Masoretic text, these are infrequent and most often involve only a word or two and more often person and number of a verb or number of a noun. This is not infrequent but can not be considered substantial.

5. There are several places where an extra word or two is added to the text. These are infrequent in relation to the total text and they add no real content that is not already in the text. One such addition of 2 words can be seen on this page in the last word in line 18 and the first word in line 19 These words are especially interesting because of their Aramaic origin and are discussed under [Variations](#) below.

6. Rarely, a verse is missing altogether. There is no example of this on the first page here but you can see in the portion of the next page , between the second and third line up from the lacuna there are editor's marks indicating where verse 10 of Isaiah 2 is completely omitted. Whoever the editor was he marked the text circa 100 BCE. before it was "bottled" Thus the original Isaiah text was understood at that time to contain some words which were not written by the original Qumran scribe and the elision was taken (in BCE) to be a scribal error. This is also the case in other places where there is an omission or a redundancy where the scribe has copied the same text twice and an editor has marked the error

7. An example of other frequently found editorial corrections: A good example of an unmarked redundancy is in [Isaiah 38:19 and 20](#). In verse 20, (line 12) after the second word "le-hoshiy'eniy" להושיעני (to save me) the whole of verse 19 is repeated as well as the first two words of verse 20. There is nothing to indicate the repetition which is an obvious error. But an omission in the next two verses is corrected in the margin. The last word of verse 21 and the first 6 words of 22 were omitted and an editor with a different hand and stroke and spelling (kiy without the aleph) entered the omitted words in the left margin vertically. There is no way to account for a careful editor spotting the omitted words and not noting the redundancy which he could not have avoided seeing.

8. There were two scrolls of Isaiah found in the same cave. The one called the "Qb" text has only about two thirds of the text surviving. You can see a portion of [Isa 57:17 through 59:9 in the Qb text here](#). Click the "Back " button on your browser to return to this page. There is internal evidence that points to it having been copied from the Great Isaiah Scroll. In the "lapse" or "gap" of 16:8-9 the "Qb" text has a space left in the text, to mark the omission, which is unmarked in the Great Isaiah Scroll. This omission can be seen in [page 13 of the Scroll](#). My comments there are under the heading "A Serious Omission." When I first translated the Qumran scroll in 1996 I added these comments to the translation:

"The copyist or scribe must have been copying from another manuscript [rather than listening to a reader] and ended at "gephen shikmah" in verse 8, his eyes then returned to the page at "gephen shikmah" midway in verse 9 and then copied the rest of verse 9 and proceeded on to verse 10 leaving out the words, between the two "gephen shikmah" entries, that comprise 2/3 of verse 8 and 1/3 of verse 9."

9. None of these "errors" are indicative of a different text with wide variations from the text that has been received. If anything, the "errors" confirm the received text.

Physical Condition of the Page:

This is the first page of 3 on the first of 17 strips of leather that make up the scroll. With the next page and page 54 this is the most damaged and difficult to read of the pages of the scroll. Since it is the first page it would have seen more unrolling and rerolling of the scroll. It also would be closer to what ever elements would have affected the scroll.

There are a number of various kinds of blemishes on the total scroll. Almost all of them are represented on this first page.

1. Leather has actually deteriorated and fallen away and text has been lost. See the large lacuna at the bottom left.
2. Darkened portions of decaying leather which would be lost with little pressure.
3. Surface chipping where the underlying leather has survived but a letter or two has been lost as in line 1: 7th word and in line 12: 2nd word.
4. Where material has fallen away but does not affect the text as in the bottom margin and the right margin from line 12 to line 25.
5. Right marginal lines due to initial pressure of drawing a line to form a straight margin and its erasure after the page was composed. For these and other lines read the discussion in the Introductory page under the heading of [Probable Causes](#) for these lines.
6. Vertical and horizontal creases due to folding as below line 16.
7. Creases that became splits in the surface of the leather. For more on creases click on Probable Causes link above.
8. A blemish in the surface of the leather that may result from natural wear and tear or may have been a blemish in the original leather skin surface. A blemish extends diagonally from right to left from line 2 through 6. which joins a crease that extends into the next page.
9. Small internal lacunae within the text of the page sometimes affecting text. See lines 3, 12, and 22.

Variations in the Q Text from the Masoretic Text:

Line 2: Last word: Q = an article "he" is added not in M.

Line 3: 6th word: Q = This word is partially obliterated because of the blemish in the leather and the lacuna that follows the word. But the word in Q has a single mem

instead of 2 mem's as in M = "ve-romamtiy." Also the yod is missing in the lacuna and abrading has obscured the word in general. **7th word:** Q = "hemah" 3mpl pro noun and M = "hem" **9th word** Q = "biy" prep beth + suf 1cs (in me) corresponds exactly with M and we notice it here only because this is one of the forms that will have aleph appended in the following pages. The differences in spelling and inconsistent use of aleph causes speculation that more than one scribe penned the scroll.

Line 4: 9th word: Q = "hithbonen" is obscured by the blemish.

Line 6: 7th word: Q = the daleth is obscured by fading in " 'od" (yet or more)

Line 7: 3rd word: M= "davah" and M = "davay" (spelling). **9th word:** Q = "biy" (in me) and M = "bo" (in it). Also on line 7 see the 11th word "chabburah" it has a dagesh in the beth. See the [introduction](#) for more Masoretic like markings in the scroll.

Line 8: 7th word: M = "shamamah" (desolation) Q = "shamamo" (its desolation)

Line 9: Next to last word: Q = omission of "he" in "ke-mapekat" and M = "ke-mahpekat" prep (k) like or as + noun (as an overthrowing). Note the pronunciation would be the same with or without "he." But "he" appears to be edited in above the line. **Last word** the resh is missing because of abrasion from "zariym" (strangers)

Line 10: 8th word: In Q = "natsur" 4th stem Pual Participle translated "besieged" only in this place. It is the same word as "Branch" of 11:1 and refers to the Messiah and to Nazarene or Nazareth. Isaiah uses this word in a "mystical" way. See the article on the use of the word [word "Nazar."](#) And comments in the [commentary](#) on this verse.

Line 12: 1st two words are abraded and difficult to see. They are "shim'u deber" (hear the word of) **6th word:** Q = "ve- 'aziynu" and M = "ha-'aziynu." Last 2 words should be "lamah liy" (why) but only part of the mem and the he are visible in "lamah."

Line 13 1st word: The word is "rov" however the margin line has caused the right margin to fall away so only part of the resh appears.

Line 14: last 2 words: M = "miy biqesh" (who)+ verb (piel) which is not found in Q. Q rather has an inf. "to seek or request this."

Line 15: 2nd and 5th words: Q = addition of lamed prep. to each of these words.

Line 16: 7th word: Q = "ve- 'atsarathah" cj + nfs cs + suf 3fs (her solemn assembly) and M = "ve- 'atsarah" cy + nfs (and the solemn assembly).

Lines 18 and 19: last on 18 and 1st word on 19: Q adds two extra words to the end of verse 15. Q = " 'etsba'otheykem" [Aramaic] nfpl cs + suf 2mpl (your fingers) and "be-a' von" prep + nfs (in iniquity) Both these words are added and not found in the Masoretic text and they are both Aramaic spellings of the words. The Aramaic spelling

is confirmation of the time of editing the scroll. See more on [Aramaic spelling](#) in Q. **Aleph as a semi vowel** although rare aleph sometimes joins waw, yod and he, as a semi vowel. It is so used here in the first word in line 19. ayin waw nun is the root and aleph is added to make plain that waw is a consonent not a vowel. for more on aleph see the [intro on aleph](#)

Line 19: 3rd and 4th words: Q = add waw cj to each not in M. 2nd word: "na' " (please) is completely obscured by the lacuna.

Line 20: 7th word: Q = a different spelling: addition of aleph to "ya'tom" (fatherless).

Line 21: 3rd from last word: Q = "ke-sheniy" prep + ns (scarlet) and M = "ke-sheniym" prep + nmpl (as scarlets).

Line 22: 2nd word: Q = omission of aleph in the spelling of this word.

Line 23: 4th word: Q = addition of prep beth (in) to "chereb" (sword)

Line 25: 3rd word: Q = "hayu" pf 3mpl (they are) and M = "hayah" pf 3ms (it is)

Line 26: 2nd word: Q = "kulom" (all of them) and M = "kulo" (each one) **3rd word:** Q = " 'ohevey" nmpl cs (lovers of) and M = " 'ohev" nms cs (lover of). **5th word:** Q = plur cs and M = sing cs. **7th word:** Q = spelling "y'atom" same as previous with aleph added.

Line 28: 4th word: Q = ve='enaqam imp 1cs and M = "ve 'anaqamah" imp 1cs + cohortive "he"

Column II

The Great Isaiah Scroll 1:26-2:21



TRANSCRIPT OF ORIGINAL (Previous Page)

1 סבתולה אחרי כן יקראו כן עיר השדק קריה נאמנה ציון במשפט
תפדה ושביה בצדקה ובשד פשעים ותטאים יתרו ועוזבי
יהיה יכלו כי ימשו מאלים אשר המדתם ותכפירו מהגנות
אשר בדתם כי תהיו כאלה נובלת עלה וכנה אשר אין שם לה
5 והיה ותטכם לנעורת ופעלכם לניצין ובערו שניהם יתרו
ואין מכבה
II הדבר אשר תזה ישעיה בן אמוץ יל יהודה וירושלים והיה
באתרת הימים נכון יהיה בת הר יהוה בראש הרים ותשא
מגבעות תהרו עלוהי סל הגואים והלכו עמים רבים ואמרו
10 לכו ונעלה אל בית אלהייעקוב ויורינו מדרכיו תאלכה בארצותי
כי אמצין תצא תורה דבר יהוה בירושלים ושפט בין הגואים
והוכיח בין לעמים רבים וסתתו את הרבותם לאתים ותתותיהם
למזמדות ולוא ושא גוי אל גוי תרב ולוא ילמדו עוד מלחמה
בית יעקוב תלכה באר יהוה כי אמשחה עמך בית יעקוב
15 כי אמצין מקדם ועתונים כפלשתים ובילדי נסידים ישפיקו
וחמלא ארצו כסף וזהב ואין קץ לאוצרותיו חמלא ארצו סוסים
אין קץ למרכבותיו וחמלא ארצו אלילים למעשה ידיו יסתתרו לאשר
אשר אצבעותיו וישת אדם וישפל איש* ועיני גבהות אדם
תשפלה וישת רום אנשים תשגב יהוה לבדו ביום ההוא
20 כי איום ליהוה צבאות על כל גאה ודם ונשא ושפל ועל כל ארץ
הלבוץ הרמים והנשאים ועל כל האלים הבשן ועל כל ההרים
הרומם ואל כול הגבעות הנשאות ויל כול מגדל גבה ועל סל
תומא בצורה ועל כול אצות תרשיש ועל כול שכיות התמדה ושת
גבהות האדם ושפל רום אנשים תשגב יהוה לבדו ביום ההוא
25 והאלילים כליל ותלופו ובאו במעדות צורים ובמתלות עפר מצי
פיה יהוה ומהדר גאווה בקמו לערוץ הארץ
ביום ההוא ישליך הארץ את אלילי כספי ואת אלילי זתבי עשור
ישו לו סגנותיו השתהות להפר פרים ולעטלפים לבוא במקות
הצורים ובסגפי הסלים מצי פתח יהוה מתדר גאווה

Isaiah 1:26-2:21

1. **(1:26 cont.)** as at the beginning. Afterward you shall be called the Righteous City, the Faithful City. (27) Zion with judgement
2. shall be redeemed and her repenters with justice. (28) And the transgressors and sinners shall be broken together and those who abandon
3. YHWH shall be terminated. (29) Because you shall be ashamed of the oak idols which you have longed for and you will be confused by the gardens
4. which you have chosen. (30) because you shall become like a fading oak leaf on it and like a garden which has no water.
5. (31) And the strong [+your+] shall be like lint and the fashioner [+your+] of it like a spark and both of them shall burn together
6. and no one shall extinguish *them*. (PP)
7. **(Chapter 2:1)** The word which Isaiah the son of Amots envisioned about Judah and Jerusalem. (2) And it shall be
8. in the last days that the mountain of the house of YHWH shall be established in the top of the mountains and shall be lifted up
9. above the hills and all nations shall flow into it. (3) And many people shall come and shall say
10. Come, let us go up [.....] to the house of the God of Jacob and He will instruct us in his ways and we will walk in his paths,
11. because the Torah shall go out from Zion, the word of YHWH from Jerusalem (4) and He will judge among the nations
12. and he will cause rebuke [+among+] many peoples and they shall beat [+eth+] their swords to plows and their spears to
13. scythes, and nation shall not lift up sword against nation, and they will not learn war anymore.
- 14 (5) O come house of Jacob and we will walk in the light of YHWH (6) Because you have abandoned your people, the house of Jacob
15. because they are filled with eastern ways and conjure like the Philistines and they applaud the children of strangers.
16. (7) Their land is full of silver and gold and there is no end to their wealth, also their land is full of horses
17. and there is no end to their chariots. (8) And their land is full of idols, the work of their hands, they worship that which
18. their own fingers have made (9) and humanity bows down and man is abased [...Q *omits the last 3 words of vs 9 and all of vs 10...*] (11) The haughty eyes of man
19. shall [+be made to+] fall down and the highness of men shall be abased and YHWH only shall be exalted in that day
- [*] 20. (12) Because the day of YHWH of Hosts shall be on all the proud and mighty and exalted and they shall be brought down (13) And on all the cedars
21. of Lebanon, the mighty and the exalted and on all the oaks of Bashan. (14) and on all the mountains of

22. [{{ mighti}}]ness and on all the exalted hills. (15) and upon every strong tower and upon
23. [{{every walled f}}]ortress (16) and on all the ships of Tarshish and on every desirable craft. (17) And shall be brought low
24. [{{the haughtiness of}}] man and the highness of men shall be brought down and YHWH only shall be exalted in that day.
25. (18) [{{And the ido}}]ls shall be completely abolished. (19) and they shall go into rock caves and into caverns of dust from the presence of
26. [{{the fear of YH}}]WH and from His glorious majesty when He arises to terrify the earth.(PP)
27. (20) [{{In that day}}] shall humanity cast away the idols of silver and the idols of gold which
28. [{{they made for themselves}}] [with their fingers] to worship to the moles and to the bats. (21) to go into the crevices
29. [{{of the rocks and into the high}}] parts of the crags from the presence of the fear of YHWH and from the glory of his majesty.

Physical Condition:

This second page on the first strip of leather that makes up the scroll is in fair condition in spite of a lacuna and several creases and tears in the page. The tear at the left of the page associated with what could be the residual remains of a margin line extends the full length of the page. Two letters in the first two lines are obscured by this crease-tear. In line one a mem is barely visible in the word "be-mishpat" and in the 2nd line a beth is obscured in the word "ve-'ozavey" (forsakers of). **There are some slight differences in this page** and one radical omission of the last part of verse 9 and all of verse 10 and 3 words are missing from verse 2:2 in line 10 ("el har YHWH" to the mountain of YHWH) when the Q text is compared to the Masoretic or received text.

We have noted in the first Qumran Scroll page that there are superfluous waw's and yods and hes and alephs in Q which are aids to pronunciation and they indicate vowels. We will not continue to notice these but there are a considerable number occurring. But other differences between the Q and Masoretic text follow:

The first line on the page is mid way through verse 1:26. The fourth and fifth words in from the right are yiqra'u la-ke: (3mpl imp) + prep + 2fs suf (to you) and means "they shall call you." This differs from the Masoretic which has a niph'al 3ms "yiq qare' la ke" meaning "it shall be called to you."

In verse 1:30 (4th line down last four words) Q reads "a'sher 'ayn mayiym lah" while the Masoretic reads "a'sher mayiym 'ayn lah." The meaning is the same.

In verse 1:31 (5th line) the second and fourth words (from the right) have 2mpl sufs, (kem) "your strong" and "your works" respectively. Masoretic has m-sing (the strong) for the first and a 3ms suf (worker of it).

Notice that the chapter division is marked by space being left to the end of the line after 1:31. Chapter two with the first word

ha-dabar begins a new line on line 7.

Line 18: In verse 2:9 and verse 10: (12th line from the bottom) The fourth word from the left is "i'ysh" and is the last word in Q of verse 9. The Masoretic contains four more words (do not forgive them). Then the next word is the first word of verse 11 "aeyney" (eyes or looks). Thus verse 10 is omitted in its entirety. There seems to be an editor's mark above the last word (adam) in this line. Perhaps this is a note to mark the omission.

Line 19: In verse 11 (first word in line 11 from bottom in Masoretic is "shaphal," a pf. 3ms verb (fall) the same word in Q in this place is slightly obliterated but careful reconstruction is possible and it may be hishapalnah which is a 5th stem hifiel verb 2fpl or 3fpl. or "tishpalnah" a 1st or 2nd stem imp 3fp, either means they (fem) are made to fall .

From verses 14 to 21 There is a word missing at the beginning of each line from the 8th from the bottom to the last line.. The word missing in verse 14 is part of the word "haromiyim" (harom is missing) the next line has "chomah" in the lacuna. The 6th from the bottom is missing the article "ha" on the second word as well as "gabruth" in verse 17. The 5th line lacuna contains the word "ve-ha-'aliylyim." The fourth from the bottom should contain "phachad" (or pakad) and the "yhw" of the YHWH. The third line lacuna is the first two words of verse 20: "be-yom ha-hu'" (the be-yom h is missing). The line 2 lacuna is missing 'asu-lo (they made it) but there is further complication as the first word following the lacuna has part of a superfluous word not in the Masoretic while the rest of verse follows word for word. The last line is in verse 21 where the lacuna should have ha-tsuriym + ubis.. of the word ubisiy'phiy.

Another item to note is the space at the end of verse 19 to mark a paragraph. This is line 4 from the bottom

Other Variations in Q from the Masoretic:

Line 1: 4th word: Q = "yiqra' u" imp 3mpl (they shall call) and M = "yiqra' " 2nd stem 3ms (you shall be called).

Line 5: 2mpl. suffixes (kem) are added to words 2 and 4 which do not have them in the received text.

Line 10 after the 3rd word: 3 words are omitted from Q which are in M (to the mountain of YHWH) "'el har YHWH"

Line 12: 2nd word: An extra word in Q not in M = "beyn" (among)

Line 21 3rd word: this is a good example of a poorly written "he" which looks like and aleph. Scroll up to see this. Manuscript "he" being mistaken for aleph is probably the answer to the supposed Aramaic [word in Isaiah 63](#). After looking you be the judge and see if the letters do or do not look the same.

Column III

The Great Isaiah Scroll 2:21 to 3:24



Isaiah 2:21 to 3:24

1. **(2:21 cont.)** when he arises to terrify the earth. (22) Stop *depending on* humanity whose life
2. is in his nostrils because of what account is he? (PP)
3. **(chapter 3:1)** Because behold the Lord YHWH is taking away from Jerusalem and from Judah
4. the stay and the staff, the complete stay of bread and the complete stay of water (2) the mighty man and the man
5. of war, the judge, the prophet, the sophist, and the elder, (3) the captain of 50, the exhorter,
6. the wise craftsman, and enchanting speaker. (4) And I will give youths for their leaders [+..+]
7. and capricious children shall rule over them. (5) And the people shall be oppressed by each other and each man by his neighbor.
8. And the youth shall act arrogantly against the elder, and the lowly against the honorable, (6) Then a man will grasp his brother
9. of the house of his father, *and say* you have clothes, you shall be our ruler and this overthrow
10. shall be under your hand. (7) [+And+] he will raise up in that day and say I will not be governor
11. for in my house there is no bread and there are no clothes, do not make me a ruler of the people. (8) because overthrown
12. is Jerusalem and Judah is fallen. Because their tongue and their habits are against YHWH to embitter
13. the eyes of his glory. (9) The appearance of their faces witness against them and they tell their sins like Sodom.
14. They do not conceal it. Woe to their souls because they have repaid evil to themselves. (10) Say to the righteous
15. that it will be well because they will eat of the fruit of their habits. (11) Woe to the evil wicked because
16. he returns to himself the recompense of his own hands. (12) Foolish children are the oppressors of my people and women rule over them , O my people
17. your leaders lead *you* astray and [{they swallow up}] the ways of your paths. (PP)
18. (13) YHWH stands up to contend , He stands to judge the people. (14) YHWH goes into judgement with
19. the elders of his people and his princes for you have consumed the vineyard and the loot of the poor is in {&your&} houses.
20. (15) What is it to you that you beat my people and you crush the faces of the poor

says the {&Lord&} YHWH
21. of Hosts. (PP)

22. (16) And YHWH said: Because the daughters of Zion are haughty, walking *with*
outstretched
23. necks and wanton eyes, walking delicately as they walk and with their feet they
24. rattle bangles. (17) And the [[..Lord..](#)] {&YHWH&} will strike with a scab the scalp of
the daughters of Zion and the Lord their secret parts
25. will lay bare. (18) In that day [[..YHWH..](#)] {&adonay&} will turn aside the beauty of
their bangles and tiaras {&mem&}
26. and the woven hair pieces and the turbans (19) [and] the pendants and the
bracelets and the veils.
27. (20) [and] the bonnets and the anklets and [[..the..](#)] sashes and the perfumes and
the charms.
28. [+and+] the rings and the nose jewels, (22) [+and+] the stately robes and the coats
[m...mitpachoth...] and the purses
29. (23) and the mirrors and the linen shifts and the diadems and the mantillas. (24)
and it shall be.

Physical characteristics:

Notice the sewing on the splice at the left. This is the first splice of many. To make the scroll: sheets of leather were sewn together. Each sheet held approximately 3 to 4 pages of manuscript writing. Thus the Great Isaiah Scroll is made of 17 strips with as many sewn seams to be found at the end of every third or fourth page. The seam on this page seems to have been repaired with obvious lateral stitches to reattach this strip to the scroll. This page and [page 44](#) have stains associated with the seam. These stains seem to be of ancient origin since they would have obscured some of the letters which extended into the margin before the sewing took place. Letters which may have been obscured in this way were edited above the end of the line to complete the words where they would otherwise be missing. Other evidence like this which indicates a long life of usage for the scroll before it was sealed away in a storage jar will be noticed on other pages. For instance see the last words on [page 12](#) and the comments there explains the lacuna and repositioning of the last word.

On this page letters are added at the end of the lines: see a waw at the end of line 13 and "kem" in line 19; and a mem in line 25. These insertions appear to be a rewriting of the letters that were lost when the seam was reattached and/or they were obliterated by the staining mentioned above.

Gaps (called spatiums) in the text: Gaps appear in the text which indicate differing aspects of the script. The gaps can be seen in lines 1, 6, 10, 14, 15, 16, 25. The gap in line 1 ends 2:21 and begins 2:23. Gap in line 4 is end of verse 3 and begin

verse 4. Gap in line 10 ends verse 6 begins verse 7. Gap in line 14 ends verse 9 begins verse 10. A gap in line 15 ends verse 10 begins 11. Gap in line 16 ends verse 11 begins verse 12. And the gap 5 lines from the bottom ends verse 17 and begins 18. It is interesting that these spatial marks which indicate a break in thought correspond with later versification.

Spaces marking paragraphs are seen in lines 2, 17 and 21.

There is no apparent reason for the 2 dots at the end of line 6. Nothing is left out.

Variations in the texts Q and Masoretic

Corrections: When a correction is made sometimes the scribe simply indicated that the wrong word was inscribed and a dot was placed under each letter to denote the wrong word. In some cases, as here, the proper word was then inserted between the lines above the wrong word. You will find an illustration of this in 5th and 6th lines from the bottom. Where on the 6th line the word for Lord "adonay" is in the text and dotted and the word YHWH is written above. This is reversed in the next line where YHWH is dotted in the text and "adonay" is written above it. In **Line 20** "adonay" is written above YHWH without any distinguishing dots. See discussion of ["dots"](#) in the introductory page.

The space at the end of line 2 marks the end of chapter two and line 3 starts with the first word of chapter three.

In the line above that the word "in your houses" be-batey-kem. The kem 2mpl suffix is written above the line as added later. Similarly in the 5th line from the bottom the plural m in the last word ha-'akasiym is written above the line as crowded. As explained above, this is probably due to the repair of the seam and the discoloration in the seam that obscured these letters at the end of the line.

Interestingly in verse 15: There is a Qerey that is adopted by the current received text which begins the verse with "mah la-kem" The received reading of BHS and the Leningrad codex is malakem (a shortened form of the idiom). Interestingly that anomaly is the same reading as in the Q manuscript. There may be an appended (blurred and obscure) aleph to malakem in Q which would not be out of harmony with added aleph in other places.

Spelling: In the first word of line 4 from the bottom ha-shabiysiym the Q substitutes sin for samech. Samech is the correct spelling.

The last word on the page is the first word of verse 3:24. Here in Q it is imp 3mpl of the verb to be or hayah. With the conjunction it is ve-yih yu . In the Masoretic it is a pf verb 3ms not plural . It is ve-hayah. Each form could be translated the same

although in Q it would more likely mean "all these things shall be" while in Masoretic it is "and it shall be." There is no substantial difference.

Other Variations in Q from the Masoretic text:

Line 3: 6th word: Q = a different spelling "me-hasiyr" and M = "mesiyr" both are 5th stem part. ms.

Line 10: 3rd word: Q = a waw cj not in M.

Line 16: 2nd word M = yadayv (his hands) Q = yado (his hand) **3rd word:** M= ye:aseh "will be made" (given) Q= yashuv "will be returned" **4th word:** to him spelled in M lo and in Q looks like negative lo' **6th word:** Q = "nagaso" part ms + suf 3ms (his oppressor) and M = "negosayv" part mpl + suf 3ms (his oppressors). The word for "children" which follows (7th word "me 'olel") is a participle from which "children" is a derived meaning and it is singular in both Q and M.

Line 17: First word: M= "me 'ashreyka" (your guides) Q omits the aleph in this word,-- a misspelling. **last word:** Q = a lacuna obscures most of this word but what is able to be seen conforms to the M text "bile: 'u" piel 3rd pl (they swallow).

Line 18: 4th word: Q lacks cj waw found in M.

Line 20: 1st word: Q = qerey not kituv

Line 22: last word: Q = neither qerey nor kituv spelling "netayoth."

Line 23: last word: Q = "be=ragleyhenah" prep + nmpl cs + suf 3fpl (on their feet) and M = "be-ragleyhem" prep + nmpl + suf 3mpl (on their feet). Q seems to be consistent with proper gender but M does not.

Line 26: 1st word: Q spells this word with sin and M with sameq. **3rd word:** Q has waw cj not in M.

Line 27: 1st word: Q appears to begin the word with a resh which is a mistake. The scribe may have meant to write a waw but this is not the reading in M. **3rd word:** Q lacks article "he" in M.

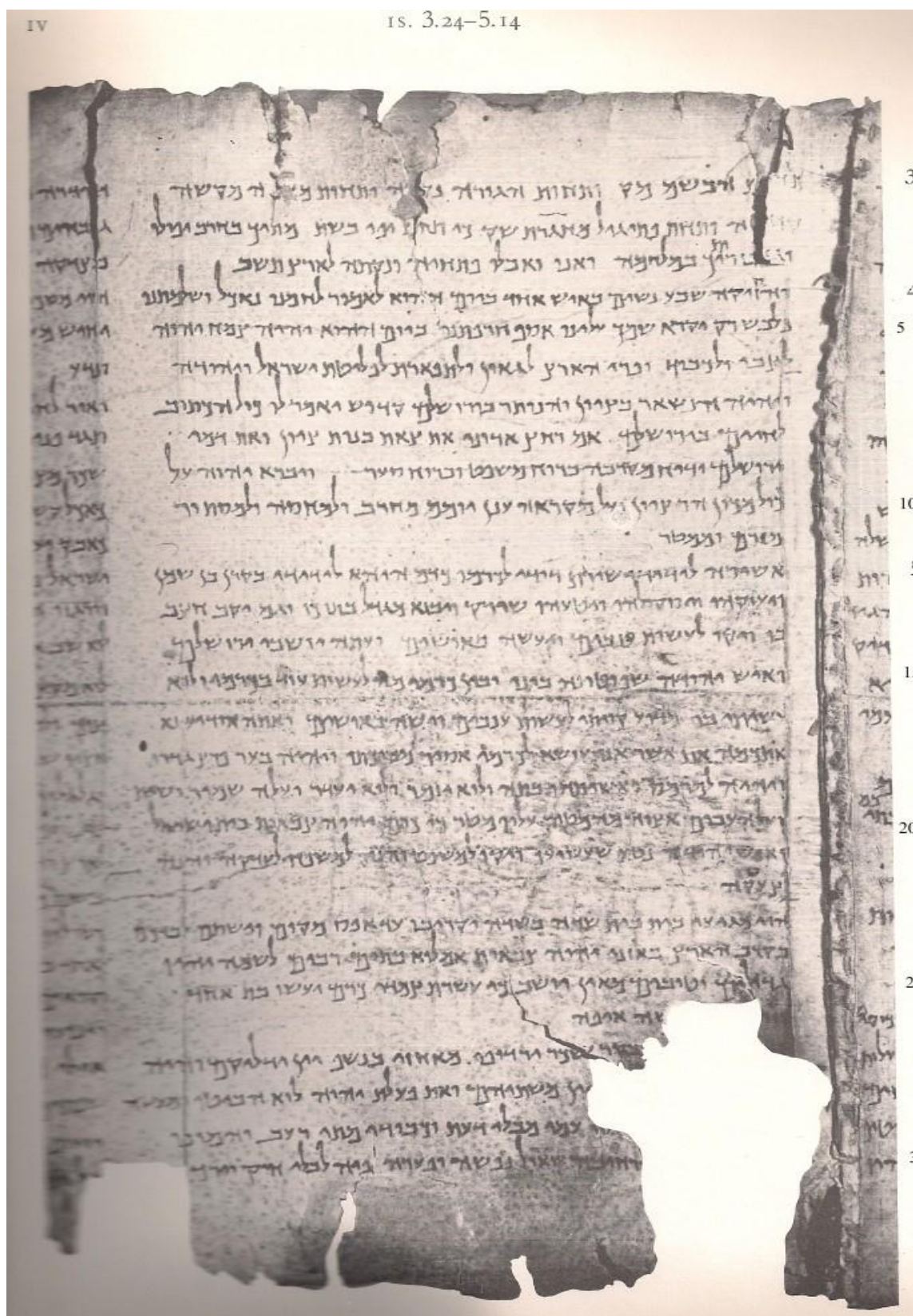
Line 28: 1st word: Q = cj waw not in M. and in 3rd word as well.

Line 28 between last and next to last word Q does not have "mitpachoth" (handkerchiefs) which is found in M.

Last word on the page: Q = "ve-yihyu" imp 3mpl (and they shall be) and M = "ve-hayah" pf 3ms (and it shall be).

Column IV

The Great Isaiah Scroll 3:24 to 5:14



TRANSCRIPT OF ORIGINAL (Previous Page)

- 1 תחת הבשם מק ו ותחת הגדרה נקפה ותחת מעשה מקשה
קרתה תחת פטיגיל מתגרת שק כי תחת יפי בשת מתיך בהרב יפולו
וגברוהם במלהמה ואנו ואבלו סתהיה ותקתה לארץ תשב
IV והחיקה שבע נשים באיש אהר ביום ההוא לאמור לתמו נאכל ושלמחנו
5 ולבשר רק יקרא שמך עלנו אספ הפעור ביום ההוא יהיה צמת יהיה
לצבי ולכסוד ופרי הארץ לגאון ולתפארת לפליטת ישראל ויהודה
יהיה הנשאר בציון והנותר בירושלם קדוש יאמר לו כול הסעוב
לחיים בירושלם אם רתץ אחזי את צאת בות ציון ואת דמי
ירושלם ידיה מקרבה בדות משפט ובודות סער ויבא יהוה על
10 סל מסן הר ציון ועל מקראה עון יומם [14wds] מהרב ולמתסה ולמסחיר
מצרם ומסרם
V אשר ו לירידי שירת דודי לכרמי סם היהא לירידי בקך בן שמן
ויעזקהו ויסקליה ויטעהו שודק ויבנא מגדל סזוכו וגם יקר תצב
בו ויקן לאשות עובים ביה בארשים ועתה יושבי ירושלם
15 ואיש יהודה שפוטו נה בני ובין סמי מה לעשות עוד בסמי ולוא
עשיתי בו מדוע קריתי לעשות עובים בארשים ויתא יודיע נא
אתכמה את אשר אני ערשה לכרמי הסיר מסוכתו ויהיה בער פדץ גדרו
ויהי למרמס ואשתהו בתה לוא יזמר ולוא יערר וילה שסיר ושית
ועל היבים אציה מהמסור יליו מסר כי סם יהוה צבאות בית ישראל
20 ואיש יהוה נטע שעשיעו ויקן למשפט והנה למשפה לצדקה והנה
צעקה
הוי מגיעי בית בית שדה בשדה יקריבו יד אפס מקם וישתם בדכם
בקרב הארץ באזני יהוה צבאות אמלוא סזים רבים לשמה יהיו
גוזלים ומדבים . מאין יושב כי אשות צמרי כרם יעשו בת אהר
25 וזרע הסר יעשה איפה
הוי מסכית בקר שכר ירחפו . מאתוי.. בפש יין יוליקם יהוה
סרונבל חפ ווליל ויין משתיהם ואת פעלת יהוה לוא הביתו ומעשה
ידן לוא ראו לכין גלה עמי מבלי דעת וכבדו סתי רעב והמתו
צבה צבה לק הדחיבה שאול נפשה ופערה פיה לבלי תוק וירר

Isaiah 3:24 to 5:14

1. **(Chapter 3:24 cont.)** a stink there instead of spice and instead of a girdle a rope and instead of well set hair
2. baldness and instead of a sash a girding of sack cloth, because [...burning...] instead of beauty *there is* shame (25) Your males shall fall by the sword
3. and your mighty men {&oth&} in war. (26) And her portals shall lament and mourn and being cut off she shall sit on the ground. (PP)
4. **(Chapter 4:1)** And seven women shall seize one man in that day saying we will eat our *own* bread and our *own* garments
5. we will wear, only let your name be called upon us to take away our reproach. (2) In that day shall the branch of YHWH
6. be as beauty and as glory and the fruit of the earth as majesty and pride for the escaped of Israel. [and Judah].
7. (3) And it shall be that the remnant in Zion and those remaining in Jerusalem shall be called holy; all the ones written
8. among the living in Jerusalem. (4) When the Lord has washed the excrement of the daughters of Zion and the blood of
9. Jerusalem he has cleansed from her midst by the spirit of judgement and the spirit of burning. (5) And YHWH will create upon
10. every establishment of Mount Zion and upon her congregations a daily cloud [...omission of 14 words in vss 5 and 6...] from the heat for a refuge
11. from storm and from rain. (PP)
12. **(Chapter 5:1)** Now let me sing a song to my beloved of his vineyard. My beloved had a vineyard in a fruitful hill, (literally "in a horn of oil.")
13. (2) And he fenced it and cast out the stones and he planted choice grapes and he built a tower in the midst of it and also laid out a winepress
14. in it. and he hoped it would make grapes and it made worthless grapes. (3) And now you dwellers in Jerusalem
15. and men of Judah judge you between me and my vineyard. (4) What more *is* to be done for my vineyard that I have not
16. done to it. Why *when* I hoped to produce grapes did there come up wild grapes? (5) And now let me tell
17. you what I am going to do to my vineyard. I will remove its fence and it shall be for burning and dividing up its wall
18. and it shall be for treading down. (6) And I will appoint it a waste and it shall not be trimmed nor cultivated and briers and thorns shall come up
19. and to the clouds I will command them from raining rain upon it.(7) Because the vineyard of YHWH of Hosts is the house of Israel
20. and the men of Judah are his delightful plant. When He hoped for judgement He beheld spilling of blood and for righteousness He beheld
21. a cry. (PP).

22 (8) Woe to those joining house to house and field to field. They accumulate them until there is no place and they [\[+exalt+\]](#) themselves
23. in the midst of the land. (9) YHWH of Hosts *said* in my ears, Surely many houses shall be desolate
24. Great and fine shall be without inhabitant. (10) Because ten acres of vineyard shall produce one bath *9 gallons*
25. [{and the seed of an homer will m}}ake an ephah (PP)
26. (11) [{Woe to those rising early in}] the morning that they may pursue strong drink, lingering till the spirit of wine lights them up. (12) And there are
27. [{the harp and the viol and the tambourine and w}}ine are in their feasts but the labors of YHWH they do not consider nor the works
28. [{of His hands do they see. (13) Therefore they are taken captive}] my people, because of lack of knowledge and the glory of their males is starvation and their masses
29. [{are dried up with thirst. (14) Therefore}] Sheol has widened her soul and gaped her mouth without limit and they go down

Physical characteristics: The darkening on this page is due to poor photo copying rather than the portion being in poorer condition than the last page. This is the first page of the second section of spliced leather on which the scroll is written. There are several damaged places at the top which obliterate at least four words in the first two lines and they must be reconstructed from context and the Masoretic text with which this text is more often than not consistent.

1. There are tears or rips in the leather which obscure some letters. One of these tears has been repaired in the past and the "staples" or "sewing" can be seen at the top left. This would indicate that the scroll had had long use and was already "old" when it was "bottled" and sealed away in the first century. We remember that the Roman destruction of the area circa 70 CE is the cut-off date since the community was destroyed about that time. (there are other more serious repairs to the scroll that will be noted as they appear. The largest of these will be found over [page 12 of the scroll](#) where the repair covers over 90 percent of the width (bottom to top) of the scroll. It is possible that some later repairs to seams were done by recent 20th century editors of the scroll since it was found and unrolled. Evidence of this is seen when you compare the seams on pages [49](#) and [50](#). When viewing both pages it obvious that a recent hand has stitched the seam together at the top. Or the only other alternative is that the decayed stitches were lost before the next photo was taken. See this more clearly where the [two photos of the came seam](#) are compared.

2. Lacunae: There is a large lacuna at the bottom right which has obliterated the first one or two words of the last five lines. A smaller lacuna is at the bottom left and effects only the final part of the last line, but no text is lost.

3. Editor's marks:

There is an editorial mark above the only word on line 21. The mark resembles the large "O" which is found on other pages. See the [Introduction](#) for a discussion of these marks and where they are found. There is no apparent reason for the mark and there is no correction nor addition necessary for this word "tsa'aqah" (a cry). The section that ends here does not seem important enough to set it off with a distinct mark from other similar paragraphs endings.

There is a dot that appears to be an ancient editors mark at the end of line 17. I apologize for the other marks (asterisk and arrows) which are mine but they may help you find what is indicated by them explained below.

The text:

Paragraphs: Chapter 4 begins in the first word on line 4 after the paragraph space of line 3. The second paragraph space is in line 11. Line 12 following the paragraph space of line 11 begins with the first word of Chapter 5 as we have it in the received text and line 22 (which follows the paragraph space of line 21) is the beginning of verse 5:8 in the received text. The word " 'aephah" which is the last word before the paragraph space in line 25 is the last word of verse 10 in the received text and thus line 26 begins with verse 11. The first words there are not readable as this is in the lacuna. See the notes below.

Inserted corrections: There are only two corrections inserted in this page. We remind you that it is impossible to know if the correction is made by a later editor or by the original scribe himself. Which ever it is the scroll and the corrections are of great antiquity. First century BCE at the latest. An insertion between the lines is found in the first word of line three. The scribe left out a tau and the editor inserted a yod and tau above the line to complete the spelling of the word. The Masoretic has "geburate:k" while Q with the insertion is "gebur(iyti)yk" Or it could be a f.pl. ending of waw tau + suf 2ms (othka) The yod and waw are often easily confused due to the scribe's hand. It is understood that the "b" is pronounced "v" here. The second insertion is in the first word of the 4th line which is a correction for a misspelling. A heth was left out of the word and is written above the line.

Omissions and Variations:

Line 1: The first word is slightly obliterated but it can be seen to be "tacheth" (instead of), which follows the last word of the last page already noted as being a different form of the verb to be (hayah) that is found in the Masoretic. After the third word of this line there is a "spatium." This marks the spot, whether purposeful or not, where "yihyeh"

(imp 3ms of hyh) is found in the Masoretic but is omitted by Q. In the second word "ha-boshem" the article is in Q but is not in Masoretic.

Line 4: The last word is misspelled. It is "and our apparel" and should be "ve-simlate:nu" but the scribe reversed two letters writing "ve-silmate:nu"

Line 6: The last word on line 6 is yehudah. This does not appear in the received text. Its appearance here in a "branch" prophecy in 4:2, and therefore including all 12 tribes in the blessings and restoration of Zion bears further looking into that is not the scope of this study but is duly noted. See the comments on this verse [\(Isaiah 4:2\)](#) in the Isaiah commentary

Line 9: 7th word M = b'ar (burning) and Q = s'ar (storm) Then there is a spatium that marks the break between verse 4 and 5. The first word of verse 5 (create) is an imp. verb in Q and a perfect verb in the Masoretic. Q has "yibare;" " and the Masoretic has "bar'a"

Line 10: A serious omission There is an arrow in the paragraph space in line 11 that marks the spot of a serious omission in line 10. After the word "yomam" in line 10 fourteen words are omitted. This is a scribal error and it is easy to deduce the source of the error. From "yomam" in verse 5 to "yomam" in verse 6 all the words between are left out. The scribe was copying the text and his eyes copied to "yomam" in verse 5 and when he returned his eyes to the text "yomam" a line or two below and he began copying the rest of the text following the "yomam" of verse 6. A further deduction therefore is that this Q text was copied from another manuscript by a single scribe and writing alone. He was not in a group who wrote as they listened to a reader. Although it is possible for the reader to make the same mistake and light on a word below the last reading when the scribes are ready. It is less likely that this was the case and that this is a case of a copiest error that is consistent with a single scribe reading and copying. Notice again that this is a scribal error and does not impeach the text which has insubstantial variations from the Masoretic.

Line 12: chapter 5: verse 1: The cohortive "na' " the 2nd word of vs 1 in the Masoretic does not appear at all in Q. The **5th word** from the end of that line is the verb "to be." Hayah is written in Q with a final aleph which is not ordinary Hebrew form but is another indication of Aramaic influence (in Q). In Aramaic appended aleph to open syllable words is the rule rather than the exception. See examples of adding aleph in the [introduction](#).

Line 13: Another example to an aleph appended to a verb is the 5th word on this line (and he built) "va-yibena' ". This appended aleph would add a syllable to the word as well and leave it open. Not in the Masoretic of course.

Line 15: next to last word: In Q a beth is added to "my vineyard" instead of the lamed that is in the Masoretic text. Q has "be-karemiy" instead of "le-karemiy"

Line 16: 7th word: In Q an ayin is left out of the word "ve- ya'as" (it made). The root is " 'asah" with a final "he." The ayin is not pronounced and the Q scribe elided the ayin but added the "he" which is a part of the root as "ve-yasah"

Line 16: 3rd from last word: (vs. 5) Aleph is used in Q for ayin in "atah" (now). The next word omits the final "he" found in the Masoretic. In the same sentence in the next (17) line the accusative plus 2mpl suf. "ethkem" has a "he" appended making the word "ethkemah." The appending of a he to suf. kem is frequent and I will not notice all the occurrences but this one is noted for your observation and recognition of it when it appears again. But please see [Addition of Aleph and "He"](#) in the Introductory page for further information on the Q scribes grammatical usages of appended aleph and "he.". Midway in the same line is " 'asor" for the Masoretic "hase:r." The Q is an imp 1s verb (I will turn aside). The 2nd form is a 5th stem infinitive (cause to turn aside). And 2 words further on you will see the imperfect of hayah, "yihyeh" instead of the "hayah" perfect form in the Masoretic. This is seen again in the first word of the next (18) line. (yihyeh imp for hayah pf).

Line 17: 3rd from last word: Q has "ba'er" (devoured) without the preformed prep lamed that is found in the Masoretic text.

Line 19: The scribe has dropped the appended aleph on kiy which has been constant to now. Kiy written this way begins verse 10 seen as the 5th word in the first line above the lacuna. The last word in the same line is the numeral one. " 'Achat" is " 'aechod" in Q.

Line 20: 3rd from last word: Q has prep. lamed (not in the Masoretic text) before "mishpach" (bloodshed). Actually the word is in an alliterative relationship with "le-mishpat" and this may have been recognized by the scribe who completed the alliteration but in error.

Line 22: 4th word: "bayit" (house) has prep. beth preformed in M but it is omitted in Q.
Next to last There is a different and interesting word in this place in Q. The M text has "ve-hushavtem" a 6th stem (causative passive) pf 3mpl of "yashav" (to sit or cause to be placed) and Q has what is most likely "ve-yisatem" imp 3ms + suf 3mpl. (and he lifted them up) I choose sin in place of shin and suggest the word is from the root nun-sin-aleph, which can mean be lifted up. (exaltation fits the context.) The nun is always elided and aleph is dropped out as is the case in several other occurrences of words where aleph or ayin are not pronounced and are therefore elided. Other possibilities have been suggested including complete misspelling but "nasa" " whose imp 3ms form is "yisa' " may be the text here.

Line 26 Miniature notation There are two words missing in the lacuna of this line. They are "woe to those risng early". The first word that is readsable is boqer or 'morning." Under this word between the line is the attempt to write something which is blurred with excess ink. Between this blurred word and boqer is a miniature

micrographic writing where a beth and a waw and other letters appear. There are many such miniature notations in the scroll. See the [introduction](#) for other places where this occurs.

Line 26 5th word: M = m'acharey (from after) Q = m'achazey There is a dot before this word and there seems to be 2 corrective dots under the final yod. see intro for [use of dots](#).

The 3rd line from the bottom: 4th word: The word in Q is fem sing cs "pa'alat" and in M it is masc sing cs. "pa'al" (work of) **The next to the last word** in that line is "hibiytu" (to look at or regard) it is a 5th stem (hifiel) causative infinitive or 3mpl and is the Q equal to the Masoretic same tense but slightly different form "yabiytu." They are identical in meaning.

Last line Miniature notations. The first two words in this line have faded attempts to have notations above and below the words. Under the lamed in the word she'ol a waw and a teth are seen. Other marks above and below may be other letters. Have a look. See line 26 above where you can click on "introduction" to see more places where there are miniature .notations in the scroll.

The lacuna: The missing words in the lacuna when supplied from the Masoretic text are entirely consistent with the Q text.

The Great Isaiah Scroll 5:14 to 6:7



- 1 הדרה והמנוה ושאוה ועלז בה ישת אדם וישפל איש ועיני
גבהים תשפלנה ויגבה יהוה צבאות במשפט והאל הקדוש וקדוש
בצדקה ורעו כבשים כדברם ותרבות מיתים גרים יאכלו
הי משכי העוון בתבלי השוא וכעבות העגלה תטאה האומרים ימהר
5 יתיש מעשהו למען נראה ותפובה ותבאה יצת קדוש ישראל
תרע הוי האומרים לרע טוב לשוב רע שמים תושך לאור
ואור לתושך שמים מר למחוק ומחוק למר הוי תכסים בעיניהם
תגד פיהם נבויים הוי גמדים לשחית יין ואשי תיל למסך
שכר מצדיקי רשע עקב שחיר וצדקת צדיקים יסירי ממי לכן
10 כאכל קש לשד אש ן ושא לזהבת ירפה שרשם כמק יהיה ופחתן
כעבק יעלה כיא מאסו תורת יהוה צבאות ואת אמת קדוש
ישראל נאצו על כן הרה אפי יהוה בעמו ויט ידיו עליו ויכהו
וירגזו ההרים ותהיה נבלתם כסתיה בקרן תוצות בכול זואת לוא שב
יאפו ועוד ידיו נטויה תשא נס לגואם מחוק ושדק
15 לוא מקצה הארץ והנה מהרה קל יבוא אין יעפ ואין כושל ולוא
ינום ולוא יישן ולוא נפתחה אזור תלציו ולוא נתק שדך ועליו אשר
תציו שנינים וכל קשתותיו דחכות פסות סוסיו כצור נתחברו
וגלגליו כסופה שאנה לו לבאי ישאג ככפירים ינהם ויזאת
.... ן תרפ ויפליח כאין מציל וינהם עליו ביום ההוא סתמת ים תבט
20 לארץ תושך צר ואור תשך בעריפה
VI בשנת מות המלך עוריה אראה את אחתי יושב על כסא רם תשא
ושליו מלאים את ההיכל שרפים עומדים ממעלה לו שש ספים
אתר בשמים יכסה פיו ובשמים יכסה רגליו ובשמים יעופפ
וקראים זה אל זה קדוש קדוש יהוה צבאות מלא כול הארץ כבודו
25 וינועו אמות הספים מקול הקרה והבית נמלא אשן ואמר
אי לי כי נדמיתי כיא איש טמה שפחים אוכי יבתוך עם טמא
שפחים אוכי יושב כיא את המלך יהוה צבאות רא עיני
ויעופ אלי אתר מין השרפים ובירו רצפה במלקותם לקת
על המצבת וינעה יל פי ויאמר הנה נגע על שפתיך וסר

Isaiah 5:14 to 6:7

1. **(Continue 5:14)** and her splendor and their masses and her pomp and the o[ne rejoicing] *go down* into it. (15) And humanity shall be brought down and mankind shall be humbled and the eyes of
2. the high ones shall be humbled. (16) But YHWH of Hosts shall be exalted in judgement and the Holy God shall be sanctified
3. in righteousness. (17) And the lambs shall feed as usual while sojourners shall eat the waste places of the fatlings. (PP)
4. (18) Woe to {&the&} ones dragging evil with ropes of vanity and sin with a cart rope. (19) Those saying, let him speed
5. and hasten his work {&yod&} so that we may see and let the advice of the Holy One of Israel draw near and come
6. and we will know *it*. (20) Woe to those who call evil good {&and&} good evil, putting darkness for light
7. and light for darkness, putting bitter for sweet and sweet for bitter. (21) Woe to those who are wise in their own eyes {&ayin&}
8. and understanding before their own faces (22) Woe to those who are mighty to drink wine and men of might to mix
9. strong drink. (23) Those who justify the wicked for the sake of a bribe while they take away the justice of the righteous from him. (24) Therefore
10. as a flame eats the stubble and the flaming fire consumes the chaff, their root shall be as rottenness and their fruit
11. shall become dust because they have rejected the Torah of YHWH of Hosts and the word of the Holy One
12. of Israel they have despised. (25) Therefore the anger of YHWH burns against His people and He has stretched out His hand on them and he has struck them
13. and the mountains trembled and their carcasses were as torn in the midst of the highways. For all this
14. His anger is not turned away but His hand is still outstretched. (26) And he will lift up an ensign to the nations and He will whistle
15. to them from the end of the earth and behold they will come with speed swiftly. (27) None shall be tired and none shall stumble, and neither
16. shall they slumber nor sleep neither shall their waistband of their loins be loosened nor the thong of their shoes be broken. (28) Whose
17. arrows are sharp and all their bows are bent and the hooves of their horses are esteemed as flint
18. and their wheels like a whirlwind. (29) Their roaring is like a lion, they roar like a young lions and they shall growl and seize {&aleph&}
19. [there are dots above the line here but the do not seem necessary] the prey and flee but none shall deliver it. (30) And they shall roar against them like the roaring of the sea and *if* one looks

20. to the earth and he will behold darkness and sorrow and the light will be dark in the mists of it. (PP)

21. **(Chapter 6:1)** In the year of the death of King Uzziah I saw the Lord sitting on a throne, high and lifted up
22. and His train filled the Temple. (2) Seraphim stood above Him. *They had* six wings
23. each, with two they covered their faces, and with two they covered their feet, and with two they flew.
24. (3) And they called to each other, Holy Holy is YHWH of Hosts, The whole earth is full of His Glory.
25. (4) And the pillars of the threshold shook at the voice of the one crying and the house was filled with smoke.(5) And I said
26. Woe is me because I am cut off Because I am a man of unclean lips and in the midst of a people of unclean
27. lips I am dwelling. because my eyes have seen the King YHWH of Hosts.
28. (6) And there flew to me one of the Seraphim and in his hand a live coal taken with tongs
29. [{from upon the altar. (7) and he touched it to my mouth}] and he said behold this has touched your lips and it has been turned

Physical characteristics: This is the second page on this the second strip of leather sewn in the scroll. There will be four pages on this strip rather than the average one usually containing three pages. Some of the leather has disintegrated and there are portions of the last line missing but at least a trace of each letter is still visible. Except for a small fragment missing in mid first line which has obliterated one or two letters there are no other missing letters on this page. The two splits or tears separate words slightly but they are still readable.

Spatiums: There are 7 spatiums indicating breaks in thought in lines 1, 6, 7, 8, 14, 15, and 25. These correspond to the beginnings of verses and the versification is the same as in the received text.. In line 1 the beginning of verse 5:15. The space in line 6 begins verse 20. Space in line 7 begins vs 21. In line 8 it is vs 22. The space in line 14 begins vs 26. The spatium before the last word on line 25 begins vs 6:5.

Paragraphs: The paragraph in line 3 ends verse 17 and verse 18 begins with the first word of the next line The paragraph in line 20 ends chapter 5 and the next line is the beginning of chapter 6.

Line 19: Correction: The first word in line 19 is obliterated. It is unreadable. The editor has put dots under and over this word to indicate a mistake of some kind and there is a word missing but there is no attempt to edit the mistake. The missing word should be "tereph" (prey).

Inserted letters between the lines: In line 4 the article He is written between the lines on the second word. Directly below that is a yod that was elided and a waw as a conjunction is above line 6 where it is meant to be ve-la-tov. In line 7 , the last word the ayin was left out of the word be-e'yneyhem and it is written above the word. In line 18 an aleph is written above the last word in the line which does not correct the spelling. M= ve-yoche:z and with the aleph correction Q = ve-yoz'agh an incorrect word. A double scribal error. followed by a very messy error in the next line 19. See the note above.

Different readings: In verse 24 on line 10 the 5th word in Q has "ve-ae'sh" (flame) and the masoretic has "ha-shesh" (chaff). And the next word in Q adds a waw after the initial letter lamed as "lohabath" which may be fem pl ending while the Masoretic has "lehabah" (another word for flame.) But rather than the added waw being an "o" sound it is more likely that it simply represents that a vowel sound is present after the lamed. Please see the introductory page where the [addition of waw](#) for any vowel sound in Q is discussed. It is possible that Q adds only a redundant "ae'sh" and the other words ("lohabath" and "lehabah") are the same or related. In **line 13 and word 3** the verb hayah is written "ve-tehayah" but in the Masoretic it is "va-tehiy". The sixth word in verse 27 "lo" (not) in the masoretic is not found in Q. In verse 29 on line 19 just after the correction of tereph, the 3rd word is "aeyn" (not) But in Q there is a superfluous nun which begins the word.

Other Variations in Q from the Masoretic Text:

Line 1: 6th word: Q = cj waw missing which is in M.

Line 4: 5th word: Q = "ha-shav" with out final aleph (the vanity) and M = "ha-shav' " with final aleph. The pronunciation is the same.

Line 5: 1st word: Q = "yachish" imp 3ms (make haste) and M = "yachishah" imp 3ms + cohortive (Let him make haste). **5th word in line 5:** Q = "ve-tiqrovah" with the addition of a final "he' not in M. The addition of "he" to the end of many words in Q nat having the "he" in M is very frequent. many times there is not apparent grammatical reason for the addition of the "he" and it is simply the Aramaic "accent" of the scribe. There are other cases where there is a real grammatical reason for the addition of the "he." This is discussed at length in the [Introductory page](#).

Line 6: 1st word: Q = a "he" missing from the word "we know."

Line 14: 5th word: Q = "yadayv" Q adds a yod before the 3ms suf. This can be mistaken for a plural noun construct + suf. The addition of this yod before the suffix is frequent in Q and is to be considered a sign of construct rather than indicating a plural noun. See further under [section VI. and subdivision D.](#) on the Introductory Page.

Line 15: 1st and last words: Q adds aleph. "bo" is missing and would have aleph appended ordinarily (The last word is "ve-lo' ") Both words are preps. + suf 3ms and in

M are simply "lo" (to him) and "bo" (in him). Aleph is added to many cjs and preps that end ordinarily with a waw or yod. See section [VI. E. on the Introductory page](#). **4th from last word** Q= ya'aph M = 'aye:ph.

Line 23-24: M says "six wings six wings to one" and Q says "six wings one in two." the meaning is six wings each.

Line 24: 1st word: M= "ve-qar'a " cj + verb qal per 3ms (and he called) [cried] and Q = "ve-qariym" cj + masc pl part. which may be translated "and crying" or "and they cried."
5th word: M has 3 occurrences of "qadosh" (holy!) while there are only 2 occurrences of this word in Q.

Line 25: 5th word: Q scribe often misspells qara as here with final "he" instead of proper aleph. also see resh looks like dalet a frequent mistake.

Line 26: In Q see the word "unclean" tam'e: spelled once with final 'he" and once with final aleph.

The Great Isaiah Scroll 6:7 to 7:15



TRANSCRIPT OF ORIGINAL (Previous Page)

- 1 עתוןך ותטארתִי כ תכפר ואשמע את קול אדוני אמר את מי
אשלח ומי ילך לנו ואמרה הנני שלחתי ויאמר לך ואמרתה
לים הזה שמעו שמעו ועל תבינו וראו ראו ועל תדעו השמך
לב העם הזה ואדוניו הכבד ועיניו השע פן יראה בעיניו
5 ובאזניו ישמעו בלבביו יבין ורפא לו ואמרה עד מתי
יהיה ויארר עד אשר אם שאר ערים מאין יושב ובתים
מאין אדם והאדמה תשאה שממה ורתק יהיה תא אדם
ורבה עזובה בקרב הארץ ועוד הב עשירה ושבה והייתה
לבער כאלה וכאלין אשר משלכת מצבת במה זרע הקודש
10 מצבתה 10
- VII ויהי ביומי אתו בן יוחם בן עוריה מלך יהודה עלה רצון
מלך ארם ופכת בן רימליה מלך ישראל ירושלם למלחמה עליה
ולוא יכלו להלחם עליה ויגד לבית דויד לאמור נתה ארם על
אפסים ויוע לבב עמו כע עצי היער מפני הרוח
15 ויאמר יהוה אל ישעיה צא נא לקראת אתו אחה ושאר־שוב
בך אל קצה התעלה הברחב העליונה אל מסלת שדה כובס אמרת
אליו השמר והשקת אל תירא ולבבך ירך מפני זנבת
האודים העושנים האלה כי בתורי אף רצין וארם ובן
רימליה יען כי יעץ עליך ארם רעה אפסים ובן רימליה לאמר
20 ועלה ביהודה תקשנה תבקענה עלינו תמליך מלך בתוכה
את בן תאבל כה אמר אדוני יהוה לוא תקום ולוא תהיה
כי א ראש ארם דמשך וראש דמשך רצין ובעור ששים
וחמש שנה יתח אפסים מעם וראש אפרים שומרון וראש
שומרון רימליה אם לוא תאמינו כי א לוא תאמנו
25 ויטפ יהוה דבר אל אתו לאמור שאל לך את מאם יהוה אלוהיך
העסק שאלה וא הגבה למעלה ויאמר אתו לוא אשאל ולוא
אנסה את יהוה ויאמר שמעו נה בית דויד המעט מסכה
הלא את אשים כי תלאו גם את אלוהי לכן יתן יהוה היה לכם את
תה העלמה הרה וילדת בן וקרא שמו עמנואל תמאה ודבש

Isaiah 6:7 to 7:15

1. **(Continue 6:7)** your iniquity away and your sins have been forgiven. (8) And I heard he voice of the Lord saying, Whom
2. shall I send and who will go for Us and I said here am I send me. (9) and He said, Go and say
3. to this people You surely hear but you do not understand and you surely see but you do not perceive. (10) The name
4. of the heart of this people and their ears are heavy and their eyes are blinded lest they might see with their eyes
5. and with their ears they might hear and understand with their hearts and repent and be healed by it (11) And I said, How long
6. YHWH [m. adonay]. And He said to me, until the cities lie wasted without inhabitants and the houses
7. without man and the land be wasted desolate. (12) And YHWH has removed man afar
8. and there is a great abandoning in the midst of the land. (13) Yet in it shall be a tenth and it shall return and it shall be
9. for burning as an elm and as an oak whose memorial pillar is in itself , the holy seed is
10. her memorial.(PP)
[*]

11. **(Chapter 7:1)** It came to pass in the days of Ahaz, son of Jotham, son of Uzziah, King of Judah that Rezin came up
12. king of Syria and Pekah son of Remeliah king of Israel to Jerusalem to make war against it.
13. And they were not able to capture it. (2) And it was told to the house of David saying Syria is allied with
14. Ephraim and the hearts of the people were shaken as the trees of [+the+] forest are shaken in the presence of [+the+] a wind. (PP)

15. (3) And YHWH said to Isaiah, Go out now to meet Ahaz, you and Shearyashuv
16. your son to the end of the watercourse of the upper pool to the road of the field of the launderer. (4) and you shall say
17. to him Listen and be quiet and do not be afraid and do not let your heart fail from the two tails
18. of these smoking firebrands. because of the hot anger of Rezin and Syria and the son of 19. Remaliah. (5) Because Syrian has counselled evil against you with Ephraim and the son of Remaliah, saying:
20. (6) Let us go up against Judah and we will distress her and divide her for ourselves and we will crown a king in her midst

21. even the son of Tabeal. (7) Thus says the Lord YHWH it will not be established and it will not happen
 22. (8) Because the head of Syria is Damascus and the head of Damascus is Rezin and within sixty
 23. [{{five ye}}]ars Ephraim shall be broken and not be a people. (9) And the head of Ephraim is Samaria and the head of
 24. [{{Samaria is the son of}}] Remaliah, if you do not have faith you will not be trusted. (PP)
 25. (10) [{{And continuing YHW}}]H spoke to Ahaz saying, (11) Ask for yourself a sign from YHWH your God
 26. [{{from the deep ask}}] it or from the height above. (12) And Ahaz said I will nor ask and I will not
 27. [{{tempt}}] YHWH. (13) And He said, Hear now Oh House of David, is it a small thing for you
 28. [{{to wear}}]y men, will you also weary God, (14) therefore [+YHWH+] [m..adonay] himself will give to you [{{a sign}}]
 29.[{{Behold}}] the virgin shall conceive and bring forth a son and he shall call his name Immanuel. (15) Butter [{{and honey}}]

Inserted Numerals: The verse numbering is mine. I apologize to purists who may want to view the scroll with only the editorial marks that were on the scroll before it was sealed away some time before or after the birth of Christ. The verse numbers will appear on subsequent pages beginning on page 15 and other editorial marks made by me will be duly distinguished from those made by earlier editors. I have also inserted the words that are missing in the lacunae on the bottom right and left of this page.

Paragraphs on this page are indicated beginning chapter 7 on line 11. And in 7:3 on line 15 and again on line 25 which corresponds to our present beginning of 7:10.

Spatium of great Interest There is a spatium in line nine, allowing for the last 4 words of verse 13 to be set apart as a thought separate from the flow of the sentence in verse 13. Refer to my commentary on [Isaiah 6:13](#) for the reason for the spatium which marks a change of thought for the next words. This does not agree with our present versification but the scribe obviously marked the last four words as a separate idea. The presence of this spatium supports my interpretation of this passage. The break in thought supports seeing these words as a separate description of God's ideas as "holy seed" Interestingly there are no other spatiums on this page that are as spacious as this one. The widest after this one is in line 26 beginning verse 7:12.

Margin Lines

Originally margin lines were drawn on both the right and left margins of the page. They were then erased. The right margin was adhered to and a straight margin of text on the right is the result. The left margin was more of a guide with some words ending before the margin and some after, extending beyond the margin. Depending on the leather and the force of inscription of the margin the margin line sometimes showed up later as a crease or a split or no mark at all. All this is seen here on this page. Some letters are slightly erased as a result. The letter on the margin in line 4 is a good example where part of the letter mem which is right on the margin line is partially erased. See the introduction for more information and links to pages where the [lines](#) are clearly seen.

Extra letters and misspellings: In verse 6:9 there are two misspellings for the negative "a" which in Q is ayin-lamed (a preposition upon) but should be aleph-lamed (not, or do not). There is also a superfluous "he" at the end of the last word in line two. (more Aramaic influence.) There is a nun missing from the end of the last word in line 3.

Lines 5 and 6: Verse 6:11: Q has an extra "he" at the end of the first word in verse 11 (ve 'amrah, And I said). Masoretic has adonai for 4th word in this verse in Q which has YHWH as the first word on line 6.

Line 8: Verse 6:13: Q has an extra yod in "ve-hayethah." And beside the spatium within verse 13 noted above there is also the addition of an article in Q to the Masoretic "qodesh" which in Q is "ha-qodesh." See my commentary on this verse in the [comments under 6:11-13](#) where it is shown that the presence of the spatium (see above) and the article supports a rendering of this verse not usually seen by commentators. **End of line** What looks like a tsade at the end of **line 8** is actually a scribal mark belonging to the next page, It is described on [page 7](#).

Line 14: in the end of verse 7:2: There are articles (he) in Q on two words "ya'ar" (forest) and ruach (wind or spirit) that do not have articles in the Masoretic. On the same line 3rd word "labab" in Q lacks the 3ms suf. found in the Masoretic.

Line 18: The (kiy) conjunction in mid-line 18 verse 7:4 does not appear in the Masoretic. And the last word in this verse (line 19) leaves the waw off the name "Remalyahu."

Line 22: Verse 8 in Masoretic Damascus is spelled ":Damaseq" but in Q it is "Darmeshek" two times in this line. Q spells Damascus "Darmesheq" consistently each time it appears. Find it also on [page 7](#) Line 23, 6th word; and on [page 9](#), line 23, 5th word; and on [page 14: 3 times](#): line 3 (2 times) words 2 and 4; and line 5: 5th word.

Line 27: The 4th word is the 3rd word in verse 13. It is the cohortive word "n'a" (almost like please) and is spelled nun-aleph. In the Q it is misspelled nun-he. Also the last word is prep + suf, meaning, from or for you (plural) "mik-kem" is mik-kemah in Q. This has to be due to dialect not textual.

Line 28: verse 14; Q YHWH for Masoretic "adonai."

Line 29: Last line. First Word "Ha-almah" The word "ha-almah" (the virgin) is the first word on the line after the lacuna and fortunately was not lost in the lacuna. It is the identical form that is in M. See [my comments on this word](#) and the verse in general for a better understanding of the meaning of this word.

The 5th word (Call) in the last line is "ve-qar'a" or may be "yiqar'a." This would be an imp. 3ms 2nd stem (his name) "it shall be called." The Masoretic has "qar'atha" which may be a 2ms pf and the context would require "you will call" (his name). Or: Q = "ve-qar'a" cj + pf 3ms (and he shall call) and M = "ve-qar'at" cj + pf 3fs (and she shall call). Or this latter form may be a feminine participle corresponding with the participle earlier in the verse i.e. "yoledeth be:n" she (shall bear a son) The name which follows is Immanuel which in the Masoretic is written as two words meaning "God [is] with us" and in Q the two words are written as one word, thus acknowledging it as a proper name, Immanuel." All the verbs and participles in this sentence are future since the context sets the time with "yithen" as in (YHWH) **shall give** you a sign. That sets the time. The tenses following are either complete., incomplete or continuing. The time is set by the context of the main verb.

The Great Isaiah Scroll 7:15 to 8:8



TRANSCRIPT OF ORIGINAL (Previous Page)

- 1 יאכל לדעתו מאדם ברע ובחר בטוב כי יחרם ידע הנער
מאדם ברע ובחר בטוב תעזוב האדמה אשר אתה קץ מפני
שני מלכיה ויביא יהוה עליך ועל עמך ועל בית אביך יוסם
אשר לוא באו לסיום סור אפרים מעל יהודה את מלך אשר
5 והיה ביום ההוא ישדק יהוה לזכוב אשר בקצה יארי
מצרים ולדבורה אשר בארץ אשר ובאו ותנו כולם בתלי
הבמות ובסקקי הסלעים ובסל הנעצצים ובסל הנהלילים
ביום ההוא יגלת אחני בתער השכירה בעבדי נהר מלך
אשר את הראש ושוער הגלים וגם אתה הזקן תספה
10 יהיה ביום ההוא יתה איש עגלת בקר ושתי צון והיה
חרב עשדת תלב יאכל תמאה כי א תמאה ודבש יאכל כול
הנותר בקרב הארץ
והיה ביום ההוא כול המקום אשר יהיה שם אלף גפן
באלף כסף לשית ולשית יהיה בהצים ובקשות יבוא
15 שמה כי א שפיר ושית תהיה כול הארץ וכול ההרים
אשר במערד יעודדון לוא תבוא שמה יראת מלך שפיר ושית
והיה למשלח שור ולמרחם שה
VIII ויואמר יהוה קת לך גליון גדול וסחיב עליו מתחם
אנוש למהר שלל חש בז והער לי עדים נאמנים אח
20 אודיה הסהן ואת זכריה בן יסכיה ואקדב אל
הנביא ותהר ותלד בן sic ויואמר יהוה אלי קרא
מש מהר שלל לחשבז כי א במרחם ידע הנער לקראו
אביו ואמי ישא את תיל חמשך ואת שלל שפיר
ליפני מלך אשר
25 ויוסף יהוה דבר אלי עוד לאמר יען כי א מאם העם הזה
מי את השלות ההולכים לעוט ומשש את רצין ואת
ותליה ולק תה יהוה אחני מעלה עליהם את מי הנהר
העצמים והרבים אח מלך אשר ואת כול כבודו ועלה
והלך על סל גריותיו ותלף ביהודה שטף

Isaiah 7:15 to 8:8

1. **(Continue 7:15)** shall he eat so that he will know to refuse evil and choose good. (16) because {&be&}fore the youth shall know
2. to refuse the evil and to choose [&waw&} the good, the land that you despise. shall be separated [&.waw.&} from presence of
3. the two kings (17) And YHWH will bring upon you and upon your people and upon the house of your fathers days
4. which have not come since the turning away of Ephraim from Judah, even the king of Assyria.
5. (18) It will come to pass in that day that YHWH will whistle for the fly which is at the ends of the streams of
6. Egypt and for the bee which is in the land of Assyria (19) and they shall come and rest, all of them in the stream [&waw&}]
7. beds and in the holes of the rock cliffs and on all the thorns and all shrubbery
8. (20) In that day the Lord will shave with a hired razor, with those over the River, with the king of
9. Assyria, the head and the hair of {&the&} feet and also it will consume [+ethah+] the beard.(PP)
- 10.[*] (21) And it will come to pass in that day that a man will raise a heifer calf and two sheep. (22) And it shall be
11. because of the produce of much milk he shall eat butter, because butter and honey they shall be eating, all
12. those who are left in the midst of the land.(PP)
13. (23) And it shall be [&[*]&} in that day in the place where there were a thousand vines
14. at the *cost of* a thousand silver coins it shall become briars and thorns. (24) With arrows and bows they shall come
15. there the whole land shall become briers and thorns. (25) but on all the hills
16. that are cultivated with the hoe, the fear of briers and thorns shall not come there
17. {&yod&}~~between~~ it shall be for sending oxen and the treading of sheep.(PP)
18. **(Chapter 8:1)** And YHWH said to me take to yourself a large scroll and write in it {&with&} a pen
19. of man for Maher shalal hash baz. (2) and I caused to testify for me faithful witnesses,
20. Uriah the priest and Zachariah son of Jeberekiah . (3) And I drew near to
21. the prophetess and she conceived and bore a son. And YHWH said to me
22. call his name Maher shalal hash baz. (4) because before the youth shall know to call
23. his father and his mother; It shall be taken away, the wealth of Damascus and the

spoil of Samaria

24. by the king of Assyria. (PP)

25. (5) And YHWH continued to speak to me saying: (6) because this people despises

26. the waters of Shiloh which go lightly and rejoice in Rezin and the son of

27. [{Remaliah, (7) Therefore behold}] YHWH {&adonay&} is bringing up on you the waters of the River *Euphrates*

28. [{strong and with multitudes, even the k}]ing of Assyria.and all his glory and he shall go up

29. [{over all his channels and over all}] his river banks. (8) and he shall go through Judah overflowing

Physical characteristics: This is the seventh page in the scroll and is the fourth page on the second leather strip of those that make up the scroll. The splice between this and the next page and strip is easily seen at the left. A certain amount of loosening has taken place in the splice and it is not as secure as some other splices in the scroll. The dark portion at the bottom is due to oxidation and is near to disintegration as has happened to the material that was in the lacunae. Vertical lines at the right seem to be margin guides. There is a large lacuna at the lower right. The word "end" and numerals 7 and 8 at mid page are inserted by me. So are the missing words of the lacuna. All other marks are original.

Paragraphs are marked by 1. the spaces left to the end of a line. Line 12 ends verse 22 and line 13 is the beginning of verse 7:23. Line 17 marks the end of chapter 7 and line 18 begins chapter 8. Line 24 ends verse 8:4 and verse 8:5 begins with the first word of line 25. **2.** Line 10 marks a new paragraph by indenting the initial word which is the beginning of verse 21.

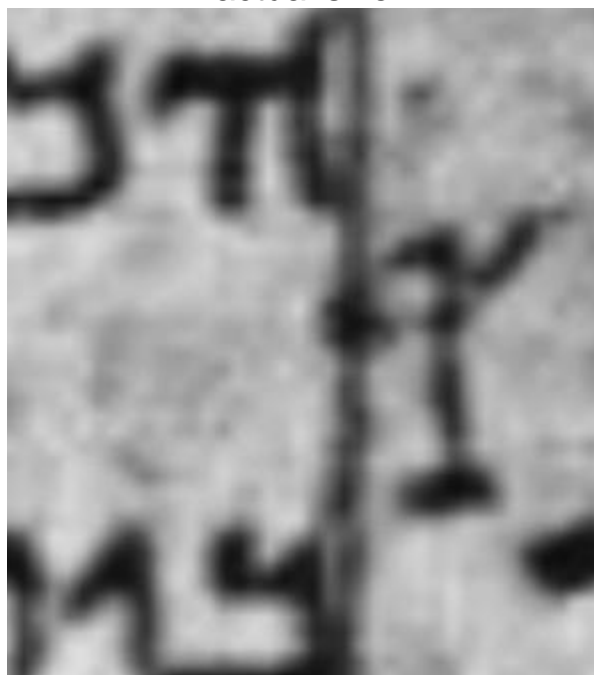
A unique Mark.

Line 8: in right margin There is a "mark" that resembles a "tsade" at first glance but it is more than doubtful that it might be a correction or addition to any of the adjacent words. Because of the narrow margin between pages 6 and 7 it could be supposed to be an addition to words on either page. However, line 8 ends with the word "ve-hay-yethah" cj + 3fs form of "to be" (and it shall be). There is no way a suffix resembling this mark could be an addition to this word. Then the first 2 words in page 7 on line 8 to which this mark might be supposed to be attached as an editorial correction is "be-yom ha-hu'" (in that day). There is little chance that the mark could be a preformative correction for this form either. Further complicating this mark is a very obvious remnant

of a right margin guide line which obscures the fact that there are two parts to this mark (perhaps more) See the digital enlargement and note the ink stroke on the margin line.



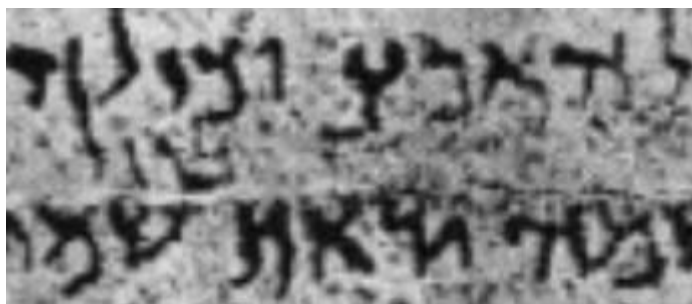
actual size



digitally enlarged

The possibility also remains that this unique mark simply marks the beginning of a portion of scripture and the horizontal stroke, two lines on in line 10, ends the section. For discussion of other marks and three peculiar [unique marks](#) see the introduction.

Line 15 and 16 Between line 15 and 16 toward the end of the line some notes were written between the line. The first of those, beginning over the word "shamah" is obliterated but the remnants can be seen. Over the the word "shamiyr" 4 letters are readable but the first is in doubt. The word may be "bozal or bazol" but what appears to be beth may in fact be mem and thus it may be "mazol or mozal" The latter is planet and refers to "luck." You decide. The enlarged section is below.



Editors Mark

Line 10: At the right margin see an editors horizontal stroke: It appears to mark only the fact that the scribe indented verse 21. However these marks usually come in pairs to mark the beginning and the end of what is an important section of text to the scribe. It is possible that the corresponding mark closing the section was in the lacuna below.. The indentation on this 10th line is the sign of the beginning of a paragraph when the last line has been filled with text. There is no indentation when a paragraph ends by leaving the rest of the line unfilled with text. as in line 12.

Letters added by an editor:

Line 1 has a beth above the 3rd from last word. The beth was left off "be-terem" (before) and was written above the line. "Be-terem" is the Masoretic reading. "Be-terem" is written correctly in line 22 the 7th word.

In line 2 a waw is added above the 3rd and the 5th words the second of the two has a dot on either side of the waw. The 2 dots indicate that the editor considered the addition of the waw a mistake.

In line 7 there may be a waw written between the 2 lameds of the last word.

In line 9 the article ("he") is added above the word (feet) "raglayim."

In line 13 a mark whose meaning is obscure is between the first two words.

In line 18 verse 8:1 at the last word a beth (prep in or on) is added above the word "cheret" making "be-cheret" which is the reading in the Masoretic.

In line 17 the first letter has been over written and an attempt to correct a mistake is written over the word. The letter should be a waw (for ve-hayah) but it appears that a beth was inscribed and over written and a yod written above. Perhaps the scribe intended "yihyeh" imp 3ms for "ve-hayah" cj + pf 3ms.

In line 27 "adonai" is written above the word in the lacuna that should be YHWH. Adonai is the Masoretic reading.

Other Variations in Q from the Masoretic Text:

Line 6: 2nd word: Q = "ve-le-debora" ending the word with aleph while it ends with "he" in M. There is frequent interchange of aleph and "he" in Q at the end of words. For instance the word "qar'a" (call) is spelled with final "he" as often as with final aleph. Aleph is correct. See [Introductory page](#) under section VI . E. for more on aleph and "he" interchange and additions.

Line 9: 5th word: Q = :ha-raglayim: (the feet) The Leningrad codex has a different reading than M but Q agrees with M. **3rd from last word** Q = sign of accusative " 'eth" spelled "atah" with final "he." See introductory page note in last entry in line 6 above.

Line 14: next to last word: Q = "u-be-qeshetoth" (and with bows) and M = "u-be-qeshet" (and with a bow). Some translators all give bows for the singular form in M and some give bow and arrows. NIV gives bow and arrow in spite of arrows being plural in M and Q.

Line 19: 6th word: "ve-ha'ed" cj + 5th stem part (and causing to witness) 1cs "I" is understood; and M = 've- 'e'aidah" cj + 5th stem imp 1cs + cohortive "he" (I caused them to witness).

Line 20: 4th and 6th words: Q = these words are names that end in "yahu" in Q and "yah" in M.

Line 22, 23: last word - 22 and 1st 2 words in 23: Q = "le-qar'ah 'aviyv ve-'imo" prep + fem part (to the calling of) + noun+suf 3ms (his father) + cj +noun + suf 3ms (and his mother) and M = "qer'a 'aviy ve-'imiy" inf and noun + suf 1cs and noun + suf 1cs. (to call, my father and my mother.)

Column VIII

The Great Isaiah Scroll 8:8 to 9:11



TRANSCRIPT OF ORIGINAL (Previous Page)

- 1 ויעבר עד צואר יגיע שיהיה מסית ספיו מאלו רחב ארצך עמואל
רעו עמים ותתו והעזינו כול מרתכי הארץ התאזרו ותתו
sic עזו עצה ותפר דברו דבר ולוא יקם כי א עמואל
כי א כה אמר יהוה אלי כחזקת יד יסיתו מלכת בדרך העם הזה לאמר
5 לוא תאמרו קשר לסל אשר יואמר העם הזה קשר מראו לוא תיראו
ולוא תעריצו את יהוה צבאות אותו תקדישו והוא מוראכם והוא
מערצכם והוא למקדיש לאבן נגף ולצר מכשול לשני ברי ישראל
לפה ולמוקש ליושב ירושלם וכשלו במ רבים ונפלו ונשברו ונוקשו
ונלכדו צור תעודה ותחים תורה בלמי ותכיתי ליהוה
10 המסתיר ^א ספיו מבית יעקוב וקיתי לו אנה אנוכי והלדים אשר
נתן לי יהוה לאות ולמפתח בישראל מעם יהוה צבאות השוכן בהר ציון
sic וכי יואמרו עליכמה חדשו האבות ואל הידעונים המצפצפים
והמהגים הלוא עם על אלוהו יחדש בעד היים אל המיתים לתורה
ולתעודה אם לוא יואמרו כדבר כזה אשר אין לו שחר ועבר בה ונקשה
15 ורעב והיה כי וירעב יתקצופ וקלל במלכו ובאלוהו ופה למעלה אל
הארץ יביט והנה צרה ותשוכה מעיף צקה ואפלה מנחת IX. כלו מעופף
לאשר מוצק לה sic כית הרישון sic הקל ארץ זבולון והארץ נפתלי והאהרן
הקביר דרך הים עבר הירדן גליל הגואים העם ההוכים בתושך
ראו אור גדול יושבי בארץ צלמית אור נגה עליהם הרביתה
20 הגוי לוא הגדלחה השמחה שמהו לפיכה כשמהר בקציר ואשר יגילו
בתלקם שלל כיי ארל סבלו ואת מטה שכמו שבט הנוגש בו תהתח
כיום מדין כי א כול סאן סאן ברעש ומלשה מגוללה בודים והיתה
לשדפה מאכלת אש כי ילד יולד לנו בן נתן לנו ותהייה משורה על
שכמו וקרא שמו פלא יועץ אל גבור אבי עד שר השלום למרבה
25 המשורה ולשלם אין קץ על כסה חיד ועל מלכתו להכין אותו ולסעוד
במשפט ובצדקה מעתה ועד עולם קאת יהוה צבאות תעשה זאת
דבר שלת יהוה ביעקוב תפל בישראל וידעו העם כלו אפרים ויושב
שומון בגאיה ובגדל לבב לאמר לבנים נפלו וגזית ובוה שקמים
גדעו וארזים נתליפ וישגב יהוה את צרי רצאן עליו ואת ארזיו
30 יסכסך ארם מקדם ופלשתיים מאחור ויאכלו את ישראל בכול פה

Isaiah 8:8 to 9:11

1. **(Continue 8:8)** and pass over and shall reach Tsor and he shall stretch out his wings filling the wideness of your land O Immanuel.
- 2.[*] (9) Join together peoples but you shall be broken, and {&give&} ear to all far off lands, and prepare yourselves but you shall be broken.
- 3.(10) Counsel advice but it shall be annulled, make speeches but it will not stand for Immanuel *has spoken*.(PP)
- 4.[*] (11) For thus said YHWH to me; with a strong hand he corrected me from walking in the way of this people, saying,
5. (12) Say ye not, a conspiracy, to all this people who say a conspiracy and do not fear their fear
6. nor shall you be in dread of YHWH of Hosts (13) And He is a sanctuary , and He is your fear and he is
7. your dread (14) and for sanctification but for a rock of stumbling and he is a rock cliff of offence to both houses of Israel
8. for a snare and for a trap to the inhabitants of Jerusalem. (15) And many among them shall stumble and they shall fall and they shall be broken, snared
- 9.[R*] and captured. (16) Make strait the testimony and seal up the Torah among the learner. 17) And I will wait for YHWH
- 10.[*] who is hiding {&.eth&} his face from the house of Jacob and I will hope for him. (18) Look I and the children whom
11. YHWH has given to me are for a sign and wonders in Israel, from YHWH of Hosts who is dwelling in Mount Zion.(PP)
- 12.[*] (19) And in that they say to you, pursue the fathers [&waw&} *wizards* and to the ones having *unnatural* knowledge and those making peeping sounds
13. and the moaners, should not a people pursue their God *for answers* (for the living, not the dead) (20) from the Torah
14. and the testimony (20 ought to begin here) If they are not speaking according to this word in which there is no darkness (21) Then they shall pass through it in hardness
15. and hunger. And it shall be when they shall hunger that they will be wrathful and curse their king and against God and turn from above (22) and to
16. the earth they will look and behold sorrow and darkness dimness and anguish and they shall be driven into gloom. (23) **(English chapter 9:1 begins here)** Yet [&waw&} the dimness
17. shall not be like that which was her anguish when at the first *time* he lightly *caused anguish* to the land of Zebulan and to the land of Naphtali and afterward
18. more heavily *caused anguish* by way of the sea beyond Jordan, Galilee of the Gentiles. **(English Chapter 9:2)** (1) The people walking in darkness
19. have seen a great light. Those dwelling in the land of the shadow of death, light

has shined upon them (2) You have increased
 20.[*] the nation *but* you have not enlarged the joy. They rejoice before you as those
 who rejoice in harvest and as when they are happy [*]
 21. in the division of spoil. (3) Because the yoke of his burden and the staff of his
 shoulder, the rod of his oppressor you have broken
 22. as in the day of Midian. (4) Because every war of a warrior is with noise and
 clothes rolled in blood but this one
 23. with burning consuming fire. (5) Because a child shall be born to us and a son is
 given to us and the government shall be upon
 24. his shoulders and he shall be called wonderful, counsellor, mighty God, everlasting
 father the prince of peace. (6) Of the increase
 25. of his government [&waw&} and his peace there shall be no end. upon the throne
 of David and over his kingdom to order it and to establish it
 26. in judgement and in righteousness from and until eternity, The zeal of YHWH of
 Hosts will perform this.
 27. (7) The Lord sent a word upon Jacob [&ayin&} and it fell in Israel. (8) And the
 people know, all of them, Ephraim and the inhabitants of
 28. Samaria in the pride and largeness of heart saying: (9) The bricks are fallen but
 with hewn stones we will build. The fig trees
 29. are cut down but we will change them to cedars. (10) And [{YHWH}] will set on high
 the enemies of Rezin against him and his foes
 30. He will gather together. (11) Syrians from the east and the Philistines behind and
 they shall eat up Israel with open mouth [&yod&}

Physical Characteristics: This is the third strip of leather to be sewn into the scroll and this strip also contains four pages before the next splice. All the text on this page is readable at the top of the page where there is less disintegration. But there is a lacuna at the bottom with a few words missing and a distortion at the bottom left margin. There appears to be an attempt to repair a tear in the lower left. Several words extend into the left margin; more than has been the norm.

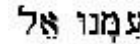
Although minor, there are many variations between the Q text and the Masoretic on this page. these are noted below

Paragraphs and Spatiums: There is an indentation with a horizontal scribal mark which is repeated encompassing two lines which mark this as an important section Lines 2 and 3 (verses 9 and 10) also are set off as a separate paragraph. And line 4 is the first word of verse 11. Beside the paragraph of lines 2 and 3 there are more indications of breaks in thought or spatiums than on most pages. There are spatiums on lines 6, 9, 12, 15, 17, 19, 21, 22, 25 and 26. However these on this page do not correspond to current versification as have the spatiums looked at thus far. Especially is this so at the important juncture between the end of chapter 8 and the beginning of chapter 9. Thus the break in line 6 does not correspond to current versification which

begins verse 13 three words before the spatium in line 6. Verse 16 begins in the spatium of line 9. Line 12 begins with an indented spatium and a horizontal mark. It is the first word of verse 8:19. The spatium of line 15 is in the middle of the current verse 21. And the spatium in line 17 is in the midst of the verse which is 8:23 in Hebrew and 9:1 in KJV and other English versions. The beginning of KJV chapter 9 is the next to the last word in line 16. This spatium in line 17 is midway through 9:1. (After the spatium are the words "The first time.") The spatium of line 19 conforms to current versing and marks the beginning of Heb. verse 2 and English verse 3. Line 21 has the spatium marking the beginning of Heb vs 3 and Eng vs 4. Line 22 has Heb. vs 4 and Eng vs 5. Line 23 has Heb 5 and Eng. vs 6. Line 26 ends with a spatium which is the end of Heb. vs 6 and Eng. vs 7. Eng vs 8 begins on the next (26) line.

Horizontal Scribal marks: Marks which set off passages appear between .lines 1, and 2; 3 and 4; 9 and 10; line 12; 19 and 20. There is a "resh-like" mark at the right of line 9.

Immanuel:

Immanuel is written as two words in the masoretic text. 

Immanuel is written as one word in the Qumran Scroll. 

The name appears at the end of line 1 and again at the end of line 3. In the received text (Masoretic) it is written as two words "i'manu - el" literally meaning "with us-God" or God with us. In every occurrence of the word in the Q text it is written as one word "I'mmanuel" (including 7:14; 8:8 and 8:10) indicating accepting the phrase as a proper name. Including the last word in line 3 (8:10) which is translated "God is with us" by all texts but is recognized as a name rather than a phrase by Q. See my [commentary](#) on this verse.

Letters added between the line: There is a "he" (article) added to the 4th word on line 2. "ve-a'ziyru" becomes "ve-ha-a'ziyru" in Q. In line 10 over and before the 2nd word (penayv) the accusative "e'th" is edited in which does not appear in the Masoretic. In line 12 a waw is added above the word "ha-a'both." There is a waw or yod above the next to last word in line 16. This is elaborated in the next note. The 2nd from last word in line 9 has an extra stroke inserted (may be a waw) just after the heth which is in the first word of verse 8:17. In line 25 a yod is added to the first word noted also below. In line 27 there is an ayin added above the 4th word.

Variations of Q from Masoretic:

Line 4: There is an article in the Masoretic on the word yad (7th word) and conjunctive waw on the next word "yasirnu" which is not in Q.

Line 5: 2nd word is a 2nd mas plu imperative (Ye shall not say). The Masoretic has a euphonic nun which is not in Q.

Line 6: There is different versification noted above between the received text and Q. In Q the words "eth YHWH tsabaoth" belong to the end of verse 12 and in the Masoretic they are the first words of verse 13.

Line 7: 2nd word: This is the first word in verse 14. M = "ve-hayah" cj + pf 3ms (and he shall be). Q = the original scribe wrote cj + 3fs pronoun "ve-hiy" a later editor placed a yod between the waw and the "he" making imp 3ms "va- yehiy" (and he shall be) with aleph ending.

Line 10: 5th from last word begins verse 18. Masoretic has "hineh" [hnh] (behold) Q uses a'nah (aleph nun he).

Line 11: Singulars instead of plurals: 4th word is "le-othoth" (for signs) in the Masoretic for which Q does not have the plu "oth" ending and it is "le-oth" (for a sign). And the next, the 5th word Masoretic has this word as a masc. plu. "iym" while Q uses fem sing "ath" as "u-le-mophat" instead of "u-le-mophtiyim."

Line 15: (vs 21) 5th word 1st stem "ve-tiq-tsaph" in Q is 7th stem "ve-hith-qats-tsaph" in the Masoretic.

Line 16: a waw conj. missing in Q from the 5th word may be indicated by a scribal mark which is not complete enough to be certain. The next to last word in this line has been commented on. It is the first word in vs 23 in Heb and the 9:1 in Eng. Kiy lo in Q; the "lo" is lamed waw (to him or it) while in Masoretic it is lamed aleph a negative. The last word on line 16 is misspelled in Q it has two "pe"s and the waw comes after instead of before the ayin.

Line 16 next to last word: This word in Q is kiy-lo spelled kaph yod lamed waw. It is from the words "kiy l'o" (for- not) This construction in the Masoretic which begins Chapter 9:1 in Eng. is "kiy l'o" (kaph yod - lamed aleph) .

Line 18: 1st word: Q = "hikbiyd" This most important word in understanding the total scheme of Isaiah is completely covered in my comments on [Isaiah 9](#) in my commentary.

last word: kaph is obliterated from "choshek" (darkness.)

Line 19: 6th word, Interestingly the word translated "valley of the shadow of death" is written as one word, therefore a proper name: "tsalmaweth."

last word: is a good example of Q scribe adding "he" to a verb, in this case, 5th stem pf 2ms "hirbiyta" (you multiplied.) The "he" is added to show that the word ends in an

open syllable and has 3 rather than 2 syllables. Also seen in the next note. See [Introduction](#) for more discussion on the addition of "he" by Qscribes.

Line 20: 3rd word: Q adds final "he" to the word "higaltah" (you increased) and in the 4th word "simcha" (joy) for the same reason described in the last note.

Line 21: 3rd word begins vs 3 Heb, Eng vs 4. The word "kiy" has a superfluous yod in Q.

Line 22: 2nd word is Midian spelled "midiym" in Q and "midiyn" in the Masoretic.

Line 25, 1st word: "ha-misrah" has a yod over it which would make it to be pronounced "ha mi siy rah" Masoretic has no added yod. This is the second word of verse 6 (Eng. 7) and it begins the line making the first word of the verse the last in the line above. Thus no break in thought is recognized by the Q scribe between vss 5 and 6 (Eng. 6 and 7).

Line 25: next to last word: in the Masoretic is aleph tau he (o'thah) which is accusative fem "it." The Q reading is aleph waw tau waw (o'tho) which is accusative masc. "it."

Line 26: last word and end of line: The tau of the word "zoth" (this) is obscured by what may be an ink mark or chipping of the page. But the major anomaly here is an attempt at an editorial addition in the margin extending from the last letter of line 26 to the bottom of the page. The letters are too faded to read but a tsade is easily read just above the last letter of line 28. The photo of the notation has been turned from vertical to horizontal for better observation. To see other miniature notations in the go to the [introductory page](#).



Line 27: 3rd word "YHWH" in Q read "adonai" in Masoretic. A reminder: There are numerous times that yod and waw are added as vowels in Q to words which have holam and hireq pointings in Masoretic. These additions of waw and yod are purposely not pointed out unless they are added by an editor between the lines.

4th word: Ayin left out of "Jacob" is added above the line.

Last word; M = "ve-yoshev" (and the inhabitant) and Q = an obliterated ending of this word which is confused by a faded editorial notation (see line 26 note above) There is an omission of the beth associated with unexplainable marks at the end of this word. It

may have been a beth + a plural ending as "ve-yoshvey" (and the dwellers) but in any case the beth is missing in Q.

Line 29 4th from last: Name of Rezin has aleph added to the name. making an extra syllable "Retsiyan."

The last word on the page the word "peh" (mouth) appears to have a stroke over it. It is likely a yod but may be a mark indicating a superfluous waw in the word between the "pe" and the "he."

The Great Isaiah Scroll 9:11 to 10:14



TRANSCRIPT OF ORIGINAL (Previous Page)

- 1 ובכול זית לוא שב אפר ועור ידיו נטויה והעם לוא שב על המכה 1
ואת יהוה צבאות לוא חדשו
ויסדת תהויל ישראל וראש ונב כפה ואגמן ביום אתר זקן ונשא
פיים הוא הראש ונב א מודה שקר הוא הזנב ויהיו מאשרי
5 העם הזה מתעים ומאשריו מבלעים על בהוריו לוא יהמל
אדתי ואת יתוריו ואת אלמותיב לוא ירחם כת סליו תנף וסרע
וסל פה דבר נבלה בכול זואת לוא שב אפר ועור ידיו נטויה
כיא בערה כאשר רשעה שסיר ושית תאכל ותצת בסבכי היער
ויתאכרו גיאית עשן מעברת יהוה צבאות נתעם הארץ ויהיו
10 העם כמאכלת אש איש אל אהיו לוא יתסלרו ויגור על ימין ורעב 10
ויאכל ועל שסאול ולוא שבעו איש בשר ורדעו ויאכל משה
את אפרים ואפרים את משה יתרו המה על יהודה ובכול תארת
לוא שב אפר ועור ידיו נטויה
X הוי תוקקם הוקקי און ומסבבים עמל סתבו להסות מדין
15 דלים ולגזול משפט עניי עמי להיות אלמות שללם ואת יתומים 15
יבזו ומה תעשו ליום פקדה ולשאה ממרחק תבוא על מי תנוסו
לעזרה ואה תעזובו כבודכם בלתי סרע תחת אסיר ותחת הרדגים
יפלו בכול זואת לוא שב אפר ועור ידיו נטויה
הוי אשר שבט אפי ומטה הוא בידם ועמי בגוי תנף אשלחנו
20 ועל עם עברתי אצנו לשלול שלל ולבז בז ולשם שרמס כהמר הוצאת 20
והוא לוא ק ידמה ולבבו לוא קן יהשוב כיא להססיר בלבבו ולהסדית
גואים לוא מעט כיא יואמר הלא שרי יתדיו מלכים הלא ככרמיש
כלנו אמ לוא כארפר המה אמ לוא כדרמשק שומרון כאשר מצאה ידי
למלכות אלילים ופסיליהם מירושלים ומשומרון הלא כאשר אשיתי
25 לשומרון ולאליליה קן אעשה לירושלים ולעצביה כי יבזה אדתי 25
את כול מעשהי בתר ציון ובירושלים אפקד עף פרי גודל לבב
מלך אשר ועל תפארת דם עיניו כי יואמר בכות ידו עשיתי ובתכחתי
כי נבזתי ואסר גבלות ימים ועתיחתיהמה שושיתי ואדיר
כאביר יושבים ותמצה כק ידי לחיל העמים וכאסוף בצים
30 עומת סל הארץ אי אספתי ולוא היה נורד סף ופיצה פה 30

Isaiah 9:11 to 10:14

1. **(Continue 9:11)** [+And+] For all this {&waw&} His anger is not recalled but His hand is still outstretched.(12)And the people do not return to the one striking them
2. and YHWH of Hosts they do not pursue. (PP)
3. (13) And YHWH will cut off from Israel head and tail branch and bulrush in one day
- (14) The elder and the exalted of
4. face, he is the head {&waw&} and the prophet teaching lies he is the tail.(15) And the leaders of
5. this people are causing them to err and those led are being destroyed. (16) And He will not pity {&waw&} his chosen ones
6. *even* the Lord and on the orphan and the widow he will not have mercy because they are all profane and do evil
7. and every mouth speaks foolishness. For all this His anger is not recalled but His hand is still outstretched.
8. (17) For wickedness burns as a fire brier and thorn shall be eaten up {&waw&} and they shall set alight the thickets of the forest
9. and they shall billow like the raging of smoke. (18) From the fury of YHWH of Hosts is the land scorched and they shall be
10. *even* the people shall be fuel for the fire, no man shall pity his brother. (19) And he will cut off on the right hand and be hungry
11. and he shall eat on the left and not be satisfied, each man shall eat the flesh of his own arm. (20) Manasseh
12. *against* Ephraim and Ephraim *against* Manasseh and they together against Judah For all this
13. His anger is not recalled but His hand is still outstretched. (PP)
14. **(Begin Chapter 10:1)** Woe to those who decree unjust statutes recording trouble which they have written. (2) To turn away from the court
15. the poor, and to tear off judgement from the needy of my people so that widows are their spoil and that the orphans.
16. they may rob (3) And what will you do in the day of the visit and of the holocaust which shall come from afar to whom will you flee
17. for help, Look! where will you leave your glory. (4) Without me they shall bow under imprisonment and under those murdered
18. they shall fall For all this His anger is not recalled but His hand is still outstretched. PP)
19. (5) Woe to Assyria, the rod of my anger and the staff in his hand is my rage. (6) I will send him against a profane nation
20. and against the people of my wrath. I commanded him to take spoils and to steal

the plunder to make them a treading place like mire in the streets.

21. (7) But he thinks not thus and in his heart he does not consider it because to destroy is in his heart and to cut off

22. not *just* a few nations. (8) Because he says, Are not my princes altogether kings? (9) Is not like Carchemish

23. Calno, is not Hamath like Arphad, is not Samaria like Damascus. (10) Just as my hand has found

24. the kingdoms of the idol which were better than the statues of Jerusalem and Samaria (11) shall I not as I have done

25. to Samaria and her idols shall I not also do to Jerusalem and her idols. (12) [m..+and it shall be+] Because the Lord will finish

26. all His work on Mount Zion and in Jerusalem. I will visit the fruit of the great heart 27. of the king of Assyria and be against the splendor of his high mindedness. (13)

Because he says by the strength of my hand I have done it and by my wisdom

28. [{because}] I am cunning I have removed {&yod&} national boundaries and I have plundered their treasures and I have pulled down

29 [{like mighty men the inhab}]itants. (14) And my hand has found the riches of the people as a nest and as one gathers eggs

30. [{that are left, all the ea}]rth I have gathered and there was none that fluttered a wing or opened their mouth

Physical Characteristics: The page is regular with few obscuring tears or marks except for the lacuna and a few missing words that I have edited in and what appears to be an ink smudge in the upper left corner, (but may be a miniature notation, [see below](#)). Fading obscures the 1st letter of the 5th word in line 23: the "he" is missing from Hamath. And the shin-waw beginning the next to last word in line 28 is obscured. The kaph in the 3rd from last word on line 30 is partially obscured by the crease line. Other crease lines can be seen on this page. The vertical line which can be seen reaching from top to bottom of the page at the left side is most likely a margin guide line For further description of these and other lines on the pages see introductory page [section V.](#)

Paragraphs and Spatiums: New paragraphs begin after the spaces left after lines 2, 13, 18, Line 3 begins 9:13 in Heb. and 14 in Eng. One would think there would be a new paragraph beginning line 8 but it is not there however Line 14 is the line after the next paragraph break and it is the beginning of chapter 10 in the received text. Line 19 follows the break of line 18 and begins vs 10:5 of the received text. The two spatium of lines 22 and 23 after the 3rd and 4th words do not correspond to current versification.

Editorial additions: There are 5 editorial additions between the lines on this page. The first editing on line 1 in 2nd word appears to be a mistake as the vowel letter is already in the word "both" and there is no reason for correction. In the last word on the same line there is a "he" (article) written above the word "mach." Masoretic has the

article. Waws are added above the word rosh 3rd word in line 4 and above the last word "yichamol" in line 5 (see note below) and above the word "to'kel" 7th word in line 8. And the 3rd word (including lacuna) in line 28 "ve-a'siyr" has a yod edited over it. This is the Masoretic reading.

Line 24 mid vs 10:10: The word for idols 2nd word in line 25 is plural in Q: "ha-a'liylim" and is sing. in Masoretic "ha-a'liyl."

Line 25: Omitted word?: There is a spatium before the 3rd from last word. In Q verse 12 begins with the words "kiy yebatsa' " The Masoretic begins the verse with "ve-hayah" which is not found in Q.

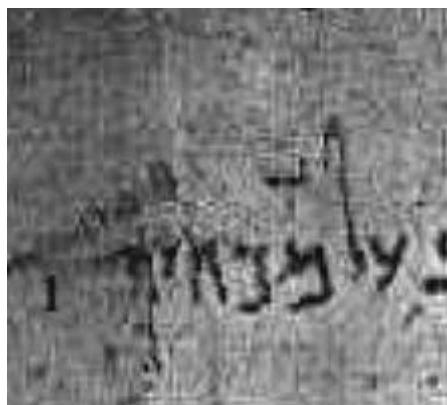
Other Variations in Q from the Masoretic Text

Line 1: 1st word: Q = waw cj not in M.

2nd word: Spelling of pronoun "zo'th" (this) omits aleph. and addition of waw makes 2 waws.

Line 1: 7th word: Q = "yadayv" (his hand) this appears to be a nmpl but see the introductory page section [VI: - D.](#) for explanation of addition of yod to singular nouns before suf 3ms. This form is repeated in the several times the same phrase is repeated below, but in the 6th word in line 12 it is written with out the construct yod.

Line 1: Last word: M = "ha-mak-ke-hu" art. + 5th stem part. + suf 3ms (the one striking him). Q has a different spelling as well as a different suffix. It is possibly and more likely a different word. What appears is "ha-mak-chey-ha" The "he" is edited above the mem though part is faint. The root may be kaph heth heth (to exercise power) art + part + 3fs suf (the one exercising power over her). The pronunciation of these two forms would be very similar, if not the same, except for the suf. Complicating the reading here is the fact that a left margin crease split [\(explained above\)](#) in the leather crosses the final "he" and obscures it. There is no evidence of a final waw here. This is a 3fs suf not a 3ms. Also the "ink smudge" above this word takes shape when digitally enlarged and may be a miniature notation. You decide. Compare on [page 35](#) for what must be a miniature notation. See other [miniature notations](#) described in introduction.



Further enlargement seems to make it appear more like a notation. The note seems to start with a description of the mem the first two letters looking very much like he mem. The numeral 1 is added by me.



Line 5: last word: Q = "yichmol" imp 3ms (he will pity): a different reading: In the note above a waw is added above the word "l'o yi-chamol" (not pity or spare). This is not the word in the received text which uses "l'o yismach" (have no joy). "yichmol" is used as the 8th word in line 10 where it is the same as M.

Line 9: 2nd word: Q = the addition of a yod to the body of this word: "gay'uth" probably for pronunciation. **4th word:** Q begins this word with prep. mem (from) and M = beth (in). **3rd from last word:** Q = Q = "neta'am" and M = "ne'etam" which is a spelling mistake in Q. Two letters have reversed order. **last word:** Q = "ve-yihyu" cj + imp 3mpl" (and they shall be) and M = "ve-yehiy" cy + jussive 3ms (and it shall be) People: a collective is the subject.

Line 11: 2nd word: Q = cj waw not in M.

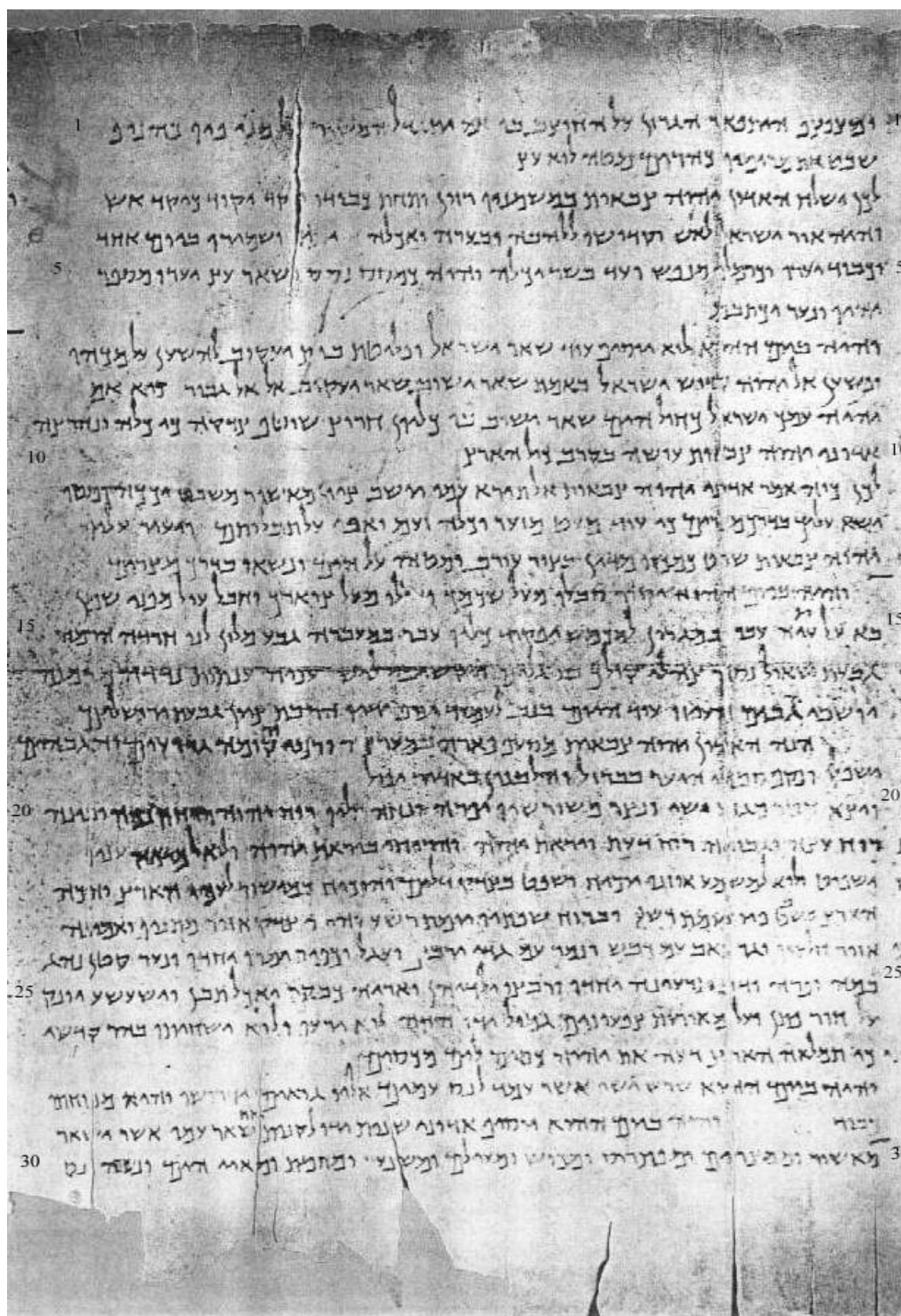
Line 20: 8th word: Q agrees with neither qerey nor kituv where both have suf 3ms but Q has only "lashum" inf (to place or put)

Line 25: 3rd from last word: Q begins verse 12 with this word having left out "ve-hayah" the first word found in M

Line 27: 8th word: Q = "va-yomer" cj + imp 3ms (and he said) and M = " 'amar" pf 3ms (he said). The waw cj in Q following the cj "kiy" seems out of place.

Line 28: 6th word: Q agrees with kituv not qerey.

The Great Isaiah Scroll 10:14 to 11:12



TRANSCRIPT OF ORIGINAL (Previous Page)

- 1 ומצפצף היתפאר הגרזן על התצב בו אם יתגדל המשור על מניפו כהניף
שבם אח מרימו כהרים ממה לוא עץ
לכן ישלת האדון יהוה צבאות כמשמיו רזון ותחת כבודו יקר יקר כי קד אש
והיה אר ישראל לאש וקדשו ללהבה ובערה יאכלה שיח ושמירו ביום אתר
5 וכבוד יערו וכרמילו מנפש ועד בשריכלה והיה כמסס נסס ושאר עץ יערו מספר
יהיו תער יסחבם
והיה ביום ההוא לוא יוסף עוד שאר ישראל ופליטת בית יעקב להשען על מכהו
ונשען על יהוה קדוש ישראל באמת שאר ישוב שאר יעקב אל אל גבור כי א
יהיה עמך ישראל כחל הים שאר ישוב בו כליון הרץ שומף צדקה כי כלה תסדצה
10 אדוני יהוה צבאות עוהש בקרב כול הארץ
לכן כוה אמר אדוני יהוה צבאות אל חירא עמי יושב ציון מאשור משבם יככה ומסור
ישא עליכה בדרך מצרים כי עוד מעם מזער וכלה זעם ראפי על חבילתם ויעיר יליו
יהוה צבאות שום כמכת מדין בצור ירוב בממהו על הים תשאר בדרך מצרים
והיה ביום ההוא יסור סבלו מעל שכמך ושליו מעל צראך ותבל עול מפני שמך
בא על עית עבר במגדון למכמש יפכיד כליו עבר במעברה גבע מלון לנו הרדה הרמה
16 גבעת שארל נסה צלי קלך בח גלים הקשיבי ליש עניה ענותו נודה מדמה
יושבי גבים העיזו עוד היום בנב לעמיד יפך ידיו הר בח ציון גבעת ירושלים
16 הנה האדון יהוה צבאות מסעף פאחה במערצה ורמי קרמה גודעים והגבהים
ישפל תקף סבכי היער בברזל והלבון באדיר ישל
ויצא תמר בגזע ישי ונצר משורשיו יפרה ותתה עליו רות יהוה רות תכמה ובינה
21 רות עצה וגבורה רות דעת ויראת יהוה והריתו ביראת יהוה ולוא למראה עיניו
ישפת ולוא למשמע אזוני יוכית ושפט בצדק דלים והוכית במשור לעני הארץ ותכה
הארץ בשם פיר ימיתרשע וברדת שפזיו ימית רשע והיה צדק אזור מחניו ואמנה
אזור תלצו וגרזאב עם כבש תמר עם גר ירבץ ועגל וספיר וסר יסוד תער קטן נהג
25 במה ופרה ורוב חרעונה יתוד ורבעו ילדיהן ואריה כבקר יאכל חבן וישעשע יונק
על תור פתן ועל מאדחת צפעתים גמל ידו הדה לוא ירעו ולוא ישותחו בהר קדשי
כי תמלאה הארץ דעה את יהוה כמים לים נכסים
והיה ביום ההוא שרש ישי אשר עמד לנס עמים אליו גואים ידושו והיה מנוחתו
כבוד והיה ביום ההוא יוסף אדוני שנית ידו לקוח את שאח עמי אשר ישאר
30 מאשור וממצרים ומפחדים ומכוש ומעילם ומשוער וממהמח ומאיי הים תשא נס

Isaiah Scroll 10:14 to 11:12

1. **(Continue Isa 10:14)** or chirped. (15) Shall the axe exalt itself above the one chopping with it or the saw make itself greater than the one moving it as though it shook itself
2. a rod or make itself greater than the one lifting it up as if it could lift itself as though it were not wood. (PP)
3. (16) Therefore the Lord YHWH of Hosts shall send among his fatlings leanness and instead of His glory he shall light a flame like the burning of a fire.
4. (17) And the light of Israel shall be for a fire and his Holy One for a flame and it shall burn and devour his thorns and his briars in one day.
5. (18) And the Glory of His forests and His fields of produce both spirit and flesh shall be consumed. And they shall be as the melting of a standard bearer. and the remnant of the number of the trees of His forest
6. can be written by a youth. (PP)
7. And it shall be in that day that the remnant of Israel will no longer lean on the one who caused his wounds and the escaped of the house of Jacob
8. but shall be supported by YHWH the Holy one of Israel in truth The remnant shall return, the remnant of Jacob to the Mighty God (22) Although
9. your people Israel shall be as the sand of the sea a remnant shall return to it. The completion determined will overflow with righteousness. (23) Because a completion and that determined
10. shall the Lord YHWH of Hosts make in the midst of the whole earth.(PP)
11. (24) Therefore thus says the Lord YHWH of Hosts my people who dwell in Zion do not fear the Assyrian. He will strike you with a rod and his staff
12. he will lift against you in the manner of Egypt. (25) For yet a very little while and the rage will cease and my anger *will result* in their destruction (26) He shall raise up for
13. *even* YHWH of Hosts a whip like the wounding of Midian at the Rock of Horeb and as His rod was upon the sea so shall he raise it up as in the way of Egypt. (PP)
14. (27) And it will be in that day that the burden shall be taken from your shoulder and his yoke from off your neck and the yoke shall be destroyed because of the presence of the anointing oil (PP)
15. (28) He is come to Aiyath {&tau&} he passes over to Migron at Michmash he reviews his materials. (29) They have gone over the pass, Geba is our lodging place, Ramah trembles,
16. Gibeah of Saul takes flight. (30) Let your voice cry out O Daughter of Captivities, cause it to be heard in Laish O poor of Anathoth. (31) Madmemah has fled

17. the inhabitants of Gebim seek refuge. (32) Yet today he will stand at Nob, he will shake his hand at the Mountain of the Daughter of Zion, the hill of Jerusalem. (PP)

18. (33) Behold the Lord YHWH of Hosts is lopping the branch with terror and the {&he&}high standing ones shall be chopped down and the high ones

19. shall be brought low. (34) And he shall peel off the thickets of the forest with iron and Lebanon shall fall by a mighty one.(PP)

20. **(Begin Chapter 11:1)** And there shall come a rod out of the stem of Jesse and a branch [\(nazar\)](#) from his roots will bear fruit. (2) And the spirit of YHWH will rest upon him and the spirit of wisdom and understanding

21. the spirit of counsel, the spirit of might, the spirit of knowledge and the fear of YHWH. (3) And he shall have an air of the fear of YHWH and according to appearances he will not make

22. judgement and he will not rebuke according to the hearing of his ears. (4) But he shall judge the poor with righteousness and he will rebuke with uprightness the lowly of the earth and He will strike

23. the earth {&with&} the rod of His mouth and {He will put to death the wicked:] and with the spirit of his lips he will slay the wicked.(5) And righteousness shall be the girdle of His hips and faithfulness

24. the girdle of His loins. (6) And the wolf shall dwell with the lamb and the leopard shall lie down with the kid and the calf and the young lion and the fatling together and a young child shall lead

25. them (7) and the cow and the bear shall feed together and their young ones lie down and the lion shall eat straw like cattle. (8) And the infant shall play

26. on the hole of an adder and the toddler shall put his hand on the viper's den. (9) they shall not do evil and they shall not destroy in my holy mountain.

27. Because the earth shall be full of the knowledge of YHWH as the waters cover the sea. (PP)

28. (10) There shall be in that day a root of Jesse who shall stand as an ensign of the people to Him shall the Gentiles pursue and His resting place

29. shall be glory. (11) And it will come to pass in that day that the Lord will move his hand the second time to redeem {&.eth&} the remnant of His people who remained

30. from Assyria and from Egypt and from Pathros and from Cush and from Elam and from Shinar and from Hamath and from the islands of the sea (12) And He shall raise up an ensign

Physical Characteristics: This is the most "regular" appearing page thus far in the scroll although there are several variations from the received text. It is the third page in this third sheet of leather that makes up the scroll. Almost every word is legible. There is a split in the leather at the upper left extending from line 1 through 6; In line 1 an ayin in :."al" (upon or over) is obscured by the split; and in line 4 the word "shiyto" (his

thorns) is almost blotted out although it can be seen if carefully observed. The same care is necessary to see all the letters in a few lines at the lower right that have suffered fading. There is also a crease line extending the whole length of the page on the right side. Origins of the creases and split lines are discussed in the introductory page in [Section V](#). There are no lacunae although some of the lower portion of the page has chipped away.

Paragraphs and spatiums. There are 7 paragraphs on this page and only one spatium in line 29, bottom right. Paragraph endings are in line 2, 6, 10, 14, 18, 19, and 27. Line 3 begins vs 10:16 and line 7 begins vs 20 and line 11 begins vs 24 and line 14 vs 27. Line 18 begins vs 33 and line 20 begins chapter 11 verse 1. Line 28 begins verse 11:10 and the spatium in line 29 marks the beginning of vs 11:11

Nazarene

Line 20: 4th word: Line 20 is the first verse in chapter 11. The fourth word is "ve-natser" translated "and a branch" [See my commentary](#) on this important word and follow the links to the article where each occasion of Isaiah's use of this word is treated.

Editorial additions: There are horizontal marks between lines 13 and 14 and again between lines 29 and 30 . There is a mark that looks like a "he" or "heth" above the 3rd word in line 15. It is actually a yod waw. The word is A'yath, the name of a town . The additional letters approximate the pronunciation found in M except that in Q the word ends with "he". (see below under .line 15). An article would seem redundant here. But in line 18 in the 3rd from last word a "he" (article) is added to "qomah" which is also the reading in the Masoretic.

Lines 22 and 23: the 2nd from last on 22 and the 1st on 23 is the word for "earth" with an article "ha-a'rets." The Masoretic has no article on either.

Line 23: 2nd word is "be-shevet" in which the original scribe left out the medial "beth" which is edited in above the word. Last word in line 23 omits the article found in the Masoretic. (There is also a scribal mistake in line 23 (vs 5.) See next below.)

Line 25: 1st word: is the last word of vs 11:6 means "in them" In Q there is an additional "he" making "bam" into the Q "bamah" (Possible Aramaic influence). See sections [E. and F.](#) in the introductory page for much more information on the addition of "he" by the Q scribes.

Line 26: (vs 8:) 6th word ("tsaphoni" or cockatrice) has a plural ending "iym" not in the received text.

In line 29 above the 4th from last word the accusative "e'th" is added which correction agrees with the Masoretic.

Line 30 (last line) vs 11:11 3rd word is Pathros (a place name), it has a superfluous last letter that may be a waw and is not correct.

Other Variations in Q from the Masoretic Text:

Line 1: next to last word: Q = "meniyphayv and M = "maniypho" See introductory page section VI. D. for further discussion of adding yod to singular forms before 3ms suf. What looks like a plural construct ending is simply the Q method of attaching 3ms suf as hee to a mas sing part. The Scribe however may have made this part. pl. to match the part following on the next line, 3rd word.

Line 11: 3rd from last word: Q = "mashevet" (from a rod and M = "bashevet" (in or with a rod. **Last word:** "u-matu" and M = "u-matehu." The form is spelled correctly in Q in line 18: 3rd word.

Line 12: 2nd to last word: Q = "ve-ye'iyv + 3rd stem imp 3ms (and he shall stir) M = ve- 'orer" 3rd stem pf 3ms (and he shall stir)

Line 15: 3rd word: There is a yod and waw written above the city-name "Ayath" The yod and waw are written in identical form in the 3rd word in line 23 in the word "piyv." But in Q there is a final "he" instead of tau on " 'Ayath." Addition of the waw and yod follows the usual method used by the scribe to use yod and waw as semi-vowels. The pronunciation would be " 'ay-yath" if the tau is restored. The waw here stands for the sound of au in cause or auto. Waw is used in Q to stand for any vowel sound. See the discussion on waw as a semi-vowel in [Section VI. A.](#) in the Introductory page. **9th word:** Q = " 'aver" pf 3ms (he has gone over) and M = " 'avru" pf 3mpl (they have gone over.)

Line 23: (vs 5) A Scribal Mistake: The 4th and 5th words on line 23 have dots under and over which is the scribe's sign that the words are a mistake and do not belong in the text. The scribe wrote the words out of order as the words "yamith rasha' " (he will slay the wicked) are repeated in the proper order as the 8th and 9th words in this line. The sign of putting dots under and over each of the letters in a word or words that have mistakenly been written is consistent in the Q scroll. A further observation as to how the mistake was made is that the last letters before the mistake are "iyv" which are the letters just preceding the words in the proper place on the line. Thus it can be concluded that the habit of dotting words not belonging in the text sometimes (as here) was done by the original scribe and not always by a later editor which may be the case for a great many other corrected errors. For more on dots see [section XI.](#) in the introductory page.

Line 24: 12th word Q = omits aleph "u-marey" (fatling) and M = same with aleph "u-marey' "

Line 26 (vs 11:9) Next to last word: A different reading: The received text reads "be-col har qadesh" (in all my holy mountain.) Q reads simply "be:har qadesh" (in my holy mountain).

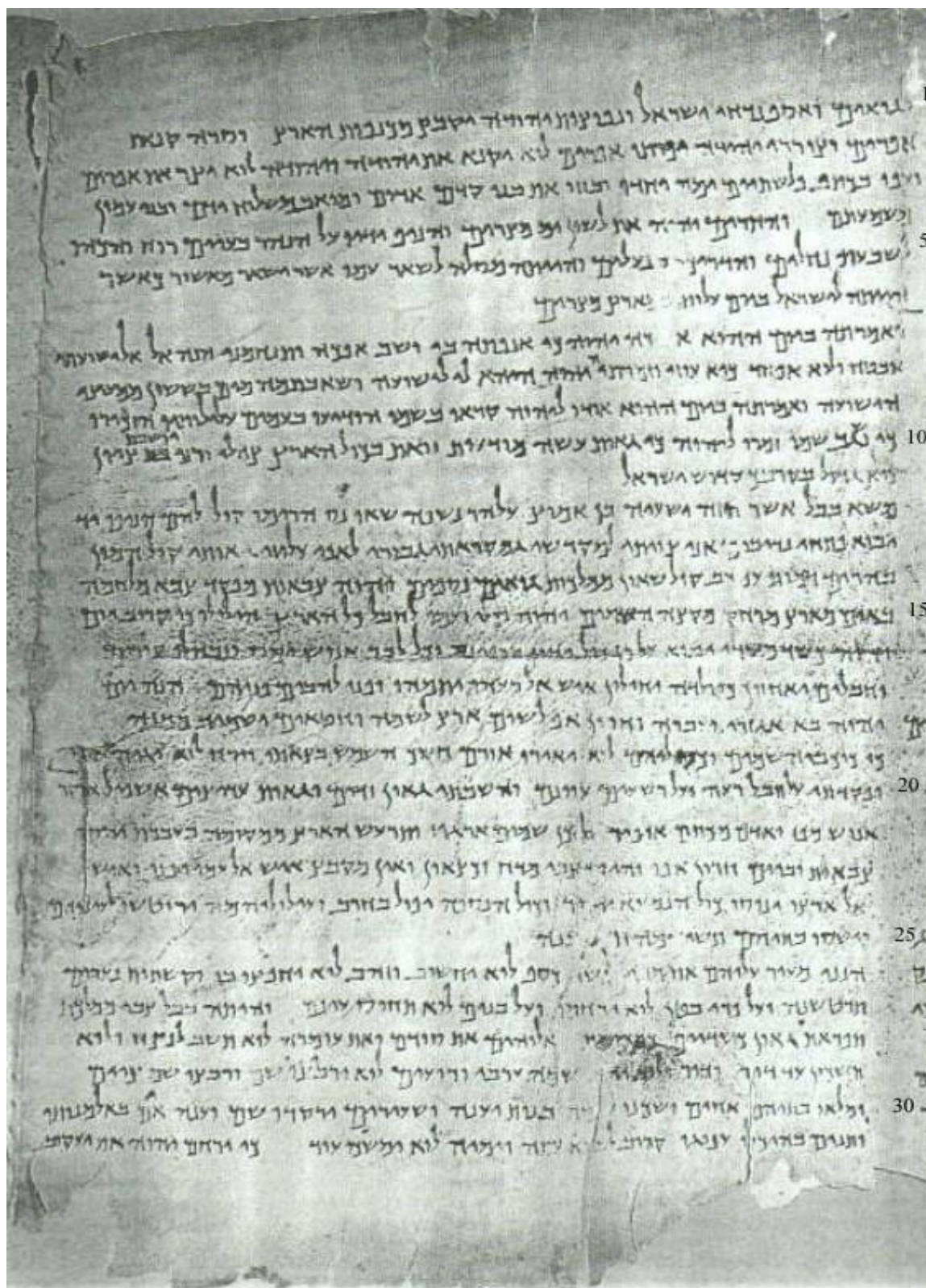
Line 26: next to last word: Q omits "kol" (all) in M.

Line 27: Change of tense: 2nd word: The received text has a qal pf 3fs verb while Q has the same verb but it is qal imp. 3fs. "timla'ah" instead of "mal'ah."

Line 28: next to last word: Q = "ve-hayah" cj + pf 3ms and M = "ve-hayethah" cj + pf 3fs.

Line 30: next to last word: spelling: Q = "nisah" pf 3ms (he will raise) and M = "nisa' " same with correct spelling. Substitution of "he" for aleph is frequent in Q.

The Great Isaiah Scroll 11:12 to 14:1



TRANSCRIPT OF ORIGINAL (Previous Page)

- 1 לגוֹאִים וְאֶסְפֵּי נִדְחֵי יִשְׂרָאֵל תִּפְרֹצֶנָּה יְהוּדָה יִקְבֹּץ מִכְנֻסֶיהָ הָאָרֶץ וְסִתְּהָ קִנְיָנָהּ
אֲפִסִּים וְצָרִי יְהוּדָה יִסְתְּרוּ אֲפִסִּים לֹא יִקָּא אֶת יְהוּדָה וְיְהוּדָה לֹא יִצָּר אֶת אֲפִסִּים
וְעַם בְּכַחַף פְּלִשְׁתִּים יִמָּה יִתְּרוּ יִבְזוּ אֶת בְּנֵי קֶדֶם אָדָם וְשָׂאֵב מִשְׁלֹת יָדָם וּבְנֵי עַמּוּן
מִשְׁמַעְתָּם וְהַתִּיִּם יִהְיֶה אֶת לִשׁוֹן יָם מִצְרַיִם וְהַנִּיף יִדְּרוּ עַל הַנָּעַר בְּעֵיִם רוּת וְהַכְּהֹ
5 לִשְׁבַע נֹתָלִים וְהַדִּיךְ בְּנֵעִלִים וְהַיִּתָּה מִסְלָה לְשָׂאֵר עַמֵּי אֲשֶׁר יִשְׂאָר מֵאֲשׁוּר כְּאֲשֶׁר
הַיִּתָּה לְיִשְׂרָאֵל בְּיוֹם עֲלֹתוֹ מֵאֶרֶץ מִצְרַיִם
וְאִמְרָתָה בְּיוֹם הַהוּא אֲדַכָּה יְהוָה כִּי אֶפְתָּה בִּי וְשָׁב אֶפְכָה וְחִנַּתְמִי הִנֵּה אֵל אֱלֹהֵי שְׂרָעִי
אֲבִסְתָּ וְלֹא אֶפְתָּר כִּי אֶעֱזֹר וְזִמְרָתָּ יְהוָה הִיא לִי לִישׁוּעָה וְשִׁאֲבָתָה מִיָּם בְּשִׁשׁוֹן מִמַּעֲיֵנִי
הַיִּשְׁרָעָה וְאִמְרָתָה בְּיוֹם הַהוּא אֲדַכָּה לִיהוָה בְּשִׁשׁוֹ הַדִּיעָר בְּעַמִּים עֲלִילוֹתָיו הַזְכִּירוּ
נִשְׁבַּן שִׁשׁוֹ זִמְרוּ לִיהוָה כִּי גִאֲחָה אִשָּׁה מִדְּעוּת זֹרָאֵת בְּכֹל הָאָרֶץ צֹהֵלִי וְרִנִּי בָּם יֹשְׁבֹת צִיּוֹן
10 כִּי גִדּוּל בִּקְרֶבֶךָ קֹדֶשׁ יִשְׂרָאֵל
XI מִשָּׂא בָּבֶל אֲשֶׁר תִּזְהַר יִשְׁעֶיהָ בֶּן אֲמֹרָה עַל הָר נִשְׁפָּה נִשָּׂא נֹס הָרִמּוֹ קוֹל לָהֶם הַנִּיפּוֹ יָד
יִבְאָ פָּתָי נֹדְבִים אֲנִי צִיִּיתִי לְמִקְדָּשִׁי גַם קִרְאֹתִי בְּגִבְרִי לֹאֲפִי עֲלִיזִי גִאֲחָתִי קוֹל תִּשְׁמָן
בְּהִרִים דְּמִית עִם רֹב קוֹל שְׁאֵן מִמְּלִכּוֹת גּוֹאִים וְנִסְפִּים יְהוָה צְבָאוֹת מִפְּקֹד צְבָא מְלָחָמָה
בָּאִים מֵאֶרֶץ מִרְהָק מִקְצֵה הַשָּׁמַיִם יְהוָה וְכֹלִי זִעְמִי לִתְהַבֵּל כְּכֹל הָאָרֶץ הִלִּילוּ כִּי קֹדֶשׁ יוֹם
16 יְהוָה כְּשֶׁר מִשְׁדֵּי יִבְאָ עַל כֵּן כָּל יָדָם תִּרְפְּנָה וְכָל לִבָּב אָדָם יִמָּס תִּבְהַלּוּ צָרִים
וְהַבְּלִים יֵאָהֲזוּן כִּי־לֹדָה אִישׁ אֶל רַעְהוֹ וְחִמְהוֹ וּפְנֵי לִהְבִּים פְּנִיהֶם הִנֵּה יוֹם
יְהוָה בָּא אֲנִי וְעִבְרָה וְהָרֹן אֶפְ לִשְׁוֹם אֶרֶץ לִשְׁמָה וְחִמְהוֹ יִשְׁמִיד מִמֶּנָּה
כִּי סִכְבִּי הַשָּׁמַיִם וְכִסְלִיהֶם לֹא יֵאִירוּ אֲדָרָם תִּשְׁךְ הַשָּׁמַשׁ בְּצִאֲתוֹ וִירֵת לֹא יִגִּיה אֲדָרָו
20 וּפְקֻדָּתִי עַל חֶבֶל רַעָה וְעַל רִשְׁעִים עֲוֹתָם וְהַשְׁבַּחִי גִאֲחָן זֹדִים וְגִאֲחָת עֲרִיצִים אֲשֶׁפִּיל אֲדָרָו
אָדָם מִפִּזּוֹ וְאָדָם מִכַּחַם אֲדָפִיר עַל כֵּן שָׁמַיִם אֲדָגִיז וְחִרְעֵשׁ הָאָרֶץ מִמִּקְדָּהּ בְּעִבְרָתָהּ יְהוָה
צְבָאוֹת וּבֵיִים הָרֹן אֲפִי וְהִיא כְּצִבִּי מִדָּת וְכִצְאָן וְאֵין מִקְבֹּץ אִישׁ אֵל עַמּוֹ יִפְּרוּ וְאִישׁ
אֵל אֲרָצוֹ יִנָּסֵר כָּל הַנִּמְצָא יִדְקֹר וְכָל הַנִּסְפָּה יִפְּלֹ בְּתֹרֵב וְעִילוֹלִיָּהּ יִדְמָשׁוּר לְעֵינֵיהֶם
יִשְׁמֹר בְּחִיהֶם תִּשְׁיָהֶם וְחִשְׁבֹּנָה
25 הַנִּנִּי מַעִיר עֲלֵיהֶם אֶת מִדֵּי אֲשֶׁר כִּסֵּף לֹא יִתְשַׁרֵּב וְזָהָב לֹא יִקְפָּצוּ בֹר וְקִשְׁתוֹת נִעְרִים
חִרְמִשְׁוֹתָהּ וְעַל פְּרִי בִּסְמָן לֹא מִרְחֹמוֹ וְעַל בָּנִים לֹא חֹמֶס עֵינָם וְהִתָּה צְבִי מִמְּלִכָּה
חִפְּרָאֵת גִּאֲחָן כְּשִׁדִּיִּים כְּמִהְפִּיכָה אֱלֹהִים חִסְדָּם וְאֶת עֲוֹנָתָהּ לֹא חֲשָׁב לִנְצַחַתָּהּ וְלֹא
חֲשָׁכָן עַד דּוֹר וָדוֹר וְלֹא יִהְיֶה שָׁמָּה עֲרָבִי וְרוֹעִים לֹא יִרְבִּיצוּ שָׁם וְרִבְצוּ שָׁם צִיִּים
וְמִלֹּא בְּחִיהֶם אָדָם וְשִׁשְׁוֹ שָׁם בִּנּוֹת יַעֲנָה וְשִׁעֲרֵיהֶם יִדְקֹרוּ שָׁם וְעֹנָה אִים בְּאַלְמִנוֹתָהּ
30 וְחִתִּים בְּהִיכְלִי עֲנוּגוֹ קֹדֶשׁ לְבָא עֲתָה רִמְיָהּ לֹא יִמָּשְׁכוּ עוֹד כִּי יִרְהֹם יְהוָה אֶת יַעֲקֹב

Isaiah Scroll 11:12 to 14:1

1. **(Continue 11:12)** to the Gentiles and He shall gather the outcasts of Israel and he shall gather the scattered ones of Judah from the corners of the earth. (13) And it shall be turned away
2. *even* the jealousy of Ephraim and the enemies of Judah shall be cut off. Ephraim shall not envy Judah and Judah will not provoke Ephraim
3. (14) And they will fly on the shoulders of the Philistines toward the sea together. And they will spoil the sons of the east and they shall place their hand on Edom and Moab and the children of Ammon
4. shall obey them. (15) And YHWH will destroy the tongue of the sea of Egypt and He will shake His hand over the River with the power of His Spirit and he will strike it
5. into seven streams and He will make it a way to go over dry shod. (16) And there shall be a highway for the remnant of His people who are left from Assyria according as
6. it was to Israel in the day when he came up from the land of Egypt. (PP)
7. **(Chapter 12:1)** And you shall say in that day I thank YHWH because you were angry with me. He has turned away his anger and He has given me rest. (2) Behold God, God, is my salvation
8. I will trust and not be afraid because my strength and my song is {&the&} YHWH. He is to me for Salvation. (3) And you shall draw water with joy from the springs of
9. Salvation. (4) And you will say in that day give thanks to YHWH call on His name make known among the people His actions and make mention
10. that his name is exalted. {&shin&}. (5) Sing to YHWH because He has done great things This is known in all the earth. (6) Cry out and shout O (-daughter-) {&inhabitant&} of Zion
11. because great in the midst of you is the Holy One of Israel. (PP)
12. **(Begin Chapter 13:1)** The Oracle of Babylon which Isaiah the son of Amots saw as a vision. (2) Lift up an ensign upon the bared mountain, raise your voice to them, shake the hand
13. that they may go into the doors of the nobles. (3) I have commanded my holy ones I have also called my mighty ones in my anger, those who are jubilant at my majesty. (4) The voice of a multitude
14. on the mountains like a great people the voice of the noise of the kingdoms of the Gentiles gathered together. YHWH is visiting the Hosts of the war.
15. (5) They are coming from far lands and from the end of the heavens YHWH with His equipment of indignation to destroy the earth. (6) Howl because near is the day of
16. YHWH It shall come as devastation from the Devastator. (7) Therefore all hands shall faint and every heart of man shall melt. (8) And they shall be afraid, troubles
17. and woes shall seize them, they shall writhe as one bearing a child, they shall be

amazed at one another, their faces shall be faces of flames. (9) Behold the day of
 18. YHWH is coming, cruel and wrath and fierce anger, to appoint the earth a
 desolation and He will destroy sinners from it.
 19. (10) Because the stars and their constellations shall not light their light. The sun
 shall be dark in its going out and the moon will not shine [...its light...].
 20. (11) And I will visit evil upon the world-system and iniquity upon the wicked and I
 will stop the arrogantly proud and I will humble the high mindedness of the ruthless.
 (12) and I will cause to be more prized
 21. a man than fine gold, even a human than the pure gold of Ophir. (13) Therefore I
 will shake the heavens and the earth shall tremble out of its place by the wrath of
 YHWH of
 22. Hosts and in the day of his fierce anger. (14) And it shall be as a banished gazelle
 and as a sheep with no one shepherding them and each man shall turn to his own
 people and each man
 23. shall flee to his own land. (15) Everyone found shall be stabbed and the ones
 gathered shall fall by the sword. (16) Their infants shall be dashed to pieces before
 their eyes.
 24. Their houses plundered and their wives raped. (PP)
 25. (17) Behold I will awaken the Medes against them who shall not consider silver and
 as for gold they will not desire it. (18) *With their* bows the youths
 26. they shall dash to pieces and they will have no mercy on the fruit of the womb and
 their eye will not pity children. (19) And it shall come to pass that Babel most glorious
 kingdom
 27. the excellent wonder of the Chaldeans *will be* as when God overthrew Sodom and
 Gomorrah. (20) It shall never be inhabited and it shall not
 28. be dwelt in from generation to generation and the Arab shall not pitch his tent there,
 neither shall the shepherd bed down his fold there. (21) And desert creatures shall lie
 down there
 29. and their houses shall be filled with jackals and relatives of the owl shall dwell there
 and wild goats shall dance there (22) and hyenas shall cry in widows'
 houses
 30. and serpents in their pleasant halls, [...and...] her time is near to come and her
 days shall not be drawn out. **(Chapter 14:1** Because YHWH will have mercy on Jacob

Physical characteristics:

This is the last of four pages on the 3rd sheet of the scroll.. The seam and sewing is visible at the left of the page. There are no missing words due to lacunae. As in other seams the sewing seems to be a repair as well as a finer original area where no sewing is visible especially in the bottom 5th of the page. The margin is markedly slanted on this page more than any other page up to this one. The right margin at the

bottom is shifted to the left more than a full centimeter. The first letter on the page is obscured by surface chipping, It is a lamed.

An Interesting Mark:

Between lines 26 to 29 at the right side of the page near the bottom there is a smudge which looks like the ink was disturbed before it dried. It is possible that the smudge may be a finger print made by the scribe when moving the scroll before it dried. A more readily seen finger print can be seen on [Scroll Page 44](#) which has two possible prints on it. [Scroll Page 45](#) has a similar smudge in the same location on the page.

Paragraphs and Spatiums Paragraphs end on lines 6, 11, and 24 Chapter 12 begins on line 7 and extends to line 11. Line 12 is the beginning of Chapter 13. Line 25 begins vs 13:17. The spatiums are in lines 1, 4, 26, 30. The spatium in line 1 begins vs 11:13 in line 4 is 11:15; line 26 is 13:19 and chapter 14 begins in the spatium of line 30.

Word omitted in line 1: Vs 12 For the 4th from last word the Masoretic has "me;-a'rba' kenaphoth" (from the four corners). Q leaves out the word four ("a'rba' ") and reads: "me:-kenaphoth" (from the corners).

Editorial additions and variation of Q from Masoretic:

Line 7: missing letter: 4th word: Beside the missing letter the suffix is not 3fs as in Q. The Masoretic has " 'odka" instead of the Q " 'odah" The missing letter is waw. Something (a water mark) erased the letter here and obscured a letter (probably a waw) in the line directly above

Line 7: 7th and 10th words have a "he" appended to the end of the word not in the Masoretic. It is euphonic and syllabic not a suffix.

An extra word: Line 7 vs 12:2 Last two words: In the phrase in the received text; "God is my salvation." The word (God) "e'l" is written twice in Q.

Line 8 has a "he" written over the word YHWH which would never take an article. It appears in Q that the "he" is a 3f suffix added to the preceding word, which is "ve-zimraty" but this is not acceptable construction The "he" in Masoretic is a part of "yah" (yod he) which is translated Lord. Q does not show the separation. The next word on the same line after "yah YHWH" is 3ms verb to be in the Masoretic it is jussive or imp "va-yehiy" -- in Q it is pf 3ms "hayah" " with an aleph sufformed.

Line 8: 4th from last word is first word of vs 12:3 has a "he" added to 2mpl suffix.

Line 9: (vs 12:4) 2nd word: " 'amartah" in Q is " 'amartem" in Masoretic and 5th word " 'odo" in Q is "hodo" in the Masoretic.

Line 10 2nd word There is a letter "sin" written over the word "ngb" The Masoretic reading is "nisgav."

Line 10 and 2nd word: from last. The words "bath Tsion" (daughter of Zion) was written by the scribe. A short stroke over "bath" crosses it out and the reading "yosheveth Tsion" (inhabitant of Zion) is written above.

Line 14 - 9th word In Q aleph omitted, "nesaphiym" should be "ne-'asaphiym" be gathered. 2nd stem m. pl. Part

Line 18: a misspelling: vs 13:9: (aleph gimmel zayin resh yod) 'agzariy in Q should be 'akzariy.

Line 19 - 6th word Q = y'aiyru M = yahe:llu

Line 20 7th word There are 2 waws in avonam. noun with masc. pl suf. "their evil" the extra waw is added to show that waw in this word has a consonantal value.

Line 25 and 9th word Q has 3ms imp. "yichshub" while Masoretic has 3mpl imp "yichshubu"

Line 26 extra word: (vs 13:18) 2nd word "ve'al" in Q is not in received text.

Line 28: (vs 13:20) 6th word is obscured by a water mark: it should be "yahael." 5th from last word "yarbitso" has a yod edited above it to make "yarbiytso."

Line 29 has a yod written over the 2nd from last word (aleph mayim). The word Isles should actually have two yods as does the Masoretic.

A Horizontal mark: sets off the beginning of chapter 12 on line 6.

The Great Isaiah Scroll 14:1 to 14:29



TRANSCRIPT OF ORIGINAL (Previous Page)

- 1 XII ובחר עור בִּישְׂרָאֵל והניחם על אדמתם וילוא הגר עליהם ותספכחו
בית יעקב ולקחם עמם רבים והביאום אל אדמתם ואל מקומם
והתנחלום בית יִשְׂרָאֵל אל אדמת יהוה לעבדים ולשפחות והיו שוברים
לשוכיהם ורדים בגושיהם
- 5 והיה ביום הנית יהוה לך מעצבך ומרגונך ומן העבודה הקשה אשר
ברו בכה ונשאתה את המשל הזה על המלך בבל ואמרתה איכה שב
וגוש שבתה מדהבה שבר יהוה מצה רשעים שבט מושלים מכה עמים
בעדה מכת בלתי סרה ורדה באפ גואים מדרך בלי השך נתה שקטה
כול הארץ פצהו רינה גם בראשים שמהו לך ארזי הלבון מאז שבתה
10 ולוא יעלה הסרת עלינו שאל מתחת רגזה לכה לקרת בראך עורה לכ
רפאים כול עתודי ארץ הקמה מכסותם סל מלכי גואים כלם יענו
ויאמרו עליך גם אתה תליתה כמותו עלינו נמשלתה יד שאל
גאותך הנית נבלתך תחתך יצע רמה ומכסך תוליע היך נפלתה
מהשמים הליל בן שתר נגרעתה לארץ תולש על גוי ואתה אמרתה
15 בלבבכה השמים אעלה ממעלה לסכבי אל ארים כסאי אשב בהר
מער בירסתי צפן אעלה על בומתי עב אדמה לעליון אך אל שאל
תורד אל ירסתי בור ראך אליך ישגיתו אליכה יתבוננו הזה האיש
המרגיז הארץ המרעיש ממלכות שם תבל כמדבר ועירו תרס אסיריו
לוא פתח ביתה סל מלכי גואים שכבו בכבוד איש בביתו ואתה הושלכתה
20 בקרובך סצר נתעב לבש הודגים ממעני חרב יורדו אל אמי בור כפגר מרבם
לוא תחת איתם בקמדה כי ארץ שהת העמך הרגתה לוא יקראו לעולם
זרע מרעים הכינו לביו מטבת בעון אמתם בל יקום וירשו ארץ
ומלו פי תבל ערים וקמתי עליהמה נואם יהוה צבאות והסתי
לבבל שם ושארית וין תכר נואם יהוה ושמתי למרש לקפו אנכי
25 מים ומאמאמי במאמאא השמר נואם יהוה צבאות ושבע יהוה
צבאות לאמור אם לוא כאשר דמתי כן תהיה וכאשר תעצתי היא תקום
לשמר אשר בארצי ועל הרי אבוטו אשר מעליכמה עלו וסבלו
מעל שכמכה יסור וזואת העצה היעוצה על כול הארץ וזואת היר
הנמיה על כול הגואים כיא יהוה צבאות יעץ ומי יפר וידו הנמיה
30 ומי ישובה
- בשנת מות המלך אתו היה המשא הזה אל תשמתי sic פלשת

Isaiah 14:1 to 14:29

1. **(Continue Chapter 14:1)** and he shall yet choose Israel and he will settle them in their own land and sojourners will be placed with them and they shall join
2. the house of Jacob. (2) And the people shall take multitudes and bring them to their place
3. and the house of Israel shall inherit them in the land of YHWH for servants and handmaids and they shall become captives
4. *even* their captors and they shall have dominion over their oppressors. (PP)
5. (3) And it shall come to pass in that day the YHWH will give you rest from your sorrow and from your trouble and from your hard labor in which
6. was your toil. (4) Lift up this proverb against the king of Babylon and you shall say How has ceased
7. the oppressor, *and how has* the [fury](#) ceased. (5) YHWH has shattered the rod of the wicked and the staff of the governors. (6) He struck the people
8. in wrath, striking without turning aside. He who dominated the nations in anger is persecuted without restraint. (7) In quiet rest,
9. is the whole earth, they break out in singing. (8) The fir trees also rejoice at you, the cedars of Lebanon say Since you have sat down
10. no axe man has arisen against us. (9) Sheol from beneath is moved to meet your arrival, stirring up for you
11. the spirits of the dead, *and* all the goats of the earth, it *Sheol* has raised up all the kings of the Gentiles. (10) All of them shall speak
12. and say to you, have you also become sick like us are you *now* compared to us. (11) Brought down to Sheol
13. is your pride *also* the sound of your harps, worms are spread under you and maggots cover you. (12) How are you fallen
14. from the heavens shining one, son of the dawn you are hewn down to the earth O waster of nations. (13) For you have said
15. in your heart I will go up to heaven above the stars of God I will set my throne on high, I [{will sit}] on the mountain
16. of the meeting in the coasts of the north. (14) I will go up to the high places of the clouds, I will be like the highest. (15) But to Sheol
17. you shall be brought down to the borders of the pit. (16) Those seeing you shall stare at you and considering *shall* say, Is this the man
18. making {&the&} earth tremble and shaking kingdoms. (17) Who put the world system as a desert *and* his prisoners
19. he did not open their houses. (18) All the kings of the Gentiles lie in their own glory each in his own house. (19) But you are sent out of
20. your grave [\[like\] a hated \[N\]azarene](#) as the clothes of those killed, pierced with the

sword, the ones going down {&to the stones&} of the pit, *or* as a trampled down carcass.

21. (20) You will not be together with them in the grave, because you have ruined your land and {&the &} people of your own you have killed; they will [{no}]t be proclaimed forever

22. *this* seed of evil doers. (21) Prepare a butchering for his sons on account of the iniquity of their fathers, they shall not rise nor inherit the land

23. nor fill the world system *with* cities. (22) And I will rise up against him says YHWH of Hosts and I will cut off

24. to Babylon name, remnant, posterity, and progeny says YHWH. (23) And I will set it as a possession of the hedgehog and standing marshy

25. water, and I will sweep it with the broom of destruction says YHWH of Hosts. (24) And He is under oath *even* YHWH

26. of Hosts saying, will it not be: just as I compared thus will it be? and just as I have determined so shall it rise up?

27. (25.) To shatter Assyria in my land and upon my mountains and I will tread him down and turn his yoke from upon you and his burden

28, I will turn away from upon your shoulders. (26) This is the purpose that is determined upon all the earth and this is the hand

29. that is stretched {&yod&} out on all the Gentiles. (27) Because YHWH of Hosts has determined *it* and who shall annul and His hand is stretched out

28. and who shall cause it to return. (PP)

29. (28) In the year that king {&large Kaph&} Achaz died this oracle came: (29) Do not rejoice Philistia

Physical Characteristics: This is the first page on the fourth sheet of leather that was sewn together to make the scroll. There will be four pages on this sheet before the next splice. The most obvious feature on this page is the almost complete tear in the scroll from bottom left about 1 inch from the left margin almost all the way to the top within 1.25 inches from the top of the page and into the left margin. The repair was done so as to keep the reattaching materials between the lines of text and not to obscure any letters if possible. The seam at the right has been commented on but the repair of the seam in mid page is easily noticeable from this page. The repairs to the scroll are evidence of long use, having been rolled and unrolled many times until the splices became frazzled and then the gaps and the tears and damaged portions were repaired so the scroll would have further use. It is not possible to say how long the scroll had a useful life being read and copied and edited. But the repairs make it obvious that the scroll was old and already had had long use when it was finally stored away.

Paragraphs and spatiums: The end of paragraphs are marked on line 4 which ends vs 3 and line 30 which ends verse 28. There are spatiums on line 8 begin vs 7 and in line 23 begin vs 22.

Line 9: last word: Q = "shavtah" (you sit down) and M = "shakavtah" (you lie down)

Line 7: 3rd word: M = "madhebah" translated in KJV as golden city but Q = "marhebah" (fury) which is cited by NASV as the favored reading. NIV does not see the resh in the Q text which seems apparent. For instance compare the dalet in line 4: 3rd word with the resh in "marhebah."

Line 15: 1st word: Q = "be-lebavekah" (in your heart) The scribe wrote a different letter where the kaph of the 2ms suf is in this word. The partially erased letter appears to have been a lamed except that there is a residual stroke below the kaph which can not be accounted for by the first mistaken letter being a lamed. Perhaps in his correction the scribe wrote a final kaph and then corrected it when adding the he to show the open syllable of the masc. form. Or perhaps the scribe thought he was writing "to Babel" as in the first word in line 24.

Editor's emendations:

Beside the large kaph in line 30, letters are added to the text in lines 18, 21 and 29 and a word is written above line 20 just left of the rip. In line 18 a "he" (article) is added to "a'rets" and in line 21 an article "he" is added to "a'mek" The word in line 20 is actually omitted in Q from the received text and follows the rip which has obliterated a lamed from the word " 'el" (prep to) The missing word written above the line by an editor is " 'avney" (stones). This word has a different hand and style of writing which is obvious and is evidence of more than one editor, not the original scribe nor the later editors. See the section [More Than One Scribe](#) in the Introduction for more discussion on evidence of several scribes and editors.

Nazar

Also in **line 20** see the attempt to darken the kaph and the nun in "ke-natser" (as or like a Nazarene). This word has mystic meaning in most places where it is used by Isaiah. [See my commentary](#) on this verse.

Line 23 2nd word after spatium of vs 22 has a 3mpl suffix "hem" as "hemah"

Line 24 :1st word the last "l" of "le-babel" (to Babylon) is partially missing. **Next to last word:** M = qipod a porcupine, KJV has bittern. Q = qipaz an arrow snake.

Line 25 2nd word: M = be mat'ate'a Q = ve tatatiy

Other Added letters: There is a waw in the 1st word of line 29.

Missing "he" In line 24 vs 23: 4th word from left in Q is "ve-samitiy" it should be "ve-samitiyha" and in line 25 2nd word "ve-ta'ta'tiy" in Q is "ve-ta'ta'tiyha" in the Masoretic.

The last five lines of this page: Due to repair and editing there are many anomalies to notice. Beginning with line 27 on the tear or rip the word 'ayin lamid yod ('aliy") is found. The word preceding this has a 2mpl suf spelled "kemah" instead of "kem." In line 28: 2nd word Q has "shikmekah" (her shoulder?) Masoretic has "shikmo" (his shoulder) [translation is "their shoulder"]. The word "yapher" is missing in the lacuna of line 29. But there is no word missing in the lacuna of line 31 but the yod from the qal imp 2fs is missing from the word before the lacuna.

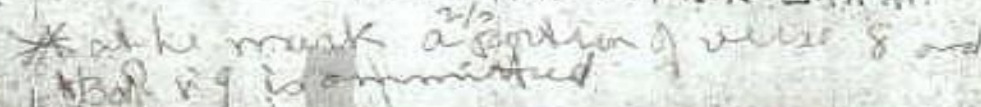
Line 30: The Unusually Large Kaph written at the end of line 30 and over the word Ahaz in line 31 is actually a very poor attempt at editing the word "king" which precedes Ahaz. The word "ha-mel" in Q should be "ha-melek" (the king).

The Last Word:

The last word "Peleshet" (Palestine) must have been in the lacuna because it follows as the next word but was lost and then edited in later. If so, then this editing and perhaps much more editing was done after the tear and repair of the scroll. The sequence of editing can be seen by the repair and the lacuna. The scroll no doubt had long usage. Then in some way an accident occurred which caused this rip that almost crossed the whole page, The rip was then repaired, More usage occurred. After some time the piece at the bottom of the page connected to the repair fell off and was lost. This is indicated by the dangling threads of the original repair less the piece they had been sewn into. Then since the piece that fell away had the word "peleshet" on it, that word was added on the other side of the rip. This indicates a long usage of the scroll with repair and editing being added after long intervals.

Darkened letters: There are signs on this page that an editor, besides putting missing letters between the lines, also darkened some faded letters. Heavier than ordinary letters are found in line 8 (2nd word); line 20 (2nd word); line 23 (several and the last word); line 24 perhaps a few other lighter strokes were added.

The Great Isaiah Scroll 14:29 to 16:14



TRANSCRIPT OF ORIGINAL (Previous Page)

- 1 כולך 1 כי נשבר. בט מככה כי משורש נחש יצא צפע ופירו שרף
מורף ורעו בסרי ולים ואביתים לבטח ירבצו והמתי ברעב
שורשך ושאריתך אהדג הילילי שער זעקי עיר נמוג פלשח כול
כוא מצפן עשן בא ואין סדר במודעיו ומה יענו מלכי גוי כי יהיה
5 יסד ציון ובו יתמו עניי עמו
XV משא מראב כי בלילה שורד עיר מראב תרמה כי בלילה שורד קר
מראב נרמה עלה הבית ודיבן הבאמת לבכי על נבו ועל מרבה
מראב יליל בכול ראשו קרתה וכל זקן גרויה בתוצתיה
תגורו שק על גנותיה ובהומתיה כלה יהליל וירד בבכי
10 ותזק תשכון ואלעלה עד יתן נשמע קולם על כן תלצי מראב ירעו
נפשו ירע לו לבו למראב יזעק בחרה יד צעור sic אגלת שלישה
כי מעלג הלחות בבכי יעלה בו כי דרך תדרונים זעקת שבר יעצור
כי מי נמרים משמחת יהיו כי יבש תציר כלה דשא ירוק לוא
אהיא על ק יתרה אשה ופקדיתים על נתל ערבי ת ישאום כי
15 הקפה הזעקה את גבול מראב עד אגלים יללחה עד באר אילים
יללחה כי מי דיבן מלאו דם כי עשת על דיבן נוסף לפליטת
ואבם אריה לשאית ארמה שלהו כר משל ארץ מסלה מדברה
אל הר בת ציון והיקא כעופ נורד ק משלת תהינה בות מראב
מעבדת לאתון הביו עצה עשו פלילה שיתי כליל צלך בתוך צהרים
20 sic סחרי נרתים נורד אל תגלו יגורו בן נרהי מראב הוי סחר
למו מפני שורד כי אפס המוך כלה שר תמו חמס מן הארץ והוכן
בתסר כסא וישב עליו באמת בארהל חיד שופט וחרש משפט
ומהר צרך שמענו גאון מקאב גאה מראב גאחו וגאחו
ועבדתו לא כן בדיו ולכן. לוא. יליל מראב למראב כלה יליל לאששי
25 קר הרשת תהגו אך נאכים כי שדמות תשכון אמללה גפן
שבמה [2/3vs 8: 1/3vs 9] ארדיך דמעתי תשכון ואלעלה כי א גל קצץ ועל קצירך
תדר נפל ונאסף שמתה וגיל מן הסמל ובכרמים לוא ירונו ולוא
ירועע יין ביקבים לוא יחדך החדך הידר השבתי על ק מעי
למראב כסור יהמו וקרבי לקרחתשת יהיה כי נראה כי
30 בא. ן מראב על הבמה ובא אל מקדשו להתפלל ולוא ויכל
זה הדבר אשר דבר אל מראב מאז ויתה דבר יהיה

Isaiah 14:29 to 16:14

1. **(Continue 14:29)** all of you because the rod of him who struck you is broken; because from his root a serpent will come out and a viper and his fruit shall be a fiery serpent
2. flying. (30) And the firstborn of the poor shall feed and the needy shall lie down with confidence and I will kill with hunger
3. your root and your remnant I {he} will slay your remnant. (31) Howl O gate cry out O city Philistia is dissolved, all of you,
4. because out of the north a smoke is coming and no one will be isolated in that season. (32) And what answer shall be given to the Gentile messengers? That YHWH
5. will establish Zion and the poor of His people will flee into it. (PP)
6. **(Chapter 15:1)** The Oracle of Moab. Because in the night the city {Ar} of Moab is devastated and cut off, because in the night is devastated the city {Kir} of
7. Moab *and* cut off. (2) He has gone up to the temple and to the high places {&aleph&}of Dibon to weep. Upon Nebo and upon Madebah
8. Moab shall howl; on every head shall be baldness and every beard cut off. (3) In her outskirts
9. they shall gird themselves with sackcloth on the roofs and in the streets they shall all be howling collapsing in weeping.
10. (4) And Heshbon shall cry and *from* Elealeh as far as Yachad their voice will be heard. Therefore the pioneers of Moab shall shout
11. *because* their lives will be evil to them. (5) My heart cries out for Moab in her troubled flight to Zoar like a three year old heifer
12. because in going up to Luchith they shall go up to it with weeping. because in the way to Horanaim they shall raise up a cry of destruction.
13. (6) Because the waters of Nimriym shall be desolate and the hay is dried up and grass is consumed and greenness
14. is gone. (7) Therefore the wealth made and their stores will be carried away to the Arabian River. (8) because
15. the cry is gone around the border of Moab and her howling as far as Eglaim and as far as Beer Eyliym
16. her howling. (9) Because the waters of Dimon are full of blood and I will put additional things upon Dimon, on those fleeing
17. Moab, lions, and on the remnant of that land. **(Chapter 16:1)** Send a saddle to the ruler of the land, from Sela *Petra* to the desert,
18. to the mountain of the daughter of Zion. (2) For it shall be as a wandering bird is cast out of the nest so shall the daughters of Moab
19. be at the passing over of the Arnon. (3) Take counsel, make decisions, put your shadow as the night in the midst of noon time (PP) (Q has a paragraph break in the middle of verse 16:3)

20. (Continue 16:3) Hide the outcasts, do not betray the wanderer, (4) Let my outcasts sojourn with you O Moab be a hiding place

21. for them from the face of the spoilers for the extortioner is no more the spoiler is stopped and the trampler is consumed out of the land. (5) And it shall be established

22. in mercy *even* the throne. And He shall sit on it in the tent {&waw&} of David judging and pursuing judgement

23. and speeding righteousness. (6) We have heard of the pride of Moab, excessively proud

24. and wrathful but his boasting shall not come to pass. (7) Therefore Moab shall [not] howl for Moab everyone shall howl for the foundations of

25. Kir Harosheth, they shall mourn like those stricken. (8) Because the fields of Heshbon will wilt and the vineyards of

26. Sibmah {here Q omits the rest of verse 8 or 13 words and a further 7 words in verse 9) (9) I will bathe you with my tears O Heshbon and Elealeh because of the summer fruits and your harvest

27. the cheering is fallen. (10) and happiness is taken away {&aleph&} and joy from the orchard and there is no singing in the vineyards nor

28. triumphal shouting. The treader shall tread out no wine in the wine presses I have caused the cheering to cease (11) Therefore my stomach

29. shall roar like a harp for Moab and my inward parts for Kir Harosheth. (12) And it shall be when he is wearied that

30. Moab shall come to the high place and come to his sanctuary {&yod&} to pray and he shall not be able. (PP)

31. (13) This is the word which YHWH has spoken to Moab from then. (14) But now YHWH speaks

Paragraphs and spatium: There is only one paragraph gap in line 5 which marks the end of chapter 14. Chapter 15 begins on line 6. There is no paragraph or spatium to mark the beginning of chapter 16, the first word of which is the fifth word of line 17 where I have placed a paragraph symbol and an arrow in the right margin. There is an indentation that is often considered a paragraph mark in line 20 but this is in the midst of vs 16:3 and does not mark a break in thought although it is linked to the following verse in thought flow. A second indentation that marks a paragraph is in the last line (31) and is the beginning of vs 16:13. The spatium of line 23 begins vs 16:6.

Editors additions between the lines: Line 1 4th word find a yod; line 3 4th word find a yod; line 10 last word find a yod; line 15, last word find a yod?, line 24 2nd from last word find a yod?. line 26 2nd from last word find a waw; line 27 3rd word find an aleph, line 30 7th word find a yod; line 30 has a "loose" yod or waw before the next to last word.

Different from Received text spellings and words: Line 1 4th word has an extra kaph and ends with "he" instead of yod.; line 4 6th word is modad instead of bodad; and 10th word is "malkey" (kings of) instead of "mal'akey" (messengers of).

A serious omission: in line 26 at the asterisk mark I have inserted there marks the omission of 2/3 of verse 8 and 1/3 of verse 9. "gephen shivmah" are the last words before the asterisk in verse 8 and the next word in Q is the word after the same "gephen shivmah" in verse 9 in the received text. Thus a common scribal mistake is made when eyes return to the same word on the page that has just been copied but a line or two below. There is nothing to indicate this omission by later editors. From the first page of notes I here insert: In the "lapse" or "gap" of 16:8-9 the "Qb" text has a space left in the text, to mark the omission, which is unmarked in the Great Isaiah Scroll. When I translated the Qumran scroll about two years ago I added these comments to the translation:

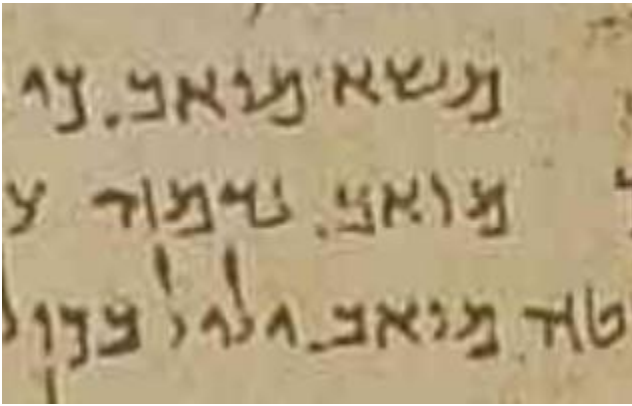
"The copiest or scribe must have been copying from another manuscript [rather than listening to a reader] and ended at "gephen shivmah" in verse 8, his eyes then returned to the page at "gephen shivmah" midway in verse 9 and then copied the rest of verse 9 and proceeded on to verse 10 leaving out the words, between the two "gephen shivmah" entries, that comprise 2/3 of verse 8 and 1/3 of verse 9."

Another omission and confused reading is in line 30 beginning with the last word of line 29. The received text has the word "nila'ah" (he is weary) : but not Q which has "u-b'a" (and he came). M reads "Moab is wearied upon the high places and he comes to his temple..." Q reads "and Moab comes upon the high places and he comes to his temple (lit. holy place)

Variations of Q text from M:

Line 3: 4th word an unknown mark over the 4th word.

Lines 6, 7, and 8 2nd word in 6 and first 2 in 7,8. Notice the dot after the word Moab in each place. It is not a vowel indicator or dagesh of which there are several in scroll. It seems to be a mark of emphasis. See the introduction for more on [vowel pointings](#) and the use of dagesh by an editor.



Line 6: (6th word) Q = "iyar" city and M = "ar" (City instead of proper name. (8th word) has an added waw conj.

Line 7: last word Q = Medeba spelled with final he instead of aleph.

Line 8: Last word Q = 3f suf and M = 3m suf.

Line 9: (3rd from last word) Q = "yehayeleyl" and M = "yeyeleyl."

Line 11: (2nd word) Q = omits "final "he" in M.

Line 14: (1st word) Q = " 'ehaya' " a misspelled 1cs and M = "hayah" 3ms. (3rd from last word) Q = "m" missing from pl. abs. ending. (next to last word) Q = 3fs verb and M = 3ms verb.

Line 14: last 3 words This may illustrate the human trait of making a typographical mistake. Notice the Q scribe has made the M iym pl abs. ending to a yod m. pl construct ending. It appears he mistook the mem in what ever he was copying from, for a tau, which he attached to the next word which does not have a tau in M. Q also omits the he article on "arabiym>" Compare:

Q =  M = 

Line 18: 4 th word should be hayah but seems to have an extra mark that looks like a p and this is also a good example of Q scribe making it difficult to know if he ment to write aleph or he at the end of this word.

Line 19 vs 16:3 3rd word Q = "heviyv" (omits aleph) and M = "havi'iy."

Line 23, vs 16:6: (4th from last word) Q adds aleph to M's "gar."

Line 24 vs 6: (2nd and 5th words) 2nd: Q = "laken" (therefore) and M = "lo' ken" (a negative except or not). (**vs 7**) 5th word; Q adds "lo" (not), a word not in M.

Line 26 vs 8 and vs 9: at the asterisk: an omission and different reading cited above as "serious omission." See there

Line 26 vs 16:9: 2nd word: Q omits medial yod found in M. 5th word: Q adds final "he" not in M.

Line 27: vs 16:10 next to last word; Q has final yod not in M.

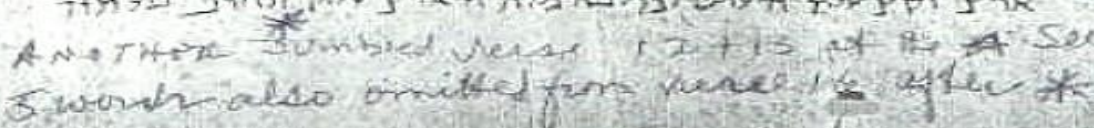
Line 28:

Line 29 vs 16:12 4th from last word: Q = "yihyeh" imp 3ms and M = "ve-hayah" conj + pf. 3ms.

Line 30: vs 16:12 1st word: Q has confused omission from M cited above as "another omission" where see.

Line 31 vs 16:14 last word: Q = "H" missing from YHWH.

The Great Isaiah Scroll 16:14 to 18:7



TRANSCRIPT OF ORIGINAL (Previous Page)

1	1 לאמר בשלוש שנים כשני שטר ונקלה כבוד מואב בכול ההמון הרב ושאר מעט מאמר ולוא כביר
	XVII משא דמשך הנה דמשך מוסר מעיר והיית מעי מפלה עצבות ערי עורערו לעדרים תהינה ורצו ואין מחיר
5	5 תושבת מבצר מאפים וממלכה מדרמשך ושאר אדם . ככבוד בי ישראל יהיה נואם יהוה צבאות
	והיה ביום ההוא ידל כבוד יקרב ומשמן בשרו ירזה והיה כאסף קציר קמה וזערו שבלים יקציר והיה כמלקט שבלים בעמן רפאים ונשאר בו עללות סקף זית שנים שלישה גרגרים
10	10 בראש אשר ערבעה חמשה בסאף פיה נואם יהוה אלהי ישראל ביום ההוא ישעה האדם על עושהו ועיניו אל קדוש ישראל תראנה ולוא ישעה על המזבחת מעשו ידיין אשר עשו עצבעיתיו ולוא יראה האשמים והחמנים ביום ההוא יהיו ערי מעוזו כעוזבת התרש והאמר אשר
15	15 עזבו מפני בי ישראל והייתה שממה כי שתכתי אלהי ישעד וצור מעוזו לוא זכרת על כן חמעי וחמעי ועמותים וזמרת זר חזרענו ביום נטעך ?חשגשגיש? ובבקר זרעך תפריתי חד קציר ביום נחלה וכאוב אורש
20	20 הוי תמן עמים רבים כהמת ימים יהיון ושאן לאפים כשאן מים כבירים ושאן לאפים כשאן רבים ישאן יגער בו תם משרקה ודרך כמץ הרים לפי רוח וכנגל לפי סופה לעת ערב והיה בלהה בטרם בקר ואינו זה חלק שרטינו וגורל לבזיונו
	XVIII הוי ארץ צלצל ספים אשר מעבר לנהרי סש השילת בים צירים ובכלי גמא על פי מים לכו מלאכים קלים לגוי ממשך וממר
25	25 אל עם נורא מן הוא והלאה גוי קוקו ומבוסה אשר בזאי ונהרים ארצו סל יושבי תבל ושמכי ארץ כנוסא נס הרים תראו וסתקוע שופר תשמעו כי כה אמר יהוה אלי אשקטה ואביטה במסני כתום צן עלת אור כעב טל בתם קציר כי לפי קציר
30	30 סתם פרת ובסור גמול יהיה נצה וסרת הזוללים במזמרות ואת הנטישות הסיר התו ועזבו יתירו לעית הרים ולבתות ארץ וקץ עליו העיט וסל בהמת הארץ עליו תחרף בעתה

Isaiah Scroll 16:14 to 18:7

1. **(Continue Isa 16:14)** saying within three years like the years of a hired man shall the glory of Moab become base in all
2. the mighty crowd and the remnant shall be a very small with no glory (feeble}. (PP)
3. **(Chapter 17:1)** The Oracle of Damascus: Behold Damascus is changed from being a city to a ruined heap.
4. (2) The cities of Aroer are abandoned, they shall be for flocks and they shall lie down and not be afraid. (PP)
5. (3) The fortress shall cease from Ephraim and the kingdom from Damascus and the remnant of Syria shall as the glory
6. of the sons of Israel become, say YHWH of Hosts. (PP)
7. (4) And it shall be in that day that the glory of Jacob shall be base and his fatness shall grow lean. (5) And it shall be
8. as the harvester gathering grain and his arm reaps the sheaves and it shall be like gleaning sheaves
9. in the valley of Rephaim. (6) And left in it gleaning grapes like the shaking of an olive tree, two or three berries
10. in the top bow, four or five in the *top* fruitful branches says YHWH the God of
11. Israel. (7) In that day shall a man give regard for his Maker and his eyes
12. to the Holy One of Israel shall look. (8) He shall not give regard to the altars the works of him {his hands}
13. that which his fingers have made and he will not look to the groves or the idols.(PP)
14. (9) In that day his strong cities shall be like an abandoned limb or the top most bow which
15. they abandoned from the presence of the sons of Israel and it shall be a desolation. (10) Because you forgot the God of
16. your salvation and the rock of your strength you did not remember, therefore you shall plant pleasant plants and twigs
17. of strangeness you shall sow. (11) And in the day of your planting you shall make it grow and in the morning you shall make your seed sprout out
18. *but* the harvest shall be a heap in the day of grief and sick anguish. (PP)
19. (12) Woe to the multitude of many people like the sound of waters like the sound of nations
20. as the sound of waters they make a din. (13) Nations like many crashing waters shall make a din
21. and he shall rebuke them and they shall flee afar off and they shall be pursued like

the chaff of the mountains before the wind and like a rolling thing before
 22. a whirlwind (14) And behold at evening time terror, and before morning it is not, this
 is the share of those who plunder us
 23. and the lot of those who rob us. (PP)

24. **(Chapter 18:1)** Woe to the land of shadows of wings which is beyond the rivers of
 Ethiopia. (2) Who send ambassadors by sea
 25. in vessels of papyrus reeds upon the face of the waters *saying* Go swift
 messengers to a nation drawn {&waw&}
 26. and polished to a terrible people from here and beyond, a nation measured and
 subjugated which the rivers have looted.
 27. its land. (3) All you who dwell in the world system and inhabitants of the earth
 behold when he lifts up and ensign on the mountains and when he blows
 28. the shophar, give heed. (4) Because thus says YHWH to me: I will rest quietly and
 consider
 29. in my *shekina* dwelling place like dazzling heat of rising light, like a cloud of dew in
 the heat of harvest. (5) Because before harvest
 30. when the sprouts are entirely completed and the grape is ripening it shall be a
 flower and he shall cut off the sprigs with pruning tools
 31. and the branches he will turn aside and cut down. (6) And they shall be abandoned
 together to the fowls of the mountains and to the beasts of the
 32. earth. And the fowls shall summer upon them and the all the beasts of the earth
 shall winter upon them. (7) In the season

Physical Characteristics. I apologize for the star on line 20 and for the foot notes.
 They are due to my mistake in the first reading of a repeated passage which at first
 appeared jumbled to me and is not. It is illustrative however of how easy it is for a
 careful scribe to make a mistake. There is no error there. The page is very regular and
 has very little variation from the received text as well as being in good physical
 condition. The only item of note is the line which may come from a former crease in the
 leather (perhaps before it was unfolded to be written upon.) The crease in the middle of
 the page obscures letters on some other pages as it does here.

Paragraphs and spatium: Line 2 ends chapter 16 and line 3 begins chapter 17. Line
 6 is the end of 17:3 Line 18 is the end of 17:11 and line 19 begins 17:12; Line 23 is the
 beginning of chapter 18. The only spatium on the page is in line 10 and is the
 beginning of 17:7.

Letters added between the lines by an editor: **Line 7** vs 17:4 6th word an ayin
 omitted by the scribe from Jacob's name has been added by the editor. It joins the
 lower part of the tsade in the line above making it a little difficult to see. **Line 10** 1st
 word a waw is added to rosh (head) **Line 25;** a waw is written over the last word. The
 page is actually remarkable for the lack of need for editing additions.

Variations in Q from the Received text.

Q= The Great Isaiah Scroll. M= the received text.

Line 2: 5th, 6th and 7th words: The 5th word in Q has an overwritten letter. In M = it is "miz'ar" adv. (trifling) and Q = a mistake in spelling with an attempted correction. There may be two letters written in the same space. One is tsade. One possible explanation is that the scribe wrote a tsade for a zayin and attempted to overwrite. The over written letter makes it look like a lamed was over written but the scribe more probably wrote a zayin above the tsade to correct the improperly written tsade. **6th word** Q adds a waw conj. to negative; waw not in M. **7th (last word)** Q = "kavod" (heavy or glory) There is no doubt that the Q scribe has written a dalet at the end of this word. He has emphasized the tittles on the dalet. M = "kavir" adj. (mighty) **Between lines 2 and 3** in the right margin. I apologise for my insertion of Roman numerals (XVII) to indicate the beginning of chapter 17.

Line 3: 2nd and 4th words: Find Damascus spelled "Darmesheq" which is the consistent spelling for Damascus in Q. M= "Damesheq." See [page 6](#) for other locations of this spelling. And there may be a scratched out correction over the 1st Darmesheq. It is also found in Line 5: 5th word. **next to last word** Q = "hayiyta" and M = "hiytah" a different spelling for hayah 3ms.

4th line: 3rd word Q = "'avor'aro" and M = "'aro'er." (A city name)
Line 6: vs 3: 6th word. Q = "yhwh" a misspelling of (3ms) and M = "yihyu" (3mpl)

Line 10 vs 6 5th word: a scribble or remarking obscures what should be a masc pl ending plus 3fs suf. (...peyha)

Line 11. A beth is missing from the 1st word after the spatium.

Line 12-13: vs 8 last word in 12 Q has added 3ms suf not in M. Then omits the next word in M "yadayv" (his hands) It is not in Q. The next word, the 1st of line 13: M has conj waw and Q does not. i.e. Q " 'asher" and M = "ve-'asher" And in the 4th word there is a conj. waw added to l'o (not) not in M.

Line 15: vs 10 2nd from last word: Q = "shakachtiy" looks like verb pf. 1cs (I forgot) but is the Q form of M = "shakachte" verb pf 2fs (you forgot). For this form in Q see the introduction where [adding yod](#) to 2fs verbs and pronouns is discussed.

Line 16: 3rd word: M = "ma'uzek" n + 2fs suf (your strength). Q = likely a mistake in scripting as a letter was written and over written with an ayin to correct the word and then a waw was added by the scribe for a "u" vowel sound.

All of line 17: All of line 17 is difficult to read due to a crease which runs through the center of the page. The crease actually runs through all the 4 pages on this strip of

leather (pages 12 to 15) but this line is blurred by the crease more than the others. See the discussion on [lines and creases](#) in the introduction.

Line 17: 2nd word: Q seems to add initial conj waw to "tizra'ennu" and edits a yod over the word making possibly "tizra'eynu". **5th word:** M = "tesagegiy" verb imp 2fs (you fence it in). Q = "tesagsagsiy" + a waw is edited over the last syllable of this word adding a vowel sound, most likely after the final gimmel which would make it "tesagsagesiy." A different spelling or pronunciation?

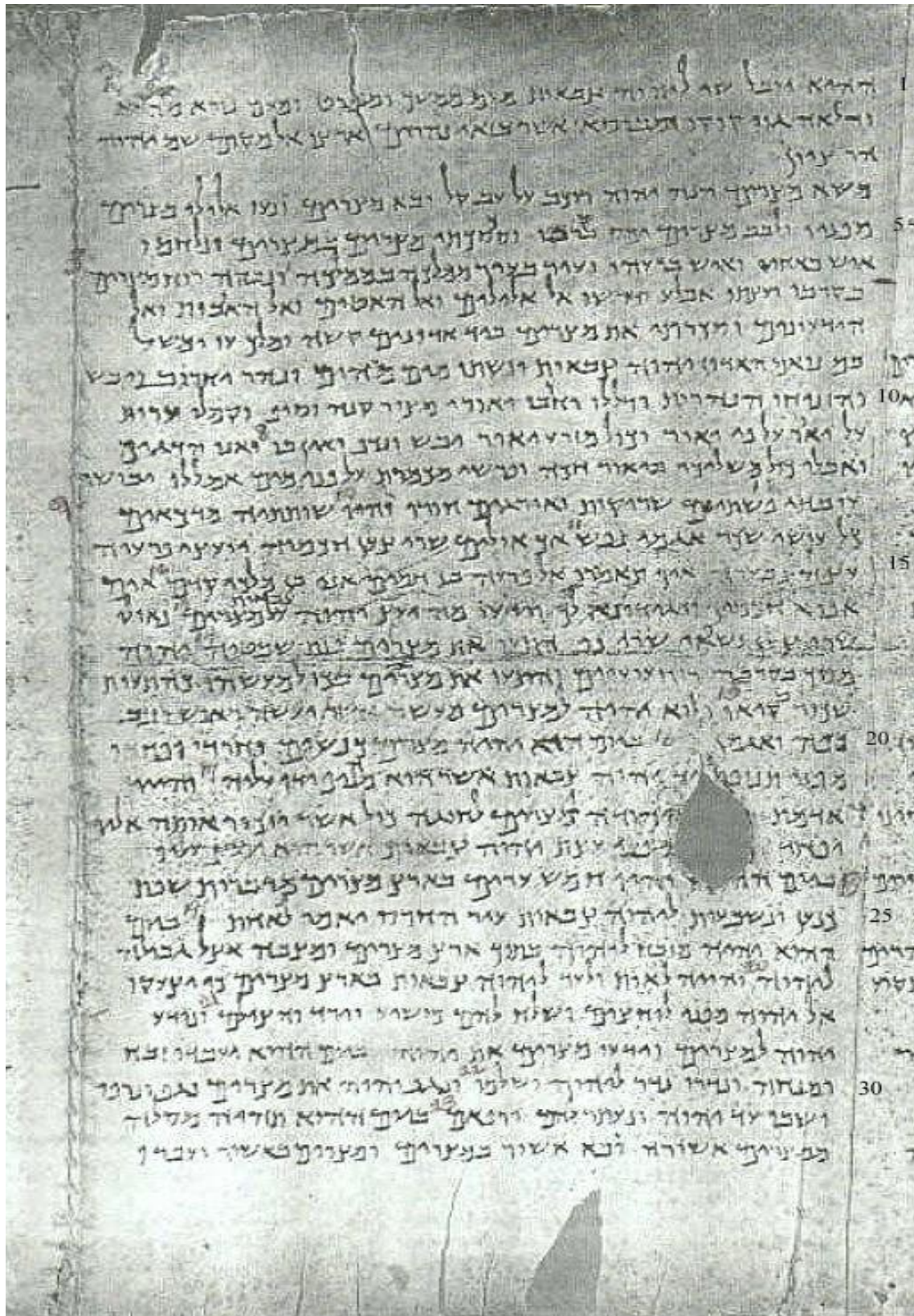
Line 20: extra mayim in the last word.

Line 25: last word: M = "u-morat" cj + part (polished or peeled). Q = "u-me-morat" The initial extra mem in Q is most likely the preformed indicator of a participle which is common Hebrew construction for participles. There is also an edited waw over this word.

Line 28: next to last word M = kituv and Q agrees with qerey.

Line 32: 1st word: Q has no article which is present in M. **Last word** Q has final "he" not in M. Q = be-'etah" and M be-'et" (at that time) The Q reading makes this word which ordinarily ends with a closed syllable to have a final open syllable consistent with Aramaic pronunciation. See [Introductory page](#).

The Great Isaiah Scroll 18:7 to 19:23



TRANSCRIPT OF ORIGINAL (Previous Page)

- 1 היובל שי ליהוה צבאות מעם ממשיך ומסירת נורא מהוא
והלואה גוי קקו ומססה אשר בזאו נהרים ארצו אל מקום שם יהוה
[צבאות] הר ציון
- XIX משא מצרים הנה יהוה רוכב על עב קל ובא מצרים תעו אלילי מצרים
5 מפני ולבב מצרים ימס בקרבו וסכסכתי מצרים במצרים תלחמו
איש באחיו ואיש בדעהו ועיר ברע ממלכה בממלכה תבחה רות מצרים
בקרבו ועצתו אכלה ודרשו אל אלילים ואל העצים ואל האבות ואל
הידעונים וסכסתי את מצרים ביד ארתנים קשה ומלך עז ימשל
בם נואם האדון יהוה צבאות תשחתו מים מהים ונהר יתרוב ויבש
10 ואזניתו הנהרות ודללו ותבו יאדרי מצור קה וסוף וקמלו עמדות
על יאר אל פי יאר וסל מזרע יאר יבש תורף ואין בו ואו הדגים
ואבלו סל משליכי ביאר תכה ופרשי מכמת על פי מים אמללו יבושו
עובדי פ.שתיים שריקת ואדגים תורו והיו שחתיה מרכאים
כול עושה שכר אגמי נפש אך אולים שרי צען תכסיה יועצי פרעה
15 עצה ובערה אך תאמרו אל פרעה בן המים אני בן מלכי קדם אים
אשר תכסוך ויגדו נא לך וידעו מה יעץ יהוה צבאות על מצרים נאלו
שרי צען ושאו שרי נף החעו את מצרים פת שבמיה יהוה
מסך בקרבה רות עושים והתעו את מצרים בסל מעשהו כהתעות
שכור בקאו ולוא יהיה למצרים מעשה אשר יעשה ראשו וזנב
20 כפה ואגמן ביום ההוא יהיה מצרים כשים ותדרי ופתור
מפי תנפת ביד יהוה צבאות אשר הוא ומניפ ידו עליה והיית
אומת יהודה למצרים לתוגה כול אשר יזכר אותה אליו
יפתח לפני עצה יהוה צבאות אשר הוא יועץ עליו
ביום ההוא יהיו תמש ערים בארץ מצרים מרובדת שפת
25 סען תושבעות ליהוה צבאות עיר התם יאמר לאהת ביום
ההוא יהיה מזבת ליהוה בתוך ארץ מצרים ומצבה אצל גבולה
ליהוה והייה לאת ולעד ליהוה צבאות בארץ מצרים כי יצעקו
אל יהוה מפי לוחצים ושלח להם מושע וירד והצילם תודע
יהוה למצרים וידעו מצרים את יהוה ביום ההוא יעבדו זבת
30 ומתה תודו נדר ליהוה ושלמו ונגף יהוה את מצרים נגף תרפו ׀
ושבו עד יהוה תעתר להם ורפאם ביום ההוא תהיה מסלה
ממצרים אשרה ובא אשר במצרים ומצרים באשר ועבדו

Isaiah Scroll 18:7 to 19:23

1. **(Continue chapter 18:7)** *even* that one a present shall be carried to YHWH of hosts of a people drawn out and polished and from a people terrible from here
2. and beyond a nation measured and subjugated which land the rivers have looted to the place of the name of YHWH of Hosts
3. *even* Mount Zion. (PP)
4. **(Chapter 19:1)** The Oracle of Egypt: Behold YHWH rides on a swift cloud and coming to Egypt the idols of Egypt are moved
5. before him and the heart of Egypt is melted {&qof&} within him. (2) And I will shut in {&kaph&} the Egyptians against the Egyptians and they shall war
6. each man against his brother and each man against his neighbor and city against city and kingdom against kingdom. (3) And the spirit of Egypt shall be emptied out
7. in the midst of it and I will swallow up their counsellors and they shall seek to their idols and to their enchanters and to their necromancers
8. and to their seance holders (4) And I will deliver the Egyptians into the hand of a cruel lord and a powerful king and they shall rule
9. over them says the Lord YHWH of Hosts. (5) And the waters of the sea shall be dried up and the rivers shall be wasted and dried up.
10. (6) And they shall turn away from the rivers and the streams of Matsor shall be emptied and dried up, {&waw&} the canes and the reeds shall wither. (7) The papyrus
11. on the steams and on the mouth of the streams and everything cultivated by the streams shall dry up, be driven away and nothing in it. (8) And the fish {fishermen}
12. shall mourn and all who cast hooks into the stream shall lament and those who spread out nets on the face of the waters shall diminish. (9) And they shall be ashamed
13. *even* the workers in combed linen as well as the weavers of white lace. (10) And their goals shall be broken
14. *even* all those making wages from ponds of living creatures. (11) The princes of Tsoan are absolute fools, the wise counsellors of Pharoah
15. *even their* counsel is burned up. How do you say to Pharoah I am the son of wise men, I am the son of the Kings of the East. (12) Whence
16. and from where are your wise men, let them tell you please, let them make known what YHWH of {&Hosts&} has counselled about Egypt. (13) They have become fools
17. *even* the princes of Tsoan, the princes of Noph are deceived, they have led Egypt astray, *even* the cornerstone of her tribes. (14) YHWH
18. has mingled a warped spirit within her and they have led Egypt astray in all her work as he staggers
19. *even* a drunkard in his vomit. (15) And there shall not be work for Egypt which they can do, head or tail,
- 20 branch or reed. (16) In that day Egypt shall be like women, and she shall tremble and be afraid

21. of the presence of the waving of the hand of YHWH of Hosts which He is waving over them. (17) And it will be that

22. the land of Judah shall be for a terror for Egypt, everyone who recalls it for himself

23. will be afraid of the presence of the counsel of YHWH of Hosts which He has determined against it.

24. (18) In that day there shall be five cities in the land of Egypt speaking the language of

25. Canaan and swearing to YHWH of Hosts; one city shall be called Haheres or [destruction or Heliopolis](#) (19) In the day

26. even that one, there shall be an altar to YHWH in the midst of the land of Egypt and a memorial next to her border

27. for YHWH. (20) And it shall be for a sign and a witness to YHWH of Hosts in the land of Egypt because they shall cry out

28. to YHWH in the presence of the ones oppressing and He will send to them a savior and a great one *a Rab* and he will deliver them. (21) And He will be known

29. *even* YHWH to Egypt and the Egyptians shall know YHWH and it shall be in that day that they will offer sacrifices

30. and offerings and they shall vow a vow to YHWH and make peace offerings. (22) And YHWH will strike Egypt, He will strike but he will heal

31. and they shall return to YHWH and he shall be entreated by them and heal them. (23) In that day there shall be a highway

32. from Egypt to Assyria and the Assyrians shall come into Egypt and the Egyptians into Assyria and they shall serve

Physical Characteristics: This is the fourth and last page in the fourth strip of leather that makes up the seventeen sections of the scroll. The seam is in fairly good condition, although there is some sign of repair to the seam, especially at the final centimeter at the bottom. The most obvious flaw in the page is a hole due to shrinkage of the surrounding leather at the lower right. There are only 2 letters lost (on line 24) and even though there are a few letters obscured in lines 21, 22 and 23 none of the letters are lost. They are blurred but recoverable. In line 24 at the right of the hole the letters waw and aleph are missing from the 2ms pronoun "ha -hu' ". The verse numbering inserted between the lines begins on this page. The numbers have been inserted by me. I hope that they are not distracting. They have been very helpful to me as I return to the page and find the verse number expedites finding the text I am looking for. I apologize to purists.

Paragraph mark: There is only one paragraph mark on this page in line 3. It marks the end of the 7th and last verse of chapter 18. Chapter 19 begins on line 4.

Variations in Q text from M:

Line 1: 6th word: preposition mayim (from) is in Q not in M. and in the last word in Q the preposition is written as an attached mayim in Q and is "min" a separate word in M.

Line 5: The addition of qof to the 5th word "be-qeravo" (last word in verse 1) makes Q read the same as M. The next word (1st word in verse 2) with editor's addition of kaph also makes Q read as M.

Line 11: 2nd word editor inserted a waw to correct Q spelling of "ye'or." 3rd and 4th words from last in Q is "ve-'ayn bo" (and is not in him) and in M is "ve-'aynennu" (and he is not). Last word in this line in Q is "ha-dagiym" and in M is "ha-dayyagiym."

Line 13: 2nd word has what at first appears to be a waw edited over it But looking again seeing the crossed out letter in the "iym" pl. ending gives a better solution. The double yod is always a sign of nation. Like Kasdiyym for Chaldeans. Thus the Q scribe was about to write Phileshtiyym for Philistines instead of pishtiyim for flax. He noted his mistake and corrected it but left the remnant of a lamed and the double yod although he tried to cross out the final yod as a mistake. Human error.

Line 14: Final "he" added in Q to (wisdoms of or wisemen of) "chokmey" not in M.

Line 15: 6th word from last Q leaves out the kaph in the word (wisemen) "chokmiym" (Q reads "chamiym") not corrected by an editor but is the M reading.

Line 16: A word is written over the next to last word which is the last word of verse 12. It belongs in the text and is omitted by Q. "Tsaba'oth" meaning "of hosts" is left out of the preceding phrase "YHWH tsba'oth" (YHWH of hosts.) Last word in line has spelling difference in Q: waw after aleph and in M waw before aleph.

Line 18: 7th word Mitsriym (Egypt) has an attempted editing above the word and then the editor crossed it out. Human error.

Line 20: 2nd word: Q has pronoun without article and M with article ("ha-h'u"). Last two words Q has 3ms suf added to each word not in M.

Line 19: 2nd word has prep. beth (in) added by editor making Q agree with M.

Line 21: 4th from last word editor adds a "he" (article) which is not in M, to "meniyph" making "me-ha-niyph" or more likely ha-meniph; Next to last word: Q = " 'alayha" 3fs suf and M = " 'alayv" 3ms suf.

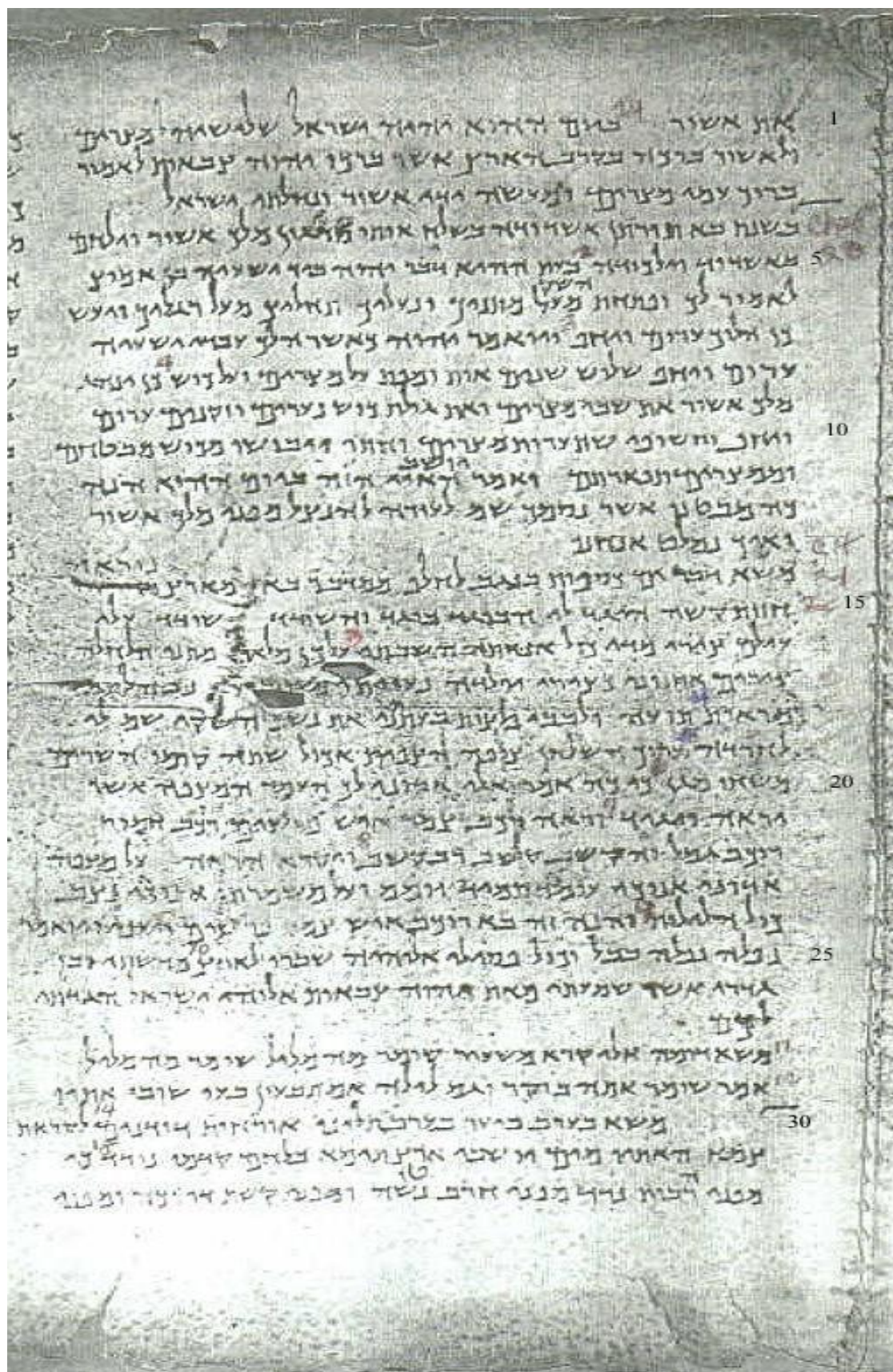
Line 22 4th word: M = lechag'a "for a terror" Q adds waw as 2nd letter and changes aleph to he, lechogah. The interchange of aleph and he in Q is frequent and is probably a phonetic spelling mistake

Line 28: 3rd from last word: Q = "ve-yarad" (and he shall come down" and M = "ve-rab" (and a great one). Q reading is "he shall send a saviour and he shall come down

and deliver them." M reads "he will send a saviour and a great one who will deliver them."

Line 30: Last word: M = cj + qal 3ms verb **urpha'a** "and he shall heal (it)." Q omits aleph and has **ve-nirpo** niph'al verb 3mpl "and they will be healed."

The Great Isaiah Scroll 19:23 to 21:5



TRANSCRIPT OF ORIGINAL (Previous Page)

- 1 את אשר ביום ההוא יהיה ישראל שלישיה למצרים
ולאשר בכה בקרב הארץ אשר בכו יהוה צבאות לאמר
בדרך עמי מצרים ומעשי ידי אשר ותלתי ישראל
XX בשנת בא תורתן אשרודה בשלח אתו סרגון מלך אשר וילחם
5 באשרוד וילתודה בעת ההיא דבר יהוה ביד ישעיהו בן אמוץ
לאמר לך ופתחת ואת מעל מתניך ותעליך תחליץ מעל רגליך ויעש
כן הולך ערום ויתף ויואמר יהוה כאשר הלך עברי ישעיה
ידם ויתף שלוש שנים את ומפת על מצרים ועל כוש ק ינהג
מלך אשר את שבי מצרים ואת גולת כוש וערים וזקנים עורים
10 ויתף ותשופי שש ערות מצרים ותתן ויבשו מכוש מבטתם
וממצרים תפארתם ואמר יושב הארץ הזה ביום ההוא הנה
כה מבטו אשר נסמך שם לעזרה להנצל נפיו מלך אשר
ואיך נמלט אותו
XXI משא דבר ים כספית ונגב לתלף ממדבר בא מארץ ודאה שקבא
15 תזות קשה היגר לי הבגר בוגר והשודר שודר עלי
עילם צירי מדי סל אנתה השבתי על כן מלאו מתני תלהלה
צירים אתזוני כצירי יולדה ועריתי משמיע ובהלתי
מראת תועה ולבבי פלצת בעתגני את נשף חשקי שם לי
לתודה ערוך השלתן צופה הצפית אכל שחה קמו השדים
20 משהו מן כי כה אמר אלי אדוני לך העמד המצפה אשר
יראה ויגד וראה רכב צר איש פשים רכב חמר
רוכב גמל והקשב קשב רב קשב ויקרא הר־אה sic על מצפה
אדוני אוכי עומד חסיד יומם ועל משמחתי אוכי נצב
סל הלילות והנה זה בא רכב איש צמד פשים ויעני ויואמר
25 נפלה נפלה בבל וסל פסילי אלוהיה שברו לארץ מרשתי וכן
גודי אשר שמעתי מאת יהוה צבאות אלוהי ישראל הגדתי
לכם
משא דמה אלי קרא משעיר שומר מה מליל שומר מה מליל
אמר שומר אתה בקר וגם לילה אם תבעון בעו שברו אתו
30 sic משא בערב בערב תלינו אורחות דוחים לקראת
צמא האתו פים יושבי ארץ תימא בלחם קדמו נורד כי
מפי הרבות נורד מפני תרב נוסחן ומפי קשת דדוכה ומפי

Isaiah Scroll 19:23 to 21:5

1: **Continue 19:23**) Assyria. (24) In that day Israel shall be third with Egypt
2. and with Assyria a blessing in the midst of the land. (25) To whom, even, YHWH of Hosts they have blessed saying,
3. blessed are my people Egypt and the works of my hands Assyria and my inheritance Israel. (PP)
[*]

4. **(Chapter 20:1)** In the year that Tartan came to Ashdod when Saigon King of Assyria sent him, he fought
5. against Ashdod and conquered it. (2) At that same time YHWH spoke by the hand of Isaiah the son of Amots
6. saying go and loosen the {&sackcloth&} from your thighs and remove your shoes from your feet. And he did
7. thus walking naked and barefoot. (3) And YHWH said just as my servant Isaiah has walked
8. naked and barefoot three years as a sign and a wonder upon Egypt and upon Ethiopia. (4) Thus shall lead
9. the king of Assyria the Egyptians captives and the Ethiopians to captivity young and old naked
10. and barefoot and the buttocks uncovered to the shame of Egypt. (5) And they shall be dismayed and ashamed of Ethiopia their hope (expectation)
11. and of Egypt their splendor. (6) And {&those dwelling&} in this island shall say in that day behold
12. thus is our expectation to which we fled there for help to be delivered from the presence of the king of Assyria
13. and how shall we then escape. (PP)

14. **(Chapter 21:1)** The Oracle of the Desert of the Sea *Babylon* As whirlwinds pass through the Negev it comes from the desert *the east* from a {&terrible&}(--desert--) land
15. (2) A hard vision is told to me, the traitor is treacherous, the spoiler is spoiling. Go up 16. Elam raise a seige Media, I have stopped all her mourning. (3) Therefore my loins are full of pain
17. sorrows seize me as the sorrows of childbirth, I was bowed down at the news, I was I was troubled
18. at the sight. (4) My heart wandered, the horror terrified me, my evening's desire, He has changed for me
19. to fear. (5) Set the table *and* the watch of the watch tower, eat, drink, rise up, Let the princes
20. anoint the shield. (6) Because thus said the Lord to me. go and cause a watchman to stand watch that which

21. he sees let him tell. (7) and he saw a chariot *with* {+a man+} a team of horses, and a chariot of asses
 22. and a chariot of camels, and he listened carefully, exceedingly carefully. (8) And he called out, [a lion], upon the watchtower
 23. my Lord, I am continuously standing daily, and upon my watch I am standing
 24. every night. (9) and behold there it comes, a man with a team of horses and he answered and said
 25. it is fallen, Babylon is fallen! and all the idols of her gods are shattered to the earth. (10) O my threshed grain and produce
 26. of my walled enclosure. That which I have heard from YHWH of Hosts the God of Israel I have told
 27. to you. (PP)

28. (11). The Oracle of Dumah: He called to me from Seir, Watchman what of the night? Watchman what of the night?
 29. (12) The watchman said the morning comes and also the night, if you will enquire, enquire, return, come. (PP)
 [*]

30. (13) The Oracle of Arabia of the Forest: you shall lodge in Arabia O caravans of Duodenum. (14) To meet
 31. the thirsty the inhabitants of the land of Texan brought water, with their bread they anticipated the wanderer. (15) Because
 32. from the presence of {&the&} multitude [sword] they wandered abroad, from the presence of the [drawn] {&tech-waw&} sword and from the presence of the bent bow and from the presence of

Physical Characteristics: This is the first of four pages in the fifth section of leather that makes up the scroll. This section is fairly regular with not very much missing from the top and bottom margin. The seam at the right is regular and shows only a small amount of repair.. The most prominent features that are seen are two holes in the center of the page which distort the words near by but no letters are lost which can not be read. There is a flaw in the leather that extends from lines 14 to 17 midway on the left side of the page. The original scribe left a gap in line 15 and 17 so that the text would not be distorted. He actually wrote around the flaw indicating its presence when the text was first written.

Paragraphs: The paragraphs with a line left blank to the end in the preceding line all begin with "mas'a" (an oracle). Paragraphs begin on lines: 4 (chapter 20:1); line 14 (chapter 21:1); line 28 (20:11) line 30 (20:13).

Horizontal lines: An editor has marked a section with lines in the right margin between Chapter 20:1 and 22:12.

Variations and editors additions: Q from M.

Line 4: 4th from last word should be Sargon in Q is spelled with a medial aleph thus: "Sar'aon" M = "sargon"

Line 6: Between words 3 and 4 the word "ha-saq" was omitted and written above by an editor. This is the reading in M.

Line 9: 7th word: spelling Q = "golat" and M = "galut."

Line 10: 3rd from last word: Q = verb imp 3mpl and M = verb pf 3mpl. Last word : Q = "mebatacham" (their security) and M = "mabatam" (to be secure)

Line 11: 1st word: Q = mimitsriym" and M = "min mitsriym>" then after 4th word Q left out "yoshev" which is added by an editor and is the reading in M.

Line 14: Last word is crossed out (a rare method of correction) and the proper reading is written above.

Line 18: 5th word has a tau written above it. Double tau is the reading in M.

Line 21: 2nd word: Q = waw cj not in M; 6th word: Q has an extra word " 'ish" (man) in verse 7. Not in M.

Line 22: 3rd from last word: Q = hara'ah (see) and M = " 'aryeh" (a lion).

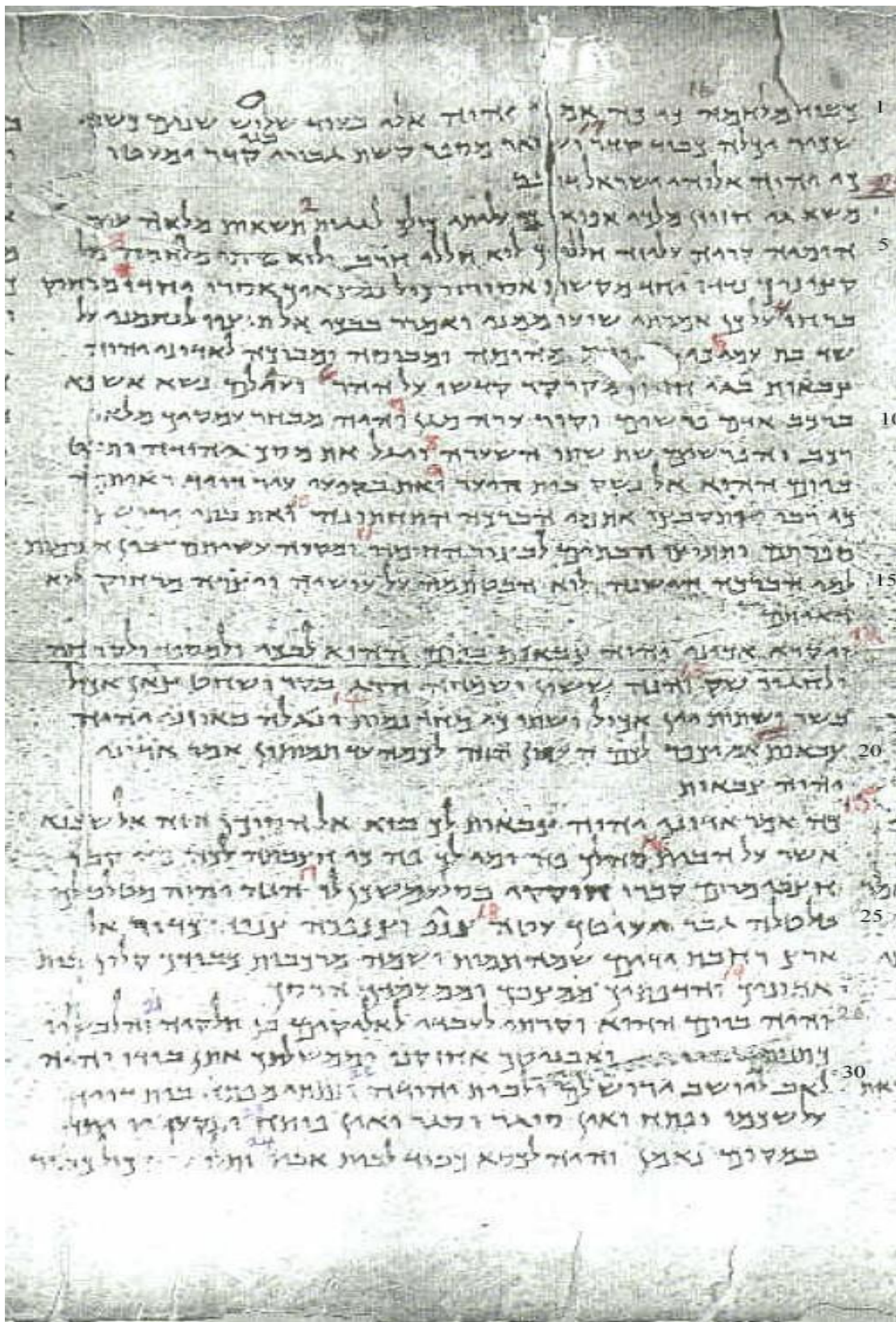
Line 26 1st word: M = garniy (my threshing floor) Q = gadriy (my wall or fence) id. my walled enclosure.

Line 31: 2nd word Q adds aleph to "heteyn" not in M.

Line 32 : 2nd word: Q adds article above the line. 6th word editor has written teth waw above the word making word agree with M.

Column XVII

The Great Isaiah Scroll 21:15 To 22:24



TRANSCRIPT OF ORIGINAL (Previous Page)

- 1 כבוד מלחמה כי כה אמר יהוה אלי בעוד שלוש שנים כשני
שכיר יכלה כבוד קדר ושואר מספר קשת גבורי י קדר ימנעו
כי יהוה אלוהי ישראל דובר
- XXII משא גי תזון מלכי אשא כי עליתי כולך לגנות תשאית מלאה עיר
5 הושיה קריה אליזה תלליך לוא תללי תרב ולוא ייתי מלחמה כול
קציניך נד דו יתר מקשת אסורה סל נמצאין אסרו יתרו מרהוק
בדתו על כן אמתיו שועו ממני ואמרר בבכי אל תצצו לנחמי על
על שד בת עמי כי ? גיום מהומה ומבוסה ומבוכה לארני יהוה
צבאות בגי תזון מקרקר קדשו על ההר ועללם נשא אשכנא
- 10 ברכב אדם פרשים וקר ירה מגן והיה מבחר עמקיך מלאו
רכב והפרשים שת שחו השערה ויגל את מסך יהודה ותבט
ביום ההוא אל נשק בית היער ואת בקעי עיר חיר ראתמה
כי רבו : ותקבצו את מי הברכה התחתונה ואת בתי ירושלם
ספרתם ותתיצו הבתים לבצר התומה ומקרה עשיתם : בין התומות
15 למי הברכה הישנה לוא הבטחמה אל עושה ויצרה מרחוק לוא
ראיתם
ויקרא אחזי יהוה צבאות ביום ההוא לבכי ולמספר ולקדחה
ולתגור שק והנה ששון ושמתה הרג בקר ושחט צאן אכול
בשר ושתי יין אכקל ושחו כי מתר נמות ונגלה בארתי יהוה
20 זבאות אם יכפר לכם הענן הזה לכמה עד תמותון אדוני
יהוה צבאות
כה אמר אחזי יהוה צבאות לך בא אל הסוכן הזה אל שבא
אשר על הבית מה לך פה ופי לך פה כי תצבתה לכה פה קבר
תצבי מרחם קברו תוקקי בסלע משכן לו הנה יהוה ממלכלך
25 מלמלה גבר וְעוֹטֵךְ עֹטָה צִיֵּף יִצְפָכָה צִפָּה כְדוֹר אֵל
ארץ רחבת ידים שמה תמות ושמה מרכבת כבוד קלין בית
אדוניך והדפתין ממצבכה וממעמך תרסך
והיה ביום ההוא וקרתי לעבדי לאליקים ב: חלקה והלבשו
סנתיך ואבייתך אתוקפו אממללתך אתן בידו והיה
30 לאב ליושב ירושלם ולבית יהודה נתתי מפתח בית חיר
על שכומו ופתח ואין סגר וסגר ואין פתח ותקעו ב יתר
במקום ואמן והיה לכסא כבוד לבית אביו וחלו עליו כול כבוד

Isaiah 21:15 To 22:24

1. **(Continue 21:15)** the heavy burden of war. (16) Because thus said YHWH to me in yet [m..three] [*O] years [one year] as the years of
2. a hired man all the glory of Kedar will be ended. (17) And the remnant of the number of archers of the mighty men of {&the sons&} of Kedar shall be diminished.
3. because YHWH the God of Israel has spoken. (PP)
4. **(Chapter 22:1)** The Oracle of the Valley of The Vision of [+the kings of Aephoa+] [m..What is with you now?] because all of you have gone up to the roofs (2) a city full of noise, a city
5. of tumult, a city of glee, your slain are not slain of the sword nor your dead of war. (3) All
6. your rulers have wandered off together, they are constrained by the archers, all those found within you are constrained together, far away
7. they have fled. (4) Therefore I said look away from me for I am bitter in my weeping do not hasten to comfort me concerning
8. the destruction of the daughter my people. (5) [{Because it is a day}] of trouble, treading down and confusion to the Lord YHWH
9. of Hosts in the valley of vision of His holy place upon the mountain [m..breaking down walls and sanctifying [crying out to] the mountains.] (6) and Elam lifted {&yod&} up the quiver
10. with chariots of mankind and horsemen and Qir uncovered the shield. (7) And it shall be that your choicest valleys shall be full of
11. chariots and the horsemen shall surely place themselves at the gate. (8) And you shall roll aside the curtain of Judah and you shall look
12. in that day to the armory of the house of the forest. (9) You have seen the breaches of the city of David
13. that they are great and you have gathered together the waters of the lower blessing *or pool* (10) And the houses of Jerusalem
14. you have counted and you have broken the houses down to fortify the wall. (11) and you made a channel between the two walls
15. for the waters of the old blessing *or pool* and neither did you look to its maker nor the one who fashioned it long ago
16. did you see. (PP)
17. (12) And in that day will the Lord YHWH of Hosts call for crying and for mourning and for baldness
18. and for the girding of sack cloth. (13) and behold joy and gladness and killing of cattle and slaughter of sheep and eating of
19. flesh and drinking wine, Eat and drink for tomorrow we die. (14) And he disclosed in my ears *even*YHWH

20. of Hosts, in no way will this iniquity be atoned for you until you die says the Lord
21. YHWH of Hosts. (PP)

22. (15) Thus said the Lord YHWH of Hosts, go, arrive to this steward, even Shebna
23. who is over the household. *and* say (16) What is yours here and who is yours here
that you have hewn out here a tomb for yourself
24. hewing out on high his tomb, engraving in the rock cliff a habitation for himself. (17)
Behold YHWH will hurl you away
25. with a mighty exile and will surely cover you up. (18) With a great rolling {&yod&}
he will roll you like a ball to
26. a land of wide spaces, there shall you die and there shall the chariots of your glory
be the shame of the house
27. of your lord. (19) And I will drive you from your fortress and from your office shall
He throw you down. (PP)

28. And it will be in that day that I will call to my servant to Eliakim, son of Hilkiah (21)
And I will cause him to be dressed {&tau&}
29. in your tunic and will strengthen him with your girdle and I will give your
government into his hand and he shall be
30. as a father to the inhabitants of Jerusalem and to the house of Judah. (22) And I
will give him the key of the house of David
31. upon his shoulder and he will open and no one shall shut and shut and no one will
open. (23) And I will drive him as a nail in an
32. established place and he shall be for a throne of glory for his father's house. (24)
And they shall hang upon him all the glory of

Physical Characteristics: The page is normal except for a tear mid page extending from line 1 through line 6. The tear divides words in lines 1, 2, 3, 5, and 6, A resh is lost in line 1 and letters are divided by the tear in lines 2 = shin; 3 = beth; 5 = yod, 6 = tau. There is surface chipping in line 9 which has made the word "yom" partially obscured. There is then a spatium between the "kiy" and "yom" of M. There must have been another letter in Q in this place. Perhaps beth to read "kiy be-yom." There is what appears to be a natural blemish in the skin in line 29 at the right which the scribe has written around. There are no words missing and the words before and after the blemish follow the word order of M. However the first word of line 29 in Q is "ke-taneyka" (although there may be a letter obscured in the blemish) and M = "ke-tanteka." See further comments below under line 29.

Paragraphs : There are 4 clearly marked paragraphs on this page. New paragraphs begin on line 4 = 22:1; line 17 = 22:12; line 22 = 22:15; line 28 = 22:28. No spatium divides verses on this page.

Letters edited between lines: line 9: yod 1st in vs 6; line 25: a yod edited over the 5th word; line 28, tau over last word.

Unknown mark: There is an unknown editorial mark,-- a small circle or Large "O", above the first line at left. This mark appears 3 times in Q. [See locations.](#)

Variations in the Q text from M:

Line 1: 2nd word from last: Q = "shaniym" and M = "shanah." M = "within a year" Q = "within three years."

Line 2: 3rd from last word: "beney" (sons of) omitted from Q is edited above line.

Line 4: 2nd word: Q omits aleph = "giy" and M = "giy' ." 4th word: Q = "malkey" (kings of) and M = "mah le-ka" (why did you).

Line 6: 5th word: Q = " 'asurah" and M = "asru"

Line 7: 6th word: Q = "mimminiy" and M = "minniy." 7th word: Q adds conj. waw, **10th word:** a misspelling: Q obscured aleph and missing yod. Instead the scribe has added an extra waw to the end of this word.

Line 9: 2nd word. Q misspelling omit aleph from "giy" is consistent with **2nd word in Line 4:** (valley of vision). **5th and 6th words:** A mistake? Q = "qadosho 'al hahar" (his holy place upon the mountain) ('al = ayin lamed). M = "qir shoa' 'el hahar" ('el = aleph lamed) (wall[s]; crying to the mountain).

Line 12: last word: Q = "hemah" (sufform.) and M = "hem." This sufformative is more frequent in Q than the regular "hem" which is also found in Q for this 3mpl suf,

Line 13: 3rd word: Q = 7th stem "ve-yithqabetsu" and M = 1st stem: "ve-teqabetsu."

Last word: Q obscure lamed in "Yerushalam."

Line 14: Last word: Q = "ha-chomoth" (walls) and M = "ha-chomotayim" (a pair of walls).

Line 15: 5th word: Q = "temah" (sufform) and M = "tem"; 6th word Q = ayin lamed (upon) and M = aleph lamed (to).

Line 20: 4th word is an extra "lakem" in Q. 7th word: Q = "lakemah" and M ="lakem."

Line 23: 4th from last word: Q adds final "he":

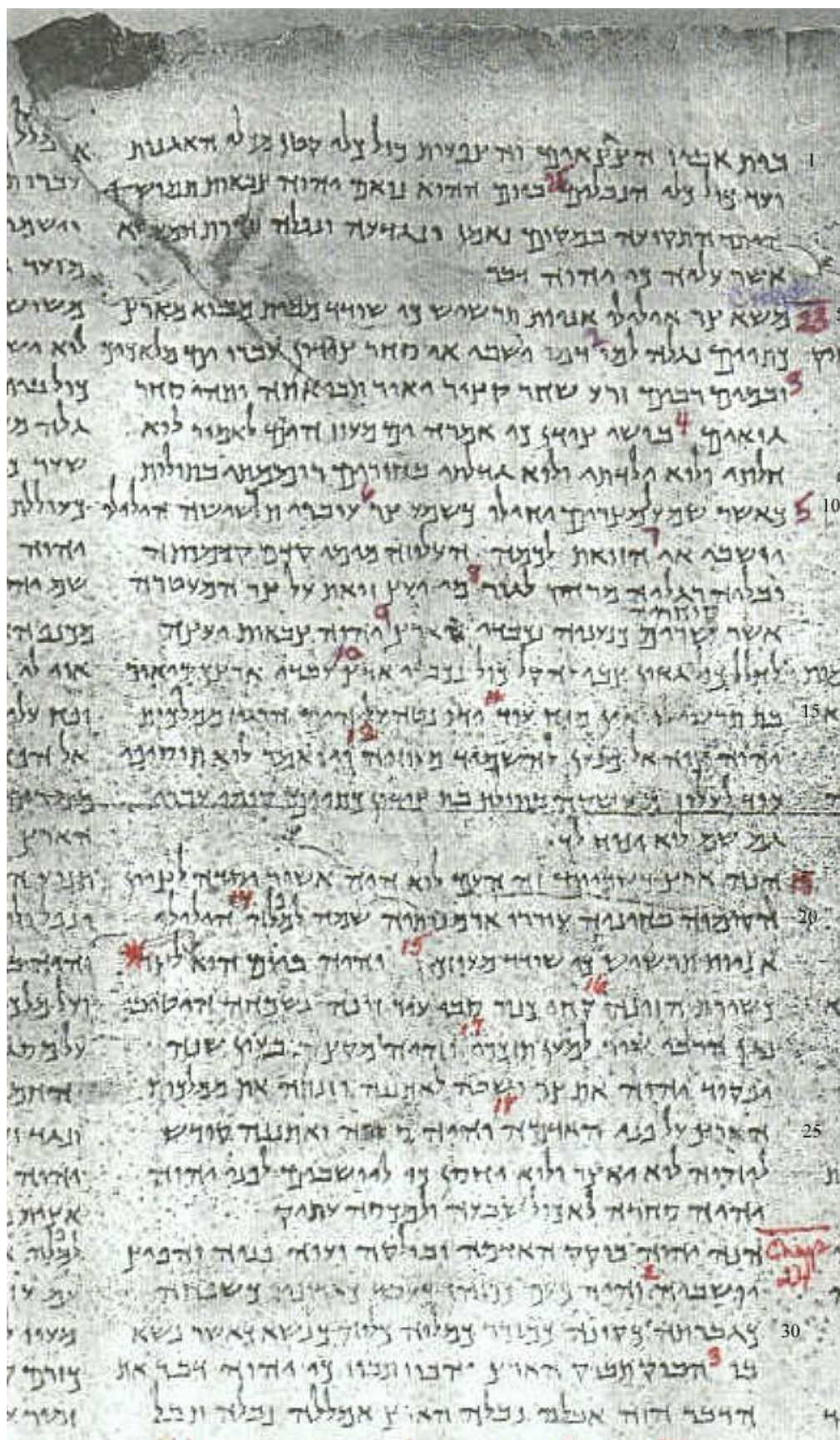
Line 25: 4th from last word: Q adds final "he."

Line 27: Last word: Q = "hereska" and M = "ye-hereska."

Line 28: 4th word: a misspelling: Q omits aleph from "qar'atiy;" Next to last word: Q = "Hilkiyah" and M = "Hilkiyahu."

Line 29: 1st word : the first word of line 29 in Q is "ke-taneyka" (although there may be a letter obscured in the blemish) and M = "ke-tanteka." Or it is possible that the word is the same in Q as in M except that the Q scribe has added a yod for a short vowel sound after nun, Then the last letters are obscured by the natural blemish.

The Great Isaiah Scroll 22:24 to 24:4



TRANSCRIPT OF ORIGINAL (Previous Page)

- 1 בית אביו הצאצאים וה צפעות כול כלי קטן מכלי האבות
ועט סל כלי הנבלים ביום ההוא נואם יהוה צבאות תמוש 1
היתר התקעוה במקום נאמן ונגדעה תפלה ונסת המשא
אשר עליה כי יהוה דבר
- 5 XXIII משא צר אילילו אניות תרשיש כי שודד מבר מסא מארץ
6 סזיים נגלה למו דמו יושבי אי סתר צידון עברו ים מלאכך
ובסים רבים זרע שתר קציר יארר תביאתה ותהי סתר
גואים בשו צידן כי אמרה ים מעוז הים לאמר לוא
תלתי ולוא ילדתי ולוא גרלתי בתורים דממתי בתולות
10 כאשר שמע יתילו כשמע צר עוברו תרשישה הילילי
10 יושבי אי הזואת לכמה העליזה מימי קדם קדמותה
יבליה רגליה שרתק לגור מי יעצ זאת על צר המעמד
אשר סחרים שרים כעניה וכבדתי בארץ יהוה צבאות יעצה
לחלל כול גאון צבי להקל וכבי ארץ עברי ארצך כי ארר
15 בת תרשיש אין מזת עוד ידו נטע על הים הרגיו ממלכות
15 יהוה צה אל כען להשמיד מעוזיה ויואמר לוא תוסיפי
עוד לעלו [המעשקה בתולת בת צידון סזיים קומו יברי
גם שם לואינות לך
- 20 הנה ארץ כשריים זה העם לוא היה אשר יסדה לציין
20 הקמה בחינה עורדו ארמייתה שסג למלה הילילי
אניות תרשיש שי שודד מעוזן והיה ביום הוא [11 words] לצר
כשירת תזונה קחי סור סבי עיר זונה נשכחה היטיב
נגן הרבי שיר למען תזכרי והיה מקץ שבעין שנה
יפקד יהוה את צר ושבה לאתונה זותה את ממלכות
25 הארץ על פני האדמה והיה סעבה ואתונה קודש
25 ליהוה לוא יעצר ולוא יעסן כי ליושבים לפני יהוה
יהיה סהרש לאכול שבעה ולמתסה עתיק
- XXIV הנה יהוה בוקק האדמה ובלקה וערה פיה והפיץ
יושביה והיה כעם ככוון כעבר כאדוניו כשפתה
30 כגסתה כקנה כסוכר כמלוח כלוח כמשא כאשר נשא
30 בו הבוק תבוק הארץ והבוז תבוז כי יהוה דבר את
הדבר הזה אבלה ובלה הארץ אמללה ובלג תבל

Isaiah 22:24 to 24:4

1. **(Continue 22:24)** the house of his father, and all the offspring {&aleph&} and the produce of all the vessels, from the small vessels as basins
2. to all containers like pitchers. (25) In that day says YHWH of Hosts He shall remove
3. the peg that is fastened in a secure place and it shall be chopped down and fall and the burden shall be cut off
4. that was upon it because YHWH has spoken. (PP)
- 5, **(Chapter 23:1)** The Oracle of Tyre: Howl ships of Carthage because it is so devastated that there is no house, no entrance, from the land of
6. Kittiyim [[*the Romans?*](#) or *Cyprus*] it is uncovered for you. (2) Be silent inhabitants {&waw&} of the island the merchants of Sidon who pass over the sea [+your messengers+] [m..fill you up.]
7. (3) And by great waters the harvest of the Nile-canals is her produce and she is merchant
8. to the Gentiles (4) Be ashamed Sidon for the sea says, the sea speaks from her strength, I do not
9. labor in childbirth nor bring up children neither do I raise young men nor bring up virgins.
10. (5)As it was when you heard {&about&} Egypt so shall they travail when you hear about Tyre. (6) Pass over to Carthage {&resh&}, Howl
11. O inhabitants of the island. (7) Is this joy for you? You were ancient in olden days
12. Her feet shall carry her far away to sojourn. (8) Who has devised this against Tyre the giver of crowns
13. whose {&merchants&} are princes and her traders are the glorified one of the earth. (9) YHWH of Hosts has devised it
14. to profane the pride of all beauty and to make light of all the glorified ones of the earth. (10) Pass over your land like a stream
15. O daughter of Carthage there is no longer a restraint. (11) He stretches out his hand over the sea He shakes up kingdoms
16. YHWH has commanded to Canaan {&to&} destroy her fortresses. (12) And he said you shall continue
17. no more to rejoice O oppressed virgin daughter of Sidon. *To* Kittiyim arise and pass over
18. there, also there will be no rest for you. (PP)
19. (13) Behold the land of the Chaldeans this people did not exist, Assyria established it as a [*wilderness*](#)
20. they set up {&her&} siege towers, they stripped away her palaces, they placed it as

a ruin {&pe&}. (14) Howl

21. ships of Carthage because your fortress is spoiled (15) And it shall be in that day that to Tyre

[10 words of verse 15 are omitted at this point]

22. will be like the song of a harlot. (16) Take a harp, go round the city forgotten harlot, make

23. a nice song, multiply music so that you might be remembered. (17) And it shall be at the end of seventy years

24. that YHWH will visit Tyre and she will return to her prostitution and she will fornicate (with all} the kingdoms of

25. the earth upon the face of the ground. (18) And her merchandise and her prostitution shall be holiness

26. to YHWH it shall not be treasured nor stored because for those dwelling in the presence of YHWH

27. it shall be their merchandise to consume, to satisfy and for fine clothes. (PP)

28. **(Chapter 24:1)** Behold YHWH will empty the earth and make it a waste and twist in reverse its face and scatter

29. its inhabitants. (2) And it shall be as it is with the people so with the priest and as to the servant so to the lord, as to the hand maid

30. so to the mistress and as the buyer so the seller and as the lender so the borrower and as the receiver of interest so to the one who pays

31. to him. (3) The land shall be completely emptied and altogether plundered, because YHWH has spoken

32. this word. (4) The earth mourns and fades away the world system droops and fades away

Physical Characteristics: Physically the page is very regular except for a diagonal tear from upper left of the next page through the margin and going through the 2nd to the 7th lines. A few letters are split but all are recoverable. Otherwise all the words are clearly readable.

Paragraphs and spatiums : Paragraphs begin on lines : 5 = 23:1; 19 = 23:15; and 28 = 24:1. There are small spatiums to mark the beginning of : vs 23:4 on line 8; vs 23:15 on line 21; vs 24:3 on line 31.

Omission of text: in verse 15

A scribal mistake by way of a lapse of attention can be ascribed as the reason for the omission of 10 words in 23:15 seen in line 21. I have inserted an asterisk at the word just after the omission. The word "Tsor" (Tyre) is probably the word which confused the scribe's eye as it is repeated 2 times in the verse and it distracted him to the second

mention although he did not write the first. The omission begins with the first word before the 1st "Tsor" with the word "ve-nishkachath" 2nd stem fem part (and being forgotten). The whole omission is *"and Tyre shall be forgotten 70 years as the days of one king, at the end of 70 years it shall be"*. As with all the other variations, errors, misspellings and lapses the omission here is not an indication of a different text than that which is substantially the same as the received text. But in fact it is easy to see a common cause of scribal error in copying any text. Two identical words near each other on the page. The scribe looks down to copy and when his eyes return to the page they light on the second appearance of the word and the scribe begins anew omitting the intermediate text. In fact most of the errors can be ascribed to human characteristics and regional influences and therefore they confirm the text rather than casting doubt on it.

Other insertions and variations of the Q text from the Masoretic:

Line 1: 3rd word: An editor has corrected misspelling in Q adding a missing aleph.
3rd from last word: Q = "qatan" and M = "ha-qatan" At the end of this line there is a mark that looks like a waw was written and then crossed out.

Line 5: 3rd word: Q = " 'eyleylo" and M = "heyleylo." This is another example where aleph is put for he. This is frequent with the Q scribe and therefor supports the accident of putting an aleph for he in Isaiah 63 rather than an Aramic spelling being anachronistic in that place. See discussion there and follow links for further information on this anomaly.

Line 6: 5th word A waw is lightly edited over the word "yoshvey" (dwellers of) **last word:** Q = "mal'akeyka" (your messengers) and M = "mal'uke" (fill you up).

Line 7: 5th word Q = " 'amrah" 3fs and M = " 'amar" 3ms..

Line 10: An editor has added lamed (prep to) to **3rd word** and a resh left out of Tarshish is carefully edited above the line in a gap where it ought to have been. **2nd from last word.** Both are in M.

Line 11: 4th word: Q = "la-kemah" and M = "la-kem."

Line 13: 2nd word: An editor has added the word "sochereyha" (her merchants) left out by Q which is in M. **5th word:** Q = "ha-'arets" the added "he" is clumsily made and appears to have had another letter written over or under it. and M = " 'arets" without article.

Line 16: 5th word: Q = "le-hashmiyd" (to destroy)and M = "hashmid." **6th word:** Q = "me-'uzyah" (fortress) and M = "ma'uzneyha" (her fortresses)

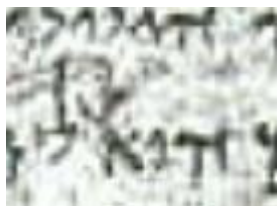
Line 17: 2nd word: Q has no ("he") article and M has one.

Line 19: last word: Q = "le-tzion" (to Zion, a singular word) and M = "le-tsiyiyim" (to deserts, a plural word).

Line 20: 1st word: Q = "ha-qiyimoha" and M = "heqiyimo." **2nd word:** Q = 3fs suf and M = 3ms suf. **6th word:** "pe" omitted in Q is added by editor to "le-miphlah.

Line 21: next to last word: Q = "hu' " and M = "ha-hu' ." There is an editorial mark which looks like an arrow pointing down above the last letter of this pro noun. It probably is a mark to show the omission of 11 words which are found at this point in the M text. This is explained in detail above at ["Omission."](#) There may also be a **miniature notation** next to this mark. See the faded note in the enlargement below.

There almost certainly is a dot in the mark. There are many miniature notations in the scroll. It is difficult to explain how they could have been made. To see the locations of several of these [go to the introductory](#) page.



Line 22: 3rd word: Q = 1st word in verse 16 imperative "qechiy" (take) has a small yod edited above it to indicate a vowel sound after the qoph. Perhaps the smallness of the yod indicates a shortened vowel sound. M has schva.

Line 23: 2nd from last word: Q = "shiviyn" and M = "shiviym."

Line 25: 6th word: The word is obscured by a blemish from an attempted erasure or correction. It is "sochrah" nfs + 3fs suf (her merchandise).

Line 28: 4th word: Q = "ha-'admah" and M = "ha-'arets."

The Great Isaiah Scroll 24:4 to 25:5



TRANSCRIPT OF ORIGINAL (Previous Page)

- 1 אֲמַלֵּל הָרָחֹם עִם הָאָרֶץ וְהָאָרֶץ תַּנְפֹּת תַּתַּח יוֹשְׁבֶיהָ כִּי
עִבְרוּ תוֹרוֹת תִּלְפּוּ חֻקֵּי הַפִּירוּ בְרִית עוֹלָם עַל כֵּן אֱלֹהִים אֲכַלְהָ ׀
וַיִּשְׁמְרוּ וַיִּשְׁבִּי בָהּ עַל כֵּן הִדְרוּ יוֹשְׁבֵי אֶרֶץ תִּשְׁאָר אֲנוֹשׁ
מִזֶּעַר אֲבָל תִּירָדֶשׁ אֲמַלְלָהּ גִּפְּן נֶאֱתַתָּ סֵל שִׁמְהִי לִבִּי שִׁבְתָּ
5 מִשִּׁישׁ חֲפִים תִּדְלֵךְ שֹׁאֵן עַל־זִים שִׁבְתָּ מִשִּׁישׁ סוֹר בִּשְׂרֵר
לֹא יִשְׁתּוּ יֵין וַיִּמָּר שֹׁכֵר לִשְׁתִּי וְשִׁבְרָה קִרִית תְּהוּ סִגְר
סֵל בֵּית מְבֹרָא צִתָּה עַל הַיֵּין בַּתְּצֹת עֲרֵבָה כּוֹל שִׁמְתָהּ
גִּלְהָ מִשְׁרֹשׁ הָאָרֶץ וְשֹׁאֵר בְּעִיר שִׁמְאָ וְשִׁאִיָּה יִכַח
שֹׁעַר כִּי כֹה יִהְיֶה בִּקְרֵב הָאָרֶץ בַּחוּךְ הָעַמִּים סִקְפִי זִית
10 כְּעוֹלָלָת אִם כֹּלָה בְּצִיר הִמָּה יִשְׁאָר קוֹלָם יִרְוִי בְּגֹאֵן
יְהוָה sic צִהְלוּ מִים עַל כֵּן בְּאֵרִים כִּבְדוֹ יְהוָה בְּאֵי הַיָּם
שֵׁם יְהוָה אֱלֹהֵי יִשְׂרָאֵל
מִסִּפֵּי הָאָרֶץ זִמְרָת שִׁמְעֵנוּ צְבִי לְצֹדֵק וְאִמְרָ רִזִּי לִי רִזִּי לִי
אִרִּי לִי בּוֹגִדִים בְּגָדוֹ וּבְגָד בּוֹגִדִים בְּגָדוֹ פֶּתֶר וּפֶתֶח
15 וּפֶתַח עֲלֶיךָ יוֹשֵׁב הָאָרֶץ וְהִיא הִנֵּה מִקְּלֵי הַפֶּתֶחַ יִפֹּל
אֶל הַפֶּתֶחַ וְהָעוֹלָה מִחוּךְ הַפֶּתֶחַ יִלְדֹכַּ בִּפְתָּ כִּי אֲרֻבּוֹת
מִמֶּדֶם נִפְתְּחוּ וִירַעְשׁוּ מִסִּדֵּי אֶרֶץ בַּעַן הַתְּרַדְעָה
הָאָרֶץ פֶּרֶד הַתְּפֹדֶדָה אֶרֶץ מִיַּם הַתְּמוֹמָה אֶרֶץ נֹעַ
תְּנוּעֵה הָאָרֶץ כְּשֹׁכֵר וְהַתְּנוּדָה וְכַמְלֹתָהּ וְכִבְדֵּה עֲלֶיהָ פִּשְׁעָהּ
20 תִּפֹּל וְלֹא תִסִּיף קוֹם
וְהִיא בְּיוֹם הַהוּא יִפְקֹד יְהוָה עַל צִבְאָ הַמֶּדֶם בַּמֶּדֶם
וְעַל מַלְכֵי הָאָדָמָה עַל הָאָדָמָה אֲסוּפֵי אֲסַפְהָ עַל בֶּדֶר וּסְגֹר
עַל מִסְגֵּר וּמִדְּבַר יָמִים יִפְקֹד וְהַפֶּדָה הַלְבָּהּ וּמִדְּשָׁה
הַחֲמָה מֶלֶךְ יְהוָה צִבְאָתָהּ בְּהַר צִיּוֹן וּבִירוּשָׁלַם
25 תִּגְדֵּר וְקִיּוֹ כִּסֵּד
XXV יְהוָה אֱלֹהֵי אֶתְהָ אֲרֻמְמֶךָ אֲדָהּ שִׁמְךָ כִּי עֲשִׂיתָהּ פֶּלֶא
עֲצוֹת מִדְּחֻק אֲמִנָּה אֲמֵן כִּי שִׁמְתָהּ מִעִיר לִגְלִי קִרְיָהּ בְּצוּרָה
לְמַלְכָּהּ אֲרֻמְמֶךָ זֵרִים מִעִיר לְעוֹלָם לֹא יִמָּה עַל כֵּן יִכְבֹּדֶיךָ
יָם עֲזֹ קִרִית גִּימִים עֲרִיצִים יִירָאֶךָ כִּי הִיִּתָהּ מִעוֹז לְדֹל
30 מִעוֹז לְאֲבִיוֹן בְּצֹר לֹא מִהִסָּה מִזֶּדֶם צֶל מִתְּרַבֵּב כִּי רוּץ עֲרִיצִים
כִּזְרֵם קֶרֶךְ כְּהֹרֵב בְּצִיּוֹן שֹׁאֵן זֵרִים תִּסְיַע תִּרְבֵּב בְּצֶל עֵב

Isaiah 24:4 to 25:5

1. (Continue 24:4) The highminded {&people&} of the earth wilt. (5) And the earth is polluted by those who inhabitant it. because
2. they have transgressed the Torah and have altered the statutes and have violated the eternal covenant. (6) Therefore *His* oath has devoured
3. [m..+the earth] and those dwelling in it as the offenders, on this account the

inhabitants of the earth are scorched and there is a remnant of men

4. a very small. (7) The fresh pressed grape juice mourns and the vines wilt, all the joyful hearts sigh. (8) It ceases

5. *even* the mirth of tambourines, the noise of joy stops, the mirth of the harp ceases. (9) with a song

6. they shall not drink wine and strong drink will be bitter to those who drink it. (10) The disoriented city is shattered, barred are

7. all the houses from entering. (11) A cry for wine in the outskirts, all joy is darkened,

8. mirth is rolled away *from* the land. (12) Desolation *only* remains in the city and destruction strikes

9. the gate. (13) Because thus shall it be in the midst of the land in the middle of the people it shall be like the shaking of an olive tree

10. like gleanings when the vintage is finished. (14) They shall lift up their voice, they shall sing about the majesty of

11. YHWH, [Q *end verse here*] They shall cry out from the sea. (15) Therefore glorify YHWH in the valleys *and* in the isles of the sea

12. the name of YHWH God of Israel. (PP)

13. (16) From the corners of the earth we have heard songs, Beauty *shall be* to the righteous, I am thin. I am *very* thin,

14. woe is me the traitors betray and the clothing of the betrayers is their treachery (17) Fear and the pit

15. and the snare are upon you O inhabitant of the earth. (18) and it shall be that the one fleeing from the sound of the fear shall fall

16. into the pit, and the one coming up out of the pit shall be captured by the snare because the windows

17. from the highest are opened and the foundations of the earth quake. (19) It is altogether broken up

18. *even* the earth. The earth is split wide open and is repeatedly shaken. (20) The staggering

19. of the earth shall be like the reeling of a drunkard and the shaking of a shed and her transgressions shall be a weight upon her

20. and she shall fall and shall not rise again. (PP)

21. (21) And it will be in that day that YHWH will visit the host of the highest in the highest *places*

22. and upon the kings of the earth who are upon the earth. (22) They shall be gathered together [m..prisoners] in the pit and they shall be shut up

23. in the dungeon. But this visitation will be after many days. (23) And the moon shall be embarrassed and she will be ashamed

24. the sun because YHWH will reign in Mount Zion and in Jerusalem

25. before his elders in Glory. (PP)

26. **(Chapter 25:1)** YHWH you are my God, I will extol you, {&yod&} I will give thanks to your name, you have done wonders,

27. *your* counsels from afar are steadfast faithfulness. (2) Because you change a city into a mound, a fortress city
 28. into a ruin [{&pe&}](#) a palace of aliens from being a city *at all* it shall never be built.
 (3) Therefore they shall glorify You
 29. *even* strong peoples, terrifying cities of the Gentiles shall fear you. (4) Because you have been a refuge for the poor
 30. a refuge for the needy in his sorrows, a shelter from the downpour, a shadow from parching heat, because the wind of the ruthless
 31. is as a downpour against the wall (5) As parching heat in a dry place you shall bring down the tumult of aliens, the parching heat in the shadow of a cloud
 32. The song of the terrible ones is answered. (PP)

Physical Characteristics: This is the last of four pages in the fifth section of the scroll. The seam at the left of the page shows considerable repair and deterioration. About one third way down there is a small horizontal offset and clumsy repair for a few inches down from there. There is some surface chipping at the top left but no words are influenced. The tear that begins on this page and travels diagonally down on the preceding page has distorted the first word, with the second letter (a waw) possibly lying obliquely to the mem. The waw with which the word should end is written above the last lamed. The rest of the letters on this page are all legible.

Paragraphs and spatiums: The paragraphs that follow blank spaces begin on this page on line: 13 = 24:16; line 21 = 24:21; line 26 = 25:1. Line 32, the end of the page is the end of a paragraph and verse 25:5. The next page therefore is a new paragraph corresponding with the first word of 25:6. The spatium on line 11 does not correspond with a verse break but its presence means the scribe thought it did, but the spatium of line 23 is the beginning of vs 24:23..

Omission of a word? The text in M has the word earth ('arets) which should appear in Q after the last word of line 2. Q omits this word. There are no other omissions on the page.

Variations and additions of Q from M:

Line 1: In Q the word "am" (people) which should be the 3rd word in this line was left out and is edited above the line to conform with the reading in M.

Line 2: 1st word: "avru" (they pass over) has a yod lightly edited over the beth making the word "aviyru" a 5th stem causitive, (they cause passing over or transgression). **2nd word:** Q = "toroth" nfpl (laws) M = same word with holem, Q adds waw to confirm plural form.

Line 3: 1st word: Q omits aleph = "ve-yishmu" and M = "vey- y'eshmu."

Line 18: last word: Q edits in waw which is in M.

Line 19: 2nd word: Q = "ha-'arets" and M = " 'arets." **4th word:** Q = final aleph and M = final "he."

Line 20: 1st word: Q = "ve-naphal" 3ms pf. and M = "ve-naphlah" 3fs pf.; **3rd word:** Q editor inserted waw but original agrees with no waw in M.

Line 22: 6th word: Waw missing: Q omits conj. waw which is in M in first word of vs 24:22. Q = " 'asphu" and M = ve-'assephu."

Line 26: 4th word: There appears to be a yod edited above the 2s suffix kaph. Q often adds a "he" to 2ms suffixes and a yod to 2fs suffixes. The addition of yod here would be a mistake since the suf is masc.

Line 26: 2nd from last word: spelling. Q adds final "he." see next note.

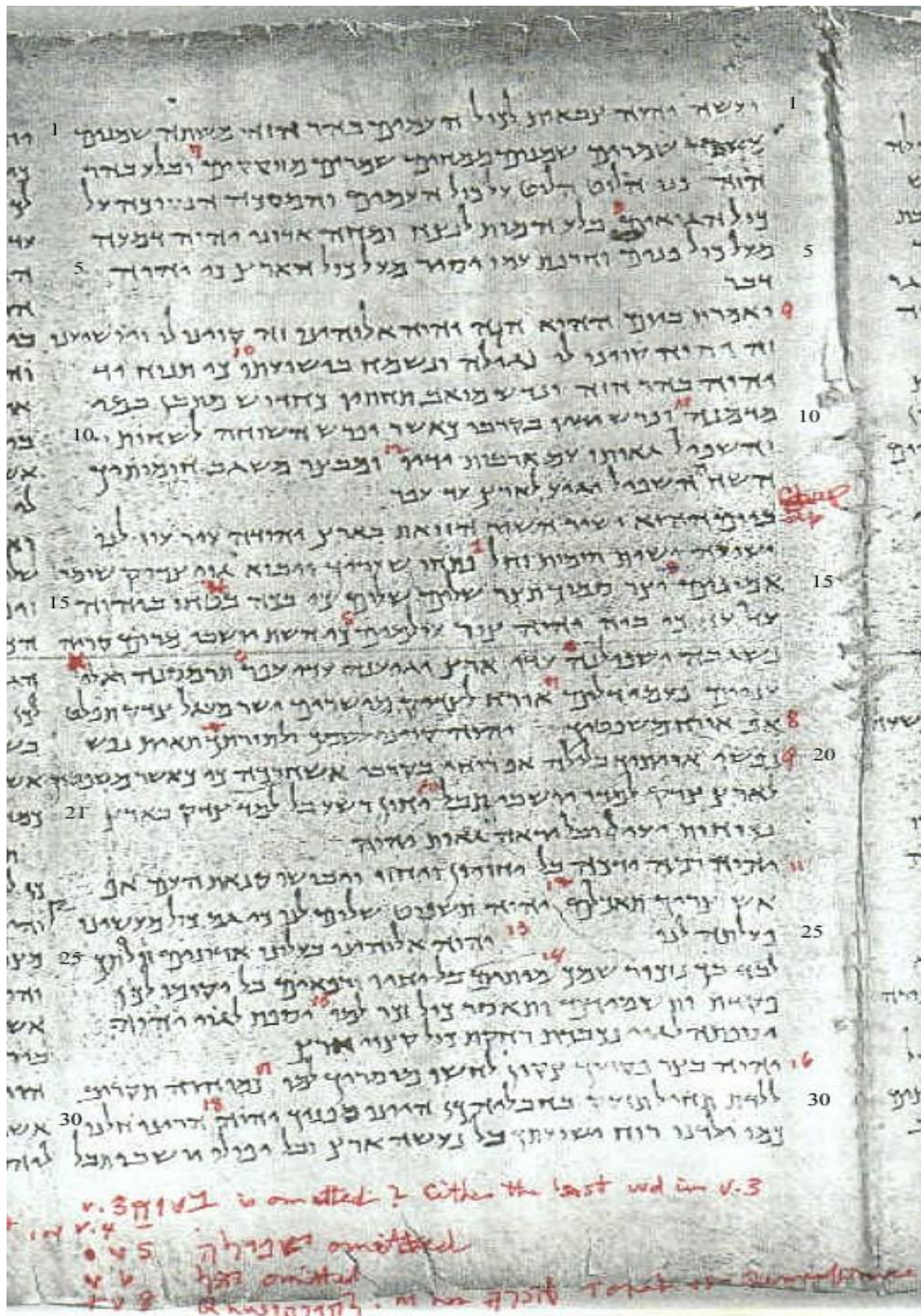
Line 27: 6th word: Q again adds final "he." The "he" is added to the end of 2ms verbal form to show that it is an open syllable. Without the "he" the form might be confused as 2fs. If it were 2fs the Q scribe usually adds a yod. The same addition is seen in line 29 below. See introduction for an explanation of these forms and links to other illustrations of this usage.

Line 28: 1st word: Q editor corrected an omitted "pe" from The same error and correction was made on the preceding page in the next to last word on line 20 (page 18) which is the last word of vs 23:13.

Line 28: This line has a number of editorial dots that are not easily explained. Some may belong to the next line. **The 2nd word** "'armon" (palace) is confused. The mem and waw seem to be overwritten with each other and the nun is not written as final nun and seems almost to be part of the next word "zariym" (strangers).

Line 29: 3rd from last word: Q adds final "he" to 2ms of hayetha. See notes above on lines 26, 27.

The Great Isaiah Scroll 25:6 to 28:18



TRANSCRIPT OF ORIGINAL (Previous Page)

- 1 אֲמַלֵּל הָרֹחַ עִם הָאָרֶץ וְהָאָרֶץ תִּנְפֹת תַּחַת יוֹשְׁבֶיהָ כִּי
עִבְרוּ תוֹרוֹת תִּלְפּוּ חֻקַּי הִפִּירוּ בְרִית עוֹלָם עַל כֵּן אֱלֹהִים אֲכַלָּהּ ||
וַיִּשְׁמֹר וַיִּשְׁבִּי בָּהּ עַל כֵּן הָדָר יוֹשְׁבֵי אֶרֶץ תִּשְׁאֹר אָנוּשׁ
מִזֶּעַר אֲבָל תִּירֹדֶשׁ אֲמַלֵּלָהּ גִּפֶּן נֶאֱמַתוּ סֵל שְׁמַהִי לִבִּי שִׁבְתָּ
5 מִשִּׁישׁ חֲפִים חֹדֶל שְׁאֵן עֲלֵי יָם שִׁבְתָּ מִשִּׁישׁ כִּסֹּר בִּשְׂרִי
לֹא יִשְׁתּוּ יַיִן וַיִּמַּר שֹׁכֵר לִשְׁתִּיתוֹ וְשִׁבְרָה קִרִית תְּהוּ סִגְרִי
סֵל בֵּית מְבֹרָא צִוְּתָה עַל הַיֵּין בַּתְּצֹת עֲרֵבָה כּוֹל שְׁמַתָּה
גִּלָּה מִשְׁוֹשׁ הָאָרֶץ וְשֹׁאֵר בְּעִיר שְׁמָא וְשִׁאִיָּה יִכַּח
שְׁעָרָה כִּי כֹה יִהְיֶה בִּקְרֵב הָאָרֶץ בַּחוּךְ הָעַמִּים כִּסְקִי זֵית
10 כְּעוֹלָלָת אִם כֹּלָה בְּצִיר הִמָּה יִשְׁאֹר קוֹלָם יִרְוִי בְּגֹאֵן
יְהוָה sic צִהְלוּ מִיָּם עַל כֵּן בְּאֵרִים כִּבְדוֹ יְהוָה בְּאֵי הַיָּם
שֵׁם יְהוָה אֱלֹהֵי יִשְׂרָאֵל
מִסְכָּף הָאָרֶץ זִמְרָת שְׁמַעְנוּ צְבִי לְצוּעֶק וְאִמַּר רִזִּי לִי רִזִּי לִי
אִרִּי לִי בּוֹגִדִים בְּגָדוֹ וּבְגָד בּוֹגִדִים בְּגָדוֹ פֶּתֶר וּפֶתֶח
15 וּפֶתַח עֲלִיךָ יוֹשֵׁב הָאָרֶץ וְהִיָּה הֵנָּס מִקּוֹל הַפֶּתֶר יִפֹּל
אֶל הַפֶּתֶח וְהָעוֹלָה מִחוּךְ הַפֶּתֶח יִלְדֹכַּ בִּפְתָּה כִּי אֲרֵבֹת
מִמֶּרְדִּם וּנְפִתְהוּ וִירַעְשׁוּ מִסִּרִּי אֶרֶץ בַּמַּעַל הַתּוֹרַעָה
הָאָרֶץ פֹּרֵר הַתְּפִירָה אֶרֶץ מִיָּם הַתְּמוֹנָה אֶרֶץ נֶעַ
תּוֹעֵה הָאָרֶץ כְּשֹׁכֵר וְהַתּוֹרָה וּכְמִלְתָּהּ וּכְבֹּד עֲלֶיהָ פִּשְׁעָה
20 תִּפֹּל וְלֹא תִסְיֵף קוֹם
וְהִיָּה בְיוֹם הַהוּא יִפְקֹד יְהוָה עַל צִבְאֵי הַמֶּרְדִּם בְּמֶרְדִּם
וְעַל מַלְכֵי הָאֲדָמָה עַל הָאֲדָמָה אֲסוּפּוֹ אֲסַפְהָ עַל הַדֶּרֶךְ וּסְגֹר
עַל מִסְגֵּר וּמִסְגֵּר יָמִים יִפְקֹדוּ וְהַפֶּתֶח הַלְבֵּנָה וּבִדְשָׁה
הַתְּמָה מֶלֶךְ יְהוָה צִבְאֹת בְּהַר צִיּוֹן וּבִירוּשָׁלַם
25 תִּגְדֹּר וְקִיּוֹ כִּבְדֹּר
XXV יְהוָה אֱלֹהֵי אֲתָה אֲדַמְמֵךְ אֲדָה שִׁמְךָ כִּי עָשִׂיתָ פֶּלֶא
עֲצוֹת מִדְּחֵק אֲמַנָּה אֲמֵן כִּי שְׁמַתָּה מַעִיר לִגְלִי קִרִּי בַצֹּרָה
לְמַלְכָּה אֲדַמְמֵךְ זֵרִים מַעִיר לְעוֹלָם לֹא יִבָּה עַל כֵּן יִכְבֹּדֶיךָ
יָם עַז קִרִית גִּימִים עֲרִיצִים יִירָאֶךָ כִּי הִיָּתָה מַעֲוֹז לְדָל
30 מַעֲוֹז לְאֲבִיּוֹן בַּצֹּר לֹא מִהִסָּה מִזֶּרֶם צֶל מִתְרַבֵּב כִּי רוּחַ עֲרִיצִים
כֹּזֵרִים קָרָה כְּהוֹרֵב בְּצִיּוֹן שְׁאֵן זֵרִים תִּסְיֵעַ תּוֹרֵב בְּצֶל עֵב

Isaiah 25:6 to 28:18

1. **(6)** And YHWH of Hosts shall make to all this people in this mountain a feast of fatlings,
2. and a feast of mature wine of marrowed fatlings and refined mature wine. (7) And He will swallow up in this mountain
3. *even* this one the presence of the covering which covered over all the people and the veil spread over
4. all the Gentiles. (8) He will swallow up death perpetually and the Lord YHWH shall wipe away tears
5. from upon all faces and the shame of his people he shall turn away from all the earth because YHWH
6. has spoken. (PP)
7. (9) And you [it] shall say in that day Behold YHWH, this is our God, we have waited for Him and he saves us
8. this is YHWH we have waited for him we are glad and rejoice in his salvation. (10) Because, it shall rest the hand
9. of YHWH in this mountain and He shall tread down Moab under Him as straw is trodden down in
10. a dunghill. (11) And He shall spread out His hands in the midst of them as he who swims spreads out to swim,
11. and He shall bring down their pride with the spoils of their hands. (12) And the fortress of the tower of your walls
12. He shall prostrate them, bringing them down and bringing them to the earth to dust. (PP)
13. **(Chapter 26:1)** In that day this song shall be sung in the land of Judah, we have a strong city
14. He has put Yeshuah (salvation) *for* walls and ramparts. (2) Open your gates that the righteous nation will enter who keeps
15. the truth. (3) The [sustained](#) mind is held in great peace because it trusts in You (4) [\[trust in\]](#) in YHWH
- 16 for ages {&yod&} of ages because in Yah YHWH is a rock of ages. (5) because He sets [brings down] those who dwell on high, the city
17. that is exalted He causes it to fall to the earth, He causes it to fall to the dust. (6) they shall trample it *with* the feet of
18. the poor <I<AND< I>the steps of the lowly. (7) The way of the righteous is straightness, You weigh the straight path of the righteous.
19. (8) Even in the way of your judgements YHWH, I have waited for your name [\[+and your Torah+\]](#) and our soul longing is for your [m..memory.]
20. (9) *with* soul-desire my soul has desired you in the night, even *with* my spirit within me I will seek you early because when your judgements
21. *are* in the earth the inhabitants of the world-system learn righteousness. (10) If the

wicked finds mercy he will not learn righteousness, in the land of
22. candid truth he will do evil and will not see the majesty of YHWH. (PP)

23. (11) YHWH, Your hand is lifted, but they can not perceive, They will perceive and then be ashamed, jealousy of the people even,
24. the fire of your enemies shall consume them. (12) YHWH you will ordain peace for us because also all our deeds
25 you have worked for us. (13) YHWH our God, other lords have mastered us
26. to you only will we make mention of your name. (14) They are dead ones, they shall not live, they are dead spirits, they shall not rise, therefore
27. you visited them and you destroyed them and you turned aside [+made perish+] all remembrance of them. (15) You have added to the nation YHWH
28. You have added to the nation, you are glorified, You have placed far off all the ends of the earth. (PP)

29. (16) YHWH, they visited you in sorrow, they poured out their whispered prayer, your correction was on them. (17) Like a pregnant woman the time
30. to bear draws near and in pain she cries out in her woes so have we been in your presence O YHWH. (18) We have been with child, we have been in pain
31. in a sense we have borne wind, we have not worked [+your+] salvation in the earth, neither have the residents of the world system fallen.

Physical Characteristics: This is the first page of three on the sixth and shorter piece of skin than those preceding sections making up the scroll. A water mark obscures the first word in line 2 ("mishteh" or feast). The 2nd word in line 4 has a blemish under the last letter that maybe a scribal error or a natural blemish. All the rest of the page is legible.

Paragraphs and Spatiums : The page begins with the first word of 25:6 and new paragraphs begin on lines 7 = 26:9; line 13 = Chapter 26:1; line 23 = 26:11; line 29 = 26:16. There are spatiums on lines 19 and 25. Line 25 begins vs. 26:13 but there is no verse common to the spatium in line 19 which is also associated with a different reading in verses 26:7-9. This is described in detail below.

Variations in Q from the Received Text:

Line 2: 1st word: There is an obvious erasure of a word that began this line and the proper word was then written although difficult to read. It is "mishteh" (feast).

Line 7: 1st word: Q = "ve'amarta" (pf. 2ms) and M = "ve-'amar" (pf. 3ms). 5th word in Q adds YHWH, not in M.

Line 8: 6th word: Q = "ve-nishmach" (we will rejoice) and M = "ve-nishmachah" (let us rejoice).

Lines 9 and 10: (last and 1st) Q writes "be-mo madmenah" as two words. M = one word.

Line 12: 1st word: Q has a "he" edited, no reason for it. 3rd word: Q = "yigiy'a" (1st stem imp 3ms) and M = "higiy'a" (5th stem pf 3ms).

Line 13: 3rd word: Q = "yashir" (1st stem imp 3ms, he will sing). M = "yushar" (2nd stem imp. 3ms, it will be sung).

Line 14: 1st word: Q = edits a yod properly above the 1st word.

Line 15: This is a "nazar" context. [See Commentary](#)

Line 15: next to last word: There is an omission here. Q has "batchu" (pf 3ms, they trust) but M also has it and a participle "batuach" (ms, trusting). Thus the last part of vs 3 and first of vs 4 are a bit confused here. The root "B T CH " is used 2 xs in M to end vs 3 and to begin vs 4. M = "batuach bitchu." Q does not have the "batuach" to end vs 3.

Line 16: 1st word: Q = editor added a construct yod which is the reading in M.

Line 17: after the 2nd word: Q omits a word found in M: "yashpilah" he will lay it low. 3rd and 6th words misspelling: Q improperly adds a construct yod to " 'ad" but the construct yod was edited properly to the same word on line 14, 1st word. Last word: in line 17 the word "regel" is omitted in Q. M = has it.

Line 18 1st word: Q = singular: "aniy" and M = plural "aniyiym."

Lines 19 to 20 verses 7 to 9: The spatium of line 19 is followed by a different reading in this line. The received text (M) begins vs 8, "Yes, in the way of your judgements Oh Lord, we have waited...etc" The spatium of line 19 in the Q text indicates that the first 3 words of vs 8 in M actually are the last three words of vs 7. The Q reading would be: "You weigh the path of the just in the pathway of your judgements.. " Then the different reading in Q is "YHWH, I have waited for your name and your Torah." The 3rd from last word in line 19 "torah" is substituted for the M word "memory." Then the last two words on line 19 would be considered by Q to be the first 2 words of verse 9. Q would then read: "With soul-desire my soul has desired you." (Not an uncommon Hebrew construction.) The KJV reading "the desire of our souls is your name..etc" is not supported by M. No suffix is added in M to soul ("nephesh") in vs 8. Thus there is no "our soul" to be used as a substantive. There is also a "play on words" using synonyms in vss 7 and 8 for pathway or road way. The word "way" of YHWH does not mean "after the manner of" YHWH but the road way.

Line 20: 6th word Q = 2ms suf "kah" and M = "ka."

Line 23: 3rd word: Q = "yadkah" and M = "yadka."

Line 25: 1st word: Q = "pa'altah" and M = "pa'alta."

Line 27: 4th word: Q = "ve-ta'aser" 3rd stem: 2ms imp (bind or imprison) and M = "ve-ta'aber" same form of verb (destroyed).

Line 28: 1st word: Q = "yesaphtah" and M = "yesaphta." In Q the same word is written without the "he" just above (line 27) as the first word of vs 15.

Line 29: 5th word: Q = "lachashu" and M = "lachash."

Line 31: 4th word: Q = "yeshu'atka" (your salvation) and M = "yeshu'oth" (salvations).

Column XXI

The Great Isaiah Scroll 26:19 to 28:2



TRANSCRIPT OF ORIGINAL (Previous Page)

- 1 יהיו מיתוך נבלתו יקומון וירננו שכני עפר
כי טל אורות טלך וארץ רפאים תפיל
לך עמי בא בחדרך וסגר דלתוך בערך הבי כמעט רגע
עד יעבור זעם כי ׀ יהיה יצא ממקומו לפחד עוון יושב
5 הארץ עליו וגלתה הארץ את דמיה ולוא תכסה עוד על
הרוגיה
- XXVII ביום ההוא יפקוד יהוה בחרבו הקשה שֶהגדולה
והחזקה על לויתן נחש בורח ועל לויתן נחש עקלתין והרג
את התנין אשר בים
- 10 ביום ההוא כרם חומר ענו לה אני יהוה נצרה לרגעים
אשקנה פן יפקדו עליה לילה ויום אצורנה החמה אין
לי מי יתנני שומיר ושית במלחמה אפשעה בה
ואציתנה יחדו או יחזק במרוי יעשה שלום לי
שלום יעשה לי הבאים ישריש יעקוב יציץ
- 15 ויפרח ישתאל מלאו בני תבל תנובה הכמכת מכור
הכהו אמ כהרוג והרגיו הרג בסאסאה בשלחה תריבנה
הגה ברוחו הקשה ביום קדים
לכן בזואת יכפר עוון יעקוב וזה כולן פרי הסיר חטאיו
בשומו כול אבני מזבח כאבני גיר מנפצות לוא יקומו
- 20 אשרים וחמנים כי עיר בצורה בדד נוה נשלח ונעזב
כמדבר שם ירעה עגל ושם ירבץ וכלה סעפיה ביבש קצירה
תשברנה נשים באו מאירות אותה לוא עם פינות הוא על
כן לוא ירחמנו עשהו ויוצרו לוא יחוננו
- ק והיה ביום ההוא יחביט יהוה משבל הנהר עד נחל
25 מצרים ואתמה תלקדו לאהד אחד בני ישראל
והיה ביום ההוא יתקע בשופר גדול ובאו האובדים בארץ
אשור קהנדרים בארץ מצרים והשתחו ליהוה בהר הקדש
בירוסלם
- XXVIII הוי אטרת גאון סכורי אפרים וציץ נבל צבי תפארתו
30 אשר על ראש גאי שמנעם הלומי יין והנה בחזק ואמץ
לתהוה כורם ברד שער קטב כורם מים כברים שוטפים

Isaiah 26:19 to 28:2

1. (19) *But* your dead ones shall live *with* my dead body they shall arise. They shall awake and sing O inhabitants of the dust.
2. because your dew is as the dew of light and the earth shall cast out the departed. (PP)
3. (20) Go my people, come into your abodes and shut your doors in your moment and hide for a little while
4. until the indignation will pass over. (21) Because {m+behold} YHWH will go out from his place to visit *with* evil the inhabitants of
5. the earth upon them, and the earth will reveal her blood sheds and she will not cover over any more
6. her murders. (PP)
7. **(Chapter 27:1)** In that day YHWH will visit with his sword his mighty and great and
8. and strong upon Leviathan the fugitive serpent, and upon Leviathan the crooked serpent and he shall kill
9. the sea-monster who is in the sea. (PP)
10. (2) In that day a vineyard of red wine, sing to it. (3) I YHWH will keep [\(lit. I will nazar it\)](#) it moment by moment,
11. I will give her drink lest anyone will punish her, night and day I will guard (lit. I will nazar) her (4) Wrath is not
12. in me, who will give me briars and thorns in war? I will step on them,
13. I will burn them together, (5) Or let him seize on my refuge *and* let him make peace with me
14. Peace he will make with me. (6) He will cause those of Jacob who come to be rooted and they will blossom
15. and Israel will bear fruit and fill up the face of the world-system with her produce. (7) Is the striking of his striking like
16. he struck him or is the slaughter of his slaying like he slew *them* (8) By driving them out and by sending them out you argued with them
17. He drove them out with his strong wind in the day of the east *wind* (PP)
- 18.(9) Therefore by this shall the evil of Jacob be covered and this will be the completed fruit of the turning away of his sins
19. when he puts all the stones of the altar as the stones of his sojourn shattered, they will not be raised up
20. as asheriym nor incense altars. (10) Because the fortress city shall be desolate and the meadow shall be left and abandoned
21. like a wilderness, There shall the calf feed and there shall he lie down and consume all her branches. (11) when their harvest is withered. (PP)

22. Women break them off {&coming&} setting them on fire because it is a non-understanding people. There-
 23. fore he who made them will have no mercy on them and He who formed them will not be gracious to them. (PP)

24. (12) And it will be in that day the YHWH will beat out from the fruitful flow of the river as far as the stream of
 25. Egypt and you shall be reaped one by one *even* the children of Israel. (PP)

26. (13) And it shall be in that day that a great shophar shall be blown and they shall come, those perishing in the land
 27. of Assyria and those banished in the land of Egypt and they shall bow down to YHWH in the Holy Mountain
 28. in Jerusalem. (PP)

29. **(Chapter 28:1)** Woe to the crown of pride of the drunkards of Ephraim whose glorious beauty is a fading blossom
 30. which are at the tops of the rich valleys of those who are struck down by wine. (2) Behold {&in&} strength He shows power
 31. *even* YHWH {le adonay} as a downpour of hail *and* a destroying storm as a downpour of powerful waters overflowing

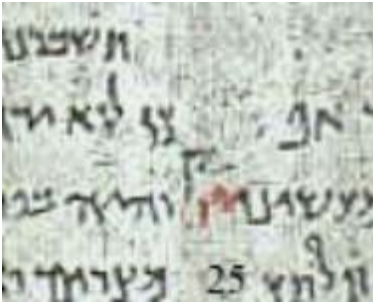
Physical Characteristics: This is a very regular page with no blemishes, tears or other problems and every letter is legible.

Paragraphs and spatiums: There are 7 paragraphs marked on this page. More than usual. There are 4 spatiums and one indentation in line 22. New paragraphs begin on line: 3 = 26:20; line 7 = 27:1; line 10 = 27:2; line 18 = 27:9; line 24 = 27:12; line 26 = 27:13; .line 29 = 28::1. The indentation on line 22 does not correspond with any verse nor is there a break in thought at that point. There are spatiums in line: 4 = vs 26:21; line 14 = vs 27:6; line 15 = vs 27:7; line 20 = vs 27 10.

Editorial Mark

There is an editorial mark between lines 23 and 24 in the right margin. This appears to be a one time mark of which there are several in Q. There are also frequently used editorial marks which are discussed in the Introductory page. [Go there](#) to see the discussion on editorial marks. **Miniature Notation** Along side and above this mark there is what may be a faded miniature notation. See the mark above between lines 23 and 24 and in the figure below which has been digitally enlarged and color enhanced to bring out the faded note. This is one of many such notations in the scroll. See the

figure in [line 20](#) commented on this page below Also see [other notations](#) described in the Introduction.



Variations in the Q text from the Masoretic.

Line 1: 5th word: Q = "yeqiytsu" 1st stem imp 3mpl. and M = "hiqiytsu" 5th stem imperative 2mpl. **6th word:** Q = "va-yaranenu" 1st stem imp 3mpl and M = "va-ranenu" 1st stem imperative 2mpl. (and you will sing)

Line 2: 1st word: Notice "kiy" (because) written without aleph. See Introductory Page [on addition of aleph](#) to "kiy" and other particles ending in yod.

Line 4: after 4th word: Q = omission of "hineh" (behold) which is found in M.

Line 10: 4th word: M = "chemed" which is the M text but the translations agree with Q which has "chomer" (red wine).

Line 10: next to Last word and Line 11: 3rd from last word: Q = in line 10 "aniy YHWH natsar-ah" a masc participle + 3fs suf. (I YHWH will nazar her). [See my commentary](#) on the importance in Isaiah in using these words as a prophetic "play on words."

Line 13: 2nd word: Q = "yachdav" and M = "yachad."

Line 14: last word: Q = waw conj. not in M.

Line 15: 1st word: Q = "ve-yiphrach" 1st stem imp 3ms and M = "u-pharach" 1st stem perf. 3ms.(and it shall bud)

Line 16: 3rd word: Q has a misspelling. A misplaced waw. The word is "ha-rugayv" (his slain) and Q reverses the order of letters putting waw before resh instead of after resh.

Line 18: last word: Q = chat'ayv" (his sin) noun mpl + suf 3ms and M = "chat'atho" noun fem sing + suf 3ms. This word is a good example of the Q scribe's interchange of waw and yod. What is actually yod waw here is written as waw waw intentionally. This interchange in Q between yod and waw is frequent.

Line 20: Miniature note in the spatium after 2nd word: Digital enhancement of this section of the page shows the appearance of a miniature notation. See the figure enlarged.



All the letters are not clear but the notation contains zayin waw resh and at least one or two more letters. The context would support a note calling attention to female sexual consorts associated with the groves and idols mentioned in this verse. It is possible to see the word "zirmath" a fem. plural of a word meaning a seminal discharge. There are several notations of this type in the scroll that must be enlarged to see. See the most notable of miniature notation on [page 35](#). And see locations of other [miniature notation](#).

Line 22: 3rd word: Q scribe omitted "b'aoth" edited above the line.

Line 24: 6th word: Q = "mi-shibol" and M = "me-shiboleth."

Line 25: 2nd word: Q = "ve-atemah" and M = "ve-atem."

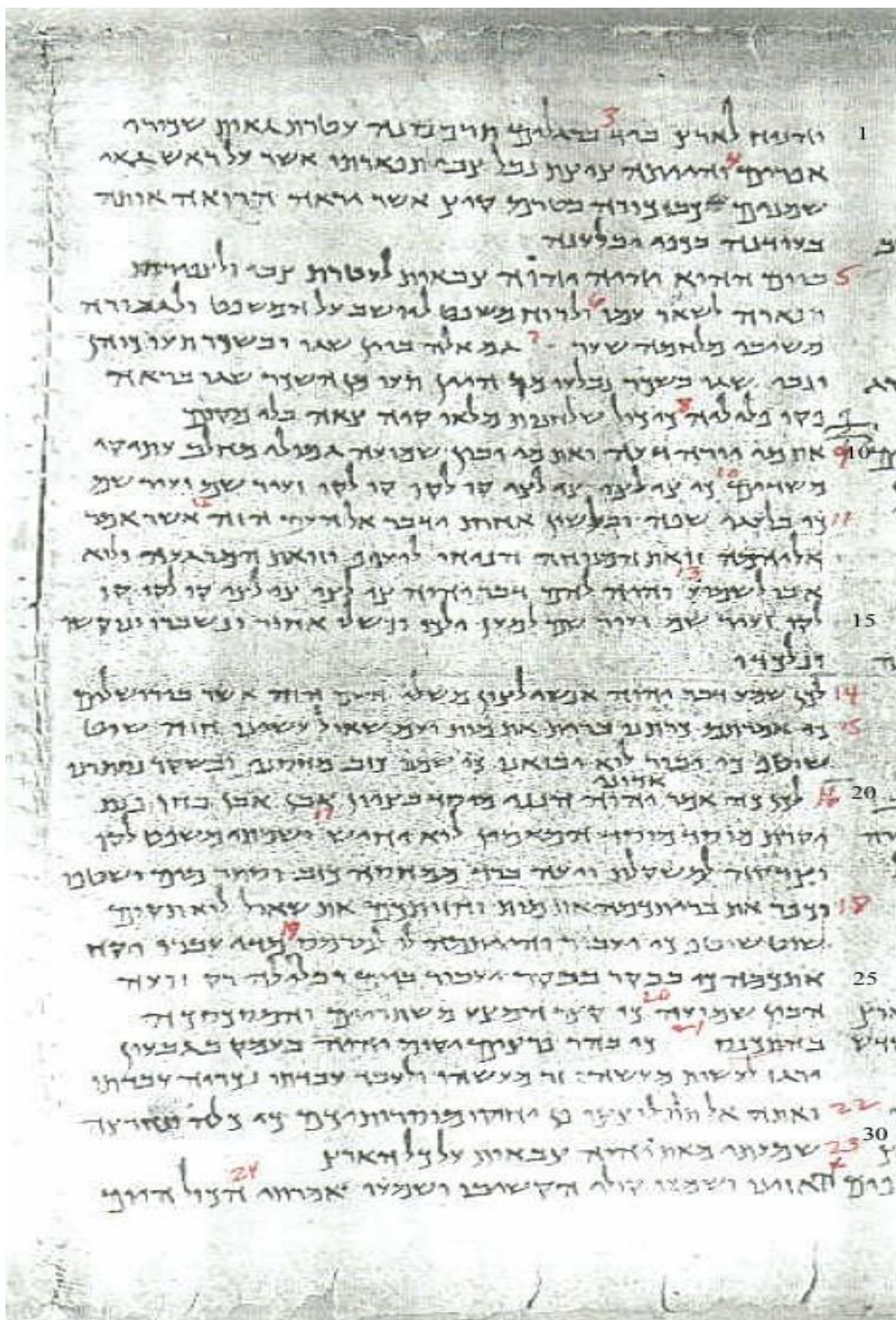
Line 27: 5th word: Q = "ve-histachu" probably a misspelling and M = "ve-hishtachavu" (and they shall worship.)

Line 29: 3rd word: Q = "ga' on" nms (pride) and M = "ga-uth" nfcs (pride).

Line 30: 3rd word: Q = "g'ay" (aleph before yod) and M = "gey" (aleph after yod). **7th word:** Q = "yayin" (wine) which is also the reading in M but Q has an attempted editing over the word. There is little less left than a horizontal stroke (perhaps the remainder of a waw or yod) but erasure (rather than abrasion) under the stroke indicates there was another letter edited here, perhaps the beth 2 words further on. The erasure may have included a whole word edited over this and the next word (yayin hineh) Observe the evidence of erased letters above these words.. **9th word:** Q editor added beth (in) to "chazaq" (strong) not in M.

Line 31: 1st word: Q= "le-YHWH" and M = "le-adonay."

The Great Isaiah Scroll 28:2 to 28:24



TRANSCRIPT OF ORIGINAL (Previous Page)

- 1 והניח לארץ ביד ברנלים תרמסנה עטרת גאות שכורי
אפרים והייתה ציצת נבל צבי תפארתו אשר על ראש גאי
שמנים כביכורה בטרם קיץ אשר ירא הרואה אותה
בעודנה כבפי יבלענה
- 5 ביום ההוא יהיה יהוה צבאות לעטרת צבי ולצפירות
תפארה לשאר עמו ולרוח משפט ליורש על המשפט ולגבורה
משיבי מלהמה שערָ גמ אלה ביום שגו ובשכר תעו כוהן
ונבי שגו בשכר ונבלעו מן היין תעו מין השכר שגו בראה
ך פקו פליליה כי כול שלהנות מלאו קיה צאת בלי מקום
10 את מי יורה דעה ואת מי יבין שמועה גמולי מהלב עתיק
משרים כי צי לצי צי לקו קו לקו זעב שז זעב שז
כי בלעגי שפה ובלשון אחרת ידבר אל הים הזה אשר אמר
אליהמה וזאת המנחה הניחי ליעוף וזאת המרגעה ולוא
ואבו לשמוע והיה להם דבר יהוה צי לצי צי לקו קו לקו
לקו זעיר שם זעיר שם למען ילכו וכשלו אחור ונשברו ונוקשו
16 ונלכדו
- לכן שמע דבר יהוה אנשי לצון משלו העם הזה אשר בירושלים
כי אמתרתם כרתנו ברעי את מות ועם שאול עשינו חזה שיט
שוטף כי יבור לוא יבואנו כי שמנו כזב מחסנו ובשקר נסתרנו
20 לכן כה אמר אדוני יהוה הנני מיסד בציון אבן אבן בחן פנת
יקרת מוסד מוסד המאמין לוא יחיש ושמתי משפט לקו
וצדקה למשקלת ויעה ברד ממחסה כזב וסתר מימ ושטפו
וכפר את בריתכמה את מות וחזותכם את שאול לוא תקום
שוט שוטף כי יעבור והייתמה לו למרמס מדי יברו יקח
25 אתכמה כי בבקר בבקר יעבור ביקם ובלילה רק זועה
הבין שמועה כי קצר המצע משתריים והמסכסכה ׀
בהתכנס כי בהר פרצים יקום יהוה בעמק נגבעון
ירגז לעשות מעשה זר מעשהו ולעבד עבדתו נכריה עבדתו
ואתה אל תתלוצצו פן יחזקו מוסרותיכם כי כלה ונחרצה
30 שמעתי מאת ׀ יהוה זבאות על כול הארץ
האזינו ושמעו קולי הקשיבו ושמעו אמרתי הכול היום

Isaiah 28:2 to 28:24

1. **(Continue 28:24)** does the plowman plow to sow? Does he open and harrow {&yod&} his ground. (25) Is it not when he levels the face of it and scatters
2. fitches and spreads cumin and puts in rows of wheat and choice barley and the rye of its border.
3. (26) And his God disciplines him for judgement and teaches him. (27) because fitches are not threshed with a sharp pointed instrument neither is a cart wheel on the cumin
4. turned, because fitches are beaten out with a rod and cumin with a branch. (28) [m..Bread] It is crushed because he will not always be working at threshing it
5. or crush it with the {&wheel&} of his wagon nor will his horsemen stamp on it. (29) This also proceeds from YHWH of Hosts
6. marvelous counsel and grand efficiency (PP)
7. **(Chapter 29:1)** Woe to *Ariel* the Lion of God, The Lion of God, the city of David's encampment, add year to year and encompass the sacrificial feasts. (2) I will make oppression
8. to Ariel and there shall be heaviness and sorrow and it shall be to me as to Ariel. (3) And I will encamp surrounding about against you
9. and I will lay siege against you with a palisade and I will raise up fortresses against you. (4) And you shall fall and speak from the earth and from dust it shall be bowed
10. *even* your speech and your voice shall be as an obia-wizard from the ground and from the dust your speech shall whisper. (5) And they shall be as fine powder the multitude
11. of your strangers and as chaff passing over is the multitude of terrorists and it shall happen in an instant suddenly. (6) From YHWH of hosts with
12. you shall be visited with thunder and with earthquake and with a great voice, great storm and whirlwind and flames of devouring fire (7) And they shall be
13. like the dream of a night vision *even* all the nations who wage war against Ariel and all those fighting her
14. and their arms and those causing distress to her. (8) And it shall be as when the hungry dreams and behold he is eating
15. and he awakens and his soul is empty or as when the thirsty dreams and behold he drinks and awakens and behold he is tired
16. and his soul is anxious, so shall be the multitude of all the nations who make war against Zion. (PP)
17. (9) Wait and marvel and be awe struck {&tau&} and cry out, they are drunk but not [from] wine They stagger but not from strong drink. (10) Because
18. YHWH has poured out on you the spirit of a deep sleep and He has strongly shut your eyes, The prophets and the rulers

19. and the seers of visions he has covered over. (11) And the whole vision has become for you like the words of a book that is sealed which they give
20. to one who knows how to read {"H"} saying read this please, and he says I am not able because it is sealed. (12) and it is given,
21. the book, to one who does not know how to read saying read this please and he says I do not know how to read. (PP)

[*]

22. (13) And the Lord said on account of this people drawing near to my presence with their mouth and glorifying me with their lips while their heart

23. is far from me and their awe of me by commandments of men is taught. (14)

Therefore behold I will again

24. do a marvel among this people, a marvel and a wonder, and the wisdom of their wise men shall vanish and the understanding of their discerning

[*]

25. shall be hidden. (PP) (Actually an extra large spatium) (15). Woe to those acting profoundly to keep their counsel secret from YHWH and

26. their works are in darkness and they say, who sees {&waw&} us and who knows us. (16) Your perversity is as if the former's clay

27. shall be thought of (*as the same thing*) for the work says {&waw&} to the maker you did not make me or the formed clay to the one forming him he does not understand.

(17) Is it not

28. yet only a little while and Lebanon shall be returned to being a grove land and the grove land shall be thought of as a forrest. (18) And they shall hear in the day

29. *even* that one, the deaf, the words of the book, and the eyes of the blind shall see out of obscurity and out of darkness. (19) And they shall increase

30. *even* the humble, joy in YHWH and the needy ones of mankind shall rejoice in the Holy One of Israel. (20) Because the tyrant is null

31. and the scorner is finished and all the watchmen of evil are cut off. (21) The ones causing sins of mankind in speech and for the one laying a snare in the gate

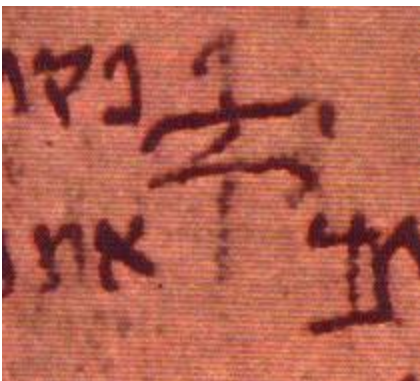
Physical Characteristics:

Although this is the third and last page in a shorter section of the scroll it is in good condition with no blemishes on the page with one possible exception. Perhaps some slight repair is seen at the top and bottom of the seam and there is unraveling of the sutures that sewed it together in the center,--the holes of the needle actually being seen where the sutures are missing. There appears to be a blemish between the first and second words of line 3, but this may be an editors mistake and a yod maybe blurred in the 2nd word 3rd letter. It is also possible that this is a water mark. The rest of the letters and words on this page are clear and legible. There is a scribal or editor's

mark that may set off a section that begins with verse 9 on line 10 and ends with verse 15 on line 19.

Editors marks:

An unusual mark seen by some as "Chinese." The usual single horizontal stroke to mark the beginning of a section followed by the closing mark as seen after line 19 is different in this place between lines 9 and 10. But rather than "Chinese" there is a simpler and probably more accurate explanation. Between lines 9 and 10 there are two parallel horizontal marks, the top most of which crosses out the letter "pe." Masoretic editors of the scriptures marked divisions in the text with a pe (open) or a samech (closed). The M text has a samech here. Did a Q editor consider this to be "petach" or open? and then cross out that editorial addition? and then make another horizontal stroke so that the cross-out would not be confused for a mistake only rather than a horizontal division of text mark? The first letter of the corresponding line is also "pe" and it is possible that the scribe missed the marginal line and wrote pe and crossed it out then rewrote the letter in the proper place. This seems likely even though the crossed out pe is larger than in the first word of line 9. Some critics have suggested that this mark resembles a Chinese character but we think it is more likely explained as we have here as a crossing out of the pe and another mark to show the section division. See [other marks](#) in the Introductory page.



A digitally enlarged view

Paragraphs and spatiums:

There are four paragraphs and two spatiums on this page. Paragraphs begin on: line 5 = 28:5; line 10 = 28:9; line 17 = 28:14; line 31 = 28:23. Spatiums are on line 7 = 28:7; and line 26 = 28:21.

Variations from the Masoretic text in Q:

Line 2: last word Q = "g'ay" and M = "gey' " same as in line 30 of page 21.

Line 4: 1st word: Q = "be-'odnah" and M = "be-'odah."

Line 7: 3rd word: Q = "sha'ar" and M = "sha'arah."

Line 8: 1st word: Q = a misspelling; aleph left out of "nabiy' "

Line 10 A symbol which some think is similar to a Chinese character is in the margin at this place. [See above.](#)

Line 11: yod for waw A good example can be seen in this line of using yod for waw. Waw is the proper ending for words 3, 4 , 5 , and 6 in this line. They should be waw but are written yod. Since the next 4 words end in clearly written waw and the difference is distinct it is seen that the scribe ment to write yod where waw should be. This frequent and often unexplainable in the scroll. See the same in the last 7 words of **line 14.**

Line 13: 1st word: Q = suffix "hemah" and M = "hem." 5th word Q = "le-ya'ayeph" and M = "le- 'ayeph"

Line 19: 3rd word: Q = "yabor" ayin missing and M = "ya'abor" (kithuv) or " 'abor" (qiriy).

Line 20: 4th word: Q editor placed "adonay" above "YHWH" and M = "adonay YHWH." 6th word: Q = "mosad" and M = "yisad."

Line 22: 5th word: Q = "mimachseh" and M = "machseh."

Line 23: 2nd word: Q = "'eth" accusative sign not in M. 3rd word Q = suf "kemah" and M = "kem."

Line 24: 5th word: Q spells 3mpl pf of "hayah" as "ve-hayiytemah."

Line 25: 1st word: Q = suf "kemah" and M = "kem." After the 7th word M = 've-hayah" not in Q.

Line 26: 6th word: Q = "mishtariyym" and M = "hishtarea' " Last word: Q = "ve-ha-maskaskah" and M = "ve-ha-massekah." The next word in M, "tsarah" is not in Q.

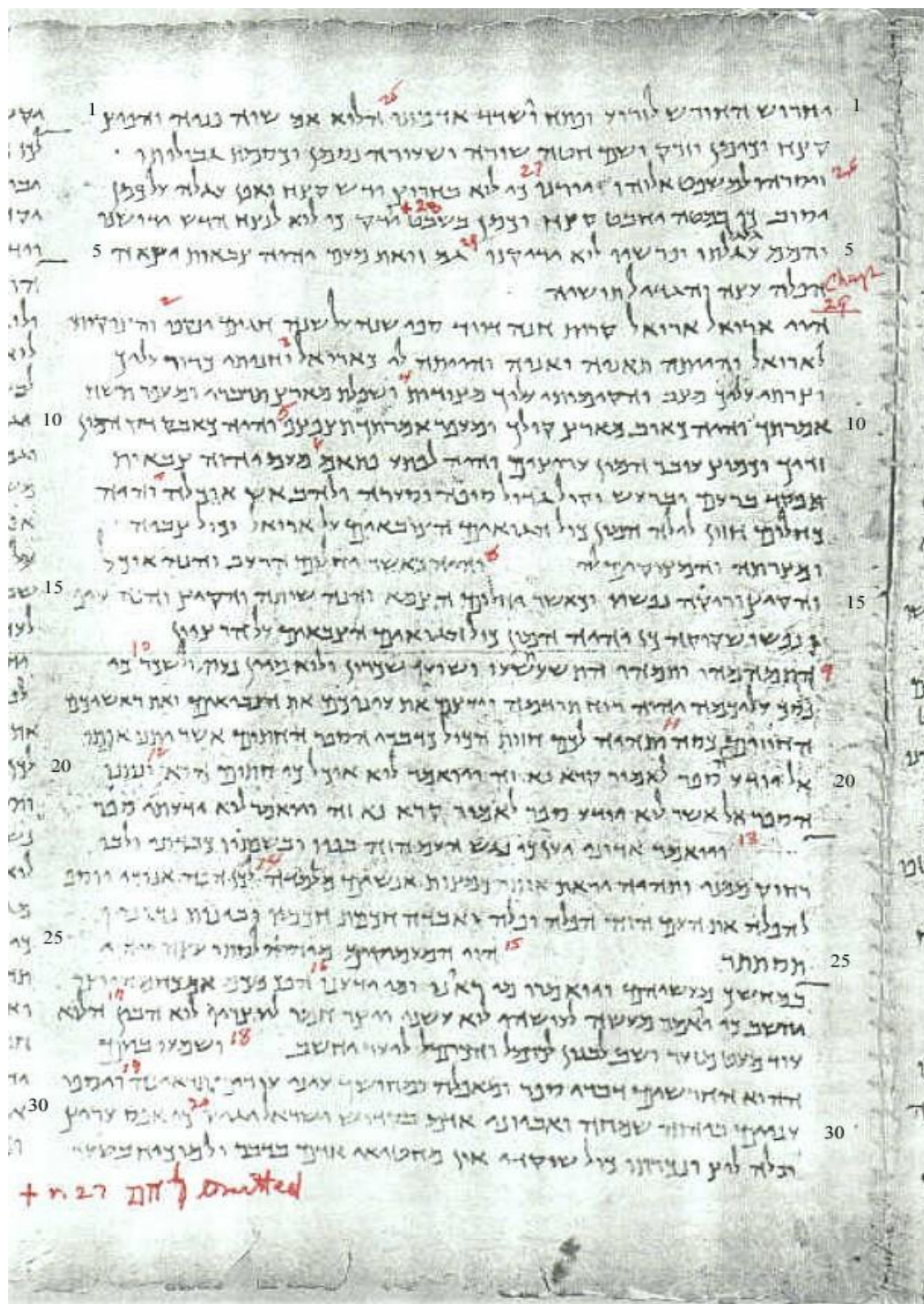
Line 27: 1st word: Q = beth (prep) and M = kaf (prep) on "hitkanes." . 7th word: Q = "be-'emeq" and M = "ke-'emeq."

Line 29: 1st word: Q = " 'atah" with aleph and M = " 'atah" with ayin. 6th word: Q = "mosreyteykem" and M = "mosreykem."

Line 30: 3rd word: Q = "me-'eth YHWH" and M = "me-'eth adonay YHWH"

Line 31: 1st word Q = editor added a needed "he"as in M.

The Great Isaiah Scroll 28:24 to 29:21



TRANSCRIPT OF ORIGINAL (Previous Page)

- 1 יתרוש החדש לזרקע ופתח וישרד אדמתו הלא אם שרא פיה קהפץ
קצת וכימן יזרק ושם תטה שורה ושעירה נסמן וכסמת גבולותו.
ויסרה למשפית אלוהו ייתרו כי לוא בחרוך ידש קצת ואפן עגלה על כמן
ויסרב כו במטה יתבט קצת וכמן בשבט ׀ יורק כי לוא לוצת הדש יחדשו
5 והמם גלג עגלתו קפזשו לוא ידיקו גם זואת מאם יהוה זבאת יצאה
הפלה עצה והגדיל תרשה
XXIX הוי אריאל אריאל קרית תה ודיר ספי שנה על שנה הגים תקפו והציקותי
לאריאל והייתה תאניה ואניה והייתה לי כאריאל ותיתי כדור עליך
וצרתי עליך מצב והקמתי עליך מצדות ושפלת בארץ תדברי ומעפר תשת
10 אמתך והיה כאב מארץ קולך ומעפר אמתך תצפץ והיה כאבך דק המון
זריך וכסץ עובר המון עריצים והיה לפתע פתאם מעם יהוה צבאות
תפתר ברעם ובריש ובקול גדול סופה וסערה ולהב אש אוכלה והיה
כהלום תזון לילה המון כל הגואם הצבאים על אריאל וסל צביה
ומצתה והמצוקים לה והיה כאשר יתלום הרעב והנה אוכל
15 והקץ וריקה נפשו וכאשר יתלום הצמא והנה שותה והקץ והנה עיף
תפשו שקקה כי יהוה המון כל הגואם הזבאים על הר ציון
התמהמהו ותמהו התשעשעו ושועו שסדון ולוא פיין נעור ולשכר כי
נסך יליכמה יהוה רדת תרדמה ויעצם את עיניכם את הנביאים ואת ראשכם
התזים כסה ותהיה לכם תזות הכול הרבדי הספת התתום אשריתנו אותו
20 אל יודת וספר לאמר קרא נא זה ויואמר לוא אוכל כו תתום הוא ותתנו
הספר אל אשר לוא יודע ספר לאמר קרא נא זה ויואמר לוא ידיתי ספר
sic ויואמר אחתי יען כי נגש העם הזה בפיו ובשפתיו כבדתי ולבו
רחם מצו ותהיה יראה אחתי ממצות אנשים מלמדים לך הנה אחתי יוסף
הפלה את העם הזה הפלה ופלה ואברת חכמת הכסו ובינות נבניו
25 מסתתר sic הוי המעמיקים מיהוה לסתר עצה ויהי
בכתשך מעשיהם ויואמרו מי ראנו ומי ידענו הפך מכם אם כתם היוצר
יתשב כו יואמר מעשה לעושהו לוא עשני ויצר אמר ליוצרו לוא הבין הלא
עוד מעט מזור ושב לבון לסדמל והסדמל ליער יתשב ושמעו ביום
ההוא החרשים רבדי ספר ומאפלה ומתושך עיני עזרים תראינה ויספו
30 עניים ביהוה שמתה ואביתי אדם בקדוש ישראל יגילו כי אלקי עריך
וכלה לוך תסדתו כל שוקדי אין מחסיאי אדם בדבר ולמכית בשער

Isaiah Scroll 28:24 to 29:21

1. **(Continue Isa 29:21)** for the one reproving and perverting the righteous for that which is unreal. (PP)

[*]

2. (22) Therefore thus says YHWH, who redeemed Abraham, to the house of Jacob. Not now

3. shall Jacob be ashamed and his face shall not now grow pale. (23) Because when he sees his children the work of my hands in his midst

4. they shall sanctify my name and cause sanctification to the Holy one of Jacob and to the God of Israel they will be struck with awe.

5. (24) And the erring spirits shall know understanding and the backbiters shall learn doctrine. (PP)

[*]

6. **(Chapter 30:1)** Woe to the rebelling children says YHWH for making counsel but not from me and for covering with a cover

7. but not of my Spirit for the purpose of adding sin to sin. (2) To the ones walking to go down {&tau&} to Egypt and of my mouth

8. they have not asked *but* for strengthening in the strength of Pharoah and to seek refuge in the shadow of Egypt. (3) And the strength of Pharoah shall be to you

9. for a shame and for you the trust in the shadow of Egypt [m..a disgrace]. (4) Because his princes were at Zoan and his messengers arrived at Chanes.

10. (5) All are ashamed of a people who could not aid them nor help nor profit but for a shame

11. and also a reproach. (PP)

12. (6) The Oracle of the beasts of the Negev in the land of sorrow and [exodus] and distress, old lions, young lions [and there is no water]

13. viper, flying seraph. They will carry away on the backs of asses the wealth and their treasures on the humps of camels

14. to a people who shall not profit. (7) For the Egyptian's helping is vain and empty therefore I called this one Rahab, they

15. sit *and do nothing*. (8) And now go write {&waw&} it on a tablet before them and engrave it upon a book that it may be for the latter day

16. and the times of the ages. (9) Because this is a rebellious people, deceitful children, children who do not want to hear the Torah of

17. YHWH. (10) who say to the seers, see not and to the seers of visions see no more visions for us of right things, speak

18. flatteries to us and see visions of deceits (11) Turn aside from the way, move away

from the path, cause to cease from our presence

19. the Holy One of Israel. (PP)

20. (12) Therefore thus says the Holy One of Israel, because of your rejection in this word and you trust in oppression

21. and deviousness and you depend on it (13) Therefore this evil ["he"] {&yod waw&} shall be an outburst for you, falling, bulging in a wall

22. of great height whose shattering will come suddenly in an instant. (14) and he shall shatter it like potters breaking a pitcher in pieces

23. he shall not spare {&waw&} and there shall not be found in its shattering a shard for taking fire from the hearth or to draw water

24. from the cistern. (PP)

25. (15) Because thus says YHWH {&adonay&} the Holy One of Israel in repentance and rest you will be saved, in quietness and trust

26. shall be your might but you did not will them. (16) But you say, no but upon horses we will flee, therefore you shall flee,

27. and *you* say upon the swift we will ride, therefore the ones pursuing you shall be swift. (17) One thousand at the rebuke of one, and from the presence [m..of the rebuke]

28. of five you shall flee until your remainder is as a beacon on the top of the mountain and as an ensign upon a hill. (18) and therefore

29. YHWH will wait to be merciful to you therefore he is on high for the showing of your mercy because YHWH is a God of judgement

30. blessed are all those who wait for him. (19) Because people shall dwell in Zion and in Jerusalem, you shall never weep

31 again, He [YHWH] will be exceedingly gracious to you, to the voice of your cry when He shall hear it he will answer you. (20) When the Lord gives to you

Physical Characteristics:

The seam between this and the last page is readily apparent on the right and has been described in the last page. Otherwise this page is very well preserved and all words are clear with one exception due to scribal error in line 17 in the third from last word on the line.

Paragraphs and Spatiums and Editorial Marks:

As is usual but not always the case the paragraphs and spatiums correspond with current versification. New paragraphs begin: line 7 = 29:1; line 16 = 29:8; and an indentation marks a new paragraph on line 22 = 29:13. There are spatiums marking complete verses: in line 14 = 29:8, line 25 = 29:15; line 28 = 29:18. Editors marks set off 29:13,14 in lines 22 to 25.

Editorial additions:

Line 1: 5th word: (28:24) Q = a yod is edited above "ve-shadad" making it read "ve-yishdad as in M.

Line 4: before 8th word, (28:28): Q = 1st word in vs 28 in M is omitted in Q. see below in variations. 8th word: waw is edited above to make Q " yadak" read "yudak" as in M.

Line 5: above 2nd word: (28:28) Q = "gilgal" is edited to read as M.

Line 17: 3rd word: (29:9) Q = a "he" is edited above a misspelled word. The "he" does not correct the spelling nor fit the word but may be euphonic to make an open syllable.

Line 20: 2nd word: (29:11) Q = adds an article to "sepher." M = the kithuv is the same as the edited Q but the qer'e: is "sepher" (without article).

Line 26: 5th word (29:15) Q = a euphonic waw is added after (not before as would be expected) aleph in "ro'e:nu."

Line 27: 3rd word (29:16) Q editor added a waw to "yo'mer" for pronunciation.

Variations of the Q text from the Masoretic:

Line 2: 2nd word: (28:25) spelling: Q = ve-kiymon and M = "ve-kamon."

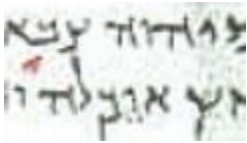
Line 3: 1st word (28:26) Q = "ve-yisre:hu" and M = "ve-yissero." It is the same word but Q has a different spelling for the 3ms suffix. Q = hu and M = o. **3rd word:** Q omits yod found in M in "e'lohayv." **8th and 10th words:** Q omits waws (o sounds) found in M which is the reverse of what is usually found.

Line 4: 1st word: (28:27) Q = "yasuv" and M = yusav." **8th word:** (28:28) Q omits "lechem"(bread) which is the first word in this verse in M. In Q the **2nd from last word** in this line: an infinitive of emphasis (lit: threshing he shall thresh) Q spells the word " 'adash" as "hadash" and M = " 'adosh."

Line 6: 1st word: (28:29) Q omits aleph found in M at the end of "hiphliya' ."

Line 9: 6th word: (29:3) Q = "metsudoth" (forts from masadah) and M = "metsuroth" (fences or ramparts).

Line 12: next to last word: (29:6) Q and M have the same spelling but an editor has placed 2 dots under the waw indicating that the M spelling was not acceptable to him in Q. See the 2 dots below and in line 12 above. The dots indicate what the editor felt was a mistaken letter and is not a vowel point. Without the dots the spelling of this word is identical to M. See other corrections using dots in the [introducory page](#).



Line 13: 6th word: (29:7) Q has go'iyim spelled with aleph not done so in M.

Line 14 first word: The Q scribe often writes dalet and resh in reverse where it should be resh you find dalet and where you should find dalet he wrote resh. For an example of this often found anomaly compare the first word in line 14 with the 6th word in line 9.

Line 15: 3rd word: (29:8) Q = plural "naphshayv" and M = singular "naphsho."

Line 16: 2nd word: (28:8) (repositioned waw: Q = "sheqoqah" and M = "shoqe:qah"

Line 17: 3rd word: (29:9) a misspelling in Q = "hithshasha-u" This word has a tau edited over it resulting in "hithshatesha-u" and M = "hishta-'a-she-u" which rhymes in meter with the first word of this verse. This verse contains multiple alliterations and play on words. **6th and 7th words:** Q = "ve-l'o mey-yayin" and M = "ve-l'o yayin" **9th word:** The word in Q is obscure and crowded; in harmony with context it should read "me:-l'o" but only "me-l" is visible. M = "ve-l'o."

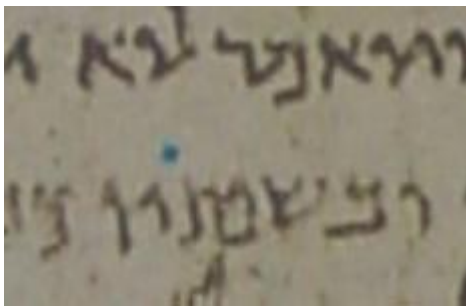
Line 18: 2nd word: suffix 2mpl: Q = "kemah" and M = "kem."

Line 20: 8th word: (29:11) Q = verb imp "va-yo'mer" and M = verb perf. "va-'amar."

Last word: Q = "ve-nathnu" and M = "ve-nithan"

Line 21: 11th word: (29:12) as in 8th of the last line Q = "va-yo'mer" and M = "va'amar."

Line 22: 3rd from last word Be-shiphtiyv (with (his) their lips) There is an unusual ink spot over the tau in this word. The color is bright aqua-marine and it is unmistakable. In the natural color photos it shows up very clearly. It would be interesting to find the source of this color.



Line 23: 4th word: (29:13) Q = "yarath" and M = "yiratham;" **10th word:** (29:14) Q = "hineh" and M = "hine:niy;" **11th word** (29:14) Q = "adonay" not found in M.

Line 24: words 1, 5, 6 "pela" should end with aleph. Q scribe wrote final he for each. Writing he for aleph is a frequent Q error.

Line 25: Last word: (29:15): Q = imp 3ms "va-yehiy" and M = perf. 3ms "ve-hayah."

Line 26: 9th and 10th words: (29:16) Q writes two words and M = same as one word: Q = "haphek mikem" and M = "haphek-ke-kem." The meaning is the same. **Word 12** is the next to last in this line. It is " 'im-ke-cham" (with as heat?) (likely a misspelling

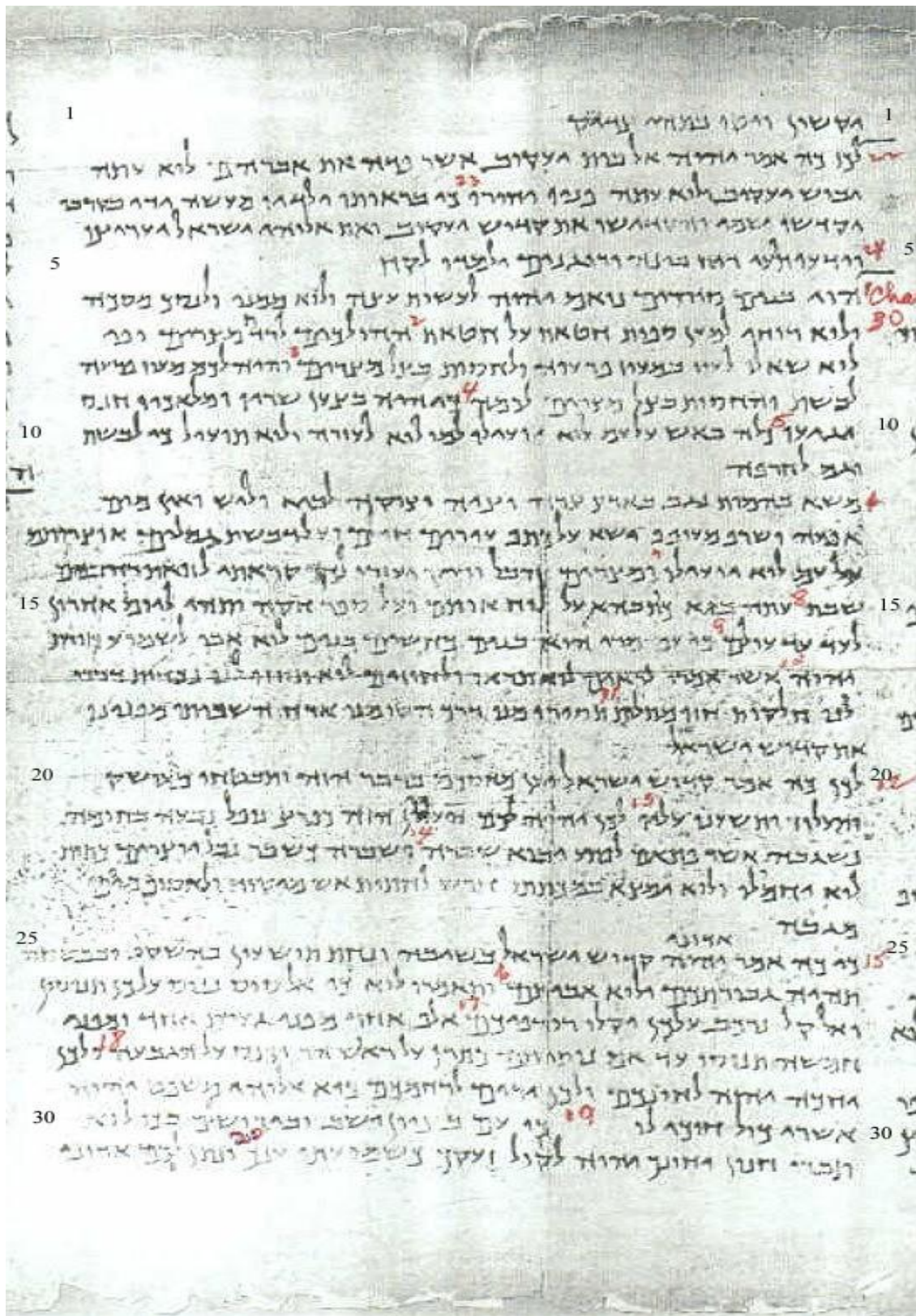
leaving out a final resh) M = " 'im-kechomer" (by-as clay) with resh added to Q it then corresponds with M.

Line 27: 9th word: (29:16) another misspelling? Q = "chomer" and M = " 'amar." probably more than a misspelling because the text calls for "'amar" (say) but the scribe wrote "chomer" (clay) which is in the context but would not fit in this sentence. It is a human error and passed over by editors who usually correct such errors..

Line 29: 5th word (29:18) Q = add a final "he' to "u-me:'ophel" not in M.

Column XXIV

The Great Isaiah Scroll 29:21 to 30:20



TRANSCRIPT OF ORIGINAL (Previous Page)

Transliteration of the Great Isaiah Scroll. Page 24

Isaiah 29:21 - 30:20

The lines here correspond to the same lines in the actual scroll the text is 14 point type Chapters are marked with Roman numerals. Letters and words edited by a scribe above the line to correct the text are in **nine point** type and missing and doubtful letters are in **eleven point** type. 4 to 5 letter spaces between words mark the verses. These do not always appear in the text. □ equals an omission. x underline is a cross out, erasure or write over or ink blot. Compare comments on text in my CD for different readings. sic indicates a spatium in the text not related to current verse.

- 1 **1 יקשן ויטו חזי צדעק**
לכן כה אמר יהוה אל בית יעקוב אשר פדה אברהם לוא עתה
יבוש יעקוב ולוא עתה פיו יתרו כי בראתו ילדיו מעשה ידי בקדו
יקריש שמי והקריש את קדוש יעקוב ואת אלוהי ישראל יעריצו
5 **5 ירעו תגעו דת בינה ודוגלים ילמדו לקח**
XXX הוי בים סוודים נוואם יהוה לעשת עצה ולוא ממני ולנסך מסכה
ולוא דחתי למען ספח תטאת על תטאת ההולכים לדה מצרים ופי
לוא שאלו לעוז במעוז פרעוה ולחטאת בצל מצרים והיה לכם מעוז פרעוה
לבשת והחטאת בצל מצרים לכמה כי היה בצען שריו ומלאותיו תם
10 **10 יגיעי כלה באש על עם לוא יועילו למו לוא לעזרה ולוא תועיל כי לבשת**
וגם לתרפה
משא בהחט נגב בארץ צרה יציה וצקה לביא וליש ואין חם
אפעו ושרף מעופף ישא על כתב עירים חילם ועל רבשת גמלים אצרותם
על עם לוא יועילו ומצרים הבל וריק יעזרו לקך קראתי לחזאת רהבם
15 **15 שבת אתה בוא כתבהא על לות אחתם ועל ספר תקה יתהי ליום אתדון**
לעד עד עולם כי עם מרי הוא בים כחשים בים לוא אבו לשמיע תורת
יהוה אשר אמרו לראים לוא תראו ולחזים לוא תחזו לנו נכחת דבר
לנו תלקת תור מחלות חסירו מני דרך הטק פני ארת השביתו מפניו
את קדוש ישראל
20 **20 לכן כה אמר קדוש ישראל יען מתסכם בדבר הזה ותבטחו בעושק**
ותעלו ותשענו עליו לכן יהיה לכם הענן הזה כפרץ נופל ובעה בתומה
ושגבה אשר פתאם לפתע יבוא שברה ושברה כשבר נבל יוצרים סתות
לוא יתמלו ולוא ימצא במכתחו תרש לתחת אש מיקוד ולחטוף חם
מגבה
25 **25 כי כה אמר אחי יהוה קדוש ישראל בשיבה ונתת תושעון בהשקט ובבטחה**
תהיה גבורתכם ולוא אביתם ותאמרו לוא כי אל סם נווס על ק תווסק
ואל קל נרכב עלכן יקלו חרפיכם אלף אתר מפני גערת אתר ומפני
תמשה תווסק עד אם נותרתם כחן על ראש הר וסם על הגבעה ולק
יתכה יהוה לתונכם ולכן ידים לרחמכם כיא אלוהי משפט יהוה
30 **30 אשרי כול תוכי לו כי עם בציון ישב וביד שלם בכו לוא**
תבכה תנון יתנון יהוה לקל זעקך כשמעתי ענך תתן לכם אדוני

Isaiah 29:21 to 30:20

1. **(Continue 30:20)** bread of sorrows and water of affliction yet your teachers shall not be put in a corner any more but your eyes
2. will be seeing your teachers (21) and your ears shall hear a word from behind you saying this
3. is the way, walk in it that you might go to the right and that you might go to the left. (22) and you shall defile the overlay
4. of your silver idols and the garments of your gold molten images, you shall dispose of them like a menstruous cloth, you will say get out!
5. to it. (23) And He shall give you rain for the seed with which you sow the {&H&} earth and bread of the produce of the earth
6. and it shall be stalwart and fat and [\[+seeded+\]](#), your cattle in that day *shall be in* enlarged pastures. (24)The oxen
7. and the asses that serve the ground shall eat clean fodder that has been winnowed with a shovel
8. and pitch fork (25) and there shall be on every high mountain and every lifted hill streams
9. channels of water in the day {&waw&}of the exalted slaughter when the towers fall. (26) And the light of the moon shall be
10. like the light of the sun and the light of the sun shall be seven times as the light of seven
11. days in the day that YHWH binds up the scattering of His people and heals the strike of her wound. (PP) [*]
12. (27) Behold the name of YHWH comes from afar His face burning with a heavy burden, his lips full of
13. indignation and His tongue as a devouring fire. (28) and His breath like a stream overflowing to dividing the neck to sift
14. the nations with the sieve of vanity and there shall be a bridle on their cheeks {&yod&} causing people to err. (29) You shall have a song
15. in the night of a sanctified feast and joy of heart as when you go with a flute to the mountain of YHWH,
16. to the rock of Israel. (30) And YHWH will cause his voice of glory to be heard and the quieting
17. of His arm he will show with the indignation of his anger and the flame of a devouring fire with scattering, driving storm and hail stones.
18. (31) Because with the voice of YHWH shall the He beat down Assyria who struck with the rod.. (32) And every passing over of the staff *which is*
19. appointed which YHWH will cause to lay upon him shall be with tambourines and harps and in battles of shaking to and fro

20. [\[see variations\]](#) will he fight against them. (33) Because Tophet has been prearranged from long ago, it is [+completely+] established also for the king,
21. He has made it deep and wide, the pyre in it is fire and there is much wood and the breath (nishmah) of YHWH
22. [~~like~~] a river of brimstone sets it alight. (PP)
23. **(Chapter 31:1)** Woe to those going down to Egypt for help and they lean on horses and they trust
24. on chariots because they are many and upon horsemen because they are extremely strong and they do not lean upon the Holy one
25. of Israel and they do not pursue YHWH. (2) And also He is wise and he will bring the evil
26. and not turn away his words and he will rise against the house of the evil doers and against the help of the workers of iniquity.
27. (3) And the Egyptians are men and not God and their horses are flesh and not spirit.
28. and YHWH will stretch out his hand and the helper shall fall and he who is helped shall fall down and all of them together will be consumed. (PP)
29. (4) Because thus has YHWH spoken to me Like as when {&the&} the lion and the lion cub roar on the prey
30. when a contingent of shepherds {&waw&} are called against him he will not be afraid of their voices, or from their crowd noise will not
31. [\[+be afraid+\]](#) [m..humble himself,] so shall YHWH of Hosts come down to fight upon Mount Zion and upon her hill.

Physical Characteristics:

This is almost a perfect page as far as text is concerned and there is only minimal fading of a few letters which however can still be easily read.

Paragraphs and Spatiums:

Paragraphs and spatiums correspond with current versification. Paragraphs: Line 2 = 29:22; line 6 = 30:1; line 12 = 30:6; line 20 = 30:12; line 25 = 30:15. There is only one spatium in line 30 = 30:19.

Additions to the text by an editor:

Editorial marks set off verses 29:22 to 29:24 as a special section by marks in the right margin in lines 1 and 5.

Line 1: last word is Tsaddiyq (righteous person) There are three dots placed horizontally over the yod in this word. No reason is being suggested for this.

Line 2: 6th word is Ya'qov or Jacob. There is a dot that looks like hiriq under the ayin. **eighth word** is padah (redeemed) Perhaps the pe is lengthened at the bottom under the daleth but it looks like the addition of a pathah.

Line 7: 9th word: Editor supplied a tau needed to complete a mistaken spelling omission.

Line 15: 4th word: A euphonic waw is added by editor. **same word** Aleph is appended on the end of this word to make certain that the "he" will be pronounced as if it has epenthetic pathah. The "he" is a 3fs suf on the verb "katav" ("write" and with the suf. it is "write it") and it will be pronounced "katav-ha." This is a good example of using aleph as a symbol of an open syllable and therefore as a semi vowel. The waw edited above the line is also a good example of waw being used as a semi vowel for any vowel sound, here it stands for a **qamets or "a" sound** See the introduction for use of [waw as a semi vowel](#) for any vowel sound.

Line 21: 7th word: A rare kind of correction: the offending letter is ink scratched out and the correction written above the error. The later editors rarely did this, if ever. thus this may be an attempt by the scribe to set his error right. Later editors left the text as found and put dots under wrong letters or just wrote the correction above with out changing the text (with exceptions of course.) Here the scribe misspelled "he-'avon" (the evil). Perhaps he wrote a "he" and scratched it out and wrote "waw waw" above the word to correct it.

Line 23: 2nd word: a euphonic waw is added. This is discussed below under variations which see.

Line 25: 3rd word: "Adonay" is written above YHWH. M has 'adonay."

Variations in Q from the Masoretic Text

Line 6: 9th word: (30:1) Q = "mimeniy" and M = "miniy"

Line 9: 5th word: (30:3) Q = "le-kemah" prep + 3mpl (for you) and M = "lekelemah" prep + nfs (disgrace) **7th word** Q = "hayah" (3ms) and M = "hayu" (3mpl)

Line 10: 2nd and 3rd words: (30:5) scribal copy mistake in Q = "kolah bi'sh" and M = "kol ha-bi'sh" **8th word:** Q added a final "he" to "le-'azer" (to help). **10th word:** Q = "to'iyl" and M = "le-ho'iyl."

Line 12: 6th word: (30:6) Q has an extra word not found in M. It is either "ve-tsiyah" or more likely "yitsiyah" (a going out) referring to the exodus. **Last 2 words:** a different reading: Q = "ve-'e:yn mayim" (and there is no water) and M = "me:hem" (from them).

Line 13: 4th word: (30:40) Q = "yis'a" (3ms) and M = "yis'u" (3mpl). **7th word:** Q = "cheylem" and M = "cheylehem." Same word and form with a different spelling for the 3mpl suffix.. (Q = "m" and M = "hem").

Line 14: 8th word: (30:7) Q = "la-ken" (therefore) but the scribe wrote a medial nun and an attempt was made by an editor to make the nun as a final letter. Hence the dark stroke in the word. **Last word** Q = "rahab-a-m" This is written as one word as though "rahab" has a 3mpl suf. However the reading requires that "hem" be a separate word or 3mpl pronoun "hem" and is the subject of the next word (sit). and M = ""rahab hem"

Line 15: 4th word: (30:8) Q has a superfluous "aleph" at the end of "katavh'a" (write it) This is a good example of adding aleph to show the he is a suffix and adds an extra syllable. Aramaic influence is also a probable reason. See introductory page on [addition of Aleph](#) to the end of words as an Aramaic "accent." A waw is also edited above the line after kaph.

Line 18: 4th word: (30:10) a misspelling. There is a missing "he" in Q = "mataloth" and M = "mahetaloth;" both words are from the same root and refer to deceptions. **5th word:** (30:11) Q = "tesuru" and M = "suru."

Line 20: 7th word: misspelling. Q = "mahaskem" ("he") and M = "ma'askem" ('aleph")

Line 21: 1st word: (30:12) a mistake and confused spelling. Q = "ve-ta'aloz" v. 2ms (with "ayin") from 'aloz, to exult and M = (no "ayin") = "ve-naloz." a niphal part. of loz = to turn aside or perverse **7th word:** Q = a word with perhaps misspelling scratched out and the correct letters 2 waws edited above the word. It looks as though the letters scratched out are also 2 waws. Since this is not ordinarily done it may have been the original scribe. See above under [Additions to the text](#).

Line 23: 2nd word: (30:14) Q = an omitted waw is added by an editor above the line to euphonically match the word as it is in M = "yachmol" (3ms). In Q it is "yachmelu" (3mpl) without the edited waw. But a transposition of (supposed) waw is also possible.

Line 23: next to last word M = le-chasaph (to lay bare) Q uses a different word le-hasoph (to the end) Q changes the sin of M to a samech and seems to change the heth to a he as an article. and then the **(next word)** which is the last word on the line is in the midst of too many ink spots to make any sense but the word mayim (water) has a small beth edited over the yod. It does not make sense.

Line 24: (30:14) Q = "migbah" (final letter "he") and M = "migba'" (final letter "aleph"). It bears repeating that the Q scribe often alternates aleph for he and he for aleph.

Line 26: 8th word: (30:16) Q = " 'el" to (aleph) and M = " 'al" upon (ayin).

Line 27: 1st: (30:16) same as the last entry; Q = "ve-'el" and M = "ve-'al."

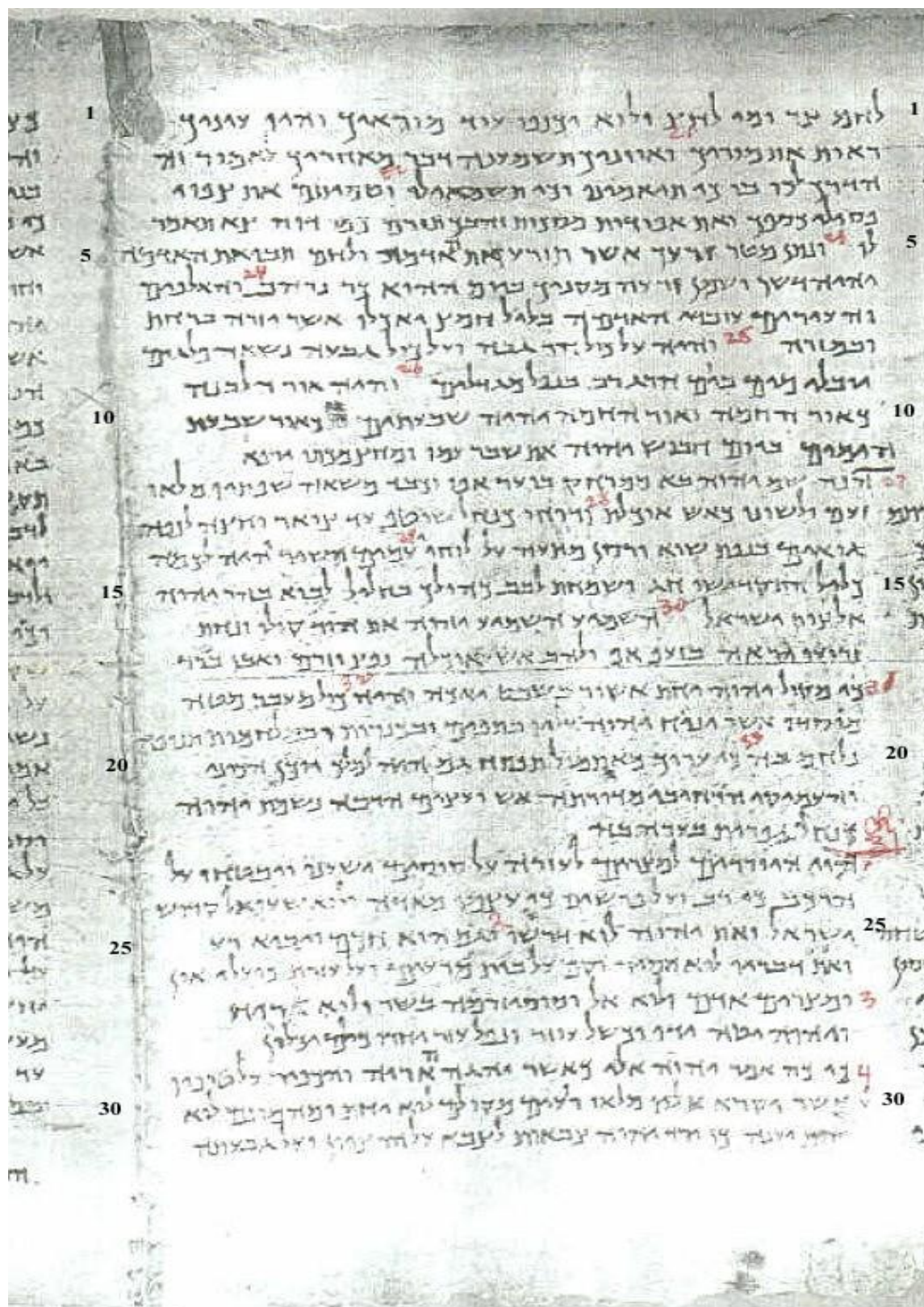
Line 28: 9th word: (30:17) Q = "har" (mountain) and M = "ha-har" (the mountain).

Line 29: 3rd word: (30:18) Q= "le-chonekem" and M = "le-chanankem"

Line 31: 1st word: (30:19) Q = "tibki" and M = "tibkah." **4th word:** Q = YHWH not in M.

Column XXV

The Great Isaiah Scroll 30:20 to 31:4



TRANSCRIPT OF ORIGINAL (Previous Page)

- 1 לחם צר ומי לחץ ולוא יכנפו עוד מוראיך והיו עיניך
ראות את מוריך ועוזניך תשמענה דבר מאחוריך לאמור זה
הדבר לכו בו כי תיאמינו וכי תשמאילו ותמיתם את צפוי
פסילי כספך ואת אפודות מסכות זהבך תזרם כמו רוח צא האמר
5 לו ונתן מטר זרעך אשר תזרע את האדמת ולחם תבואה האדמה
יהיה דשן ושמן זרעה מקניך ביום ההוא כר נרחב והאלפים
והעדירים עובדי האדמה בליל חמץ יואכלו אשר יזרה ברחת
ובמזרה והיה על כול הר גבה ועל כול גבעה נשאה פלגים
יובלי מים ביום הרג רב בנפל מדגדלים והיה אור הלבנה
10 כאור החמה ואור החמה יהיה שבעתים sic כאור שבעת
הימים ביום הבוש יהיה את שבר עמו ומחץ מכתו ירפא
הנה שם יהיה בא ממרחק בוער אפו וכבד משאה שפתיו מלאו
זעמ ולשונו כאש אוכלת ורוחו כנחל שוטף עד צואר וחצה לנפה
גואים בנפת שוא ורסן מתעה על לוחי עמים השיר יהיה לכמה
15 כליל התקדישו חג ושמחת לבב כהולך בחליל לבוא בהר יהיה
אל צור ישראל השמיע השמיע יהיה את הוד קולו ונחת
אל צור ישראל השמיע השמיע יהיה את הוד קולו ונחת
זרועו יראה בזעף עף ולהב אש אוכלה נפץ וזרם ואבן ברד
כי מקול יהיה יחת אשור בשבט יאכה והיה כול מעבר מטה
מוסדו אשר יניח יהיה עליו בתפים ובכנרות ובמלחמות תנופה
20 נלהם בה כי ערוך מאתמול תפתח גם היה המלך יוכן הכיני
והעמיקה הרחיבי מדורתה אש ועצים הרבה נשמת יהיה
כנחל גפרית בערה בה
XXXI הוי היורדים למצרים לעזרה על סוסים ישינו ויבטחו על
הרכב כי רב ועל פרשים כי עצמו מאדה ולוא שער אל קדוש
25 ישראל ואת יהיה לוא דרשו וגם הוא חכם ויביא רע
ואת דבריו לוא הסיר וקם על בית מרעים ועל עזרת פועלו אין
ומצרים אדם ולוא אל וסוסייהם בשר ולוא ירוח
ויהיה יטה ידו וכשל עוזר ונפל עזר יחדו כולם יכליון
כי כה אמר יהיה אלי כאשר יהגה האריה והכפיר על טרפיו
30 אשר יקרא עליו מלאו רועים מקולם לוא יחת וממהמנה לוא
יחת יענה כן ירד יהיה צבאות לצבא על הר ציון ועל גבעתה

Isaiah 30:20 to 31:4

1. **(Chapter 31:5)** As birds flying so will YHWH of Hosts defend on Jerusalem, defending
2. and delivering and passing over (pesach) and bringing escape. (6) Return to him to whom they have been in profound revolt
3. even the children of Israel. (PP)
4. (7) For in that day each man shall reject the idols of silver and his idols of gold
5. which their hands have made for them as a sin. (8) Then shall Assyria fall, not of a person's sword
6. nor of a {&aleph&} man's sword *IT* shall devour him and he shall flee from the sword and his chosen youths, they, forced laborers
7. will become (9) and he shall pass over to his Rock out of fear and his princes shall be afraid of the ensign says YHWH
8. whose own flame is in Zion and whose own furnace is in Jerusalem. (PP)
9. **(Chapter 32:1)** Behold a king ought to reign in righteousness and it is for princes to govern with justice. (2) and then a man
10. would be a hiding place from wind and a shelter from the tempest as streams of water in a dry place (Zion) as the shadow of a huge rock
11. in a weary land. (3) And the eyes of those seeing shall not turn his gaze away and the ears of the ones hearing
12. shall listen (4) and the hearts of the hasty ones shall understand knowledge but the tongue of the stammerer shall hasten
13. to speak clearly. (5) No longer will they call a foolish person noble, nor
14. will they call a scoundrel generous (6) Because the senseless will speak nonsense and with his heart he will make wickedness to work hypocrisy
15. and to speak against YHWH to make the soul of the hungry empty and the drink of the thirsty he will cause to diminish.
16. (7) The implements of the scoundrel are wickedness he proposes wicked plans to obligate the poor with speeches
17. of deceitfulness, even when the needy speak of justice. (8) But the noble proposes noble things and he
18. by his nobility shall stand. (PP)
19. (9) Let the women who have security {&aleph&} stand up. Hear my voice O trusting daughters and give ear {&waw&}
20. to my speech. (10) Days upon years you shall be terrorized O trusting ones because the vintage will be finished and the harvest
21. will never come. (11) Be afraid O secure ones and have terror O trusting ones, strip off and become nude and put a girdle

22. [and **saphadnah** see [gum page](#) on your loins (12) They shall bewail for the breasts, for the beautiful fields
23. and for the fruitful vine, (13) Upon the land of my people briars and thorns shall come up because it shall be on all the houses of
24. joy in the city of gladness. (14) because the palace shall be forsaken and the multitude of the city abandoned, Ophel, and the watchtower
25. shall be even for dens forever, a joy for wild asses, a pasture for herds
26. (15) Until the Spirit be poured out upon us from the highest until the desert be as a garden spot and the garden spot, a forest
27. is esteemed as. (16) Then shall judgement inhabit the desert and justice will dwell in the garden spot. (17) And
28. the work of righteousness shall be peace and the service of righteousness shall be quietness and security
29. forever. (18) And my people shall dwell in habitations of peace and in secure neighborhoods
30. and in resting places of quietness. (19) And if it hail coming down in the forest and the forest [m.. city] be brought very low. (PP)

(30) Blessed are you who are sowing beside all waters sending out the feet of the ox and the ass.
31. **(Chapter 33:1)** Woe to the one spoiling and you were not spoiled and to the traitor and you were not betrayed, when you cease

Physical Characteristics:

This is the third and final page on the seventh strip of leather that makes up the scroll . The seam at the left side of the page is fairly secure with only the top inch or so missing sewing sutures at the point where a small portion (one inch X one fourth inch) has chipped away. No words are affected by this near lacuna. This page has an editors mark under the first word in line 11 which word is extended into the right margin which is very unusual as no other word in the manuscript thus far extends to the right of the right margin. Otherwise the margin is straight and regular . There are scribbles and a smudge-scribble on this page in line 10 (next to last word) and in line 20: 5th word and on the first letter of the first word in line 23.

Paragraphs and Spatiums:

Paragraphs end on line 11; line 12 begins vs 27; line 22, line 23 begins chapter 31; The spatiums on this page are not as wide as on other pages but are discernible as spaces marking an end of thought. These are found in line 2 (vs 30:21); line 5 (vs

30:23) ; line 8 (vs 30:25); line 9: (vs 30:26); the spatium in line 10 is due to a smudge and not versification; line 16: (vs 30:30).

Editorial Additions:

Line 5 7th word: Q = An article (he) is added to "adamat" and M = ha'adamah."

Line 9: 3rd word: Q edits a yod properly to "be-yom."

Line 14: 7th word: Q editor adds yod above line which is the same as M. **10th word:** Q editor adds yod to pf. 3ms "hayah" making it as the M imp 3ms "yihyeh."

Line 28: last word: The word in M is "yiklayun" and the waw has been edited above the line to correct the Q form.

Line 29: 8th word: Q editor adds article to "areyeh" (lion) as M reads.

Variations in Q from the Masoretic Text:

Line 1: 6th word: Q = imp 3mpl "yikanephu" and M = imp 3ms "yikaneph;" **8th word:** Q has a superfluous aleph,- probably a misspelling. "more'yka" (your teachers). The same word is spelled correctly just 5 words later in **line 2, 2nd word**.

Line 3: 5th word Q = "tiy'amiynu" scribe added yod perhaps to indicate the word "yamiyn" (right hand) M = t'amiynu from "'a man" verb 2mpl (turn to the right). **8th word:** Aleph found in M is missing in Q in the word "tim'eytem" (you shall defile).

Line 4: 4th and 5th words: Q = fem pl and M = fem sing.

Line 5: 7th word: Q = "ha'adamah" M = "ha'admath"

Line 6: 1st word: Q = "yihyeh" imp 3ms and M = "ve-hayah" conj + pf. 3ms. But it is possible that the 1st yod in Q can be read as waw since this interchange is frequent with the Q scribe. The forms would be the same in that case. **4th word:** Q = from "zerah" (seed) This may be a scribal error which he attempted to correct and did not do well. M = "yir'eh" from "ro'eh" (to feed or pasture.) But this in Q has no yod preformative and is "zero'ah" probably an adjective fem. sing. with appended "he" and the subject is plural and not a collective noun as in English. (cattle). It most likely modifies "earth" which is fem. as do the two other words "stalwart" and "fat."

Line 7: 3rd word: Q has the same word as M but in Q the maim in "adamah" is written as a final maim with a small space between it and the "he" that properly closes the word. **5th word:** Q = "chamitz" and M = "chamiyts" **8th word:** Q = "yizrah" imp 3ms and M = "zoreh" part. mas sing. (scatter).

Line 13 last word: Q = "lenaphah" 1st stem inf. and M = 5th stem inf. "lehanaphah."

Line 14 : last word: Q = prep+ suf. "la-kemah" and M = "la-kem." Q uses both "la-kem" and "la-kemah."

Line 15: 2nd word: Q = "hithqadeshu" (7th stem 3mpl) and M = "hithqadesh" (7th stem 3ms).

Line 16: 1st 2 words: Q = "hishmoy'a hishmiy'a" (5th stem emphatic form) and M more simply has "ve-hishmiy'a" (and He will cause to be heard).

Line 18: 7th word: Q has an added aleph in M "yakeh" which reads "y'akeh"

Line 19: 1st word: Isa 30:32; Q = "musdu" (verb pf 3ms) and M = "musadah" (passive part. meaning established) [This eerie verse](#) deserves a second look in my commentary. The last word in this verse is **the 2nd word of line 20**. M has "bam" (prep + 2mpl-- in them) for the Qere while "bah" (prep + 3fs -- in her) is the Kithuv. Q has "bah."

Lines 20, 21, and 22: verse 30:33. Q has a great deal of variation in this verse covering these 3 lines treated here together.

Line 20: 5th word: Q has "hyh" (he yod he) and M = "hy' (he yod aleph) which is 3fs pronoun. Rather than reading "hayah" in Q it is probably a misspelling of the pronoun. **last 2 words in line 20:** Q has an emphatic form which repeats the word "yukan he:kinu"; M has "hukan" only, a 5th stem participle (is prepared). In Q the second word of this emphatic form is a verb 5th stem 3mpl. (they will cause to be prepared). The first word in this kind of emphatic construction should be an infinitive but I have not been able to identify it as such because of the yod.

Line 21: 1st 2 words are 3ms verbs in M. In Q the first adds conj. "ve" and they are 3mpl verbs.

Line 22: 1st word: the kaph is scribbled out but is correct in M.

Line 24: 1st word : Q adds article "ha-rekeb" to M "rekeb" **8th word:** Q = "me'odah" and M = "me'od." **11th word:** Q = " 'el" (aleph) and M = " "al" (ayin)

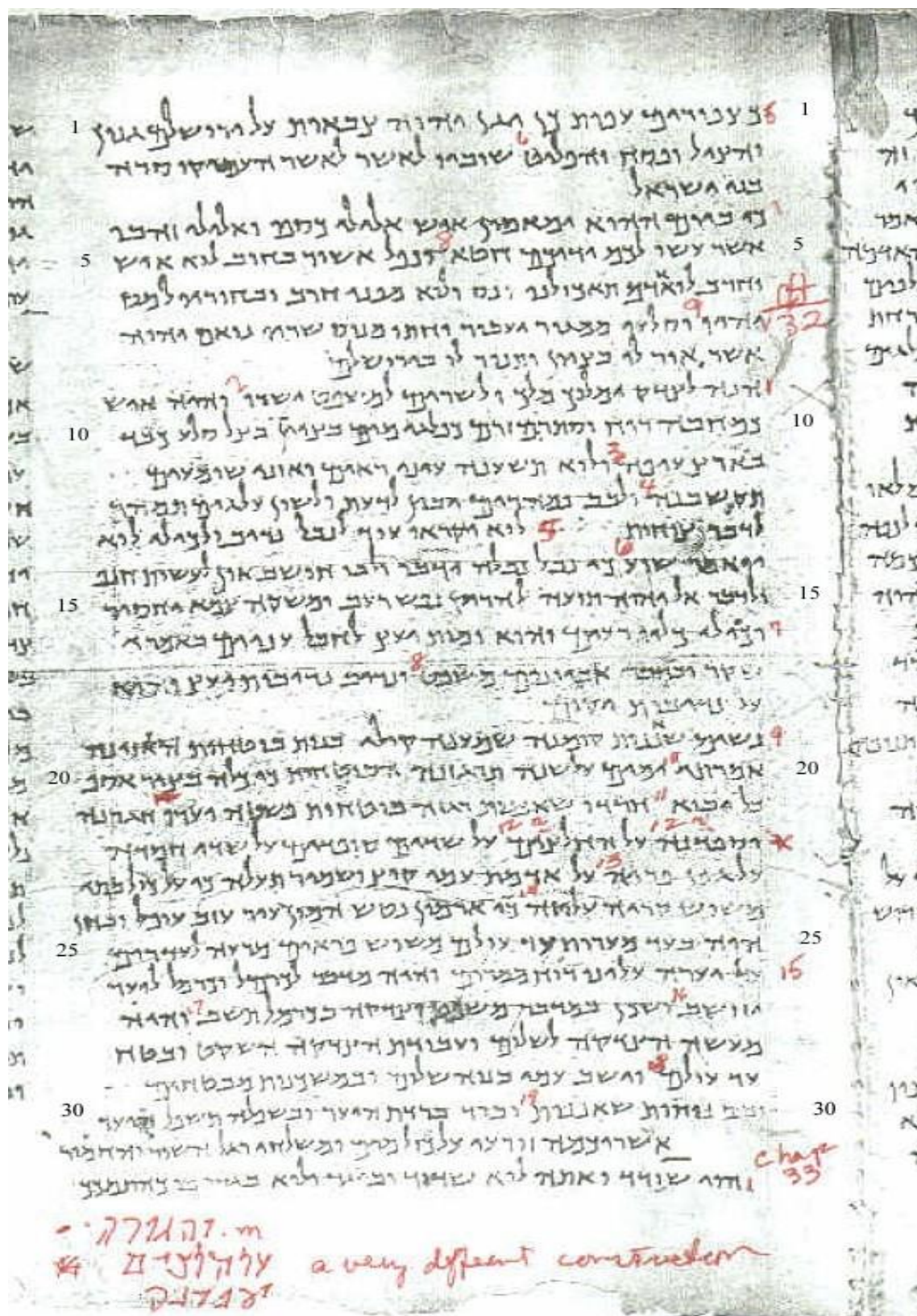
Line 27: 5th word: Q = suf; 3mpl "hemah" and M = "hem."

Line 29: last word: Q = editor in Q adds euphonic nun. Q = tarphun " and M = "tarpho."

Line 31: 1st word: Q has a superfluous word not found in M. The word is not clear enough to make out but it looks like the 8th word in the previous line (30) "yachath" (be afraid).

Column XXVI

The Great Isaiah Scroll 31:5 to 33:1



TRANSCRIPT OF ORIGINAL (Previous Page)

- 1 כצפורים עפות כן יגן יהוה צבאות על ירושלם גנון
והציל ופסח והפליט שוביו העמיקו סרה
בני ישראל
כי ביום ההוא ימאסון איש אלילי כספו ואלילי זהבו
5 אשר עשו לכם ידיכם חטא ונפל אשור בחרב לוא איש
וחרב לוא אדם תאכולנו ונס ולוא מפני חרב ובחוריו למס
יהיו וסלעו ממגור יעבור וחתו מנוס שריו נואם יהוה
אשר אור לו בציון ותנור לו בירושלם
XXXII הנה לצקך ימלוך מלך ולשרים למשפט ישרו והיה האיש
10 כמחבה רוח וסתר. מ זרם כפלגי מים בציון בצל סלע כבד
בארץ עיפה ולוא תשענה עיני ראים ואזני שומעים
תקשבנה ולבב נמהרים יבין לדעת ולשון עלגים תמהר
לדבר צוחות לוא יקראו עוד לנבל נדיב ולכילי לוא
יואמר שוע כי נבל נבלה ידבר ולבו חושב אין לישית חנף
15 ולדבר אל ליהוה תועה להריק נפש רעב ומשקה צמא יחסיר
וכילי כליו רעים והוא זמות יעץ לחבל עניים באמרי
שקר ובדבר אביונים משפט ונדיב נדיבות יעץ והוא
על נדיבות יקום
נשים שאננות קומנה שמענה קולי בנות בוטחות האונינה
20 אמרתי ימים על שנה תרגזנה הבוטחות כי כלה בציר אסף
בל יבוא חרדו שאננות רגזה בוטחות פשטה יערו וחגרנה
וספדנה על החלצים על השדים סופדים על שדי חמדה
על גפן פריה על אדמת עמי קוץ ושמיר תעלה כי על כול בתי
משוש קריה עלוזה כי ארמון נטש המון עיר עזב עופל ובחן
25 היה בעד מערות עד עולם משוש פראים מרעה לעדרים
עד יערה עלינו רוח ממרום והיה מדבר לכרמל וכרמל ליער
יחשב ושכן במדבר משפט וצדקה בכרמל תשב והיה
מעשה הצדקה לשלם ועבודת הצדקה השקט ובטה
עד עולם וישב עמי בנה שלום ובמשכנות מבטחים
30 ובים נוחות שאננות וברד ברדת היער ובשפלה תשפל היער
sic אשריכמה זורעי על כול מים ומשלחי רגל השור והחמור
XXXIII הרי שודד ואתה לוא שדוד ובגיד ולוא בגדו בו בהתמכך

Isaiah 31:5 to 33:1

1. **(Continue Chapter 33:1)** spoiling you shall be spoiled, when you make an end of treachery they shall be treacherous against you. (PP)
2. (2) O YHWH be gracious to us, we have waited for you, be their arms for the mornings, even
3. our salvation in the time of sorrows. (3) The people retreated from the voice of the multitude, from the exaltation of yourself they are shattered
4. *even* the Gentiles. (4) And your spoil will be gathered like the gathering of the locust, as the rushing of the locust shall he run to and fro on it. (5) Exalted is
5. YHWH because He is the Shokeyn (masc form of Shekina) in the highest, He fills Zion with justice and righteousness. (6) And the faithfulness of
6. of your times is strength; and the fear of YHWH is salvation, wisdom and knowledge, that is his treasure. (PP)
- 7.[*] (7) [Behold I see](#) the raging of them [m ..crying] in the out skirts, the messengers of peace will weep bitterly (8) The highways are become desolate
8. the one passing on the path desists, he has [made known] {broken} the covenant, he has despised the times {cities} he does not take thought of men. (9) It mourns
9. and grows feeble *even* {&the&} earth, Lebanon [~~waw~~ + dot] is confounded and withered, Sharon is like a desolate plain, and they shake off *their produce*
10. Carmel and Bashan. (PP)
11. (10) Now will I arise says YHWH, now will I be exalted, now will I be lifted up. (11) You shall conceive
12. chaff and bring out stubble, your own breath as fire shall devour you. (12) and the peoples shall be burnings
13. of bones, as thorns cut down shall they be set alight in the fire. (13) Hear distant ones that which I am doing
14. and know my power in your midst. (14) The sinners in Zion are afraid, fear has taken hold
15. of the godless. Who among us will live with devouring fire, who among us will live with eternal burnings. (15) The one who walks {&waw&}
16. in righteousness, and who speaks straightly, the one who hates the unjust gain of the extortioner, the one shaking his hand from holding
17. a bribe, the one closing his ears from hearing of blood and the one shutting his eyes from seeing
18. evil. (16) He shall inhabit fortresses of rocks in the highest as his refuge, his bread shall be given to him
19. and his water is assured. (17) The king in his beauty your eyes shall see in a vision

your eyes shall see the land

20. that is far off. (18) Your heart will ponder terror, where is the writer, where is the one who weighs, where is the one who numbers

21. {&the&} towers . (19) You shall not see {&waw&} a barbarous people, a people of a deep speech incomprehensible,

22. of a stammering tongue which can't be understood. (20) Envision Zion the city of our congregating, your eyes

23. shall see Jerusalem a habitation at ease, a tent that will not remove, and they shall not ever travel

24. *even* those of its tent pins and none of its ropes shall ever be pulled apart. (21) Because even there Majestic YHWH

25. is for us a place of doubly wide rivers and streams, neither in them will go any oared naval ship

26. nor shall a majestic ship pass by us. (22) Because YHWH is the one judging us and YHWH is the one governing us

27. YHWH is our king, He will save us. (23) Your ropes are cast off they can not hold fast because [m surely]

28. *with* their masts they could not spread the sail, then the time of dividing the abundant spoil, the lame will loot the booty.

29. (24) And he who dwells there will not say, I am sick, The people, the ones who dwell in her, the wickedness shall be carried away. (PP)

Physical Characteristics:

This is the eighth strip of leather to be added to the scroll and this one has the distinction of being the shortest thus far and contains only two pages rather than the usual 3 or 4 pages. All the leather is in good condition on this page but the stitching appears to be a resewing which was more clumsily done than the original. The red marks are my own editorial marks and I apologize for misplacing some of them which you will no doubt find.

Paragraphs and Spatiums:

Paragraphs end on lines 3 (vs. 31:6), line 8 ends chapter 31.; Line 18 ends 32:8; line 30 is the end of 32:19; A new paragraph is indicated for 32:20 indicating that chapter 33 begins in Q with 32:20 and not 33:1 There is only one spatium to mark the beginning of 32:5 in line 13..

Smudges:

There are smudges that could be finger prints made by a careless editor. In lines 12 - 14 at the right some words appear in darker ink and what appears to be finger print

smudges in the space between the lines. A similar smudge on darkened letters is in line 27 where a possible fingerprint also appears. There is what seems to be an unmistakable finger print on [page 44](#) where there are links to other pages with finger prints on them.

Editorial marks:

There are editorial marks in the right margin. 32:1-8 is marked as an important section by two X's in the margin. A line is drawn under the 1st word of line 31 which is a paragraph beginning noted above in 32:20. Two alephs have been added by an editor to correct spelling. These are in lines 6: 2nd word; and line 19: 2nd word.

Variations in Q from the Masoretic Text:

Line 2: between 3rd and 4th words. Q ends verse 5 after the 3rd word and the next word (4th) is the first word of verse 6. **3rd word** Q = ve-haphliyt M = ve-himliyt" (he will preserve it.) **Line 2 ; 6th word;** Q = a redundant word repeating word 5 already written.

Line 6: 2nd word: In Q this is an example of a mistake more likely made by one listening to a reader. Earlier examples have been given that indicate copying from a manuscript. The two words "lo" ' and " 'adam" are run together as "lo'adam" in Q and an editor has added the missing aleph above the line.

Line 10: 1st word: Q spells "kemachbeh" (final he) and M = "kemachbe' " (final aleph). **3rd word** Q = "vesetherim" There are several dots by the mem indicating an editor marked it as a mistake and M = "vesether." See [use of dots](#) in the introduction for more on dots as corrections. **8th word:** Q = "be-tse:l" (in the shadow of) and M = "ke-tse:l" (as the shadow of).

Line 14: 8th word: A different reading: Q = "chashav" (think or account) and M = "y'aseh" (he will do) Thus Q = "in his heart he will think iniquity" and M = "in his heart he will work iniquity." The meaning is the same but the reading differs.

Line 16: 4th word: Addition of conj. "ve" in Q changes the reading of the sentence. Q = ve-hu' " and M = "hu' ". M makes the pronoun the subject of the 1st verb and Q makes it the subject of the 2nd verb. **8th word:** M has a qere for kithuv and Q agrees with Qere " 'aniyym" rather than " 'anoviym."

Line 17: 3rd word Q = plural " 'ebyoniym" and M = singular " 'ebyon."

Line 19: 2nd word: an editor corrected an elided aleph above the line. This word is spelled correctly in line 21: 4th word just two lines down. and again in line 30: 3rd word.

Line 20: 5th word: Q has an article on this word not in M.

Line 21 1st word: Q = a final yod is missing from the negative "be-liy"

Lines 21 and 22: the last four words of verse 11 in Q are much different than those corresponding in M. The M reading is ve'orah va-chagorah 'al chalatsayim ("and be nude and put a girdle on your loins") The Q reading for the same is "ve-'oru chagarnah ve-saphadnah 'al ha-chalatsiym." ("and be nude and put a girdle and a sign of mourning on your loins") Q has fem pl and M = fem sing but Q "saphadnah" has no counterpart in M. "Saphad" means a "wailing" so here probably means a piece of sackcloth attached as a loin cloth to a girdle as a sign of mourning. Perhaps the Q scribe wanted to show that the girdle included sufficient material for modesty.

Line 22: last word: Q = "chemdah" and M = "chemed."

Line 25: last word: Q = adds prep. lamed to " 'adariym" not in M.

Line 26: next to last word: M has a qere for kithuv. Kithuv = "ve-carmel" and Qere = "ve-ha-carmel" Q = agrees with kithuv (no article).

Line 27: 6th word: Q = "carmel" and M = "be-carmel."

Line 28: 3rd word: Q = "le-shalom" and M = "shalom."

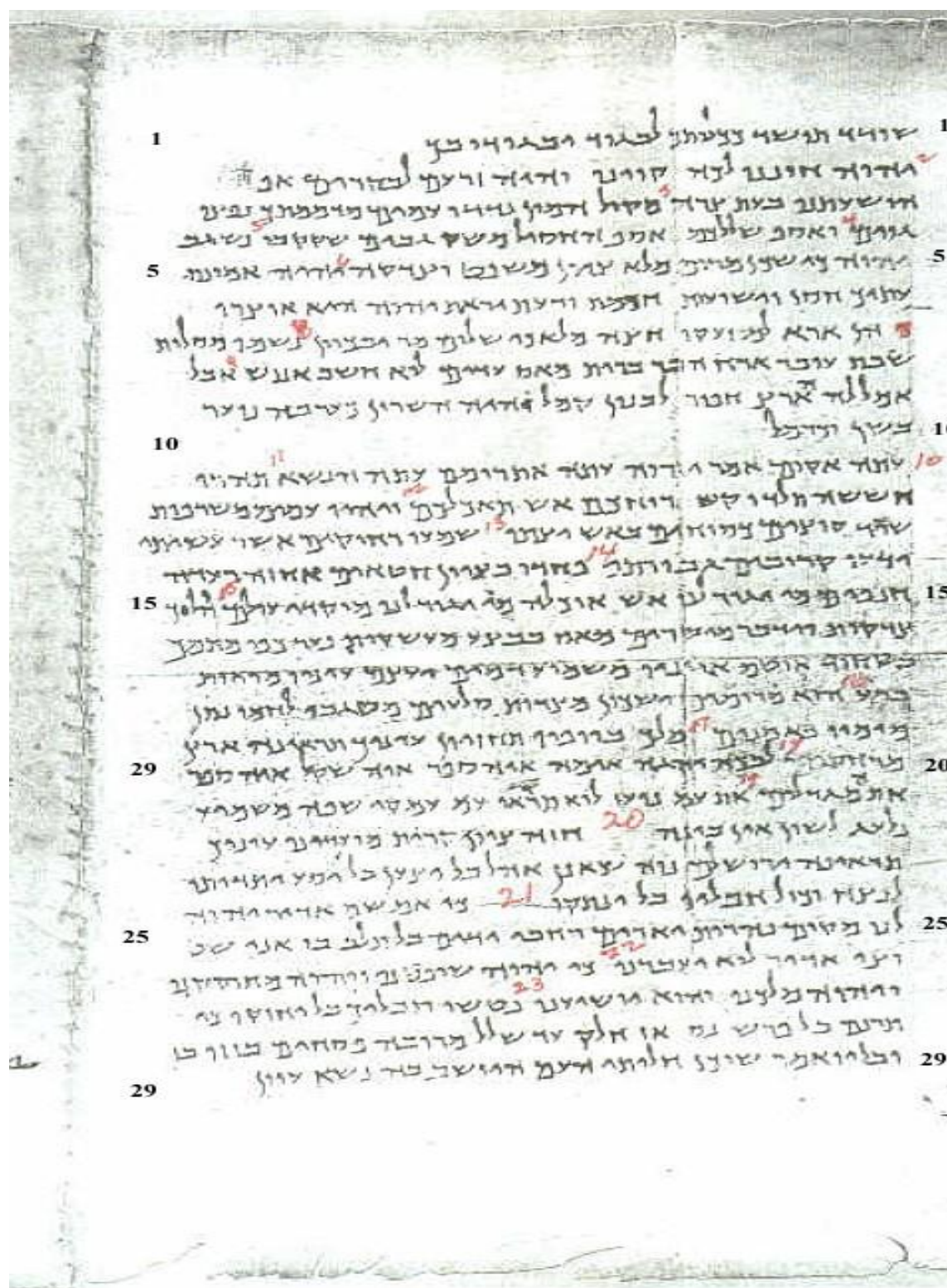
Line 30: last word: Q = "ha-ya'ar" (the forest) and M = "ha- 'iyr" (the city).

Line 31: 1st word: Q = suf. 2mpl "kemah" and M = "kem."

Last word on page: Q has a double kaf, not in M.

Column XXVII

The Great Isaiah Scroll 33:1 to 33 24



TRANSCRIPT OF ORIGINAL (Previous Page)

1 שודד תושד ככלותך לבגוד יבגודו בך
יהוה הוננו לכה קויני והיה זרעם לבקרים אף. I
הושעתינו בעד צרה מקול המון נדדו עמים מרממתך נפצו
גוים ואסף שללכם אסף החסיל משק גבים שקק בו נשגב
5 יהוה כו שכן מרום מלא ציון משפט וצדקה יהיה אמונת. 5
עתיך חסן וישועות חכמת ודעת יראת יהוה היא אוצרו
הן ארא לם זעקו חצה מלאכי שלום מר יבכוון נשמו מסלות
שבת עובר ארח הפר ברית מאס עדים לוא חשב אנוש אבל
אמללה הארץ חפור לבנון קמל נהיה השרון כערבה נוער
10 בשן וכרמל 10
עתה אקום אמר יהוה עתה אתרומם עתה הנשא תהרו
חששה תלדו קש רוחכם אש תאכלכם ויהיו ימים משרפים
שיר קוצים כסוחים באש יצחו שמעו רחוקים אשר עשיתי
ידעו קרובים גבורתי פחדו בציון חטאים אחזה רעדה
15 הנפים מי יגור לנו אש אוכלה מי יגור לנו מוקדי עולם הולך 15
צדקות וידבר מישרים מאס בבצע מעשקות נער כפר מתמך
בשחור אוטם אוניו משמוע דמים יעצם עיניו מראות
ברע הוא ברומים ישכון מצדות סלעים משגבו לחמו נתן
מימיו מאמנים מלך ביופיו תחזיון עיניכה תראונה ארץ
20 מרחקים לבכה יהגה איה ספר איה שקל איה ספר 20
את המיגלים את עם נועז לוא תראו עם עמקי שפה משמוע
נלגה לשון אין בינה חזה ציון קרית מועדינו עיניך
תראינה ירושלם נבה. שאנן אהל בל יצען בל יסע יתדיתו
לנצח וכול חבליו ינתקו כי אם שם אדיר יהוה
25 לנו מקום נהרות יארים רחבי ידיים בל תלב בו אני שט 25
וצי אדיר לוא יעברנו כי יהוה שופטנו ויהוה מחוקקנו
ויהוה מלכנו והוא יושיענו נטשו חבליך בל יחזקו כי
תרנם בל פרש נס אז חלק עד שלל מרובה פסחים בזוזו בז
ובל יואמר שוכן הליתי העם היושב בה נשא עוון

Isaiah 33:1 to 33 24

1. **(Chapter 34:1)** Draw near O Gentiles to hear and listen O peoples, let the earth hear and all her fullness, the world system and all that proceeds from it.
2. (2) Because the wrath of YHWH is upon all the Gentiles and His anger is on all their hosts, he has completely destroyed them, He has given them for slaughtering. (3) And their slain ones
3. are sent out and their dead bodies send upward their stench, and the mountains are melted with their blood. (4) The valleys shall be broken up [m..dissolved] and all the hosts of
4. the heavens [shall fall] and the heavens shall be rolled up like a book and all their hosts shall fall down like a leaf falls from a vine and as one falling from
5. a fig tree. (5) because [you shall see] my sword be drenched in heaven, behold it shall come down upon Edom and on the people of my curse for judgement. (6) The sword
6. of YHWH is full of blood, it is made fat from the choicest parts, from the blood of lambs, from the fat of the inward parts of rams because
7. there is a sacrifice to YHWH in Bozrah and a great slaughter in the land of Edom. (7) and the wild bulls shall come down with them and the oxen with
8. the bulls and their land shall be drenched with blood and their dust made fat. (8) Because it is the day of the vengeance of YHWH and the year
9. of retribution for the dispute of Zion. (9) and her rivers will be turned into pitch and her dust into brimstone and her land shall be pitch
10. burning. (10) Night and day it shall not be put out forever, her smoke shall go up from generation to generation and it shall be waste forever infinitely,
11. and no one shall pass over it. (11) And the cormorant and the hedgehog shall possess it and the owl and the raven shall inhabit it and He shall stretch out over it
12. a line of indistinctness and shapeless stones. (12) They shall call her nobles to the kingdom but there will be no one there, and all of her princes shall be [..as..] nothing. (13) and there shall come up
13. in her palaces, {&waw&} thorns, nettles and briars in her fortresses and it shall be a dwelling for monsters and the abode of owls.
14. (14) And the wild beasts of the deserts and the islands shall join together there and the wild goats and they shall call to each other, even there the screech owl will alight and find
15. a rest for themselves. (15) There shall the great owl make her nest and lay and hatch and gather under her shadow , even there shall be gathered
16. vultures each to her neighbor. (PP)
17. [see \(16\)](#) Seek you out of the book of YHWH and read: for not one doctrine will lack her mate because his own mouth has commanded and his own spirit has gathered them.

18. and his spirit will gather them. (17) And He has cast the lot for them and His hand has divided it by line to [..them..] {&nun . &} forever {&they shall possess it&}.[*]

19. from generation to generation they shall dwell in it. (**chapter 35:1.**) The wilderness and the desert will rejoice for them and the plain shall be glad and blossom like the rose (2) And it shall blossom profusely, and rejoice even with joy and singing the glory of Lebanon

20. is given to her, the majesty of Carmel and Sharon, they shall see the glory of YHWH. the [..majesty..] of our God. (PP)

21. (3) Make strong the weak hands, and firm up the tottering knees. (4) Say to the hasty of heart be strong and do not be afraid behold

22. your God comes with vengeance, with recompense God himself comes and He will save you. (5) Then the eyes of the blind shall be opened

23. and the ears of the deaf shall be opened., (6) Then the lame shall leap like a deer and the tongue of the dumb shall sing, because of the breaking out in the wilderness

24. of water and streams in abundance [m..the plain] [+shall go out+]. (7) and the dry ground *will change* to a muddy pool and the thirsty ground to springs of water. In the habitation of serpents

25. where they lie down *shall be* vegetation for reeds and papyrus. (8) And a highway shall be there [there redundant] [m..and a way] and it shall be called the way of holiness, they shall not pass over it {&waw&} the unclean [in margin]

26. But [.. it shall be..] for them [see [dots](#)] who are walking the way, even fools shall not wander astray. (9) There shall not be a lion or a violent beast there, they shall not

27. go up upon *it* they will not be found there, but the redeemed shall walk *there* (10)

And the ransomed of YHWH shall return and come to Zion with singing and joy

28. everlasting upon their heads and they shall [[add. beth he](#)] obtain gladness and joy and grief and sighing shall flee. (PP)

[See \[*\]](#)

29. (11) **Chapter 36:1**) And it was in the fourteenth year of king [Hezekiah](#) that Sennacherib king of Assyria came up against all the cities of Judah,

30. the fortified ones and seized them (2) And the king of Assyria sent Rabshakah from Lachish to Jerusalem to the king

31. Hezekiah with a [very] great army and they stood at the ascent of the upper spring in the highway of the launderer's field.

Physical Characteristics:

This is the second and last page in this shorter than usual strip of leather that is sewn into the scroll. The seam at the left is in good condition with only slight loosening apparent and no evidence of repair. The page is clear and no letters are obscured. One characteristic that we have not called attention to is the vertical line extending

down the middle of the page almost to the bottom. These lines are frequent and appear to be caused by the folds in the original leather before they were opened to be inscribed. They would not have been refolded after inscription but would have been rolled up. The years have caused the original folds to show some darkening in the area of the fold and the lines have appeared. This can be seen on a number of pages. However all vertical lines are not due to folds. Some margins may also have been made straight with lines that could not originally be detected. These became marks that age has brought back into view. Examples of lines drawn to make a straight margin can be seen on [pages 2](#), and [page 4](#), and [page 5](#), and [page 7](#). Page 7 also has a line due to previous folding. A good example of lines due to creases due to folding may be seen on [page 14](#). A very impressive example of a margin line can be seen on [page 38](#). There are other examples of these as well that you can find. See the introduction for more on [lines](#).

Editorial Marks:

There is an editorial mark to emphasize the importance of the first 6 verses of chapter 33. The first mark is on the preceding page at the beginning of Chapter 33 and the end mark is on this page in the right margin under the 6th line which also marks the end of verse 6 and a new paragraph marked by indentation as well as the usual method of not filling out the preceding line.

A Strange Mark

At the end of line 2 there is a configuration of short lines and dots that make a figure for which we have no explanation except that it may be the remains of an attempted erasure. The mark is digitally enlarged here for you. There are other unknown notations more difficult to explain. See the introductory page for a [catalog of marks](#)



Variations in Q from the Masoretic Text:

Line 1: 3rd word: a different reading: Q = "kek-kalothka" (when you complete) and M = "ken-nelothka" (when you make an end). **Next to last word: waw = scheva:** a good example of Q scribe adding waw to indicate a vowel sound in this case a vocal sheva. See waw after gimmel making certain the pronunciation "yiv ge du" (they shall spoil) which is also the masoretic pointing. See the same usage on [page 36 line 27, 4th word](#). See also introductory page [waw stands](#) for any vowel.

Line 2: 3rd word: Q = "le-kah" and M = "le-ka"; **5th word:** Q = "ve-hayah" and M = "hayah."

Line 3: 1st word : Q = "hoshu'athe:nu" and M = "yesu'athe:nu "

Line 4: 6th word: Q = "mashaq" and M = "ke-mashaq".

Line 6: 3rd word: Q = "ve-yeshu'oth" (and salvation) and M = "yesu'oth" (salvation). The addition of conj. in Q changes the order of the sentence. M = "wisdom, knowledge, strength of salvation shall be the stability of your times, the fear of YHWH is his treasure." Q = " and faithfulness of your times is strength; and the fear of YHWH is salvation, wisdom and knowledge, that is his treasure."

Line 7: 3rd word: (if the 2nd word is not taken as 2 words in Q which it appears to be in the Q text.) Rather than the M reading "behold their valiant ones (lions)" Q may be read as two words "behold I see them" and then the following word in Q is "za'aqu" (they shall rage against) and M = "tsa'aqu" (they shall cry out)

Line 9: 2nd word: Q = an editorial addition of article "he" to " 'arets" not in M; **3rd word:** Q does not have article "he" and M does. **6th word:** Q appears to have conj. waw and verb "hayah," not in M. But the waw appears to have a scribble on it and a dot over it indicating the waw is a mistake. **Last word:** Q omits conj waw which is found in M.

Line 11: 6th word: Q = most likely a misspelling with an extra tau added to the word " 'ethromam" (exalt). M has what is probably the correct reading which is the same as Q if the superfluous tau is removed. M = verb 2nd stem 1st sing (I will exalt myself).

Line 12: 1st word: Q = "chashashah" and M = "chashash." In Q the "he" could be a feminine ending but "chash" is a masculine noun Thus this may be further Aramaic influence adding an open syllable to a word which is usually closed in Hebrew.

Line 13: 1st word The word "siyd" (lime) has a added horizontal stroke over what should be a yod but may resemble a resh. Some on marked it perhaps to call attention to the shape of the letter. **6th word:** (1st word in verse 12) Q = conj + verb imperf. 3mpl "ve-yihyu" and M = perf 3mpl "ve-hayu." They are translated the same.

Line 16: 2nd word: Q = verb imp (may be jussive) "ve-yedaber" and M = participle "ve-dobe:r." (he who says). **8th word:** Q = "kaphiy" pl cons. hands of) and M = "kaphiyv" (his hands).

Line 20: 2nd word: Q = "libekah" and M = "libeka"

Line 21: 2nd word: A "he" is written above the line to correct the text as in M. **7th word** Q = a yod to amend "tir'eh." The yod is not needed and an attempt was made by a scribe to scratch it out.

Line 23: 4th word: A scribal slip making a mistake in forming a letter. What ought to be a shin appears to be a yod kaf.

Line 25: 3rd word: Q = fem plu. "neharoth" and M = masc. pl "nehariym." **8th word** M = telek v. 2fs (go) and Q = telav v. 2fs (perhaps acquire) **Last word:** Q = "shat" and M = "shayit."

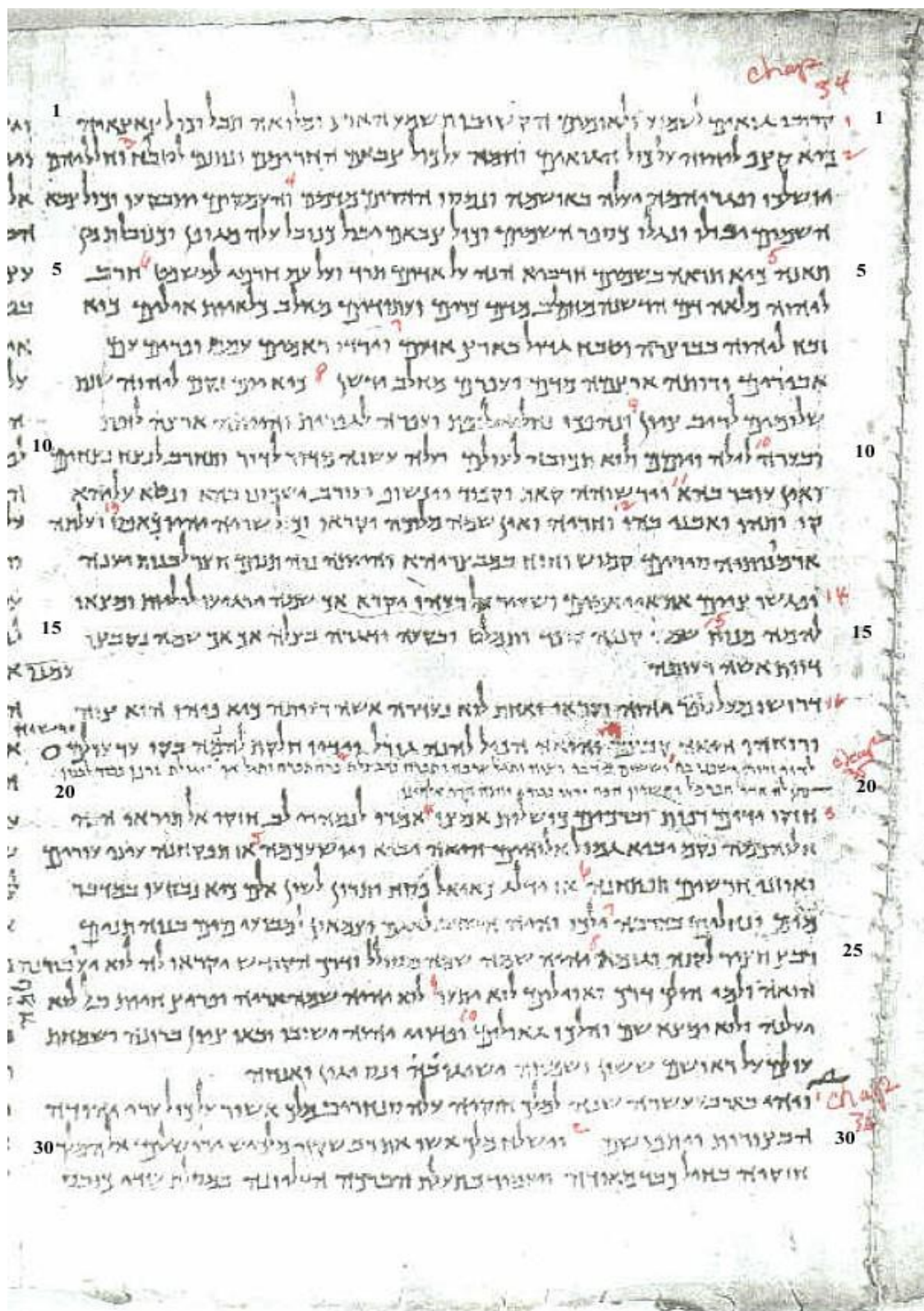
Line 26: 8th word: Q = a superfluous conj waw on YHWH not in M.

Line 27 last word Q = kiy cj. because or that; M = ke:n yes or so.

Line 28: 3rd word: Q = "parash" and M = "parashu." **Ninth word:** Q = "marobeh" and M = "marbeh." The additional waw in Q must be a misspelling because it adds an extra syllable.

Column XXVIII

The Great Isaiah Scroll 34:1 to 36:2



TRANSCRIPT OF ORIGINAL (Previous Page)

1 קדחו גואים לשמור ולאומים הקשיבו שמע הארץ ומלאו תבל וסל צאצאה
 כִּי אֶקְצֹף לִיהוּה עַל כּוֹל הַגּוֹיִם הַמָּה עַל כּוֹל צְבָאֵם הַחַיִּים וְתִתֶּנָּם לַמָּוֶת וְתַלְלֵהֶם
 יוֹשְׁלֵכֹוּ וּפְטִירֵהֶם יַעֲלֶה בְּאִשְׁמָהּ תִּמְסֹוּ הַהָרִים מִדָּמָם וְהַעֲמָקִים יִתְבַּקְּעוּ וְכוֹל צְבָא
 הַשָּׁמַיִם יִפְּלֹוּ תִּגְלוּ כַּסְפֵּי הַשָּׁמַיִם וְסֵל צְבָאֵם יִבּוֹל כּוֹבֵל עֲלֶה מְגוֹן וּסְוֵבֶל תֵּבֶן
 5 לְתֹאנֶה כִּי אֶתְרַאֶה בַּשָּׁמַיִם תִּרְבִּיָּה הִנֵּה עַל אֲדוֹם תִּרְדּוּ וְעַל עִם הַרְמִי לַמִּשְׁפָּט הִרְבֵּה
 לִיהוּה מִלֵּאָה דָם הַדָּשָׁה מִתְחַלֵּב מִדָּם סִרִּית וְעֹתוּדִים מִתְחַלֵּב כְּלָאוֹת אֵילִים כִּי אֶ
 זָבַת לִיהוּה בְּמִצְרָה וּמָוֶת גָּדֹל בְּאֶרֶץ אֲחֻזָּה וִירְדוּ רִאשֵׁי עַמָּם וּפְרִים עִם
 אֲבִירִים וְרוֹתָה אֶרְצָהּ מִדָּם וְעִפְרָם מִתְחַלֵּב מִדָּשָׁן כִּי אֶיּוֹם נִקְם לִיהוּה שְׁנֵת
 9 שְׁלוֹמָם לִרְיָב צִיּוֹן תִּהְפְּכוּ נִתְּלִיָה לִזְפָּת וְעִפְרָה לְגִשְׁרִית וְהִיִּתָּה אֶרְצָה לִזְפָּת
 וּבַעֲרָה לִילָה יוֹמָם וְלֹא תִסְכַּח לַעֲלוֹם יַעֲלֶה עֲשֹׂה מְדוּרָה לְדוֹר וְתִתְחַבֵּר לִנְצַח נִצְחִים
 וְאֵין עוֹבֵר בָּהָא וִירְשׁוּהָ קִאֵת וְקִשְׁדֵּי וִינוֹשָׁף וְעוֹרֵב יִשְׁכְּנוּ בָּהָא תִּמָּא עֲלִיָּהָ
 קוֹ וְתִהְיֶה רִאשִׁי בָּהּ וְתִרְיָה וְאֵין שְׁמָה מְלוֹכָה יִקְרְאוּ וְסֵל שְׁרִים יִהְיוּ כְּאַפְסֵי וְעֵלֶת
 אֶרְמִנוּתֶיהָ סִרִּים קְמוּשׁ וְתוֹת בְּמִצְרִיָּהָ וְהִיִּתָּה נוֹה תִנִּים תִּצַּר לְמָוֶת יַעֲנֶה
 וּפְגִשׁוּ צִיִּים אֵי אֲחֵים וְשַׁעִיר עַל רַעְהוּ יִקְרָא אֵךְ שְׁמָה יִרְגִיעוּ לִילִיּוֹת וּמִצְאֹו
 15 לַהֲמָה מָוֶת שְׁמָה קֹנָה קִפְדֵּי וְתִמְלֹט וּבִקְעָה וְדִגְרָה בְּצִלָּה אֵךְ אֵךְ שְׁמָה וּקְבָצוּ 15
 דוֹת אִשָּׁה רַעוּתָה

וְדָשׁוּ מַעַל סִפְרֵי יִהְיֶה וְקִרְאוּ וְאֵת לֹא נַעֲרָה אִשָּׁה רַעוּתָה פִּי אֶפְתּוֹ הוּא צוֹה
 וְרוֹתָהּ הוּא קִבְּצָם וְהוּא הִפִּיל לַהֲנֶה גְדוֹל וִידִיו תִּלְקַח לַהֲמָה בְּקוֹ עַד עוֹלָם Q יִרְשׁוּהָ
 לְדוֹר וָדוֹר יִשְׁכְּנוּ בָּהּ XXXV יִשְׁמָעֵל מִדָּם וְצִיָּה וְתֵל עֲרֵבָה וְתִפְרָח סִמְבֹּלָתָּהּ פִּיחַ וְתִפְרָח וְתֵל אֵף... וְיִלְטוּ וְתֵן כֶּסֶד לְמִן

20 וְתֵן לֵה הַדָּר הַסִּמְלָה וְהַשְׁדִּיךְ הַמָּה יִרְאוּ כְבוֹד יִהְיֶה חֹדֶר אֱלֹהֵינוּ

הַזִּקְרָה יִדִּים רַפּוֹת וּבְסִיכִים כּוֹשְׁלוֹת אֲמָצוֹ אֲמָרוּ לְנִמְהָרִי לֵב הַזִּקְרָה אֶל תִּירְאוּ וְהָ
 אֱלֹהֵיכֶם נִקְם יִבִּי אֶגְמֹל אֱלֹהִים הוּא יִבִּי אֶיְיָ וְיִשְׁעֵכֶם אֶז תִּפְקֹתָה עֵינֵי עוֹרִים
 וְאֶזוֹנֵי תִרְשִׁים תִּפְתַּחְתָּה אֶז יִדְלַג כְּאִיֵּל פִּסְתָּ יִתְרוֹן לְשׁוֹן אֵלִים כִּי אֶנְבַקְעוּ בְּמִדְבָּר
 מִים וְתִתְּלִים בַּעֲרֵבָה יִלְכוּ וְהִיָּה הַשָּׁרֵם לֶאֱגֹם וְצִמְאֹון לְמִבְעֵי מִים בּוֹהַ תִּנִּים
 מִמָּה רַבֵּן תִּצִּיר לִקְהָה וְגוֹמָא וְהִיָּה שְׁמָה שְׁמָה מְסוֹלֵל וְדָךְ הַקְדוֹשׁ יִקְרָא לֵה לֹא יִשְׁבּוּתָה
 הוּאָה וְלִמִּי הוֹלֵךְ וְדָךְ וְאֵילִים לֹא יִתְעוּ לֹא יִהְיֶה שֵׁם אֶרֶץ וּפְרִיץ הוּת בֵּל לֹא 26
 יַעֲלִינָה וְלֹא יִמָּצָא שֵׁם וְהִלְכוּ בְּאֵילִים וּפְדוּיֵי יִהְיֶה יִשְׁכְּנוּ צִיּוֹן בְּרוּתָה וְשִׁמְחָתָה
 Q עוֹלָם עַל רִאשֵׁי שְׁשׁוֹן וְשִׁמְחָתָה יִשְׁגוּהָ תִּם יִגוֹן וְאֵתָה

extra line not in the Q text

XXXVI

וְהִי בְּאַרְבַּע עֶשְׂרֵה שָׁנָה לְמֶלֶךְ הַזְּצִקָה עֲלֶה סִנְתִּירָב מֶלֶךְ אֲשׁוּר עַל כּוֹל עֲרֵי יִהוּדָה
 30 הַבְּצוּרֹת וְיִתְפַּשְׁשֵׁם וְיִשְׁלַח מֶלֶךְ אֲשׁוּרָן אֶת רַב שְׁקָה מַלְכִּישׁ יִרְשָׁלַיִם אֶל הַמֶּלֶךְ
 תּוֹזִיקָה בְּהִיל כְּבֹד מְאֹדָה וְיַעֲמֹד בְּתַעֲלַת הַבְּרִכָּה הָעֲלִיּוֹתָה בְּמִסְלַת שְׂדֵה סִבְסֵי 31

Isaiah 34:1 to 36:2

1. **(Chapter 34:1)** Draw near O Gentiles to hear and listen O peoples, let the earth hear and all her fullness, the world system and all that proceeds from it.
2. (2) Because the wrath of YHWH is upon all the Gentiles and His anger is on all their hosts, he has completely destroyed them, He has given them for slaughtering. (3) And their slain ones
3. are sent out and their dead bodies send upward their stench, and the mountains are melted with their blood. (4) The valleys shall be broken up [m..dissolved] and all the hosts of
4. the heavens [shall fall] and the heavens shall be rolled up like a book and all their hosts shall fall down like a leaf falls from a vine and as one falling from
5. a fig tree. (5) because [you shall see] my sword be drenched in heaven, behold it shall come down upon Edom and on the people of my curse for judgement. (6) The sword
6. of YHWH is full of blood, it is made fat from the choicest parts, from the blood of lambs, from the fat of the inward parts of rams because
7. there is a sacrifice to YHWH in Bozrah and a great slaughter in the land of Edom. (7) and the wild bulls shall come down with them and the oxen with
8. the bulls and their land shall be drenched with blood and their dust made fat. (8) Because it is the day of the vengeance of YHWH and the year
9. of retribution for the dispute of Zion. (9) and her rivers will be turned into pitch and her dust into brimstone and her land shall be pitch
10. burning. (10) Night and day it shall not be put out forever, her smoke shall go up from generation to generation and it shall be waste forever infinitely,
11. and no one shall pass over it. (11) And the cormorant and the hedgehog shall possess it and the owl and the raven shall inhabit it and He shall stretch out over it
12. a line of indistinctness and shapeless stones. (12) They shall call her nobles to the kingdom but there will be no one there, and all of her princes shall be [..as..] nothing. (13) and there shall come up
13. in her palaces, {&waw&} thorns, nettles and briars in her fortresses and it shall be a dwelling for monsters and the abode of owls.
14. (14) And the wild beasts of the deserts and the islands shall join together there and the wild goats and they shall call to each other, even there the screech owl will alight and find
15. a rest for themselves. (15) There shall the great owl make her nest and lay and hatch and gather under her shadow , even there shall be gathered
16. vultures each to her neighbor. (PP)
17. [see \(16\)](#) Seek you out of the book of YHWH and read: for not one doctrine will lack her mate because his own mouth has commanded and his own spirit has gathered them.

18. and his spirit will gather them. (17) And He has cast the lot for them and His hand has divided it by line to [..them..] {&nun . &} forever {&they shall possess it&}.[*]

19. from generation to generation they shall dwell in it. (**chapter 35:1.**) The wilderness and the desert will rejoice for them and the plain shall be glad and blossom like the rose (2) And it shall blossom profusely, and rejoice even with joy and singing the glory of Lebanon

20. is given to her, the majesty of Carmel and Sharon, they shall see the glory of YHWH. the [..majesty..] of our God. (PP)

21. (3) Make strong the weak hands, and firm up the tottering knees. (4) Say to the hasty of heart be strong and do not be afraid behold

22. your God comes with vengeance, with recompense God himself comes and He will save you. (5) Then the eyes of the blind shall be opened

23. and the ears of the deaf shall be opened., (6) Then the lame shall leap like a deer and the tongue of the dumb shall sing, because of the breaking out in the wilderness

24. of water and streams in abundance [m..the plain] [+shall go out+]. (7) and the dry ground *will change* to a muddy pool and the thirsty ground to springs of water. In the habitation of serpents

25. where they lie down *shall be* vegetation for reeds and papyrus. (8) And a highway shall be there [there redundant] [m..and a way] and it shall be called the way of holiness, they shall not pass over it {&waw&} the unclean [in margin]

26. But [.. it shall be..] for them [see [dots](#)] who are walking the way, even fools shall not wander astray. (9) There shall not be a lion or a violent beast there, they shall not

27. go up upon *it* they will not be found there, but the redeemed shall walk *there* (10)

And the ransomed of YHWH shall return and come to Zion with singing and joy

28. everlasting upon their heads and they shall [[add. beth he](#)] obtain gladness and joy and grief and sighing shall flee. (PP)

[See \[*\]](#)

29. (11) **Chapter 36:1**) And it was in the fourteenth year of king [Hezekiah](#) that Sennacherib king of Assyria came up against all the cities of Judah,

30. the fortified ones and seized them (2) And the king of Assyria sent Rabshakah from Lachish to Jerusalem to the king

31. Hezekiah with a [very] great army and they stood at the ascent of the upper spring in the highway of the launderer's field.

Physical Characteristics:

This is the first page on the ninth strip of leather to be sewn into the scroll. The seam to the right has already been described on the previous page. There are a number of corrections on this page the most noticeable being the insertion of two lines of text in

the space normally allotted for one line. It is not apparent how this was done but it seems possible that an editor erased what ever text had been in line 20 and inserted the whole of the last 4 words of chapter 34 and the first two verses of chapter 35. It would seem probable that the original scribe may have made the correction since it would be more difficult to eradicate completely what had been written in that line originally if some time for the ink to set had passed. This correction contained an omitted word so that the correction is corrected. This is described under the Variations : noted in line 18.

This page is also wider than most. The text occupies a space almost 20 per cent wider than the next page. Thus the facsimile of the page above is proportionate to the previous and following pages.

Evidence of a Change of Scribe:

There are so many peculiarities which differ from the preceding pages and many more unusual kinds of mistakes and spelling variations that a new scribe may be the only answer for the differences found here. For instance the 3ms pronoun is consistently spelled adding a final he. As, he waw aleph he instead of he waw aleph which is the spelling in most of the preceding pages. Reserve your judgment until after you look at the differences in the page here.

Editorial Marks:

There is a peculiar editorial mark which looks like a derby hat (the first of 6 times to be found in the scroll) in the right margin below line 28. This is a mark that shows a change in the sectional content of Isaiah, since it is coincident with the end of chapter 35. Line 28 ends the last paragraph of that chapter, the line not being filled out with text. Chapter 36 begins immediately after this mark which looks somewhat like a wide brimmed hat. This marks the end of the prophetic description of the Assyrian siege of Jerusalem and begins the historical description of the event. Although this is the first time it has appeared in the text it appears again on [page 32](#): line 28 and [page 35](#) line 23 and [page 38](#): line 6 and on [page 43](#): line 21, and on [page 49](#) line 5.

This particular mark marks the beginning of important sections where there is sharp break with the content of what has just ended. Thus on page 28 the mark is sited at the beginning of the historical account of Sennacherib's invasion. The mark on page 32 marks what is probably the most important division in the book at chapter 40. Less obvious is the mark showing a division of thought on page 45 at chapter 42:13; The mark on page 38 marks the section devoted to Cyrus beginning with chapter 45 and again less obvious is the division at chapter 52:7 noted on page 43, but the mark on page 60 marks an important division in thought content from descriptions of the Messiah's coming with warnings not to be excluded from Zion to excluding the warnings and giving a picture of spiritual events associated with the Messiah and Zion and the conquests wrought by Messiah and Zion among the Gentiles.

Another peculiar editorial mark is at the end of line 19 which looks like a large O. This is the end of the line just before the erasure and insertion of line 20. There is also a word inserted in the text in the margin just above this O mark. This mark is also found at the top of page 17 but there is no apparent reason for it being there. Following line 25 there is a word written vertically in the left margin. It is a misspelling of the word for "unclean" "tame:'h" spelled with final "he" in Q but with "aleph in M. Aleph and "he" are frequently interchanged by the Q scribes. There is a horizontal mark in the right margin in line 20. These frequently seen marks usually set off the beginning or end of a section deemed to be important by an editor. Ordinarily they come in pairs but there is no corresponding disconnected mark to begin or end a section associated with this mark. Perhaps it is associated with the mark of line 28. See introduction for further discussion of other [editorial marks](#).

Dots to indicate an erroneous entry:

Line 12: A dot is placed over and under a kaf (prep as) in the next to last word in line 12. The word: " 'ephes" (nothing) is in M without kaf. The dots mean the entry is incorrect but no attempt to erase it is made. This is a common editorial mechanism and has been seen several times in preceding pages.

Line 18: 10th word: There is a dot under and over the mem in the word "la-hemah" and a nun is written in place to correct an error making the masc. suf to be fem.

Line 20: There is a dot under the next to last word "majesty."

Line 26: There are two dots over the last letter of the first word and in the space between the second to indicate an error but it is not corrected. The error is that the first word should have a conj. waw and the 2nd should not so what is the case needs to be reversed. The need for correction is noted by the dots but is not made..

Line 28: There are two dots placed over 2 letters (beth and he) after the 6th word in line 28. These dots indicate a scribal error and a mistake in the text. The letters should not be there and are not found in the received text, they are a mistake. See the introductory page for further discussion of [the use of dots](#) in corrections.

Conjunction "Kiy"

This conjunction: It has been noticed previously that the scribe or scribes have been consistent for a time and then alternate between spelling "kiy with and with out a final aleph. The last entries of "kiy on the last page (27) on lines 24 and 26 both spelled without aleph and the last before that are 3 occurrences each on pages 24 and 25 all spelled without aleph. On this page the scribe begins again the switch back to spelling kiy with aleph. Four times: Line 5: 2nd word; line 6: last word; line 17: 12th word; line

23: 11th word. As just said the last 8 usage's of this conjunction on the preceding page and pages 24 and 25 spell the word consistently without the aleph. This may indicate a change in scribe especially in light of the large number of possible Aramaicisms on this page noted below under variations from the Masoretic text..

Paragraphs and Spatiums:

The end of a paragraph is marked in the usual way of not filling out the line with text and is found in line 16 ending 34:15; line 20 ending 35:2; and line 28 ending chapter 35. Spatiums are found in line 8 beginning verse 34:8; and line 30: beginning verse 36:2.

Editorial additions of letters:

There are only 3 occurrences of an editor writing corrections of individual letters between the lines. Over the first word in line 13; over the 3rd from last word in line 18 and over the last word in line 25. We will comment on the individual words they are over in the section on variations in the text.

Variations in the Q text from the Masoretic:

Line 1: 2nd word: Q is consistent in spelling "goy'iym" with aleph not in M.

Line 2: 12th word: Q = superfluous waw conj. not in M; **13th word** Q - a waw edited above the line.

Line 3: Q = "he" added to 3mpl suf making an extra open syllable in the **2nd and 4th words**. **6th word:** Q = article "he" not in M.

Line 3: 8th and 9th words: Q = a different reading for the first two words in vs 34:4. Q = "ve-ha-'ameqiyim yithbaqu," (the valleys shall be broken up) and M = one word "ve-namaphu" (be dissolved.) This continues in .

Line 4: 2nd word: Q continues the different reading with "yipholu" (they shall fall) an extra word not here in M but which is used in Q and M in the next phrase. This has to be called a confused verse in Q.

Line 5: 3rd word: Q = "tera'ach" a superfluous word not found in M.

Line 6: 5th word: Q = a mistake in the spelling or forming of letters in the word "me-cheleb" (from the fatness of). **10th word** Q = an extra aleph in the middle of a word not called for "kili'yoth" and M = "kilyoth."

Line 8: 3rd word: Q = "he" added to 3mpl suf. Aramaic accent?

Line 11: 3rd word: Q = "bah'a" prep beth + 3f sing suf. In Q an aleph is added to the simple construction. An obvious Aramaicism? Aleph adds a syllable and would be pronounced be-ha (in her). **4th word:** Q = "ve-yereshuhah" cj + v. ip 3mpl (vyrshuhh) and M = the same with only one final "he." The he is added to make plain that the final he on this word is a suffix and not part of the root. **10th word:** Q = same as **3rd word** in this line. An aleph is added to prep = suf (beth-he) meaning in her. The aleph is an obvious Aramaicism which adds a syllable. **11th word:** Q = misspelling of "ve- natah" (and he will stretch out). Q has final aleph and M = final "he." **12th or last word in line:** Q = the same anomaly : final aleph in Q is added to 3fs suf. in the word " 'aleyha" (upon her or it)

Line 12: next to last word: See note above under Dots to Indicate an Erroneous Entry.

Line 13: 1st word: Q = an editorial waw inserted above the word. This would change the pronunciation which in M is " 'armenotheyha" and in Q would look like " 'armonotheyha." But Q uses waw to indicate any vowel sound and here it is likely inserted to indicate the schva sound instead of o or u. See more on [waw stands](#) for any vowel. **5th word:** Q = Aramaicism adding aleph to 3fs suf. The aleph also indicates an open syllable.

Line 14: 4th word: Q = spelling of islands as " 'iyiy'amiym" and M = " 'iyyiym." **10th word:** Q = "yirgiy'u" 5th stem 3mpl. (they shall rest) and M = "hirgiy'ah" 5th stem 3fs (she shall rest). **11th word** "liyliyoth" nfpl (owls) It is the subject of the preceding mas. pl. verb. M = lilith nfs. **Last word:** Q = "ve-mats'u" pf 3mpl (and they shall find) and M = "ve-mats'ah" pf 3fs (and she shall find).

Line 15: 1st word Q = "lahemah" prep lamed + 3mpl suf with added final "he" (to them) and M = "lah" prep lamed + 3fs suf "he." (to her or it). **5th word:** Q= "qipod a misspelling of the word owl. M = "qipoz." **Words 10 to 12:** Q = a redundant word and a superfluous "he" Q = " 'ak 'ak shamah" and M = " 'ak sham."

Line 17 and the first 3 words of line 18 is verse 34:16. This is the next to last verse of chapter 34. If the reading in the Masoretic or received text is faithful reconstruction of Isaiah's actual words then this is one of his most confused constructions and does not conform to his ordinary literary excellence which at almost all times is the work of a genius. The M text appears to me to be grammar too poor to be Isaiah's. The Q text does not contain at least three major words in this sentence found in M. And the construction of one phrase is altered putting a negative in a different location. One of the major verbs in M is also missing in Q. In M "phaqadu" makes little sense since it usually means to visit (as with a stroke or punishment) but here is translated "want" which is taken to be "lack" (NIV) rather than "desire." The M text for this verse actually defies a translation that would not be extremely clumsy with out altering the word order greatly.. Complicating this in M the word " 'ishah" (woman) is translated "none" in the

KJV and "not one" in NIV and thus it is treated like a negative pronoun. Perhaps the simpler reading in Q is to be preferred in this verse.

After the word "one" (" 'achat") M has "me:henah" (from them: fpl. prn). This is not in Q. In M after the word "re'uthah" the words " l'o phaquadu" negative + verb pf 3pl is not found in Q. There are two negatives in M only one in Q. For this phrase Q = "ve-achat lo' ne'adarah 'ishah re'uthah ki' " and not one doctrine will lack her mate because..." The next phrase differs slightly and the Q seems to me to be preferred. The phrase translated "for my mouth it has commanded and his spirit it has gathered them" (KJV) has the confusion of possessive pronoun making the writer and God alternate as subject.. This is corrected in NIV. However Q makes this plain with "kiy' phiyhu hu' tsivah ve-ruch-ho hu'ah qibatsan." The 3ms sufs on mouth and spirit are made emphatic in Q by the addition of the 3ms pronouns and the translation therefore is "because his own mouth has commanded and his own spirit has gathered them." M does not have a suf on "mouth" although NIV translates it as though it has 3ms. It is more likely that the suf found in Q is the correct reading. Thus the verse in Q reads "Seek you out of the book of YHWH and read: for not one doctrine will lack her mate because his own mouth has commanded and his own spirit has gathered them."

Line 18 : 2nd and 4th words: Q spells 3ms pronoun "hu'h" and M "hu' " **6th word:** Q = la-henah" (to them fem) and M = "la-hen." **9th word:** Q does not have the 3fs suf found in M on verb "chilqata." **10th word:** Q = prep + pronoun to them. Q = a corrected word "la-hemah" dotted and changed to "la-henah." M = "la-hen." **end of line:** there is an editor's mark (commented on above) and over it is a word that is in the Masoretic text. It most probably was left out when the text was corrected in the next lines which have reduced script. A later editor has corrected the correction by adding the omitted word "yerashuha" (they shall possess it.)

Line 19 and 20: In Q the reduced sized text agrees with the M text in all except there is an article on the word Lebanon in M but not in Q. See last word in line 19. Also in Q there is a spatium with 2 unexplained dots between the words "'aph" and "giylath."

Next to last word on line 20 has a dot under "majesty."

Line 22: 1st and 8th words: Q has "kemah" 2mpl suf and M = "kem." **6th word:** Q spells 3ms pronoun with final "he" not in M.

Line 23: 7th word: Q omits conj waw found in M.

Line 24: 4th word: Q has the word "ye:lku" (they shall walk or go) which is not in the received text. The verb in Q may refer to the streams of water in vs 6 and therefore close the verse. It can not fit as the first word of vs 7.

Line 25: 1st word: Q = "rebets" (resting place) and M = "ribatsah" is rebets + suf 3fs. (her resting place). **7th word:** a redundant word; Q = "shamah shamah" and M =

"sham" (there). **last word:** Q = a waw edited for pronunciation. **last word in margin** Q writes a missing word "tame:" (unclean) in the margin and spells it with final he instead of aleph.

Line 26 1st two words and dots: See above under Dots.... Also see in 1st word the "he" on 3ms pr. n. not in M. **10th word:** Q = "shamah:" and M = "sham." In the next line Q spells "sham" without the "he." **Last word:** Q = a double negative "bal l'o" the 2nd (l'o) is not in M.

Line 28: 7th word: Q = "ve-nas" cj + 1st stem pf 3ms (and it shall flee) and M = "ve-nasu" 3mpl. (and they shall flee).

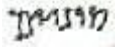
Line 29 is the first verse of chapter 39: Q = Hezekiah in the 6th word. Hezekiah's name appears 30 times in the Q text with 4 different spellings. These are:

יהזקיה found once in 1:1 and pronounced "yehizkiah."
הזקיה is found 7 times in 36:1,2,4,7,15,16,22 and is pron. "hizkiah." See one example in first word on last line in the page above.

הזקיה is found 6 times in 36:18; 37:1,10,14,15 and also in a scribal insertion at 36:15 between lines 20 and 21 and is pronounced "hizkiah"
יהזקיה is found 14 times in 37:5,9,21; 38:1,2,3,5,9; 39:1,2,3,4,5,8. and is pronounced "yehizkiah."

It is noted that the majority of times (20 times) in the last two forms a waw is inserted by the scribe to indicate a vowel sound. The insertion of waw to indicate a vowel sound (any vowel sound) is not infrequent in the Q text. The comment on the word יהזקיה in 37:1 is repeated here:

Q = "hizqiyah hamelek" and M = "hamelek hizqiyahu". Rather than the order being important here there is a more important good illustration of the Q scribe's use of waw to indicate a vowel sound. Waw is inserted here in Q in Hezekiah's name between the 1st and 2nd letters. This may not seem important here but it points up the mistake made by most editors in ascribing a different reading in Isaiah 49:12 to the word "Siniym" which most have taken to be China (see Gesenius) in the M text but recent Q editors (see Kittel) ascribe Asswan to the Q text by giving the inserted waw a consonantal value and arriving at "Seveniym." That the Q scribe ment waw as a semi-vowel is clearly seen here and should be read so there as well. See notes on [Isa 49:12 on page 41](#) comments on line 12 for greater detail.

If we took the track the recent editors did with  (which they chose to call seveniym) then we might conclude that there is another man by the name of

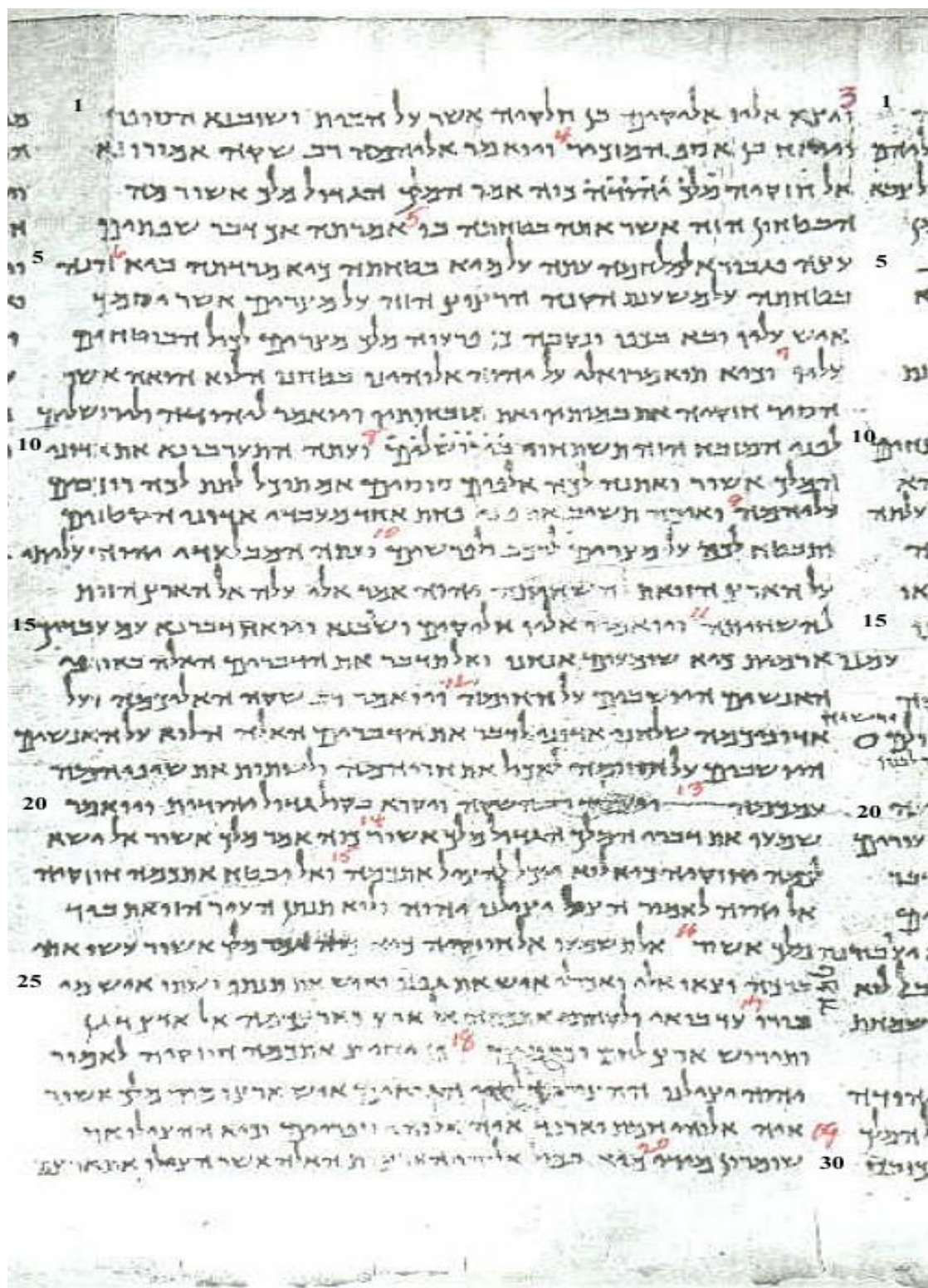
"hevezekiah" or "yehevezekiah" in Isaiah 36 to 39. Of course this is no more the case than the spurious "seveniym" of the recent Q editors.

Line 30: 9th word: Q does not have the locative "he" sufformed on Jerusalem found in M that means "to Jerusalem."

Line 31: 4th word: Q has an extra word ("me'odah") not found in M. the reading in M is "be-hayel kave:d" (with a great army). Q = "behayel cave:d me'odah" (with a very great army.) **Next to last word:** Q = "sadey" (fields of) and M = "sadeh" (field of)

Column XXIX

The Great Isaiah Scroll 36:3 to 36:20



TRANSCRIPT OF ORIGINAL (Previous Page)

- 1 ויצא עליו אליקים בן הלֵקָה אשר על הבית ושמוֹא השופר
ויוֹצֵךְ בן אֶסָף.המצִיֵר ויוֹאֵמֶר עליהִמָּה רֵב שָׁקָה אָמְדָּרוּ נָא
אֶל תּוֹקָה מֶלֶךְ יִהְיֶה כִּי אָמֵר הַמֶּלֶךְ הַגָּדוֹל מֶלֶךְ אֲשֶׁר מֵה
הַבְּמִתָּן הִזָּה אֲשֶׁר אֵתָּה בְּמִתָּתָה בֹר אֲמַתָּה אֵךְ דָּבָר שׁוֹפְטִים
5 עֲצָה וּגְבוּרָה לְמַלְחָמָה אֵתָּה עַל מִיֵּא בְּמִתָּתָה כִּיֵּא מִרְדָּתָה בִּיֵּא הִנֵּה
בְּמִתָּתָה עַל מַשְׁעֵנָה הַקָּה הַרְצִיץ הִזָּה עַל מִצְרִים יִסְמַךְ
אִישׁ עָלָיו וּבֵא בִכְפּוֹ וְנִקְבָּה כֵן פִּרְעוֹנָה מֶלֶךְ מִצְרִים לְכוֹל הַבּוֹטְחִים
עָלָיו וְכִיֵּא תִּיאָמְרוּ אֵלַי עַל יְהוָה אֱלֹהֵינוּ בְּמַהֵנוּ הַלּוֹא הוּאֵה אֲשֶׁר
תִּסִּיר תּוֹקָה בְּמִתָּתָיו וְאֵת מִזְבְּחֹתָיו וְיִיאָמֵר לִיהוּדָה וִירוּשָׁלַיִם
10 לְפָנֶי הַמִּזְבֵּחַ תִּשְׁחָתוּ בִּירוּשָׁלַיִם וְעַתָּה הִתְעַרְבוּ נָא אֵת אֲדֹנָי
הַמֶּלֶךְ אֲשֶׁר וְאֵתָּה לִכְה אֱלֹפִים מִסִּים אִם תּוֹכֵל לַתֵּת לִכְה רוֹכְבִים
עֲלֵיהֶם וְאִיכָּה תִשָּׁב אֵת פְּנֵי פֶתַח אֶתֶר מִעֲבָדֵי אֲדֹנָי הַקְּטָנִים
וְתִבָּטַח לָכֶם עַל מִצְרִים לִרְכֹּב וּלְפָרֶשֶׁם וְעַתָּה הַמְּבַעֲלָדֵי יְהוָה עָלִיתִי
אֶל הָאָרֶץ הַזֹּאת הַשְׁתִּיתָה יְהוָה אָמֵר אֵלַי עֲלֵה אֶל הָאָרֶץ הַזֹּאת
15 לְהַשְׁתִּיתָה וְיִיאָמֵר אֵלָיו אֱלִיקָם וְשִׁמְשֹׁא וְיֹאמֶר דְּבַתָּה עִם עַבְדֶּיךָ
עֲמֹו אֶרֶצִּית כִּיֵּא שְׁמַעִים אֲנֹתוֹ וְאֵל תִּדְבֹר אֵת הַדְּבָרִים הָאֵלֶּה בְּאוֹרֵךְ
הָאֲנָשִׁים הַיּוֹשְׁבִים עַל הַתְּחֵמָה וְיִיאָמֵר רֵב שָׁקָה הָאֵלִיכְמָה וְעַל
אֲדֹנֵיכְמָה שְׁלֹתֵי אֲדֹנָי לְדָבָר אֵת הַדְּבָרִים הָאֵלֶּה הַלּוֹא עַל הָאֲנָשִׁים
הַיּוֹשְׁבִים עַל הַתְּחֵמָה לֹאכֹל אֵת תְּרֻחֵהֶם וּלְשֹׁחֹת אֵת שִׁפְיָהֶם
20 עַמְכָּמָה וְיַעֲמֹד רֵב הַשָּׁקָה וְיִקְרָא בְּקוֹל גְּדוֹל יְהוּדִית וְיִיאָמֵר
שָׁמְעוּ אֵת דְּבָרֵי הַמֶּלֶךְ הַגָּדוֹל מֶלֶךְ אֲשֶׁר כִּיֵּא אָמֵר מֶלֶךְ אֲשֶׁר אֵל יִשָּׂא
לְכֵמָה יִתּוֹקָה כִּיֵּא לֹא יוֹכֵל לְהַצִּיל אֶתְכֶּם וְאֵל יִבְטָה אֶתְכֶּם תּוֹקָה
אֵל יְהוָה לֹאֲמֹר הַצִּיל יִצְּלֵנוּ וְלֹא תִנָּתֵן הָעִיר הַזֹּאת בְּיַד
מֶלֶךְ אֲשֶׁר אֵל תִּשְׁמָעוּ אֵל תּוֹקָה כִּיֵּא כִּיֵּא אָמֵר מֶלֶךְ אֲשֶׁר אֲנִי
25 בְּרָכָה וְצֹאֵר אֵלַי וְאֶכּוֹלוּ אִישׁ אֵת גִּפּוֹר וְאִישׁ אֵת תִּנּוֹתוֹ וְשָׁחַר אִישׁ מִי
בְּדָרוּ עַד בָּאֵי וּלְקַחְתִּי אֶתְכֶּם אֶל אֶרֶץ כְּאֶרְצְכֶּם אֶל אֶרֶץ דָּגָן
וְתִירוֹשׁ אֶרֶץ לֶחֶם וְכִסְיִים כֵּן יִסִּית אֶתְכֶּם תּוֹקָה לֹאֲמֹר
יְהוָה יִצְּלֵנוּ הַהִצִּיל אֱלֹהֵי הַגּוֹאִים אִישׁ אֶרְצוֹ מִיֵּד מֶלֶךְ אֲשֶׁר
אִיֵּה אֱלֹהֵי תַמַּת וְאֶרְפָּד אֱלֹהֵי מִסְרִיִּים וְכִיֵּא הַהִצִּילוּ אֵת
30 שְׁדִמְךָ מִיֵּד מִיֵּא בְּסֹל אֱלֹהֵי הָאֶרְצוֹת הָאֵלֶּה אֲשֶׁר הַצִּילוּ אֵת אֶרֶצָם

Isaiah 36:3 to 36:20

1. **(36:3)** And Eliakim the son of Hilkiah who was over the household went out to him and Shevnah the scribe
2. and Joach the son of Asaph the recorder. (4) And Rabshakah said to them, speak please
3. to Hezekiah [...king of Judah...] the great king, the king of Assyria says What
4. is this trust where with you are trusting. (5) I am saying (you say) -- but they are lip-service words --
5. *I have* counsel and might for war. Now upon whom do you trust that you rebel against me. (6) Behold
6. you are trusting in the support of this broken cane, upon Egypt which should he lean
7. a man on it and it will go into his hand and pierce it. So is Pharoah king of Egypt to all who are trusting
8. in him. (7) And if you shall say to me we trust in YHWH our God, Is it not He of Whom
9. Hezekiah has taken away his high places and [...His altars...] and said to Judah and to Jerusalem
10. before this altar you shall worship [...in Jerusalem...and not in M]? (8) And now please give hostages to my lord
11. the king of Assyria and I will give to you two thousand horses if you are able for yourself to put riders
12. upon them (9) and how will you turn away the face of one of the smallest of the captains from the servants of my lord
13. and you trust for yourself on Egypt for chariots and for horsemen (10) And now have I come up with out YHWH
14. against this land to cause its destruction, YHWH said to me Go up to this land
15. to destroy it. (11) Then said Eliakim and Shevnah and Joach to Rabshakah, please speak to your servants
16. [margin: with us] in Aramaic because we understand it and do not speak these words* in the ears of *[m adds "in Jewish"]
17. the men [m..people] [who are dwelling] on the wall. (12) And Rabshakah said, is it to you and upon
18. your lord that my lord has sent me to speak these words? Is it not to these men
19. the ones dwelling on the wall to eat their own dung and to drink their own urine [m..water of the feet]
20. with you. (13) The Rabshakah stood {&waw&} and cried with a great voice in Jewish and he said
21. Hear the words of the great king the king of Assyria (14) Thus says the king of Assyria Do not let him deceive
22. you, *even* Hezekiah because he is not able to deliver you. (15) And do let Hezekiah

cause you to trust

23. in YHWH saying, , YHWH will most certainly deliver us and this city will not be given into the hand of

24. the king of Assyria. (16) Do not listen to Hezekiah because thus says the king of Assyria make with me

25. a bribe and come out to me and eat you each man of his own vine and each man of his own fig tree and drink each man the waters of

26. his own well. (17) until I come and take you to a land like your own land to a land of corn

27. and new wine a land of bread and vineyards. (18) *Watch* lest Hezekiah incite you saying

28. YHWH will deliver us, has any of the gods of the nations delivered to a man his land out of the hand of the king of Assyria

29. (19) Where are the gods of Hamath and Arphad, where are the gods of Sephervaim and when {&have&} they delivered

30. Samaria from my hand? (20) Who among all the gods of these lands has delivered their land

Physical Characteristics:

This is a good clear page with almost all the letters easily read. There are only two places where slight chipping and/or water marks have obscured a few letters. There is a smudge on line 20 in the first word of vs. 36:13. And the 4th and 5th words of line 28 are obscured by chipping and a smudge. Further on these words below under Variations in the text . Attention should be drawn to the inserted word in the margin at line 16. The word " 'imanu" (with us) is supplied by an editor but is not in the M text.

Paragraphs and Spatium

There are no indications of paragraphs on this page and only one spatium in line 30 which begins verse 13 which is the beginning of the "broadcast" speech of Rab Shakah..

Dotted Letters Indicating a Mistake

In line 3 the words "melek yehudah" (king of Judah) have dots over them and in line 10 the word "be-yerushalem" (in Jerusalem). These dots indicate that the words do not belong in the text and are an addition due to a lapse of attention by the scribe. The words are not found in the Masoretic text. For more on the use of dots by the Q scribes and editors see the introductory page under [Use of Dots.](#)

Narrative Material:

Although this is not a technical comment it probably has its place here. Since this is narrative material describing the siege of Jerusalem by Sennacherib's armies and the same text is also found in 2 Kings 18 and 19 then it should be noted that the level of difficulty in reading has changed. This is easy reading and well within the ability of novice readers while the rest of Isaiah is not "easy reading." Perhaps that is the reason for fewer variations found on this page, especially since evidence would seem to show that the scribe has not changed from the last page.

Variations in the Q text from the Masoretic

Some variations are simple and repeat themselves.

The names of the characters are spelled slightly differently.

In the Q text the end of the name is spelled "yah" while in M it is "yahu" which are both short forms of the NAME. Thus: Hilqiyah in Q is Hilqiyahu in M. "Hizkiyah" in Q is "Hizqiyahu" in M (Line 1: 4th word; line 3: 2nd wd; line 9: 2nd wd; line 22: 2nd wd and last wd; line 24: 6th wd; line 27: 7th wd.

The 2mpl suf "kem is consistently "kemah" and 3mpl "hem" is "hemah" seen on lines 2, 12, 17, 18, 19 (3 times), 20, 22, 27, and 29. "he" is also added to end of 3ms pronoun "hu'h" in line 8 next to last wd. You will also find the addition of "he" to other words ending in 2ms suf or words ending in kaf like " 'aek" (how). Since the addition of "he" is so frequent in these words and suffixes we will cease after this page to notice them unless they are of significance.

2ms pf verbs that should sufform "ta" are consistently ended "tah" line 4: 5th wd ; line 5: 6th and 8th words; line 6: 1st wd; Open syllable has been noted as possible Aramaic influence in the scribe.

Line 3: 3rd and 4th words: The dotted words are not in M.

Line 4: 4th word: Q = 2ms emphatic pronoun "atah" not in M

Line 4: 7th word: Q = verb pf 2ms " 'amartah" (you say) and M = 1st sing " 'amartiy," (I say). The KJV has both 1st and 2nd sing verbs which is not allowed by the text. NIV chooses the 2nd sing even though the M text is 1st sing. The Q text is preferred here.

Line 5: 6th word: Q = "miy' " (who or whom) spelled with final aleph here and also in line 30: 2nd word; "kiy' " is still consistently spelled with aleph.

Line 12: 8th word: Q = addition of prep. (from) "min" to "avdey" (servants of)

Line 13: 2nd word: Q = "lekem" (to you: plural) and M = sing. "leka." Q may be "lekah" with misshapen letter.

Line 15: 1st letter: Q = "lamed" (prep. to) and M = conj waw.

Line 15 and 16: Verse 11: The Q and M texts of this verse mean substantially the same thing but the word order and content differs considerably. Q= "And Eliaqim and Shevnah, and Yoach said to him, please speak with your servants (with us) Aramith because we understand and do not speak these words in the ears of the men who are sitting upon the wall." and M = And Eliaqim and Shebnah and Yoach said to Rab Shakah please speak to your servants Aramith because we understand and do not speak to us Yehudith in the ears of the people who are upon the wall." Q uses "to him" M uses "to Rab Shakah." M says "do not speak in Yehudith" and Q does not have this phrase. Q says "ears of the men sitting on the wall" and M has "ears of the people who are on the wall." Substantially the same but quite different.

Line 16 and 17: Verse 12: Q reverses order of words from M. Q = "to (or against) you and your lords" "ha-'aleykemah ve-'al adoneykemah." and M = "ha-'el adoneyka ve-'eleka" "is it to you and to your lords"

Line 19: is the last part of verse 12. The differences here are compounded by there being a qere and kituv in the M text. In the phrase "eat their own dung and drink their own piss" The M kituv for "their dung" is "char'ehem" a vulgarity and the qere is "tso'atham" (a word for dung derived from "that which goes out of them") and for piss in M the kituv is a common word for Urine "sheyneyhem" (their piss) and the qere is "meymey ragleyhem" (waters of their legs). Q uses the vulgar forms "chera" for dung and "sipy" for urine.

Line 21: 10th word: Q = "ha=melek" and M = "melek."

Line 22: 2nd word: Q spells Hezekiah "yehizqiyah" but "Hizqiyah" at the end of this line.

Line 24: 10th word: Q = "melek" and M = "ha-melek."

Line 25 : 4th word: Q adds a waw to imperative "'iklu" (eat ye) making it "'ikelu" with an extra syllable. **10th word:** Q = missing aleph: Q = "tenatav" (his fig tree) and M = "ten'atav" (with aleph).

Line 28: after 6th word: Accusative sign " 'eth" in M not found in Q. The obscured word (4th) is " 'elohey" (gods of). **5th word:** "goyiym" is usually spelled with superfluous aleph but seems to be "he" here.

Line 29: next to last word: Q = "ha-hitsilu" with an interrogative "he" preformed, means "have they delivered?" M does not have the interrogative "he." Interrogative "he" appears to be correct in context.

TRANSCRIPT OF ORIGINAL (Previous Page)

- 1 מִדִּי כִּי יֵצֵל יְהוָה אֶת יְרוּשָׁלַיִם מִיָּדִי וְהִתְרִישׁ וְלֹא עָנוּ אוֹתָהּ דָּבָר כִּי מִצוֹת
הַמֶּלֶךְ הִנֵּה לֹא־מִזְמִיר לֹא תִעֲנֶנָּהּ
וַיָּבֹא אֱלִיקִים בֶּן חֶלְקִיָּה אֲשֶׁר עַל הַבַּיִת וְשׁוּבְנֵי הַסּוֹפֵר וַיֹּאמֶר בֶּן אֶסְפִּי הַמִּזְכִּיר אֶל
הַזֹּזְקִיָּה קְרוּעֵי בִגְדֵיהֶם וַיִּגִּדּוּ לֹא אֵי דְבָרֵי רַב שָׁקָה ~~XXXXXX~~ כִּשְׁמוֹעַ תְּזוּקִיָּה הַמֶּלֶךְ
5 וַיִּקְרַע אֶת בִּגְדָיו וַיִּתְכַּסּ בְּשָׁק וַיָּבֹא בֵּית יְהוָה וַיִּשְׁלַח אֶת אֱלִיקִים אֲשֶׁר עַל הַבַּיִת
וְאֵת שׁוּבְנֵי הַסּוֹפֵר וְאֶם זִקְנֵי הַכֹּהֲנִים מִתְכַּסִּים בְּשָׁקִים אֶל יִשְׁעֶיהָ בֶּן אֶמְרֹן הַנָּבִיא
וַיֹּאמְרוּ אֵלָיו כֹּה אָמַר יְחִזְקִיָּה יוֹם צָרָה וְתוֹכָתָהּ וְנֹאצָּה הַיּוֹם הַזֶּה כִּי בָאוּ בָנִים
וְנִשְׁאַתָּה עֵד מִשְׁבֵּר וְכֹת אֵין לִלְדָה אֲנִי יִשְׁמִי יְהוָה אֱלֹהֵיכֶם אֶת דְּבָרֵי רַב שָׁקָה אֲשֶׁר שָׁלַח
מֶלֶךְ אֲשׁוּר אֲדוֹנָיו לְחַרֵּף אֱלֹהִים חַי וְתוֹכִית בְּדַבְרֵיהֶם אֲשֶׁר שָׁמַע יְהוָה אֱלֹהֵיכֶם
10 וְתַפִּילָהּ בְּעַד הַשְּׂאִרִית הַנִּמְצָאִים בְּעִיר הַזֹּאת וַיָּבֹא עֲבָדֵי הַמֶּלֶךְ יְחִזְקִיָּה אֶל יִשְׁעֶיהָ
וַיֹּאמְרוּ לְהִמָּה יִשְׁעֶיהָ כֹּה תֹאמְרוּ אֶל אֲדוֹנֵיכֶם כֹּה אָמַר יְהוָה אֱלֹהֵי מִצְרָיִם מִפְּנֵי הַדְּבָרִים
אֲשֶׁר שָׁמַעְתָּה אֲשֶׁר גִּדְּפוּ נַעֲרֵי מֶלֶךְ אֲשׁוּר אוֹתִי הִנְנִי נֹתֵן דָּת בְּרָא וְשָׁמַע שְׁמוּעָה וְשִׁבַּל־אֲרָצוֹ וְהָ
וַיֵּשׁוּב רַב שָׁקָה וַיִּמְצָא מֶלֶךְ אֲשׁוּר נֹלֵחַ עַל לְבָנָהּ כִּי שָׁמַע כִּי נִסַּע מֶלְכִּישׁ וַיִּשְׁמַע
אֶל תְּרַהֻקָּה מֶלֶךְ כּוּשׁ לֹא־מִזְמִיר יֵצֵא לְהִלָּחֵם אֶתְכֶּה וַיִּשְׁמַע וַיֵּשׁוּב וַיִּשְׁלַח מַלְאָכִים אֶל
15 יְחִזְקִיָּה לֹא־מִזְמִיר כֹּה תֹנַמְרוּ אֶל תְּזוּקִיָּה מֶלֶךְ יְהוּדָה לֹא־מִזְמִיר אֶל יִשְׁיִיכָה אֱלֹהֵיכֶם
אֲשֶׁר אַתָּה בֹּרַח בְּרָא לֹא־מִזְמִיר לֹא תִנָּתֵן יְרוּשָׁתִּים בְּיַד מֶלֶךְ אֲשׁוּר הִנֵּה אַתָּה שָׁמַעְתָּה אֶת
אֲשֶׁר אָשׁוּר מֶלְכִּי אֲשׁוּר לְכוּלֵּי הָאֲרָצוֹת לְהִתְרַיֵּם וְאַתָּה תִּנְצַל הַהִצִּילִי אוֹתָם אֱלֹהֵי
הַגּוֹאִים אֲשֶׁר הִשְׁתִּיתִי אֲבוֹתוֹ אֶת גּוֹזָן וְאֶת תִּרְחַץ וְבְנֵי עֹדָן אֲשֶׁר בְּתִלְשָׁר אִיהֶם
מֶלֶךְ תַּמְתָּ וּמֶלֶךְ אֲרַפָּד וּמֶלֶךְ לַעִיר וּסְפָרַיִם וְנַע וְעוּזָה וְשׁוּמְרוֹן
20 וַיִּקַּח תְּזוּקִיָּה אֶת הַסְּפָרִים מִיַּד הַמַּלְאָכִים וַיִּפְרָאֻם וַיַּעֲלֶה בֵּית יְהוָה וַיִּפְרִישֶׁהָ
תְּזוּקִיָּה לְפָנֵי יְהוָה וַיִּתְפַּלֵּל תְּזוּקִיָּה אֶל יְהוָה לֹא־מִזְמִיר יְהוָה זָבַחְתָּ אֱלֹהֵי יִשְׂרָאֵל יוֹשֵׁב
הַכְּרוֹבִיִּים אַתָּה הוֹאֵה הָאֱלֹהִים לְבִרְכָּה תְּכֹלֵל מִמְּלָכוֹת הָאָרֶץ אַתָּה אֲשִׁיתָה אֶת הַשָּׁמַיִם
וְאֶת הָאָרֶץ הֵטָא יְהוָה אֲרֻזְנָה וְשָׁמַע פֶּתַח יְהוָה עֵינֶיכָה וְרָאָה וְשָׁמַע אֶת כּוֹל דְּבָרֵי
סִנְתְּרִיב אֲשֶׁר שָׁלַח לְחַרֵּף אֱלֹהִים חַי אֲמַנִם יְהוָה הִתְרַיְבוּ מֶלְכִּי אֲשׁוּר אֶת כּוֹל
25 הָאֲרָצוֹת וַיִּתְּנוּ אֱלֹהֵיהֶם בְּאֵשׁ כִּי לֹא אֱלֹהִים הֵמָּה כִּי אִם מִי־שֵׁי יָדִי
אָדָם עֵץ וָאֶבֶן וַיֵּאבְדוּ וְעַתָּה יְהוָה אֱלֹהֵינוּ אֲרֻשִׁיעֵנו מִיָּדוֹ וַיִּדְעוּ כוֹל
מִמְּלַכְּךָ הָאָרֶץ כִּי אַתָּה יְהוָה אֱלֹהִים לְבִרְכָּה
וַיִּשְׁלַח יִשְׁעִיהָ בֶּן אֶמְרֹן עַל יְחִזְקִיָּה לֹא־מִזְמִיר כֹּה אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲשֶׁר
הִתְפַּלַּלְתָּה אֵלָיו אֶל סִנְתְּרִיב מֶלֶךְ אֲשׁוּר זֶה הַדְּבָר אֲשֶׁר דָּבַר יְהוָה אֵלָיו בְּזֶה לֵכָה
30 לַעֲגָה לֵכָה בְּתוֹלַת בֶּת צִיּוֹן אֶתְרִיכָה רְאוּשָׁה הַנִּיעָה בֶּת יְרוּשָׁלַיִם אֶת מֵאָה תִרְפַּתָּה
וְגִדְפַתָּה וְעַל מֵאָה הִרְמִיתָה קוֹל וְתִשָּׂא מִרוֹם עֵינֶיכָה אֶל קְדוֹשׁ יִשְׂרָאֵל בְּיַד

Isaiah Scroll 36:20 to 37:24

1. **(Continue 36:20)** from my hand that YHWH should deliver Jerusalem from my hand? (21) But they were silent and answered him not a word because the commandment of
2. the king was this, saying: do not answer him. (PP)
3. (22) And Eliakim the son of Hilkiah who was over the household and Shevnah the scribe and Joach son of Asaph the recorder came to
4. Hezekiah *with* torn clothes and they told him the words of Rabshakah. **(Chapter 37:1)** and it was when Hezekiah the king heard it
5. he tore his clothes and he covered himself in sack cloth and he went to the house of YHWH. (2) and he sent Eliakim who was over the household
6. and Shevnah the scribe and the father of [m..eth.] the elders of the priests covered in sack cloth to Isaiah the son of Amots the prophet
7. (3) And they said to him, Thus says Hezekiah today is a day of sorrow trouble and blasphemy because children have come
8. to *the place* of breaking forth and there is no strength to bear. (4) Perhaps YHWH your God will hear the words {&mem&}of Rabshakah whom he sent
9. *even* the king of Assyria his lord to reproach the living God and He will rebuke on the words which YHWH your God has heard so you will lift up {&tah&}
10. a prayer for the sake of the remnant of what is *still* found *here* [+in this city+]. (5) and the servants of the king {&kaph&} Hezekiah came to Isaiah

[Lines 11-13 are written in tiny letters]

11. (6) And Isaiah said to them thus shall you say to your lord, Thus says YHWH do not be afraid at the presence of the words
12. which you have heard with which the youths of the king of Assyria have blasphemed me (7) Behold I will send a spirit in him and he shall hear a report and shall return to his own land [in margin: and I will cause him to fall by the sword in his own land.]
13. (8) And Rabshakah returned and he found the king of Assyria fighting against Libnah because he heard that he had traveled from Lachish. (9) and he heard
14. about Tirhakah king of Ethiopia saying: he is coming out to fight with you and he heard and he returned and he sent messengers to
15. Hezekiah saying (10) Thus shall you speak to Hezekiah king of Judah saying, do not let your God deceive you
16. who you trust in Him saying Jerusalem shall not be given into the hand of the king of Assyria. (11) Behold you have heard
17. that which the kings of Assyria did to the lands to destroy them and then shall you

be delivered? (12) *Have* the gods delivered them
 18. the nations which my fathers destroyed like Gozen or Charan or Rezep or the
 children of Eden who were in Telesar? (13) Where
 19. is the king of Hamath or the king of Arphad or the king of the city of Sephervaim,
 Hena and Ivah [+and Samaria+]. (PP)

 20. (14) And Hezekiah took the writings from the hand of the messengers and he read
 them [m..it] and he went up to the house of YHWH and he spread them
 21. {&Hezekiah&} before YHWH. (15) And Hezekiah prayed to YHWH saying (16)
 YHWH of Hosts God of Israel who dwells
 22. by the cherubim You are He the only God for all the kingdoms of the earth, you
 have made the heavens
 23. and the earth (17) Stretch out your ear YHWH and hear open your eyes YHWH
 and see and hear all the words
 24. of Sennacherib which he sends to reproach the living God. (18) Surely YHWH the
 kings of Assyrian have made desolate all
 25. the countries [..m+ and their lands+] (19) and they [m..he] have given their gods
 into the fire because they are no gods except the works of the hands of
 26. man, wood and stone and they destroyed them. (20) And now YHWH our God
 save us from his hand and they shall know all
 27. the kingdoms of the earth alone you are YHWH [+God+]. (PP)

 28. (21) And Isaiah the son of Amots sent unto Hezekiah saying Thus says YHWH the
 God of Israel of that which
 29. you prayed to him [m..me] about Sennacherib king of Assyria, (22) this is the word
 that YHWH is speaking about him: She has despised you
 30. and mocked after you *even* the virgin daughter of Zion, the daughter of Jerusalem
 has shaken her head *at you*. Who have you reproached
 31. and blasphemed and against whom have you exalted your voice and lifted up on
 high? against God the Holy One of Israel. (24) By the hand of

Physical Characteristics:

This is the third and last page on the 9th strip of leather that makes up the scroll. The relatively intact seam is visible at the left side of the page and the sewing is secure for 2/3 of the page with some unraveling apparent at the bottom. The rest of the page is in very good condition with very little darkening of the leather and no letters on the page obscured by any aging process. The name of Hezekiah in line 7 is slightly obscured by

a smudge which may result from the crowded waw and lamed in the word in the line below.

Scribal Style:

Together with omissions and additions (Shomron at the end of verse 13) the scribe has crowded this third page close to the seam so that some lines end right at the seam with no margin as in lines 6, 7, and 22. Some lines are so crowded that there was not room enough for the last letter which is written above the word. in lines 9 and 11. At the end of line 12 in the middle line of reduced script the rest of the verse 7 is completed on the next page in the margin. The last word in line 12 is actually divided by the seam. The word is "ve-hipaletiyv" and the word is split: "ve-hi" ending line 12 on page 30 and "paletiyv" written in the margin opposite on page 31 followed by the last two words of vs 7. (be-chereb 'aretso.)

Change of Scribe

The evidence for a change of scribe that I made reference to on page 28 is also replete on this page. There are similar errors and variations from spelling that are not found in the first half of the scroll. This page is inconsistent, as is page 28, with the same care for the text that is found in the first half of the scroll. not that there are not numerous humanly caused variations there too but there are far more in these pages than would be expected by the scribe of the first half. If the same hand penned this section then he has become careless with the tediousness of the task. On page 28 the first reduced text was noted this is repeated here for unknown reasons. But it would appear that the reduced text was inserted into text that was already on the page. Three lines of text are written into space that would ordinarily be allotted to the same three lines but there are many more words that had to be placed in the allotted portion and the consequence is that the scribe had to reduce the size of the script to enter the words into the same area and as noted above some words extend into the next page's margin. No other explanation seems plausible than seeing the reduced script as added after the rest of the script was already completed for this page, possibly to correct an omission of text so that the page would be complete.. The variations that are always consistent in this page is that 2ms suf is "kah" instead of "ka;" 2mpl suf is "kemah" instead of "kem;" and 2ms pf verb suf is "tah" instead of "ta," and aleph is consistently added to the end of "kiy, bo, lo, miy."

Scribal Insertions

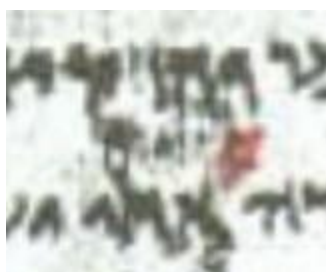
A "kaf" is written above the line in line 10 to complete the word "hamelek" and "he" completes the last word in line 9 and "mem" is above the last word in line 11 while the rest of line 12 is completed in the margin of the next page and the name Hezekiah is between lines 20 and 21.

Paragraphs and Spatiums:

Paragraphs are marked at the end of line 2 ; vs 36:22 begins on line 3. End paragraph on line 19 and 37:14 begins on line 20. End paragraph on line 27 and vs 21 begins on line 28. Spatiums: line 1 vs 21 may be considered a spatium. A spatium ends 37:14 and begins vs 15 in line 21. A spatium ends verse 19 and begins vs 20 in line 26. The most significant departure from the received paragraphing is in line 2 which ends chapter 36 in Q while M 36:22 is the beginning of chapter 37 in Q.

Miniature Notation

Between lines 7 and 8 above the the 6th word in line 8 there is what looks like an attempted erasure but with digital enhancement a miniature notation appears. This is one of several in the scroll. Some are able to be read, and some like this remain obscure. It appears that there were two notations one crowded. written just under the word in line 7 and the other in the space below has ample room. See the enlargement below and then [click here](#) for other locations of miniature notations. I apologise for the red mark which is my notation of the beginning of verse 4.



Variations in Q from the Masoretic

Line 1: 9th word: vs 21: Q = "ve-hicharishu" 5th stem perf. 3mpl (to cause silence) and M = "ve-yacharishu" 5th stem imp. 3mpl. **12th word:** Q = accusative plus suf 3ms with a (he) added to the end of the word.

Line 4: 2 last words: Q = "hizqiyah hamelek" and M = "hamelek hizqiyahu". Rather than the order being important here there is a more important good illustration of the Q scribe's use of waw to indicate a vowel sound. Waw is inserted here in Q in Hezekiah's name between the 1st and 2nd letters. This may not seem important here but it points up the mistake made by most editors in ascribing a different reading in Isaiah 49:12 to the word "Siniym" which most have taken to be China (see Gesenius) in the M text but recent Q editors (see Kittel) ascribe Asswan to the Q text by giving the inserted waw a consonantal value and arriving at "Seveniym." That the Q scribe meant waw as a semi-vowel is clearly seen here and should be read so there as well. [See notes on Isa 49:12](#) for greater detail and esp. notes on [page 28 line 29](#).

Line 4: 5th word: Q = prep. lamed + suf 3ms, but with aleph added as final letter. Since this can be mistaken for a negative it is noted. There is no good reason for the aleph except the allusions we make to Aramaic influence in the scribe.

Line 9: next to last word: Q = 2ms suf "kah" and M = "ka." The addition of "he" to the 2ms suf by the current Q scribe is consistent appearing on this page a total of 10 times. The purpose of this is in the light of no vowel system to indicate syllables the

"he" is added to indicate plainly the proper pronunciation. Like the addition of yod and waw and aleph to indicate vowels this is another mechanism of the Q scribe to compensate for the lack of vowel pointings which were invented later. See further on addition of ["he" as a vowel](#).

Line 10: 4th word: Q = the word for remnant is plural and in M is singular.

Line 10: 5th and 6th words: Q has two words added to the end of the 4th verse that are not found in M. They are "be-'iyir ha-zoth" i.e. "in this city."

Line 10: last word: Q = Isaiah's name "yishayah" and M = "yesha'yahu." and each time it appears further the same differences are noted as in line 11, word 3, etc. etc.

Lines 11-13 Tiny print corrections: The tiny script in these lines is a second level correction with line 12 as a third level later correction of the correction extending into the margin of the next page. See further [above](#)

Line 11: 2nd word: Q = "le-hemah" (to them) and M = "'aleyhem" (to them). **7th word** Q scribe is consistent in spelling 2mpl suf as "kemah" not to be noted again unless there is a change.

Line 12: 2nd word: Q = addition of "he" to 2ms verbal sufformative which is also a consistent anomaly. as for example in line 16 last word and et. al.. **Line 12:** also note the habit of the scribe to make large lameds even if they confuse the line above. There are 5 lameds that extend from line 13 into line 12 making some words difficult to read.

words 11, 12: Q = "ruach bo' " a spirit on him and M = "bo ruach" on him a spirit. **last**

word Q = "le-aretso" and M = "el aretso" both mean "to his [own] land" **end of line:**

Three words. the rest of verse 7 is completed in the margin. the line ends with two letters of the word "to cause to fall" and the the rest is written in the margin followed by the last two words. (by the sword in his own land). Notice the frequent Q peculiarity of adding yod to a singular word before the 3ms suffix. See more on this in the

[introduction](#).

Line 15: 4th word; Q = a misspelling: aleph is improperly left out of va-to'mru. and M adds euphonic nun to this word. **next to last word** Q = yasiyyakah verb imp 3ms + suf 2ms Aleph is omitted and yod has been substituted for aleph. A scribal phonetic misspelling. M = same identification but "yassi'aka"

Line 16: last word ; Q = "eth 'asher" and M = "'asher" sans "eth."

Line 18: 1st word: Q = "go'yim" spelled with aleph not as in M without aleph.

Line 19: 7th word: Q = ve-sepheriyyim" which may illustrate what has been previously noted. That the Q scribe often substitutes yod for waw where waw is expected. In this case the reading should be waw for the first yod as is found in M = "sephervayim." See introductory comments on the interchanging of waw and yod on the table of contents page. **Last word** Q adds "ve-shomron" not found in M.

Line 20: 7th word: Q = "va-yiqr'aim" a yod is missing from plural (and he read them) and M = "vayiqra'e;hu" (and he read it). **last word:** Q = "vayiphroshah" and he spread it. (fem) and M = va-yiphreshahu" and he spread it. (masc). It is unexplained why Hezekiah's name is written between lines 20 and 21. there does not seem to be a place for it to fit in and it is written identically just above the between the line insertion.

Line 25: 1st word; Q = "aretsoth" and M = "aretsoth ve-eth aretsam." M addition seems superfluous. Q may be preferred. **2nd word;** Q = "ve-yithnu" and they gave and

M = "ve-nathon" and he gave. **next to last word:** Q = ma'asey" (works of) and M = "ma'aseh" (work of).

Line 26: 7th word: Q = (a misspelling) aleph begins the word and it ought to be "he" as in M but is " 'oshiy'eynu" a request to YHWH to "save us."

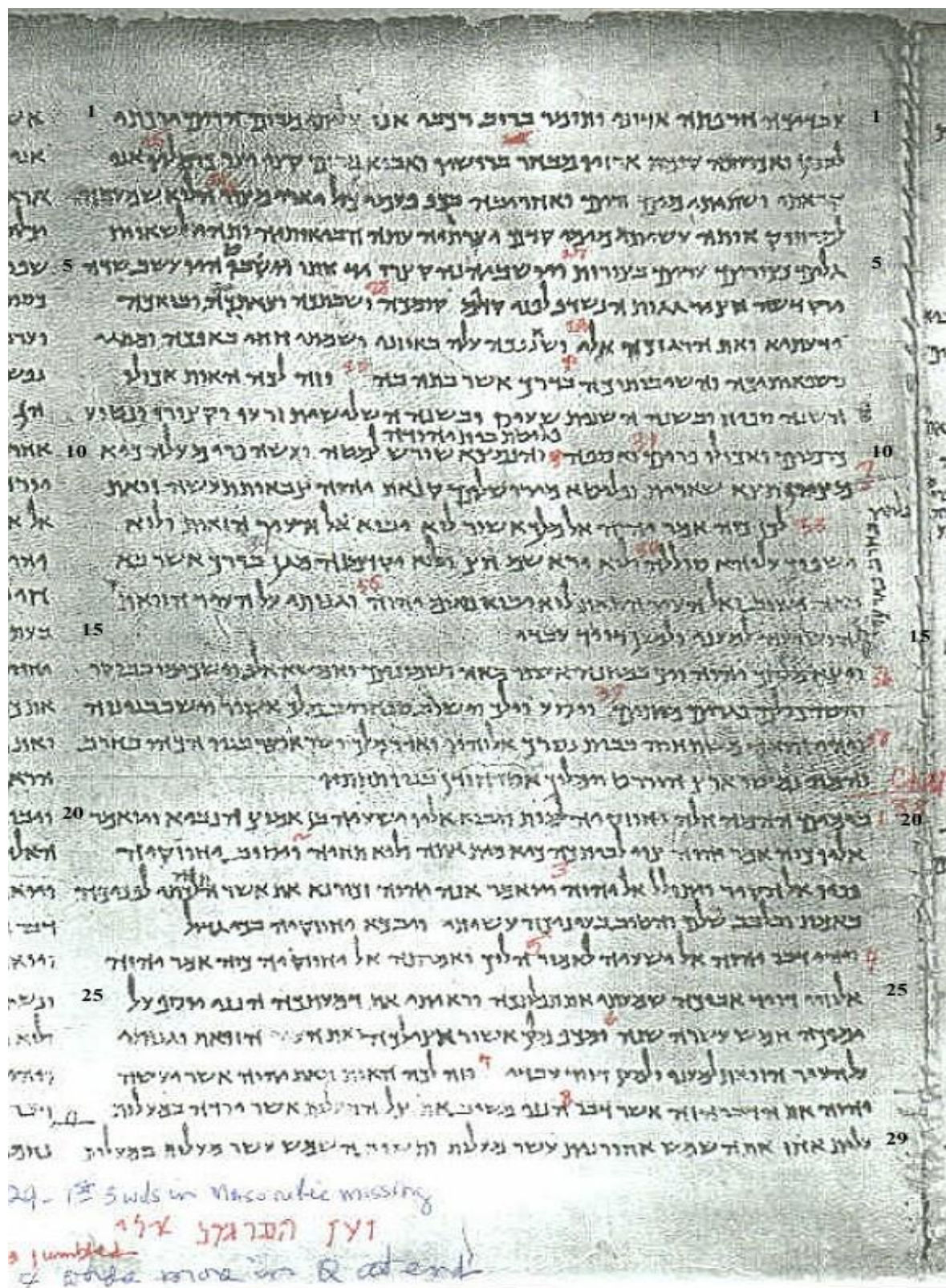
Line 27: 7th word: Q = "'elohiym" not found in M.

Line 28: 5th word: Q = " 'al" (ayin lamed) and M = " 'el" (aleph lamed).

Line 29: 2nd word: Q = " 'elayv" (to him) and M = "'eliy" (to me) **4th word:** Q = Sennacherib spelled "Sarcherib." M = Sancherib."

Line 30: 7th word: Q = "r'oshah" and M = "r'osh."

The Great Isaiah Scroll 37:24 to 38:8



TRANSCRIPT OF ORIGINAL (Previous Page)

1 עבדיה תרפתה אדוני ותומר מדוב רכבי אי עליתי מרום הרים ירסתי
לבון ואסדותה קומת ארזיו מבחר בחדשו ואבא מרום קצי יער כרמליו אי
קראתי ושתיתי פים זרים ואחריבה בכף פעמי כול יארי מצור הלוא שמעתה
למחוק אותה עשיתי פים קדם יצרתיה עתה הביאתיה ותהי לשאדות
5 גלים וצורים בצודות ויושביהנה קצרי יד ותו וישבים היו אשב שדה
ירק רשה תציר גנות הנשדף לפי קדם קמכה ושמחכה וצאחכה וביאכה
ידעתיא ואת הרגזכה אלי [3 wds] ושגפכה עלה בארזי ושחתי תתי באפכה ומחגי
בשפאחתיכה והשביחתיכה בדרך אשר בתה בה וזה לכה הארת אכול
השנה ספית ובשנה השנית שעיס ובשנה השלישית זערו וקצרו תומר
כרמים ואכולו פרים ואספה פליטה בים יהודה והנמצא שורש למטה ועשה פרים עלה כיא
11 מציון תצא שארית ופליטא מירושלים קאת יהוה צבאות תעשה זראת
sic לכן כוה אמר יהוה אל מלך אשר לוא יבוא אל העיר הזראת ולוא
[mixed up] ישפוך עליהא סללה ולוא ירא מש תן ולוא יקדמה מגן בדרך אשר בה
באה ישב ואל העיר הזראת לוא יבוא נאום יהוה וגנותי על העיר הזראת
15 השיעה למעני ולמען דיד עבדי
ויצא מלאך יהוה ויך במתנה אשר מאה ושמונים וחמשה אלף וישכימו בבקר
והנה כולם פגרים פתים ויסע וילך וישוב סעתיב מלך אשר וישב בינוה
ויהי הווא משתתה בבית נסרך אלוהיו אודמלך ושדאצר ביו הכהו בחרב
והמה נמלטו ארץ הורדס וימלך אסרתור ביו תחתיו
20 בימים ההמה תלה יתווקה למות ויבוא אליו ישעיה בן אמרן הנביא ויואמר
אליו כוה אמר יהוה צוי לביתכה שיא פית אתה ולוא תתיה ויסב יהווקה
פניו אל הקר ויתפלל אל יהוה ויואמר אנה יהוה ויסר נא את אשר המלכתי לפיכה
באמת ובלבב שלם והשוב בעיניכה עשיתי ויבכא יתווקה בכי גדול
ויהי דבר יהוה אל ישעיה לאמר הלך ואמרתה אל יתווקה כוה אמר יהוה
25 אלוהי דיד אביכה שמעתי את תפלתכה וראיתי את דמעתכה הנוי יוספ על
יפיכה חמש אשרה שנה ומכף מלך אשר אצילכה ואת העיר הזראת וגנותי
על העיר הזראת למעני ולמען דיד עבדי וזה לכה הארת מאת יהוה אשר יעשה
יהוה את הדבר הזה אשר דבר הנן משיב את צל המעלות אשר ירדה במעלות
עלות אתו את השמש אהרנית אשר מעלות ותשוב השמש אשר מעלות במעלות

Isaiah Scroll 37:24 to 38:8

1. **(Continue 37:24)** your servants you have reproached my Lord and you said by the multitude of my chariots I will go up to the highest mountains to the sides of
2. Lebanon and I will cut down the high cedars from the choicest fir trees and I will go to the highest end of his Carmel. (25) I
3. have read [m..dug] and I have drunk [foreign] water and I have dried up with the sole of my feet all of the rivers of the fortresses. (26) Have you not heard
4. from afar that I have done it, from ancient days that I have formed it and now I have brought it *to pass* that you should make desolate
5. fortress cities into [Nazarene](#) [m..stripped off] heaps (27) Therefore their inhabitants were of shortened hands,, they were dismayed and the inhabitants [m..ashamed], were as grass of the field
6. and as green vegetation and the grass on roofs like fields scorched anciently {&waw&} before your standing up. [m.. blasted before they are grown up.] (28) and your dwelling and your going out and your coming in
7. I know and your rage against me (29) Because your rage against me and your arrogance {&aleph&} is come up into my ears, and I will put my hook into your nose and my bit
8. into your lips and I will cause you to return in the same way in which you came. (30) And this is a sign for you, you shall eat
9. this year of after growth and in the second year volunteer grain and in the third year you shall sow and you shall reap and you shall plant
10. vineyards and eat the fruit. (31) And {&those escaped of the house of Judah&} and the thing found [m..remnant] shall again take root downward and make fruit upward (32) because
11. From Zion [m..Jerusalem] the remnant shall go out and the escapees from Jerusalem [m..mount Zion] The zeal of YHWH of Hosts will do this. (PP)
12. (33) Therefore thus says YHWH to the king of Assyria, He will not come into this city, and he will not
13. pour out a mound upon it nor shoot an arrow there, nor come in front of it with shields. (34) By the way which he came
14. in it he shall return and into this city he shall not come says YHWH. (35) And I will defend this city
15. to save it for my own sake and for the sake of David my servant. (PP)
16. (36) And the angel of YHWH went out and struck in the camp of the Assyrians, one hundred and eighty five thousand, and they rose up in the morning
17. and behold all of them were dead corpses. (37) And Sennacherib king of Assyria he returned and he dwelled at Nineveh.
18. And he was worshipping in the house of Nisrok his god and Adrammelek and

Sharezer his sons struck him with the sword

19. and they escaped into the land of Ararat and Essarhaden his son reigned in his place.. (PP)

20. **(Chapter 38:1)** And in those days Hezekiah was deathly sick and Isaiah son of Amots the prophet came to him and he said

21. to him Thus says YHWH command your house you shall die and you shall not live

(2) And Hezekiah turned

22. his face to the wall and he prayed to YHWH (3) and he said, I pray O YHWH please remember how I have walked before you

23. in truth and with a perfect heart and the good in your eyes I have done and Hezekiah wept a great weeping

24. (4) And the word of YHWH came to Isaiah saying: (5) Go and you shall say to Hezekiah, Thus says YHWH

25. the God of David your father, I have heard your prayer and I see your tears behold I am adding to

26. your days fifteen years. (6) And from the hand of the king of Assyria I will deliver you and this city and I will defend

27. upon this city [for my own sake and for the sake of David my servant]. (7) And this is to you the sign from YHWH that he will do

28. *even* YHWH, this thing which he has spoken. (8) Behold I will cause the shadow to return of the degrees which have gone down in the sundial

29. upon Achaz by the sun backward ten degrees and the sun returned ten degrees in the degrees

Physical Characteristics:

This is the first page of three on the tenth strip of leather that makes up the scroll. The seam to the right has already been described on the preceding page. There are no physical anomalies on this page of any consequence except for the obscuring of prep. lamed in 1st letter of line 15 which may be caused by a small chipping perhaps due to erasure associated with the additional line from the preceding page. Although there is some spotty fading of letters only line 26: 10th word "ha-'iy" is difficult to read.

Paragraphs and Spatiums

New paragraphs begin in line 12 (vs 37:33) and in line 16 (vs 37:36) . Line 20 begins chapter 38 and line 34 is the beginning of 38:4. There are spatiums that mark the beginning of 37:30 in line 8 and 38:7 in line 27.

Scribal Peculiarities

The use of a final "he" added to 2ms suffixes as well as to verbal preformatives is continued on this page with the first two examples in the first two words on the page. The second word is a good example of why the extra letters are added by Q scribes. Without the "he" the word could be a noun or verb depending on context. The addition of "he" makes the identification of the tau as a verbal preformative much more likely.

Scribal additions and corrections:

There is a "mem" above 9th word of line 5 which completes the word; and a yod is above "qedem" in line 6 where it seems unneeded; and aleph is added where needed in line 7 above 5th word. Three words are inserted above the place where they were left out in the 10th line. The next to last word in line 22 is corrected by the addition of two letters.

Variations in Q from the Masoretic Text

Line 2: 2nd word. Q = spelling difference in "ve-'ekrotah" which includes adding waw as semi vowel "o" and a final "he" which adds a syllable to the word which is verb imp 1cs. M = same identification without waw and "he." i.e. "ve- 'ekrot" (I will cut). **9th word;** Q = "qitsy" and M = "qitso" This is a good example of Q scribe interchanging yod for waw which is needed here. Waw is intended but yod is written. This has been pointed out as a frequent anomaly with the Q scribes. See introduction on Table of Contents page. **Next to last word:** Q = "karmelayv" and M = karmelo."

Line 3: 1st word: Q = "qar'atiy" (I have read) and M = "qartiy" (I have dug). **3rd and 4th words:** Q = an extra word: "mayim zariym" (probably loathsome water) and M = "mayim" only. **5th word:** Q = ve-'ekriyah" and M = ve-'ekrib" (var. spelling).

Line 3: 3rd from last word is the last word in vs 25: Q = "matsor" nms and M = "matsor" also which is translated literally by KJV as besieged places or fortresses even though singular. Most modern English translations give the plural of "matsor" which is "mitsriym" or Egypt.

Line 4: 6th word: Q has missing conj waw found in M. **2nd from last and last words:** Q has a peculiarity common to both these words in spelling. A waw is added after aleph in both words which does not make sense . Q = "ha-bey'otiyah M = "ha-be:'tiyha" and Q = "le-sha'o-ot and M = le-ha-she'ot." Q has no article. This anomaly of adding a double waw after aleph in Q has not been noticed previously.

Line 5: 2nd word: Q = a different reading "netsoriym" (Nazarenes) and M = "nitsiym" a 2nd stem participle (ruined). The use of the root (N TS R) has mystical meaning in Isaiah. To [view this verse](#) in context see my commentary and especially my [article on Natsar](#).

Line 5: 9th word: Dots: Q = a corrected, dotted and edited "ve=yoshbiym" (and the

inhabitants) and M = "va-boshu" verb pf 3pl (and they were embarrassed or confused.) Is the root **ybs**? (dry which can mean confused) or **bosh**? (embarrassed) as in M or **yshb**? (dwelling).

The Dotted shin:

In Q there is a dot over and under shin. The shin is was likely misplaced; the editor who added the dots indicated he thought as much. In this case the edited letter order v y .sh. b y m as edited but originally v y .sh. b u should actually be v y b sh u. If so and the root is "bosh" then the initial yod must be accounted for. Obviously another editor (not the one who added dots) mistakenly felt that the word "inhabitants" was correct and added the plural mem above the line to make "yoshviym." What looks as though it was originally a nun at the end of this word was probably a waw. The editor who added the mem may be responsible for over writing the "nun" and scribing a yod there with the remnant of the apparent "nun" trailing. Thus it had to be a separate editor who dotted the shin.

It is more likely that the original mistake is simply a misplaced shin and the final nun was originally a waw and the word did not need further editing and would therefore be the same as M. If this is the case the initial yod may follow what is common in 1Qa; that is that the scribe has changed the tense from pf 3mpl to imp 3mpl. See also Use of Dots in the Introductory page. [Click here](#)

Line 6: after 3rd word "gagoth" (roofs) Q = "gagoth ha-nishdoph liphney qedeym" ([like roof grass] scorched anciently) [liphney qedem is an idiom which means from old time]. M = " gagoth u-shede-mah liphney qamah" ([roofs like] fields before they are grown up.)

Line 7: 1st word: Q = aleph added to 1cs verb ending. There is no good explanation why. **3rd word:** Q - "hircgizkah" 5th stem pt or inf. + 2ms (your rage) and M = "hithragezeka" 7th stem inf + 2ms (your rage). **Following the next word (3rd)** which is the last word in vs 28 the first 3 words of vs 29 in the M text are missing from the Q text. The mistake has an obvious explanation. since the last two of the 3 words are the same as the last two words in vs 28. Thus the scribe finished writing the end of 28 and when his eyes resumed their position they alit upon the same two words in the beginning of vs 29 and continued writing from there omitting the first 3 words that actually begin the verse. They are: "ya'an hithragezeka aliy" (on account of your rage against me)

Line 8 1st word: Q = "beshiph'oteykah" spelling it with aleph waw in Q noted above and M = "bisphateyka" **5th word:** Q = aleph missing from "batah" verb pf 2ms (you came). **Last word:** Q = " 'ecolu" verb 2mpl (they eat) and M = " 'acol" inf (to eat),

Line 9: 5th word: Q = a misspelling using ayin for heth in the same word. **Last word** in Q is also likely a repositioning of waw and is therefore a spelling mistake. Q = ayin waw and M = waw ayin. in "ve-netua' " .

Line 10: 4th word: Q = "ve 'asaphah" a misspelling of M = "ve yasphah" (he will add). Immediately after this word three words that were omitted in the original writing are written between the lines to correct the text. and then the **next word** after the omission in Q = "ve-ha-nimtsah" (and the thing found) and M = "ha-nish'arah" (the remnant or thing left). **next to last word:** Q = "ma'elah" and M = le-ma'elah."

Line 11: 1st word: Q = "mi-tsion" and M = "miy-rushalam." 5th word: Q = "miy-rushalayim" and M = "me:har tsion."

Lines 12 and 13: a verse with repositioned words: The verse in Q contains all the same words as those found in M but they are repositioned. All of line 12 in Q is the same as M but in line 13 Q jumps over 7 words to "yishpok 'alayha' solalah" which ends the verse in M but in Q the medially omitted words are then added to complete the sentence with all the omitted words ending at "magan." Verse 34 begins properly and is intact.

Line 17: 7th word It is unclear why the Q scribe added a waw above the waw in ve-yashav (and he returned) The waw itself is an addition to the m text so the waw is added as a semi vowel. But the additional edited waw is a mistake.

Line 19: 4th word: Q = "horarat" and M = " 'ararat." This is another illustration of Q scribe inserting waw as a vowel. After substituting 'he" for aleph in Ararat" the waw is added to indicate a vowel sound. Rather than "o" that I have used to transliterate what is in the Q text it rather should be the "a" sound or "hararat" illustrating that the Q scribe often inserts waw for any vowel sound. It is inserted for a short "e" sound in line 10: 6th word ("sheresh" or root) and also short "e" in "shevnah" [pg 30 line 3](#): 8th word. It stands for a long "a" sound on pg 30 line 23 5th word in the word for "your ear." On this page line 21 next to last word it stands for a serey or long "e" sound in "ve-yase:v." It is inserted as an "i" sound in Hezekiah's name numerous times on the last two pages. It is so added on this page in **line 20: 4th word** and the **last word on line 21**; and line 23: 3rd from last; and line 24: 4th from last, to the name Hezekiah. [Click here](#) to see many other places where Hezekiah's name is written with and without the added waw. Of course there are many other like illustrations where the Q scribe inserts waw to indicate a vowel sound,-- any vowel sound. See more in the [introduction](#) on waw as a semivowel for any vowel sound.

Line 22 : next to last word: Q has corrections above the word; a tau and a "he" make the word read "hithhalaktiy" as it reads in M.

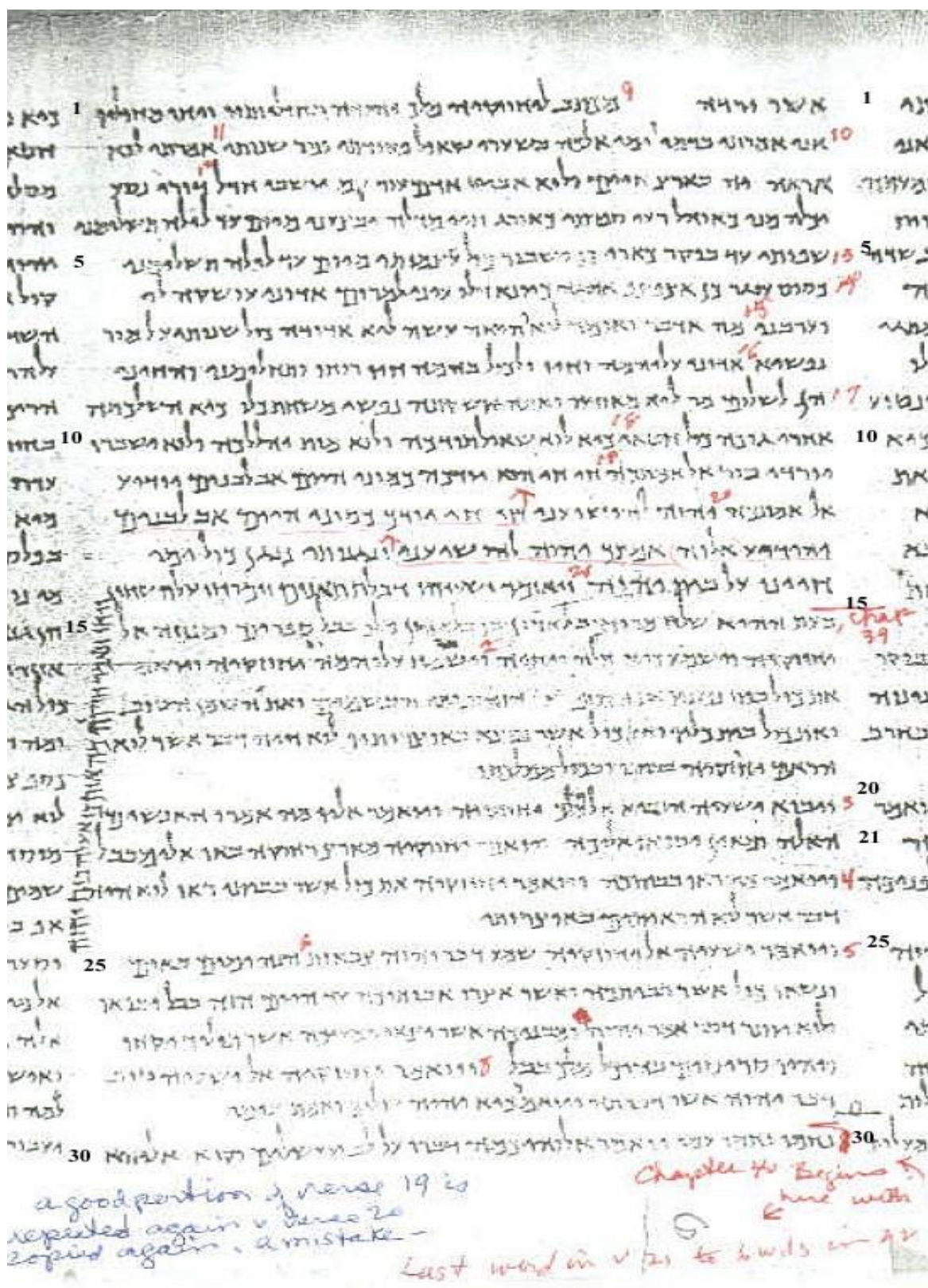
Line 23: 2nd word: Q = "bele:vav' and M = "bele:v"

Line 25: 6th word: Q has waw conj. not in M.

Line 27: Words 3 to 6: Q adds a phrase of 4 words to the end of vs 38:6 This phrase "lema'aniy ve-lema'an daviyd 'avdiy" (for my own sake and for the sake of my servant David" is also in the text as the last 4 words in line 15 above.

Line 29: 1st word: Q = an extra word i.e. "" 'aloth" **words 3 and 4:** Q = "eth ha-shemesh" and M = "ba-shemesh."

The Great Isaiah Scroll 38:8 to 40:2



TRANSCRIPT OF ORIGINAL (Previous Page)

- 1 אשר ירדה מסב ליתוּקָה מלך יהודה בתליתיו ויתי מתליו
אני אמתי בדי ימי אלכה בשערי שאול פקדתי יתר שנותי אמתי לוא
אראה יה בארץ תיים ולוא אביט אדם עוד עם יושבי חדל חרי נסע
כלה מי כאהל רעי ספתי כאדג תי מולה יבצעני מיום עד לילה תשלימי
5 שפתי עד בוקר כארי כן ישביר כל עצמתי מיום עד לילה תשלימי
כסוס עוגר כן אצפץ אהגה כיתה דלו עיני למרחם אדתי עושקה לי
וערבי מה אדבר ואמר לי א הוואה עשה ליא אודדה כל שנותי על מור
נפשי א אדוני עליהמה יתו ולכל בהמה היו רדתו ותתלימי והתני
הן לשלום מר ליא מאדה ואתה תשקנה נפשי משתת בלי כיא השלחתה
10 אתי גוכה כול תמאי כיא לוא שאול תודכה מות יהללכה ולוא ישברו
יורדי מר אל אמתכה תי תי הוא יודכה כסני תיים אב לבים יודיע
אל אמתכה יהוה להרשיעני תי תי יודכה כסני תיים אב לבים
והודיע אלה אמתך יהוה להרשיעני ונעמתי נוגן כל ימי
תינו על בית יהוה ויאמר ישעיהו דבלת תאנים וימדתו על השתין
from the margin ויהי ויאמר תוּקָה כי אעלה בית יהוה
XXXIX בעת ההיא שלח מדרכבל ארין בן בלארין מלך בבל ספרים וסחה אל
15 יתוּקָה וישמע כיא תלה ויתיה וישמח עליהמה יתוּקָה ויראם
את כל בית נסחה את הכסף ואת הזהב ואת הבשמים ואת השמן הטוב
ואת כל בית כליו ואת כול אשר נמצא באוצרותיו לאהיהדבר אשר לוא
הראם יתוּקָה בביתו ובסל ממלכתו
20 ויבא ישעיה הנביא אל המלך יתוּקָה ויאמר אליו מה אמרו האנשים
האלה ומאין יבאו אליכה ויאמר יתוּקָה מארץ רחוקה באו אלי מבבל
ויואמר מה ראו בביתכה ויאמר יתוּקָה את כול ארש בביתי ראו לוא היה
דבר אשר לוא הראיתים באוצרותי
ויואמר ישעיה אל יתוּקָה שמע דבר יהוה צבאות הנה ימים באים
25 ותשאו כל אשר בביתכה ואשר אצרו אבותיכם עד היום הזה בבל יבואו
ולוא יותר דבר אמר יהוה ומביכה אשר יצאו ממביכה אן תוליד יקחו
ויהיו סריסים בהיכל מלך בבל ויאמר יתוּקָה אל ישעיה דב
דבר יהוה אשר דברתה ויואמר כיא יהיה שלום ואמת בימי
XL_0 נתמו נתמור עמי ויאמר אלהיכם דברו על לב ירושלים וקרא אליהא

Isaiah 38:8 to 40:2

1. **(Continue 38:8)** by which it had gone down. (9) The letter of Hezekiah king of Judah during his sickness and he revived from his sickness.
2. (10) I myself said in the cessation of my {&waw&} days I have gone to the gates of Sheol I have been visited from the remainder of my years. (11) I said I shall not
3. see Yah in the land of the living and I will not behold mankind anymore with the dwellers of the world-system (12) My generation has departed
4. and it is consumed [m..rolled up] from me like a shepherds tent, I am writing like one weaving, my life like pining he has cut me off from day till night you will make an end of me.
5. (13) I babbled [m..compared] till morning, as a lion, so will he break all my bones: from day till night you will make an end of me.
6. (14.) Like a horse or a swallow, thus I chirped: I mourned like a dove: my eyes hang down from on high. O Lord I have oppression;
7. carry me over. (15.) What shall I say? he spoke to me, and He himself has done *it*: [+ to me+] I shall go softly all my years upon the bitterness
8. of soul. (16.) O Lord, upon these they live, and in all of them is the life of my spirit: and will you take the sickness from me, and cause me to live.
9. (17.) Behold, instead of peace it was very bitter to me: but you loved my soul from the pit of nothingness because you have cast
10. behind your back all my sins. (18.) For the grave can not thank you, death can not praise you: they can not hope
11. who go down into the pit, for your truth. (19.) The living, the living, he shall thank you, as I do today: the father to the sons is will cause knowledge
12. to your truth. (20.) YHWH was for saving me: [+ the living the living thank you as I do today the father to the sons
13. will cause knowledge to them to your truth, YHWH was for saving me+] and we will sing my songs with the stringed instruments all the days of
14. our life in the house of YHWH (21.) For Isaiah said, a cake of figs, and rub it on the boil, {the rest of this line is written in the margin} [and he shall live. (22.) Hezekiah had said, What is the sign that I shall go up to the house of the LORD?]
15. **(Chapter 39:1.)** At that time Merodachbaladan, the son of Baladan, king of Babylon, sent books and a present to
16. Hezekiah: for he had heard that he had was sick, and had lived [m..regained strength]. (2.) And Hezekiah rejoiced for them, and showed them
17. all the house of his treasures, the silver, and the gold, and the spices, and the good oil,
18. and all the house of his implements, and all that was found in his treasures: there was not a thing that he did not
19. show them *even* Hezekiah, {&waw&} in his house and in all his government. (PP)

20. (3.) And Isaiah the prophet came to the {&H&} king Hezekiah, and said to him,
 What did they say the men
 21. these ones. and from where did they come to you. And Hezekiah said, from a far
 land they came to me, from Babylon.
 22. (4.) And he said What did they see in your house. and Hezekiah said they saw all
 that is in my house there is not
 23. a thing that I did not show them in my treasures. (PP)

24. (5.) And Isaiah said to Hezekiah, Hear the word of YHWH of hosts (6.) Behold, the
 days are coming,
 25. that all that is in your house shall be carried away, (and that which your fathers
 have treasured up until this day) to Babylon [+and they shall come+]:
 26. and not a thing shall be left, says YHWH. (7.) And of your sons who shall go out
 from you, who shall be born *to you* they shall take
 27. and they shall be eunuchs in the palace of the king of Babylon. (8.) And Hezekiah
 said to Isaiah, Good
 28. [*] is the word of YHWH which you have spoken, he explained, Because there shall
 be peace and truth in my days. (PP)

29. **(Chapter 40:1.)** Be comforted, be comforted my people, and your God says. (2.)
 Speak with the heart to Jerusalem, and call to her,

Physical Characteristics:

There are no physical anomalies on this page which is the medial page of three on the 10th strip of leather in the scroll.

Paragraphs, Spatiums and Scribal Marks

The first paragraph on the page is in line 20 at vs 39:3 and the next paragraph begins in line 24 at vs 39:5. Chapter 40 is marked in 2 ways, one by a paragraph in line 29 and in the margin is a scribal mark that sets off important divisions in Isaiah. **This mark is explained in detail on [page 28](#), which see.** Here it marks the most important change in the thought content of the book. There is another mark on this page like a misshapen "s" at the bottom margin which is unexplained.

Insertion of Letters:

A waw is inserted above the line after the 3rd word of line 2 which does not seem to fit the context. It is unnecessary. A waw is written over the name of Hezekiah in line 24. "he" as an article is written to complete "ha-melek") in line 20

Scribal Characteristics:

The confusion and multitude of careless errors that began in page 28 are continued here with repeated verses and omissions. Isaiah's name appears 4 times on this page spelled once as "yisa'yahu" as it appears always in M and 3 times as "yis'ayah" as the Q scribe usually writes his name. The former is in line 14: 4th word. and the latter in lines 20: 2nd 24: 2nd and 27: next to last. There is also great variety of spelling of Hezekiah's name in Q. [See page 28](#) for a detailed discussion of the various spellings of Hezekiah.

Variations in Q from the Masoretic Text

Line 1: 8th word: illustrates Q scribe's superfluous use of vowels. For the M "bachalotho" (in his sickness) Q = "bacholayothoy" having inserted yod waw after lamed and ending with waw yod. It is difficult to see how the addition of these vowels would have helped pronunciation.

Line 3: 2nd word: Q = "yah" and M = "yah, yah". 4th word: Q = "chayiym" and M = "he-chayiym."

Line 4: 1st word: Q = "yakolah" (it is completed) and M = "ve-niglah" (it is rolled away)
5th word: Q = "saphartiy" (I have numbered or taken account of) and m = "qaphadtiy" (I have cut off).

Line 5: 1st word M = shivvutiy (I reckoned) Q = a different word which is probably a misspelling of shaphat (judge) with the teth left out before the tau or tiy of the 1cs verb ending. Euphonically it sounds the same "shaphatiy" (I judged) On the same line there is a **controversial editorial addition** to the 7th and 8th word. The ayin in the 8th word has been altered to look like the numeral 5 and there is an edited 3 in the lamed of the 7th word. The text must be enlarged to see this. See this anomaly in the section on [controversial markings](#) that are mediaeval.

Line 7: 1st word: Q = conj. waw not in M. 5th word: Q = 'liy' " (to me written with aleph) and "liy' " repeated again as 8th word not in M.

Line 8: 1st word Q = 'nephshiy' " (my soul) with appended aleph. **6th word:** Q = "ba-hemah" prep + 2mpl (in them) and M = "ba-hen" prep + 2fpl (in them).

Line 9: 1st word Q = "he:n" ans M = "hinne:y." **words 3 to 5:** Q = "mar liy' me'odah" (I am very bitter) and M = "mar liy mar" (I am very bitter).

Line 12: after the 4th word: Q = after the first two words in vs 20 all of verse 19 is repeated as well as repeating the first two words in verse 20 again extending into line 13. But there is variation between copying the verse 2 times. In the second transcription (line 13, 1st word) "yodeyah" has a waw conj + art. preformed and the next 2 words in 19 are " 'el 'emethekah" (to your truth) but in the 2nd transcription it is " 'eloh 'emetheka" In Q the whole phrase is "ve-ha-yodeya' 'eloh 'emetheka."

Line 14: 6th word: Q = an omission of the next word in M. M = "yis'u" (they shall place) **Last word:** Q = omission of the last word in the verse and all of verse 22. The omission is written in the margin vertically in a different hand and a different spelling as well. (kiy is spelled "kiy" without the aleph that is consistently used otherwise. Also in the margin Hezekiah's name is spelled simply "hzqh" and a yod is written above as an after thought. For discussion of the various spellings of the name Hezekiah with and without the addition of a waw to indicate "i" sound [see page 28](#).

Line 16: 5th word: Q = "ve-yechayeh: (and he lived) and M = "ve=yechazaq" (and he regained strength).

Line 19: Last word Q = mamlakto (his kingdom) and M = memshelato (his state or government)

Line 25: last word: Q = "va-bo'u" (and they shall come) is an extra word not found in M.

Line 26: 4th from last word, Q = "mi me 'e kah" (from your bowels or inward parts) M = "mi me ka" (from you).

Line 29; last word: Q = 3fs suf spelled with "he" aleph. The use of aleph here is to make the reading of a final syllable certain. Other wise it might be read as " 'eloh" instead of " 'eleyha."

The Great Isaiah Scroll 40:2 to 40:28



TRANSCRIPT OF ORIGINAL (Previous Page)

1 כי א מלא צבאה כי א נרצא עותה כי א לקתה מיד יהוה כפלים בכול
הטאותיה sic קול קורא במדבר פי דרך יהוה וישורו בערבה
מסלה לאלוהינו סל גי ינשא וסל הר וגבעה ישפלו והיה העקב למישור
והדכסם לבקעה תגלה כבוד * יהוה וראו סל בשר יתרו כי א פי א
5 יהוה דבר 5
קול אומר קרא ואמרה מה אקרא כול הבשר תציר וכול תסדיו כצין
השד יבש תציר ובל צין כי הוח ודבר אלוהינו... [pt. v 7 & 8] יקם תעולם הן תציר העם
[written in the margin] יבש תצין ובל צין וחד אלוהינו
על הת גבה עלי לכי מבשרת ציון הרים בכית קלך מבשרת ירושלים
הרים אל תיראי אמרי לערי יהודה הנה אלוהיכם הנה אדתי יהוה
10 בהזק יבוא וזרעו משלה לוא הנה שכרו אתו ופעלתיו לפיו סדעה 10
עדרו ירעה בזרעי יקבץ מלים ובתיקה ישא עולות ינהל
מי מדר בשעולו מי ים ושמים בזרחו תקן וכל בשליש עפר הארץ ושקל
בפלים הרים וגבעות במותים מי תקן את דת יהוה יעצתו ידיענה את
מי נועץ יבינוהו וילמדוהו בארת משפט וילמדוהו דעת ודרך תבנות וידיו
15 הן גואים כמר מדלי וכשתק מתים נתשבו הן איים כדק ויסול ולבון 15
אין די בער ודיתו אין די עולם
כול הגואים כאין נגדו וכאפס ותהו נתשבו לו ואל מי א תדמיני אל
ומה דמות תערוכו לו הפסל ויעשה מסך תרש וצורף בזהב וירקענו ורתקות
כסף צורף המסכן תרומה עץ לוא ירבק ובתר תרש תכם ובשקל להזכין פסל
20 לואימס הלוא תדעו הלוא תשמעו הלוא הוגד מרוש לססה הלוא הבינותמה 20
מוסדות ארץ היושב על הגו הארץ ויושביהא כתגבים הנוטה כדק
שמים וימתתם כאהל לשבת הנותן רזנים לאין שרפטי ארץ סתהו עשה
אף בל נטעו אף בל זרעו אף בל שרשו בארץ גזעם גם עפשהמה וייבשו
וסערה כקש תשאם
25 אל מי א תדמיני ואשדא יואמר קדוש שאו מרחם עיניכם וראו מי בדא 25
אלה המציא במספר צבאם לכולם בשם יקרא מרחב אונים ואמץ סתו
ואים לוא נעדר
למה תאמר יעקב ותדבר ישראל נסתרה דרכי מיהוה ומאלוהי משפטי
יעבור הלוא ידעתה אם לוא שמעתה אלוהי עולם יהוה בדא קצות הארץ

Isaiah Scroll 40:2 to 40:28

1. **(Continue Chapter 40:2)** that her warfare is completed because her iniquity is pardoned: for she received from the hand of YHWH two handfuls for all
2. her sins (3.) A voice crying in the wilderness, Prepare the way of the YHWH, make straight in the desert
3. a highway for our God. (4.) Every valley shall be lifted up, and every mountain and hill shall be brought low, and the sly shall be straightened,
4. and the rough places as a valley. (5.) And the glory of YHWH shall be revealed, and all flesh shall see it together: because the mouth of
5. YHWH has spoken. (PP)
6. (6.) The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the pleasantness of it is as the flower of
7. the field: (7.) The grass dries, the flower droops: [*because the spirit of YHWH blows on it:*) The text is confused here [see explanation](#) in comments [..he speaks..] [our God will stand forever] surely the people is grass. [the rest is in the margin] (8.) The grass withers, the flower fades, but the word of our God
8. (9.) upon a high hill go, go up, with good news O Zion, raise up your voice in strength with good news; O Jerusalem,
9. lift it up, do not be afraid; say to the cities {&waw&} of Judah, Behold your God. (10.) Behold, the Lord YHWH
10. will come in strength, and his arm shall govern for him behold, his reward is with him, and his work before him. (11.) Like a shepherd
11. his flock He shall feed: in his arm he shall gather the lambs and carry *them* in his bosom, and shall gently lead those who are nursing.(PP)
12. (12.) Who has measured in the hollow of his hand the waters [+of the sea+], and balanced the heavens with [+his+] span and contained the dust of the earth in third part, and weighed
13. in scales the mountains, and the hills in encampments [m..a balance] (13.) Who measured out the Spirit of YHWH *or what* man *being* his counsellor brought him knowledge. (14.) And
14. who was His counsellor, or who brought Him understanding, or taught him in the path of judgment, or taught him knowledge, and the way of understanding caused Him to know.
15. (15.) Behold, the Gentiles are as a drop from a bucket, and are thought as the fine dust of the balances, behold, he takes up the islands as a little thing. (16.) And Lebanon
16. has not enough to burn, and its beasts are not enough for a burnt offering. (PP)
17. (17.) All the Gentiles are as nothing before him; and as nonexistent they are accounted to him, and a void. (18.) And to whom will you compare God.

18. and to what comparison will you compare to me [m..him] (19.) The craftsman
[+makes+] a melting of an idol, and the smelter overlays it with gold, and chains
19. of silver he casts. (20.) The one being *too poor for* an offering a non - rotting tree
he chooses, he seeks for himself a wise craftsman to prepare an idol,
20 that will not be shaken. (21.) Have you not known? have you not heard? has it not
been told from the start to you? have you not understood
21. from the foundations of the earth? (22.) He is the one sitting on the circle of the
earth, and its inhabitants are as grasshoppers; He is the one stretching out as a curtain
22. the heavens, and He spreads them out as a tent to dwell *in*. (23.) He is placing
commanders as nothing; he makes the judges of the earth as a void.
23. (24.) Yet, they shall not be planted; yet, they shall not be sown: yet, their stem shall
not take root in the earth: and he shall also ([..blow..] [see explanation](#)) on them, and
they shall dry up,
24. and the whirlwind shall bear them away like chaff. (PP)

25. (25.) To whom will you liken me, or shall I be compared? says the Holy One. (26.)
Lift up your eyes on high, and see who has created
26. these things, the one who brings out by number their host: he calls them all by
names by exalted power and might and strength;
27. not one is made to fail. (PP)

28. (27.) Why does Jacob speak and Israel say, My way is hidden from YHWH and
from my God my judgment
29. is passed over (28.) Have you not known? have you not heard, that the everlasting
God, YHWH, the Creator of the ends of the earth,

Physical Characteristics:

This is the 3rd and final page on the 10th strip of leather that makes up the scroll and although it takes up the same amount of room as the last page it has some lines that extend right to the seam at the left. The seam itself has evidence of unraveling and repair with new stitching at the top while the middle has come undone probably due to disintegration of the stitching material. The editing adjacent to the open portion must have been made before the loss of stitching to the middle but after the repair at the top. The bottom of the seam is in remarkably good condition compared to the top and the seam is barely visible there. There is a small hole due to shrinkage at the top right of the page but no letters are lost to view. The rest of the page is in good physical condition.

Editorial peculiarities:

Dots and reconstruction: The most interesting aspect of editing on this page is the portion added above the 7th line and in the margin. This is noted in detail under variations after ["Line 7:"](#) below. The most fascinating part of the editorial addition is the

superstitious reverence for the NAME or YHWH seen in indicating the presence of the NAME by four dots and not writing it out even though it is fairly well assumed that it was a proper part of the original text of Isaiah. This then is evidence of the overemphasized reverence for the name YHWH approximately 100 years before the Christian era which long precedes the Masoretic usage.

The original omission by the scribe is a classic example of how omissions took place. The scribe copied verse 7 to the words "nabal tsits" and then when lifting his eyes to the page again he came on the same words "nabal tsits" in verse 8 below thinking this is where he had left off copying and picked up at the words just following that which in vs 8 are "ve-daber 'eloheynu" etc. and then continued to the end of verse 8. The later editor has added all the words omitted. this is described in detail in Variations below. Also see the description of other use of "dots" [click here](#).

Smudge: A smudge which may be a fingerprint is in line 4. The word " 'ish" is written above the line 13 with the waw conj. that belongs to it wrongly written before the word below it. Lines 1 to 7 and lines 25 to 29 are not as straight as those on any preceding page. They can be described as wavy lines which waviness is not seen on other pages.

Other Scribal Variations;

The continuation of using waw to indicate any vowel sound is found on this page as is the practice of adding a final "he" to words not using "he' in the Masoretic text. Also found is the addition of aleph to the end of some words where they are not expected (for instance "kiy' " and "piy' " at the end of line 4) and there is at least one occasion of dropping aleph from the middle of words where they are expected to remain. Aleph is added to "miy" (who) and to "lo" (to him) where it makes the latter word to look like a negative. "miy" is written with aleph and without aleph as the 1st and 4th words in line 12. "bo' " (in it) has aleph appended making it look like "bo' " (come or go) in the correction above the 9th word in line 7. Aleph is added to 3fs suf in line 21: 7th word. Similar appended alephs can be found.

Variations in Q from the Masoretic:

Line 1: next to last word: There is a mark above the word kephalayim (double) that resembles a broken letter followed by a beth. I have no explanation for this notation. See above and the digital enlargement here. Also see [catalog of marks](#).




Line 4: above the word YHWH: There is a smudge noted above and with digital enlargement there may have been a notation in the smudge before the "fingerprint" was made. Also see [catalog of marks](#)



Line 7: beginning with the 6th word: 4dots over 4 dots under. Q = an omission of some of verse 7 and most of verse 8 by the original scribe. The correction of this omission is done between the lines and in the margin to the left. Although there is a small bit of repetition the correction between the lines has some things of interest. The style of writing is completely different than any hand that has been seen before in this scroll. Note the lameds in the margin and the aleph as the last letter between the lines to see the different "hand writing." The words 2 to 5 on line 7 are the first 4 words in verse 7. Following this the original scribe then copied the last 4 words of verse 8 having left out the intervening words. These words are written in, supplied by an editor with a different hand, who inserted all the rest of verse 7 beginning above the line after the 5th word and continuing to the end of the verse. He dropped the words after "b'o" to the same level as line 7. spelling the first word (aleph kap nun) as "haken." In the phrase above the line the editor has written the phrase which includes YHWH but out of respect for the NAME he has indicated it by 4 dots. Then all of verse 8 is written in the margin. Even though it is difficult to read, the last words are "ve-daber 'eloheynu" and the letters "nu" are written smaller but they are there. However these words are already in the text on line 7 so that you will find 4 dots under "ve-daber" there, perhaps as a sign to show where to return to after the marginal correction. See further comments above. [click here.](#)

The margin The word tsiyts (flower) which appears in M seems to be written as

tsaphats . There does not seem to be a yod between the two tsades, however tsaphats is an unknown root. Kittel writes the yod but puts brackets around it. Thus the spelling here is faulty.

Line 9: 8th word Q = Your God spelled 'eloheyykemah with either 2 yods, 2 waws or a combination of waw yod or an extra he. You decide.

Line 10 to 15: superfluous waws: There are a number of waws in q that are not in M. Some are sufs. and some conjs. Beginning with 4th word in line 9 there is an edited waw not needed. and in line 12: 7th word;

Line 12: 5th word M = "mey" (waters) and Q = an extra word "mey yam" (waters of the sea).

Line 13: 4th word; Q looks like "be-machaniym" with heth or "be-machenayim" (encampments) but the "heth" is actually waw zayin and it is the same word as M omitting an aleph in Q or "be-moznayim." and M = 'be-m'oznayim" (balances)

Line 14: last word: Q = only part of the last word is written. some letters are missing. Of "yodiy'enu" 5th stem verb + suf 3ms (made known to him) only "yodiy" is present making it "my hand"

A different stroke?

Also in Line 14 and 15 either a different hand or a different pen wrote the last words. The last words on line 14 after "mishpat" and all of but especially the last six words on line 15. Compare the mems in mishpat on line 14 with mems on line 15 especially words 2 and 3. Then compare the hes and heths in lines 13 and 14 with those following in 15 and 16. See the same hand as is usual in line 17.

Line 17: next to last word Q adds an extra 1cs suf which confuses the sentence. It is more than just an extra letter. It is a mistake.

Line 18: 4th word Q = "liy" (for me) and M = "lo" (to or for him). **6th word** And additional word not in M. Q = "ve-ye'asah" (and he makes). **8th word** Q = masak a participle and M = "nasak" 3ms verb; both mean to pour out molten metal.

Line 19: 3rd from last word: A misspelling. the word "baqesh" (seeking) has reversed letters in Q = "basheq" an error "baqesh" is meant.

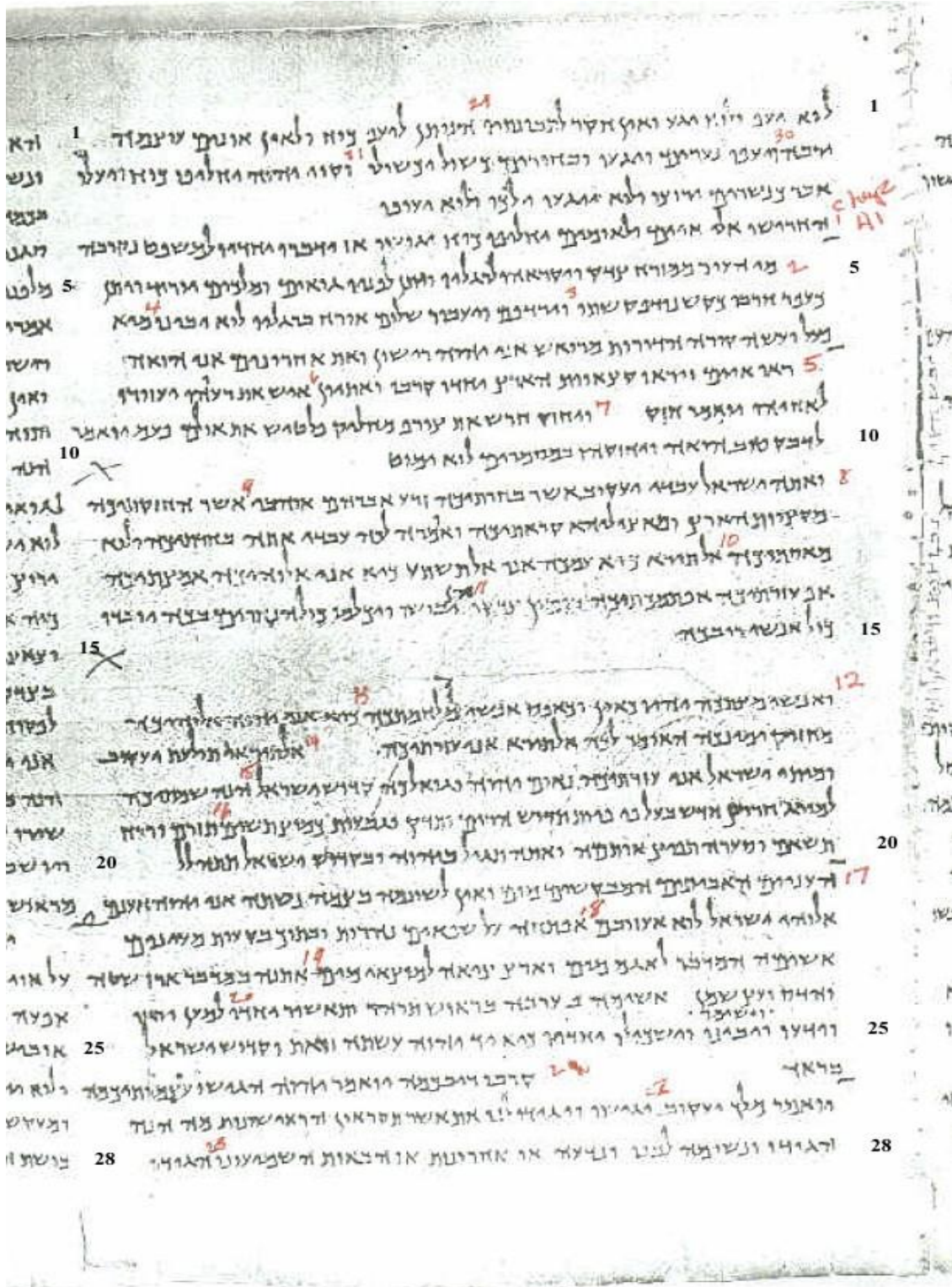
Line 23: 3rd from last word: Q = " 'asaph" (with ayin) M = "nashaph" It appears that the scribe attempted to write a nun above the ayin and there is a dot over the shin perhaps to denote the mistake. See digital enlargement of line 23. Also see [catalog of marks](#).



Line 24: 2nd word: Q reverses order of letters. Q = "keqash" and M = "ke-shaq"

Column XXXIV

The Great Isaiah Scroll 40:28 to 41:23



TRANSCRIPT OF ORIGINAL (Previous Page)

1 לוא יעף ולוא יגע ואין תקר לתבנתיו הנותן ליעף סת ולאין אתים עוצמה
 ירבה ויעפו נערים ובהורים כשול יכשלו וקרי יהוה יתליפו כות ויעלו
 אבר מסרים ירצו ולוא יגעו ילכו ולוא יעופו
 XLI התרישו אלי אים ולאמים יתליפו סת יגושו אז ידברו יתירו למשפט וקרבה
 5 sic מ'א העירממדת צדק ויקראהו לרגליו ויתן לפיו גואים ומלכים יוריד ויתן
 כעפר תרבו כקש נורף קשתו וירדפם ויעמר שלום אדת מרגליו לוא יבינו מ'א
 פעל ועשה פורה החרות מרואש אי יהוה רישון את אתרנים אי הראה
 ראו אים ויראו קצאות הארץ יתרו קרבו ואזין איש את רעהו יעצורו
 לאתהו יו. אמר תזק sic ויתזק תרש את צדף מתליק פלטיש את אולם פעם יואמר
 10 לדבק מרב הווא ויתזקהו במסמרים לוא ימוט
 ואתה ישראל עבדי יעקוב אשר בתחיתה זרע אברהם איהבי אשר התזקיתה
 מקציות הארץ ומאצליה קראתיה ואמרה לכה עבדי אתה בתחיתה ולוא
 מאסתיה אל תירא כ'א אמכה אי אל תשתע כ'א אי אלוהיה אמצתיה
 אף עזרתיה אף תמסיתה בימן צדקי יו יבושו ויכלמו כול הנותרים בכה יובדו
 15 סל אשי ריבכה

X

sic. lines skipped in test

[3 words] ואשי מצתכה יהיו כאין וכאפס אשי מלחמתכה כ'א אי יהוה אלוהיה
 מתיק יסוכה האמר לכה אל תירא אי עזרתיה אל תיראי תולעת יעקוב
 וסתי ישראל אני עזרתיה נואם יהוה וגואלכה קדוש ישראל הנה שמחיה
 וסתי ישראל אני עזרתיה נואם יהוה וגואלכה קדוש ישראל הנה שמחיה
 למדרג תרוץ חדש בעל פי פיות חדש הרים ותדק וגבעונה כסוך חשים תזרם ורדת
 20 תשאם וסערה תפיץ אתמה ואתה תגיל ביהוה ובקדוש ישראל תתהלל
 העניים העביתים המבקשים מים ואין לשונמה בצמה נשתה אי יהוה אענם
 אלוהי ישראל לוא אעזובם אפתחה על שפאים נהרות ובתוך בקעות מעינים
 אשימה המדבר לאגם מים וארץ ציאה למצאי מים אתנה במדבר ארו שמה
 והדס ועץ שמן אשימה בערבה בראש תרהר ותאשר יתרו למען יראו
 25 וידעו. ויבינו וישכילו יתרו ס'א יד יהוה עשתה זנאת וקדוש ישראל
 קרבו ריבמה יואמר יהוה הגישו עצותיכם
 יואמר מלך יעקוב יגישו ויגידו לנו את אשר תקראן הראשונות מה הנה
 הגידו ונשמע לבו תדעה או אתריות או הבאת השמיעתו הגידו

Isaiah 40:28 to 41:23

1. **(Continue Chapter 40:28)** is not tired nor weary? there is no search for his understanding. 29 He gives strength to the tired; and to those having no vigor, might.
2. He increases. (30.) Youths become weary, and the choice ones shall completely stumble. (31.) But the ones who wait upon YHWH shall renew their strength; they shall go up
3. winged as eagles; they shall run, and not be weary; and they shall walk, and not faint.(PP)

4. **(Chapter 41:1.)** Be speechless before me, O islands; and let the people renew strength: let them come near; then they will speak, together for judgment.we will draw near. (PP)

[*]

5. (2.) Who raises up the righteous man from the east, called him to his feet, gave the Gentiles before him, and caused him to dominate kings? he gave
6. them as the dust *for* his sword, and as chaff being driven by his bow. (3.) He pursued them, and passed in peace; the way his feet did not [understand. see note](#) (4.)
Who

7. has worked and done it, calling the generations from the start? I YHWH am the first, and the last; I am he. (PP)

[*]

8. (5.) The islands saw it, and they were afraid; the ends of the earth [together] [m...trembled] drew near, and arrived. (6.) each man helped his neighbor; {&waw&}
9. to his brother he said, Be strong. (7.) And the craftsman strengthened the smelter, and the one smoothing with hammer him who strikes the anvil, and he says
10. It is good for soldering: and he makes it firm with nails, so it does not move. (PP) [*]

11. (8.) But you, Israel, are my servant, Jacob I have chosen you, the seed of Abraham my friend. (9.) I have strengthened you

12. from the ends of the earth, and from her chief men I have called you, and I said {&waw&} to you, You are my servant; I have chosen you, and have not

13. rejected you. (10.) Do not be afraid; for I am with you: do not be dismayed; for I am your God: I will strengthen you;

14. yet, I will help you; yet, I will support you with the right hand of my righteousness.

(11.) [+Behold,+] they shall be ashamed and humiliated all who are incensed against you and they shall perish [m+ they shall be as nothing]

15. all the men striving with you. (PP)

.. [A blank line See note.](#)[*]

16 (12.) [Q omits = You shall seek them, and shall not find them,} the men of your strife: those who war against you shall be as nothing, and finished. (13.) Because I YHWH your God
 17. will hold your right hand, saying to you, Fear not; I will help you. (14.) Do not be afraid O worm Jacob
 18. and friends of Israel; I will help you, says YHWH, and your Redeemer, the Holy One of Israel. (15.) Behold, I will put you
 19. as a new sharp threshing tool owning teeth: you shall thresh the mountains, and crush them, and shall make the hills like chaff. (16.) You shall winnow them, and the wind
 20. shall carry them away, and the whirlwind shall scatter them and you shall rejoice in YHWH, in the Holy One of Israel you shall glory.
 21. (17.) When the poor and needy seek water, and there is none, and their tongue in thirst is parched, I YHWH will hear them,
 22. The God of Israel will not abandon them. (18.) I will open rivers in high places, and in the midst of valleys fountains:
 23. I will make the wilderness as a pool of water, and blighted land as springs of water. (19.) I will give in the wilderness cedar, the acacia tree,
 24. and the myrtle, and the oil tree; I will put in the desert plain the fir tree, and the pine, together: [m..+the box tree] (20.) So that they may see,
 25. and know, and understand, [{&.consider.&}](#) and comprehend together, that the hand of YHWH has done this, and the Holy One of Israel
 26.[*] has created it (21.) Draw near your argument, says YHWH; bring out your strongest,
 27. says the King of Jacob. (22.) Let them bring them out, and tell us that which is going to happen: let them show the first things, as they were,
 28. let them tell them that we may set them in our hearts, and know then the latter end; or things to come. declare to us. (23.) Tell us

Physical Characteristics:

This is the 1st page of 3 on the 11th strip of leather that makes up the scroll. Except for the stitching of the seam at the right which has been described on the preceding page, there are no anomalies on this page.

Variation in Spacing:

There are the usual paragraph marks indicated by lines not being filled out as in lines 3, 10, 14, and 20 which correspond in order with the beginning of chapter 41; 41:8; 41:12; and 41:17; and paragraph indentations are in line 5 for 41:2 and line 8 for 41:5. Spatiums mark 41:7 in line 9; and 41:14 in line 17 and an unusually large spatium marks the break after 41:20; The importance of the preceding text to the ancients is

made apparent by this spatium as well as the presence of a scribal mark which also marks and emphasizes the end of the section.

BUT the most unusual spacing on the page is a blank line in line 16. There is no other example to this point in the scroll of the original scribe leaving a blank line. There are obviously contextual reasons for the scribe setting the later from the preceding verses . The most likely being that there are three words missing from the beginning of verse 12 which are in the M text but not here in Q. If this is the reason that the scribe left the blank line then it must mean that the manuscript that he was copying from did not have the words present but that he knew that the text should have had them. Thus the extra line is left because there is a known omission and the scribe faithfully left only a blank to show there was something missing. Interestingly no editors added the missing words. These are given below under comments on [line 16](#).

Editorial Marks:

There are three sets of editorial marks on this page marking sections which were deemed important enough to be set off from the rest of the text. There are two sets of horizontal lines that are placed in the right margin. The first set sets off vss 41:2 to 4 and the 2nd set sets off vss 41: 17 to 20.. There are two large Xs at the left margin setting off vss 8 to 11. The mark that is used to mark the beginning of an important section that looks like a wide brimmed hat at the end of line 21 is actually a mark meant for the next page. where we will notice it.

Conjunctive waws added A frequent anomaly throughout the Q scroll is the scribe's addition of manifold conjunctive waws; often when it confuses the flow of ideas. There are many examples on this page.

Editorial Additions to the Text

A waw is added above line 8, next to last word, which is a semivowel and stands for a serey.; and the first word in vs 11 omitted by the Q scribe is written above the middle of line 14 as "hen" (behold).

An Extra word added

Above the 2nd word in line 25 is the word "ve-yasiymu" (and they shall consider) with a dot on either end of the word indicates that it is meant to replace the word below it "ve-yabiynu" (and they shall understand). Perhaps "ve-yabiynu" is the "extra" word since "ve-yasiymu" is in the M text.

Variations in the Q Text from the Masoretic:

Line 1: 8th word: Q adds article "he" to part. "nothen" not in M.

Line 6: 6th word: Q = "ve-yedadaphem" and M = "ve-yeradaphem"; **7th word:** Q has a conj waw not in M; **next to last word:** Q = "yebiyinu" aleph is missing from this word, verb hifiyl imp 3ms + suf 1pl. (he causes us to come) and M = "yabo' " v. imp 3ms (he will come). But if the word in Q is not misspelled then the form is "yibiyinu" verb 3mpl (They understand.) It is identical in form to the 2nd word in line 25 which is dotted and corrected between the line above.

Line 7: 3rd word: Q = part "qoreh" (calling) spelled with final "he." and M = "qore' " spelled with final aleph.

Line 8: 6th word: Q = "yachdav" (together) and M = "yecheradu" verb imp 2mpl (they will fear). **8th word:** Q = "ve- 'ethyun" a misspelling of M = "ve-ye 'ethayun." (and they shall come.)

Line 9: 1st word: Q = "le-'achiyhu" to his brothers and M = "Le-'achiyv" to his brother. **9th word:** Q = "paltiysh" and M = "patish." Misspelling? **11th word:** Q = " 'olam" (forever?) and M = "holem" (strike). probably another misspelling in Q as the scribe often confused aleph and "he." **last word:** Q = "yo'mer" imp 3ms and M = part. " 'omer" (saying).

Line 14: next to last words: Q omits the phrase found in M "yihyu ke-'ayin" they shall be as nothing. **last word:** Misspelled in Q: aleph is missing as first verbal letter after yod waw.. For the rest of the page there are a number of extra conjunctions (waws) that are not found in M.

Line 16: a blank line: Q has a blank line which may have been left because Q omits the first 3 words of verse 12. In M they are "Tebaqeshem ve-l'o timetsa'em." (you will seek for them and you will not find them). See comments above under [unusual spacing](#).

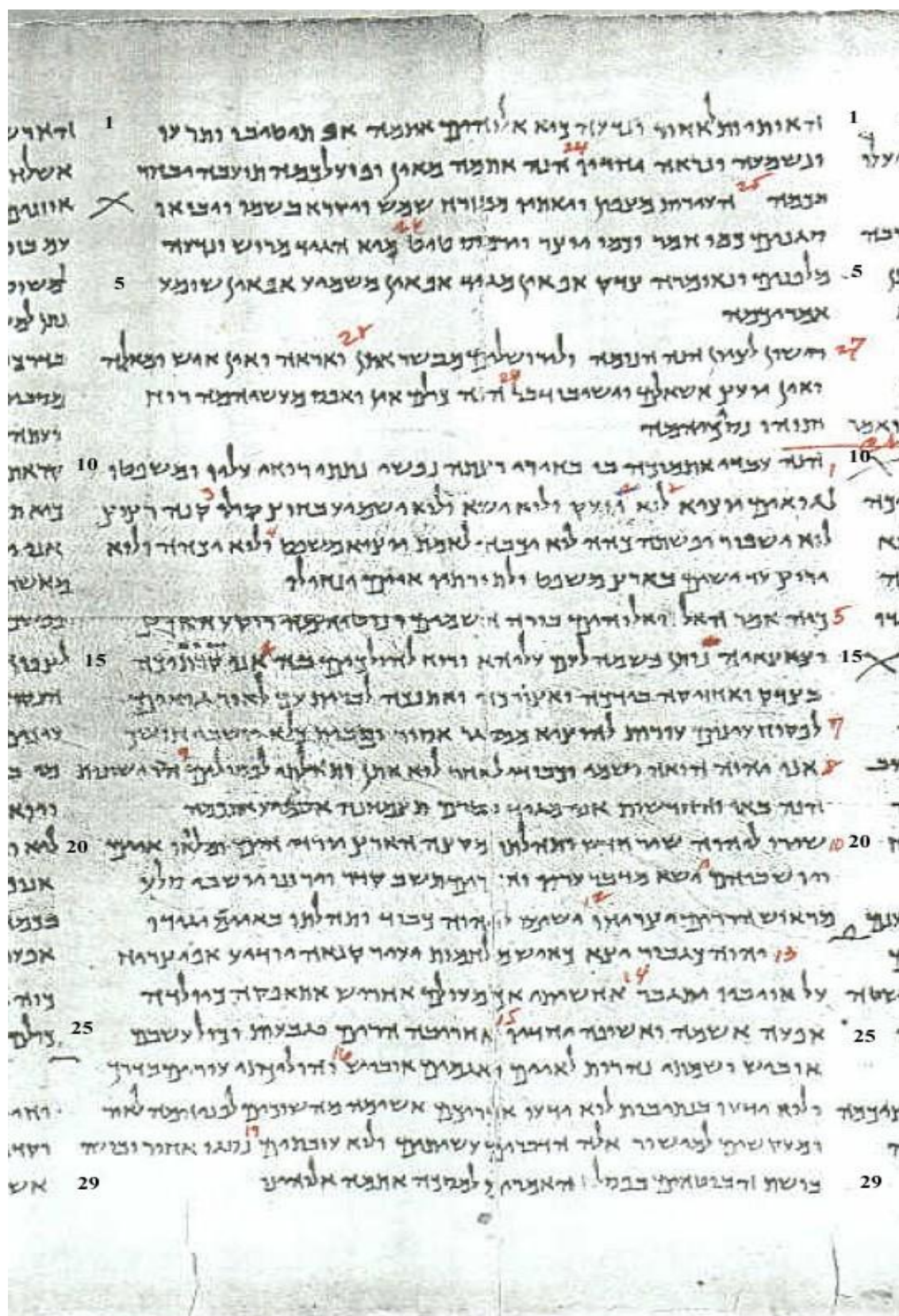
Line 21: 7th word:. Q = spelling Q = final "he" for aleph in M

Line 22: 7th word: Q = a variant spelling with aleph added as a medial letter. Q = "shephe'ayim" and M = "shephayim." **last word** Q gives a masc. plural ending on a word needing fem plu. In Q it can be mistaken for "from eyes" and in M it is "from fountains" (of water).

Line 23: 1st and 2nd words: Q = superfluous "he"s. one at the end of the first word and one as an article on the 2nd word not in M.

Line 28: 5th word: Q = " 'o" (aleph waw) not found in M. **6th word** a spelling mistake. Q = " 'achariynuth" and M = " 'achariythan" In Q the order of tau and nun are reversed,:

The Great Isaiah Scroll 41:23 to 42:17



TRANSCRIPT OF ORIGINAL (Previous Page)

- 1 האותיות לאהור תדעה כי א אלוהים אתמה אף תיטבו ותדעו
תשמעה תראה יתירו הנה אתמה מאין ופועלכמה תועבה יבחר
X ותכמה העירדת מצפן ויאתיו ממזרת שמש ויקרא בשמו ויבואו
סגנים כמו חמר וכמו יוצר ירחים טיט מיא הגיד מרוש תדעה
5 מלפים תאמרה צגק אף אין מגיד אף אין משמיע אף אין שומע
אמריכמה
רישון לציון הנה תומה ולידשלים מבשר אתן ואראה ואין איש ומאלה
ואין יועצ אשאלם וישבו דבר הנה כום אן ואפס מעשהמה דת
ותהו נסכיהמה
XLI 10 הנה עבדי אתמכה בו בחירי רצתה נפשי נחתי דחתי עליו ומשפטו
לגואים יוצא לוא יועק ולוא ישא ולוא ישמיע בתוך קלו קה רציץ
לוא ישבור ופשתה כהה לוא יכבה לאמת יוצא משפט ולוא יכהה ולוא
יודץ עד ישם בארץ משפט ולתורתיו אים ינחילו
כזה אמר האל ואלוהים ברה השמים תוטיהמה דקע הארץ
15 וצאצאה נותן ושמה לעם עליהא ורות להולכים בה אי קדתיכה
בצדק ואתיקה בידכה ואצורכה ואמנכה לבית עם לאור גואם
לפקות עינים עורים להוציא ממסגר אסור ומבית כלא יושבי חושך
אי יהיה הוואה ושמי וכבודי לאתר לוא אתן ותהלתי לפסילים הרישנות
הנה באר והתדשדת אני מגיד במרם תצמתנה אשמי ע אתמכמה
20 שירו ליהוה שיר חדש ותהלתי מקצה הארץ יורדי הים ומלאו אים
ויושביהם ישא מדבר עריו ותצרים תשב קדר וירחוו יושבי סלע
מראש הרדים יציתו ישמו ליהוה כבוד ותהלתי באים יגידו
יהוה כגבור יצא כאיש מלחמות יעיר קאה יוריע אף יצרות
0 על איביו יתגבר אתשיתי אך מעולם אתריש אתאפקה כילדה
25 אפעה אשמה ואשפה יתירו אתריבה הרים וגבעות וכול אשכם
אביש ושמתי נהרות לאים ואגמים אביש והוליסתי עורים בדרך
ולוא ידעו בתיבות לוא ידעו אודיכם אשימה מהשוכים לפיהמה לאור
ומעקשים למישרר אלה הדברים עשיתם ולוא עזבתם נסגו אתור ובוש
בשת הבוטותם בפסל האומרים למסכה אתמה אלוהינו

Isaiah Scroll 41:23 to 42:17

1. **(Continue Chapter 41:23)**the symbols of the latter days, that we may know that you are gods: indeed, make either a good thing or an evil thing,
2. and we will hear [m..that we may be amazed,] and behold it together. (24.) Behold, you are from nothing, and your work {m+..is worthless:] and an abomination. is he who chooses
3. you (25.) I have awakened *one* from the north, and they shall arrive from [*] eastward to the sun and he shall call upon my name: and they shall come
4. to governors as to mortar, and as the potter treads clay. (26.) Who has told from the beginning, that we may know?
5. *and* before, that we may say, He is righteous? yet, there is none telling, yet, there is none announcing, yet, there is none hearing
6. your words. (PP)
7. (27.) Behold the first of Zion, behold them: and to Jerusalem I will give one who brings good tidings. (28.) And I looked, and there was no man among them,
8. and there was no counsellor, and I asked of them, and they returned not a word. (29.) Behold, they are nothing and worthless their works are wind [m..+behold all of them are vanity, their works are nothing]
9. and their idols are emptiness.{&yod&} (PP)
10. **(Chapter 42:1)** Behold my servant, whom I uphold; my chosen, *in whom* my soul delights; I put my spirit upon him: and his judgement
11. will go out to the Gentiles. (2.) He shall not cry, nor shout, nor cause his voice to be heard in the outskirts. (3.) A bruised reed
12. he shall not break, and the smoking flax he shall not quench: for truth he shall bring out judgement. (4.) He shall not falter nor be
13. discouraged, until he puts judgement in the earth: and the islands shall inherit his Torah. (PP)
14. (5.). Thus says The God (ha-el) and God (elohiym) [m=YHWH,] the creator of the heavens, (and stretched them out in the firmament) *and* the earth,
15. and that which comes out of it; the Giver of breath (neshamah) to the people upon it, and spirit to those walking in it: (6.) I [m..+YHWH] have called you. [*] *It is well worth inserting here a note referring to the most interesting notations or symbols above the last word in this line.* [See the notes here.](#)
16. in righteousness, and I will hold your hand, and will keep you, [\[a nazarene word\]](#) and I will give you for a covenant of the people, for a light of the Gentiles;
17. (7.) To open the blind eyes, to bring out from prison the prisoners, and from the house of confinement those who sit in darkness.

18. (8.) I am YHWH that is my name: and my glory will I not give to another, neither my praise to idols. (9.) The first things, *I told and*
19. behold, they have come to pass, and new things I tell: before they spring up I tell you of them.
20. (10.) Sing to YHWH a new song, and his praise from the end of the earth, the ones going down to the sea, and the fullness of the islands,
21. and the inhabitants of them. (11.) Let wilderness and her cities lift up *their voice*, the villages that Kedar inhabits: let the inhabitants of Sela (*Petra*) sing,
22. let them roar [m...cry] from the top of the mountains. (12.) Let them set glory to YHWH and let them tell his praise in the islands. (PP)

[See notes\[*\]](#)

23. (13). YHWH shall go out as a mighty man, like a man of war: he shall awaken jealousy he shall know [m...cry] even, roar;
24. against his enemies he shall prevail. (14.) I have kept silent [+even+] from long ago; I have been speechless and restrained myself:, like one in childbirth;
25. I will scream, I will groan and pant together. (15.) I will lay waste mountains and hills, and all their vegetation
26. I will dry up; and I will set the rivers as islands, and I will dry up the pools. (16.) And I will cause the blind to walk in a way
27. that they did not know; in paths that they did not know I will lead them: I will make darkness light before them,
28. and crooked things straight. These things will I do to them, and will not abandon them. (17.) They shall be turned around backward and greatly
29. ashamed who trust in idols, who say to the molten images, you are our gods. (PP)

Physical Characteristics:

This is the mid page of three in the 11th piece of leather that makes up the scroll. It is in good condition except for a crease that extends from top to bottom in this page. Some splitting has taken place through age in what was probably a fold in the original piece of leather. Some letters are slightly obscured but not obliterated (except for the tserey in line 21) by this crease on lines 19, 21, 22, 27. A small amount of surface chipping is found between lines 21 and 22. Otherwise the page is easily read.

Paragraphs and Spatiums:

Paragraphs are indicated in the usual way of not filling out the preceding line before the new paragraph. Thus are marked line 7 = 41:27 and line 10 = begin chapter 42; and line 14 = 42:5; and line 20 = 42 10. An indentation indicates a new paragraph at line 23 = 42 13 which is also marked by an editor as explained in the next section

below. The last line on the page is the end of a paragraph and the next page therefore begins with a new paragraph or vs 42:18.

Editorial marks:

The most interesting of the editorial marks are found over the **last word in line 15**. There are what appear to be four or five dots that are meant to cite an omission by the original scribe. The received text has the NAME (YHWH) just before the last word. The editor usually indicates the omission of the NAME and then rewrites it in the margin but here the omission of the NAME seems to be noted by what appear to be, but are not, dots and the NAME is not written in as is usual in other places where editing of omissions are cited. Obviously the editor knew the text required the NAME and he indicated its presence, or lack of presence, by what at first appear to be 4 or 5 dots. Upon further investigation; the dots have a definite shape to them. See the enlargements below which indicate that the dots have shapes some of which are similar to Aramaic letters. The popular explanation that the "dots" are the remnants of an erasure of the divine name (YHWH) does not seem adequate for this scribal notation. There does not seem to be any relation of these marks to the written form of the NAME in any ancient script. See the page where the ancient scripts used in the DSS for the NAME are described. [Click here](#).

Any ideas anyone?

For an extended discussion of the use of dots by the Q scribes [see the introduction](#).

Actual size



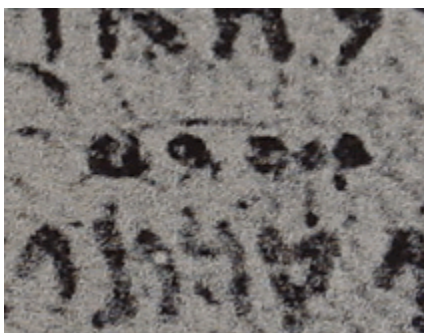
Magnified slightly



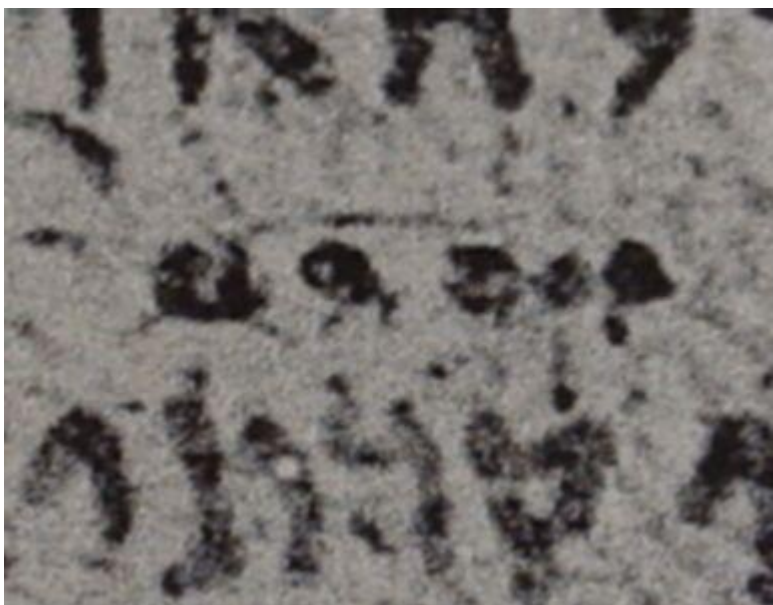
Magnified greatly



The copies below of the J. Trever photographs of these "dots": was submitted by Dr Andrew Hua of Australia. These copies show interesting and apparently more accurate details.



Enlarged further



In the enhanced view below there is a notation that was erased at the end of line 14, just above the "dots" of line 15, which extends across to the next column. It is possible that the scribe wrote too far on the line and erased the last word and placed it as the first word in the next line. The seven letters of the word extended just too far. Note that the last word in line 18 extends into the margin but there is still room for margin. This word would not have left space. The erased notation can be seen with careful inspection in the copy of the full page above but it is much more apparent in the photo below. The reason that the erasure was not complete and this remnant remained may be answered by the fact that this erased word was enscribed on a natural crease or split in the leather into which the ink "bled" and was therefore difficult to completely eradicate. ** I have**

changed my view of this faded micrograph since my first observato of it. The script is not apparent in the black and white pic above but is an example of micrography as it is tecnically known which I have called miniature notation of which there are many many examples in the scroll. It seems impossible to say who was responsible for these editorial miniature notations. See more on this in the [Introduction](#).



Other Editorial Marks

An X in the left margin most likely sets off vs 41:25 as a verse important to the editor. It follows the precedent of the preceding page where X's set off vss 41:8 to 11 as an important passage. There too the X's are found also in the left margin. Thus the X is meant to mark this page and not a passage in the next page. There is nothing on page 36 at this point that would seem important enough for a scribe to add an X to the page. The passage so marked here is one describing important elements of Cyrus the Persian which impressed the editor because of Isaiah's precognition of events and characteristics which would have been historically known to the editor. This verse is also set off by the original scribe by a spatium.

"Derby" Editorial Mark in the right margin at line 23. The mark which we see as resembling a wide brimmed hat is described in detail [on page 28](#), which see. It is usually used to set off the beginning of an important section. It is less obvious here but a reading of the text shows that the vss 41:1-12 are very messianic and 13 begins a more general description of spiritual needs of the nation for change with the action attributed to YHWH while 1-12 is a description of the Righteous Man and his activities led by YHWH. This may account for the editorial mark showing a change of section.

Editorial additions to the text:

A yod is written above the 2nd word in line 9 which does not seem necessary to pronunciation. The four dots above the last word in line 15 have already been mentioned; and a waw is written above the next to last word in line 20. The mark over

the mem in next to last word in line 22 may be a careless ink spot; 3 more spots like this are seen in the margins at the lower right and between line 26 and 27 on the preceding page.

Q Scribal Spelling:

As stated previously I will not notice the addition of yod and waw as vowel indicators nor the addition of "he" to the end of suffixes and other words in general; nor the common use of "kemah" as the spelling of 2mpl suf. nor the addition of aleph to words like "lo, miy and kiy" all of which are variations from the M text. The addition of "he" to the end of words is very frequent ,---too frequent to take continual notice. It should be remembered that the Q scribe used these mechanisms for pronunciation helps similarly to the later addition of vowel pointings by the Masoretes. However the addition of "he" or aleph to the end of a word adding an extra open syllable to the word is indication of an Aramaic "accent." See, for example, addition of aleph to " 'aleyha" (upon it) 5th word in line 15

Variations in Q from the Masoretic Text:

Line 2: 1st word: Q = "ve-nishma'ah" (and we will hear) and M = "ve- nishta'ah" (and we will be dismayed) A different reading. **Between the 7th and 8th words:** Q omits the word found in M = "me:'aph a' " which M editors give as a reading for "me:'ephes" (from nothing).

Line 3: 1st word: Q = "tekemah" most likely accusative pronoun 2mpl is meant, i.e. " 'ethkemah" and the aleph is missing as the first letter. and M = "be-kem." (in you) **2nd word:** Q = yod missing from the ending of 1sing verb. **4th word:** No apparent reason can be given for Q adding yod waw to the end of the same word found in M as "ve-ya'at" (and he shall come). **Next to last word:** Q = an illustration of the Q scribe's interchanging waw for yod which as we have noted is frequent. Q = "be-shmo" (on his name) and M = "be-shmiy" (on my name). **last word:** Q = 3mpl and M = 3ms.

Line 5: 1st word: Q omits a waw conj found in M. There may be editorial dots indicating the missing letter in the margin just to the right of the first word.

Line 8: words 6 to 9: Q = "hineh kulam 'ayn ve-'ephes" (behold all of them are not and nothing." and M = "he:n kulam aven 'ephes ma'ase;yhem" (behold all of them are vanity, their works are nothing).

Line 10: 3rd word Q = same word but a change in spelling. The word tamak (to hold up or support) imp 1cs in Q is 'ethmokah in M is 'etmak. This is probably an illustration of changing the spelling to conform to the pronunciation in the Aramaic-Hebrew dialect that the Qumran community spoke.

Line 11: 4th word: Q = "yiz'aq" (he shall cry out and M = "yits'aq (he shall cry out).

Line 12: 6th word : Q = "yekabah" and M = "yekabenah" They are substantially the same word i.e. imp 3ms + 3fs suf. M adds euphonic nun to distinguish the suffix.

Line 13: last word M = yeyachelu from yachal (to wait) Q = yenachelu from nachal to possess or inherit. Same stem, person and number.

Line 14: 4th word: Q = "ve- 'elohiym" and M = "YHWH" **5th word:** Q = "bore:h" ("he" for aleph in "bore:" creator). **End of line** The remnant of an erasure between the columns is visible and is [pictured above](#).

Line 15: 5th word final aleph added to "'aleyha" to show final syllable. **last word:** Q = aleph missing from "qaratiykah" (I called you) + four dots indicating omission (of YHWH?) noted above,

Line 17: 7th word: Q has a conj waw not in M.

Line 18: 4th word: Q = conj waw not in M. **Last word:** Q = aleph missing from "haryshonoth"

Line 19: 3rd word: Q = article "he" added not in M.

Line 20: 5th word: Q = conj waw not in M but translators add it in English.

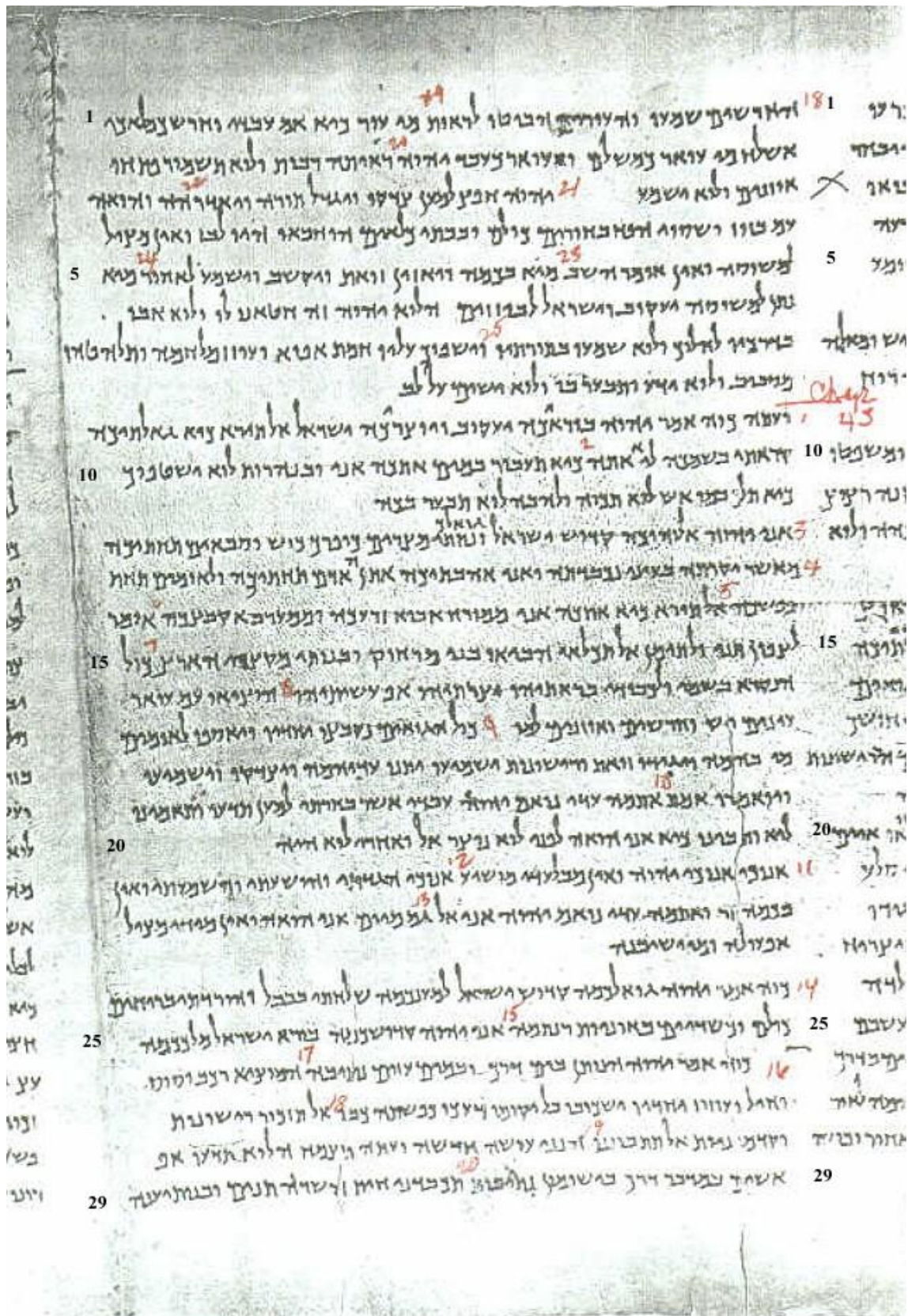
Line 22: 2nd word Q = "harriym" (mountains) and M = "hariym." **3rd word:** Q = "yitsreychu" (they will roar) and M = "yitsvachu" (they will cry out).

Line 24: 4th word: Q = Initial aleph substituted for "he." This mistake may be attributed to the verb being 1cs pf and the aleph is 1cs imp sufformative which may absent mindedly have been written instead of "he" for 5th stem pf. **OR** it may be another case of careless interchange of aleph and he. The Q scribe frequently interchanges aleph and he and often makes he look like aleph. To err is human and the Q scroll is decidedly human. **5th word:** Q has extra word " 'ak" (even or surely) not found in M.

Line 25: 4th word: Q = "yachdayv" (together) and M = "yachad" (at once).

Line 27: 1st word: Q = conj waw not in M. **eighth word:** Q = plural in Q but not in M. also this word "darkness" from choshek is written with a he not a heth which illustrates the carelessness noted above in comments on line 24.

The Great Isaiah Scroll 42:18 to 43:20



TRANSCRIPT OF ORIGINAL (Previous Page)

1 התרשם שמעו והעירים הביטו לראות מי עור כי א אם עבדי ותרש כמלאכי 1
אשלח מי עואר כמשלם וצעואר כעבד יהוה ראיתה רבות ולוא תשמר פתחו
עוזים ולוא ישמע יהוה תפץ למען צדקן ויגדל תורה ויאדרה והואה
עם בזוז ושמי הפת בתורים כולם ובבתי כלאם הותבאו היו לבז ואין מציל
5 למשוסה ואין אמר השב מי בכמה ויאין זואת ויקשב וישמע לאתור מי 5א
נתן למשוסה יעקב וישראל לבזוזים הלוא יהוה זה תטאו לו ולוא אבו
בדרכו והלך ולוא שמעו נתורחיו וישפך יליו המת אפיא ועוזו מלחמה ותלהטהו
מסביב ולא ידע ותבער בו ולוא ישם על לב
XLIII ועתה כוה אמר יהוה בוראכה יעקב ויוצריכה ישראל אל תירא כי גאלתיכו
10 פראתי במשכה ליא אתה כי א תעבד בים אתכה אני בהודת לוא ישפך 10
כי א תלך במו אש לוא תסה ולהבה לוא תבער בכה
איייהוה אלוהיכה קדוש ישראלם ואלך ותתתי מצרים ספרך כוש וסבאים תתניכה
מאשר מקרתה בעיני וכבדתה ואני אהבתיכה אתן האדם תתניכה ולאשים תחת
נפשכה אל תירא כי א אתכה אני ממזרת אביא וערכה וממערב אקבצכה אמר
15 לצפן תני ולתים אל תכלאי הביאו בני מרחק ובמותי מקצי הארץ סל 15
הקרא בשם ולכבודי בראתיהו יצחיהו אף עשיתיהו הוצאו עם עואר
עינים יש ותרשם ואזונים למר כוך הגואים וקבצו יתדיו ויאספו לאשים
מי בהמה ויגידו זואת ורישנות ישמעו יתנו עריהמה ויצדקו וישמעו
ויואמרו אמת אתמה ידי נואם יהוה עבדי אשר בתחתי למען תדיו ותאמינו
20 ליא ותבינו כי א אני הואה לפי לוא נוצר אל ואחרי לוא היה 20
אוכי אוכי יהוה ואין מבלעדי משיע אוכי הגדתי והושעתי והשמעתי ואין
בכמה זר ואתמה עדי נואם יהוה אני אל גם מיום אני הואה ואין מידי מציל
אפעולה ומי ישיבה
כוה אור יהוה גואלכמה קדוש ישראל למענכמה שלהתי בבבל והורחתי בידים
25 כולם שכשדיים באניות ותתמג אני יהוה קדושכמה בורא ישראל מלכמה 25
סה אמר יהוה הנותן בים דרך ובמים עים נתיבה המציא רכב וסוס
ותיל וענזו יתדיו וישכבו בל יקומו דעכו כפשתה כבו אל תוסר רישומות
וקדשיות אל תתבנו הני ערשה תרשה ועתה תצמה הלוא תדעו אף
אשים במדבר דרך בישומין נתיבים תכבתי תית השדה תנים ובמות יענה

Isaiah Scroll 42:18 to 43:20

1. **(Chapter 42:18)** Let the deaf hear; and cause the blind to look, to see. (19.) Who is blind, except but my servant or as deaf as my messenger
2. whom I sent? who is as blind as the self-confident, and as blind as YHWH's servant? (20.) You see many things, but you observe not; he opens
3. [*X] the ears, but he does not hear. (21.) YHWH is pleased for his righteousness' sake; and he magnifies and [makes honorable](#) the law. (22.) But this is
4. a people robbed and plundered; all of them are trapped in holes, and they are hidden in prison houses: they are for loot, and no one is delivering;
5. for plundering, and no one says, return (23.) Who among you will listen to this? who will draw near and hear of the latter things? (24.) Who
6. gave Jacob for plundering, and Israel to the robbers? did not YHWH, he against whom we have sinned? for they were not willing
7. walk in his ways, nor would they obey His Torah. (25.) And He poured on him His furious anger, and the strength of war: and it has set him on fire
8. round about, yet he knew not; and it burned him, yet he did not take it to heart. (PP)
9. **(Chapter 43:1)** But now thus says YHWH your creator, {&yod} Jacob, and the one who formed {&yod&} you, O Israel, Do not be afraid: for I have redeemed you,
10. I have called you by your name; you are mine. {&aleph&} (2.) When you pass through the waters, I will be with you; and through the rivers, they shall not flow over you:
11. when you walk through the fire, you shall not be scorched nor shall the flame burn you. (PP)
12. (3.) For I am YHWH your God, the Holy One of Israel, {&your redeemer&} [m.. your Savior:] I gave Egypt for your ransom, Ethiopia and Sheba instead of you.
13. (4.) Because you were precious in my sight, you have been glorified, and I have loved you: therefore I give the {&H&} men for you, and people instead
14. for your soul. (5.) Do not be afraid: for I am with you: I will bring your seed from the east, and gather you from the west; (6.) I will say
15. to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; (7.) Everyone
16. who is called by my name: for I have created him for my glory, I formed him; yes, I have made him. (8.). Bring him with the blind
17. who have eyes, and the deaf who have ears. (9.) Let all the Gentiles be gathered together, and let the people be assembled:
18. who among them can tell this, and proclaim to us first things? let them give their witnesses, and they will be justified: or let them hear,

19. and let them say, this is truth. (10.) You are my witnesses, says YHWH, and my servant whom I have chosen: so that you may know and believe
20. me, and understand that I am he: before me there was no God formed, nor after me will there be. (PP) 21. (11.) I, *even* I, am YHWH; and beside me there is no savior.
(12.) I have told, and have saved, and I have declared, when there was no
22. alien *god* among you: and you are my witnesses, says YHWH, that I am God.
(13.) also before the day was I am He; and there is none who can deliver out of my hand: 23. I work, and who shall return it? (PP) 24.

(14.) Thus says YHWH LORD, your redeemer, the Holy One of Israel; For your sake I have sent to Babylon, and have brought down their nobles, 25. all of them, and the Chaldeans, whose song is in the ships.

(15) I am the LORD, your Holy One, the creator of Israel, your King. (PP) [*] 26 (16.) Thus says YHWH, who makes a roadway in the sea, and a pathways in the mighty waters; (17.) Who brings out the chariot and horse,
27. the army and the might together; they shall lie down they shall not rise up: they are quenched, they are put out like a wick.

(18.) Do not cause to remember the first things,
28. nor consider the ancient things.

(19.) Behold, I make a new thing; now it shall spring up; shall you not know it? Yes
29. I will make a roadway in the wilderness, and rivers in the Jeshimon. (20.) The beast of the field shall glorify me, the sea monster and the owls:

Physical Characteristics:

This is the 3rd page on the 11th strip of leather that makes up the scroll. There is only minimal damage to this page. There is a vertical split in the leather of a little more than 2 inches long at the lower right of the page. Evidence of the fold of which this split is a part can be seen extending to the bottom of the page where a waw is partially obliterated in line 25 1st word.. The seam on the left is mostly neat and tidy except for a small portion at the top.

Paragraphs and Spatiums:

New paragraphs marked by a preceding line unfilled are seen on Line 9 = Chapter 43:1; and line 12 = 43:3; line 21 = 43:11; line 24 = 43: 14. An indentation in line 26 marks the beginning of a paragraph and vs 43:16. There is only one spatium in line 3 = 42:21. As has been the case on the majority of pages (with only one exception thus

far) all spatiums and paragraphs mark sections that are still numerically divided at the same place in the text.

Editorial Marks:

A horizontal stroke is in the indentation that begins line 26. This stroke marks the beginning of a section that was of interest to an editor and the end of the section is marked by a similar stroke at the end of chapter 43 on the next page (37) at line 7. which line begins chapter 44.

Editorial additions to the text:

In line 9 an editor felt that yod was required between the 2 participles (creator and maker) and 2ms suffixes on each. M agrees with the original Q scribe and the yods are not needed. In line 10 the editor added aleph to "liy" (to me) which has been the Q regular method of adding aleph to such words like "miy" and "kiy". In line 12 "goeleka" (your redeemer) has been added to correct the text. In line 13 a "he" is written to make "adam" (mankind) definite.

Q Scribal Spelling:

There are the usual variations continued of adding "he" to the end of words where it is not expected or needed. An example can be send in line 23: 1st word and in line 25: 4th word. A "he" is also added to the end of 2ms suffixes and pronouns. Substituting waw for yod and yod for waw is also continued. See example of waw where yod is required in line 27: 2nd word. Also the 4th word in line 29 (last line) you will find "be-yishimon" where the waw is added by the Q scribe to show a vowel vocalization rather than a closed syllable which might be supposed without the addition of waw. The Q scribe spells "goyiym" (gentiles) consistently with an aleph as 3rd letter, example in line 17: 7th word.

Variations in Q from the Masoretic Text:

Line 2: 5th word: Q has a rare example of a word in which the scribe has written the wrong letter and simply scratched it out. The 2nd letter of " 'iver" (blind) is simply overwritten to obliterate it. This is rarely done. There is also the addition of aleph to the body of the word here and in the previous occurrence in **Line 2: 3rd word**, but not in line 1: 7th word. which is as found in M. **8th word:** The Masoretic text has a participle (seeing) here for the qerey but the kithuv is verb pf 2ms "ra'itha" (you have seen) Q = agreement with the kithuv with "he" added to confirm the 2ms ending. **Last word:** Q = "patchu" verb pf 3pl (they open: as a door) and M = "paqoach" inf. abs. (opening: as eyes.)

Line 3: next to last word: Q = the addition of a double "he" at the end of a word not requiring it. The M text has "ve-ya'adir" (and he will make honorable) which is a 5th

stem form here. The yod of the 5th stem is missing from "ve-ye'adir-hah" in Q. Perhaps the Q scribe added the first "he" as a 3fs suf meaning he will make "it" (the Torah) honorable, and in that case adding the "he for 3fs suf (it) requires a sign that it is an open syllable, hence the 2nd "he."

Line 6: 8th word; Q = "zah" and M = "zu." A misspelling in Q?

Line 7: 5th word: Q = his torahs (plural) and M = his torah (singular)

Line 12: 1st word: Q omits "kiy" (for or because) which is found in M. **5th word:** After 'Israel" the next word in the M text is omitted. It is "moshiy'eka" (your savior) but an editor has written a substitute word above the line in Q = "go'eleka" (your redeemer) and the next word Q adds a conj. waw not in M. **Next to last word:** Q gives a plural form for Sheba.

Line 15: 3rd from last word: Q = an aberration not noticed by other editors: Q = obliterated "he" for "miqetseh" (from the end of) and adds plu. cons. yod not in M making the reading "from the ends of ."

Line 16: 4th, 5th, and 7th words: Q = 3ms suf. spelled "eyhu" as in "yatsartiyhu" (I created you) M = "yatsartiyv." **3rd from last word:** Q = 3mpl imperative "hotsiy 'u" and M = 2ms imperative "hotsiy'".

Line 18: 3rd word: Q = "yegiydu" (they will tell) and M - "yegiyd" (he will tell). For the Hebrew student: Most of line 18 contains verse 43:9. Almost all the verbs are jussive. This is a good example of jussive verbs showing little change from normal imperfect verb forms. There is no subjunctive in Hebrew. "A wish" is expressed by jussive In this case "that they might tell," "that they might be justified," "that they might hear," "that they might say.

Line 20: last word: Q = "hayah" verb perf. and M = yihyeh verb imperf.

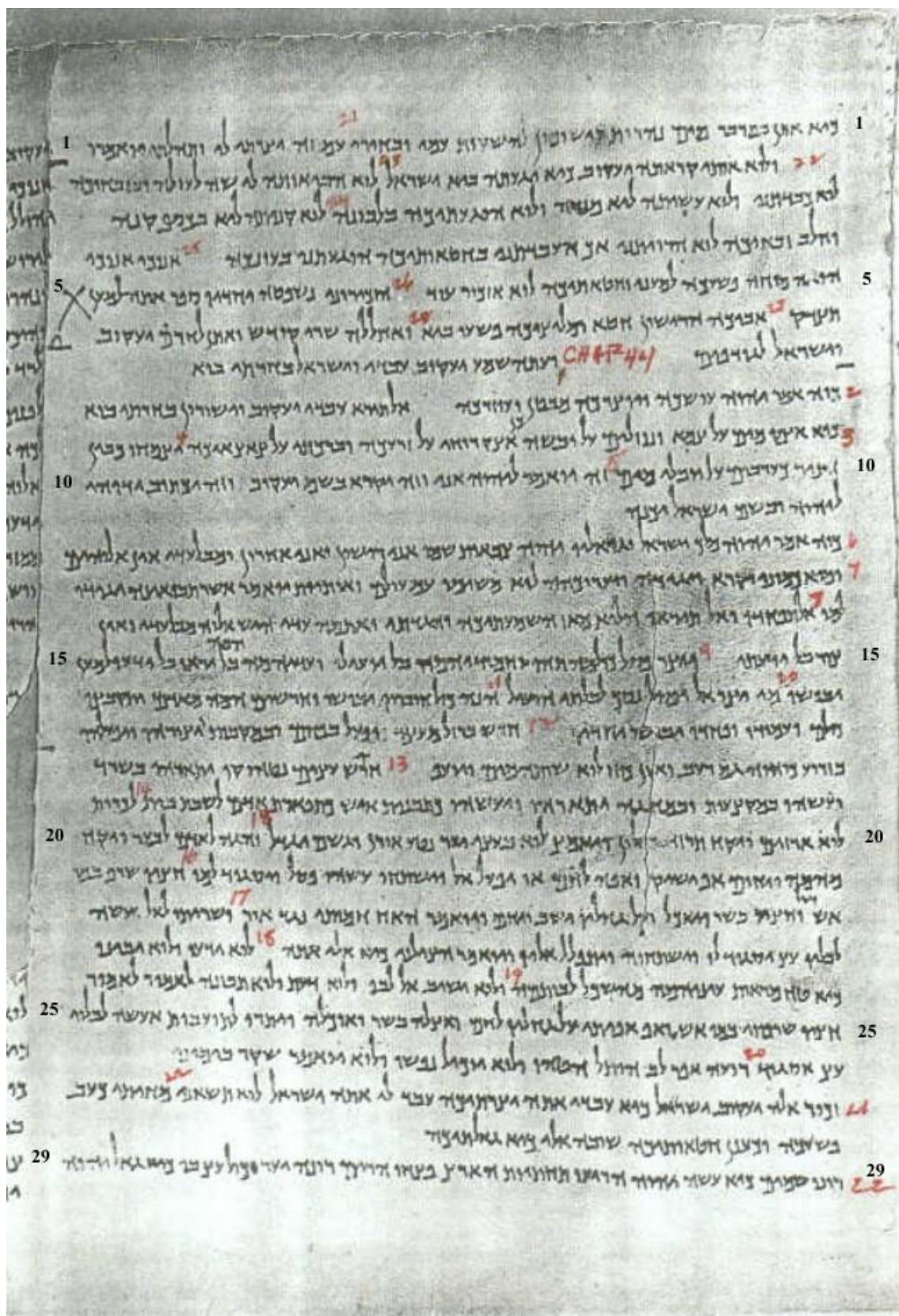
Line 22: 7th word: Q = conj. waw missing from "ve-aniy" found in M.

Line 27: 1st word: Q = waw conj. not in M. **3rd word:** Q = "yachdayv" and M = "yachdav". **4th word:** Q = "yishkevu" with waw and M = "yishkevu" with scheva. In this case the Q scribe uses waw to indicate a vocal sheva. Another example of the same form of waw = scheva page [27 line 1](#). This is a good illustration of waw being used by the Q scribe as a vowel indicator for [any vowel sound](#). **next to last word:** Q has "tizkir" 2ms (you remember) and M = "tizkiru" 2mpl (you remember).

Line 28: 8th word: Q = conj waw not in M. **next to last word:** Q = "te:da 'u" (you shall know) and M = "te:da 'uha" (you shall know it).

Line 29: last line: 5th word: Q = a different reading: "natiybiym" (pathways [in Jeshimon - the desert]) and M = "neharoth" (rivers [in Jeshimon - the desert]).

The Great Isaiah Scroll 43:20 to 43:23



TRANSCRIPT OF ORIGINAL (Previous Page)

- 1 כיא אתן במדבר מים נהרות בישומן להשקות עמי ובחירי עם זה יצרח לי ותהלתי יואמרו
ולוא אחי קראתה יעקוב כיא יגעתה ביא ישראל לוא הביאותה לי שה לעולה ובזבתיכה
לוא כברתני ולוא עשיחה ׀ ליא מנפה ולו הוגעתיכה בלבונה לוא קניחה לוא בכסף קנה
ותלב זבתיכה לוא הריתני אך בעברתני בתטאותיכה הוגעתנו בעונכה אנוכי אנוכי
5 הווא מותה פשעכה למעני ותטאותיכה לוא אזכור עוד הזכירני נשפטה יתדיו ספר אתה למען sX
חצרק אביכה הרישון תטא ומליציכה פשע ביא ואתללה שרי קודש ואתן לתרפ יעקוב
ישראל לגורפים XLIV ועחה שמע יעקוב וישראל בתרתי בוא
כזה אמר יהוה עושכה ויוצרכה מבטן יוצרכה sic אל חירא עבדי יעקב וישורון בתרתי בוא
כיא אצק מים על צמא ונוזלים על יבשה כן אצק רותי על זערכה וברכתי על צאצאיכה יצמחו בין
10 תציר כערבים על יובלי מים זה יואנת ליהוה אני וזה יקרא בשם יעקב וזה יכתוב יחזי 10
ליהוה ובשמישראל יכנה
סיה אמר יהוה מלך ישראל וגנאליו יהוה צבאות שמו אני רישון ואני אחרון ומבלידי אין אלוהים
ומיא כמוני יקרא ויגידה ויערכה ליא משימו עם עולם ואותיות אומר אור תבואינה יגידו
למו אל תפתח ואל תיראו הלוא מאז השמעתיכה והגדתי ואחמה ערי היש אלוה מבלעדי ואין
ציר בל ידעתי ויצר ספל כולמה תהו ותמורימה בל יועילו וידיהמה המה בל יראו בל ידיו למען 15
יבשו מי יצר אל ופסל נסך לבלתי הועיל הנה סל תובריו יבשו ותרשים הנה מאדם יתקבצו
כולם ועמורו ופתרו יבשו יתדיו תרש ברזל מעצר נפעל בפתם ובמקבות יצירהו ויפעלהו
בזרוע כוהוה גם רעב ואין כות לוא שוחה מים ויועב תרש עצים נטהו קו יתארהו בשרד
ועשהו במקצעות ובמתנה יתארהו ויעשהו כתבנית איש כחפארת אדם לשבת בית לכרות
לוא ארזים ויקת חרזם גלון ויאמצ לוא בעצי יער נטע אורן וגשם יגדל ותנה לאדם לבער ויקת
21 מהמה ויתום אף ישיק ואפה לתם או יפעל אל ישחהו עשהו פסל ויסגור למו תציו שרף במז 21
אש ועל ותציו בשר ויאכל ועל גתליו ישב ויתם ויואמר האת תמותי נגר אור ושריתי לאל עשה
לבלליו עץ ויסגור לו וישחתהו ויתפלל אליו ויואמר הצילנו כיא אלי אתה לוא ידעו ולוא יבינו
כיא טת מראות עיניהמה מהשכל לבוחמה ולוא ישיב אל לבו ולוא דעת ולוא חבונה לאמור לאמור
תציו שרפצי במו אש ואף אפיתי על גתליו לתם ואצלה בשר ואוכלה ויתרו לתעבות אעשה לבלוי
26 עץ אסגור רועה אפר לב הוחל הטוה ולוא יוכל נפשו ולוא יואמר שקר בימיני 26
זסר אלה יעקב ישראל כיא עבדי אתה יצרחיכה עבד לי אתה ישראל לוא תשאני מתיתי כעב
פשעכה וכענן תטאותיכה שרבה אלי כיא גאלתיכה
רנוו שמים כיא עשה יהוה הריעו תחתיות הארץ פצחו הרים רונה יער וכול עץ בו כיא גאל יהוה

Isaiah 43:20 to 43:23

1. **(Continue Chapter 43:20)** because I give waters in the wilderness, and rivers in Jeshimon, to give drink to my people, and my chosen. (21.) This people have I formed for myself; they shall speak my praise. (PP)
2. (22.) But you did not call me, Jacob; because you were weary of me, Israel. (23.) You did not bring me a sheep for a burnt offering; and with your sacrifices
3. you did not glorify me. [+and you did not make me a present+] [m..I have not caused you to serve] and I have not wearied you with incense. (24.) You did not buy for me with silver sweet cane
4. nor with the fat of your sacrifices have you filled me, but you have made me to serve with your sins, you have wearied me with your iniquities. (25.) I, *even I*,
5. am He, the one blotting out your transgressions for my own sake, and I will remember your sins no longer (26.) Cause me to remember, let us judge together: explain in what manner [*]
6. you are justified. (27.) Your first father sinned, and your leaders transgressed against me.
- (28) and I have cursed the princes of holiness, and gave Jacob to the curse,
7. and Israel to reproaches. [*] **(Chapter 44:1)** Yet now hear, O Jacob my servant; and Israel, my chosen [come, or: in it]: (PP)
- [*]
- 8.(2.) Thus says YHWH the one who made you, and the one who formed you from the womb, the one helping you; Do not be afraid Jacob, my servant; and you, Jeshurun, my chosen [come or to it].
9. (3.) because I will pour water on the thirsty, and floods on the dry land: {&thus&} I will pour my spirit upon your seed, and my blessing upon your offspring: (4.) And they shall spring up as among
10. the grass, as willows by the streams of water. (5.) This one will say, I am YHWH's; and this one shall call on the name of Jacob; and another shall write with his hand
11. to YHWH and on the name of Israel he shall be titled (PP)
12. (6.) Thus says YHWH the King of Israel, and his Redeemer YHWH of hosts [+is his name]; I am the first, and I am the last; and beside me there is no God.
13. (7.) And who is like me, who can call, and tell, and explain for myself since I placed the people of antiquity; The things that have happened.let them say, the things that are coming the things to come in future Let them tell
14. to us. (8.) Do not fear, nor be afraid: have I not from then spoken of it to you, and have told it? you are my witnesses. Is there a God beside me? There is no *god of*

15. stone that I know..(9.) The makers an idol all of them are empty; and their coveted things without profit; and their own witnesses {&they are&} they do not see and they do not know; so that

16. they may be ashamed. (10.) Who forms a god, or casts an idol for no profit? (11.) Behold, all his friends shall be ashamed for the workmen are from mankind; They are gathered together

17. all of them and they stand up they are afraid and they are ashamed together. (12.) The iron worker works with tongs in the coals, and fashions {&yod&} it with hammers, and works it

18. with the strength of his arms: also he is hungry, and he has no strength: he drinks no water, and is tired. (13.) The craftsman{&yod&}of wood stretches out his ruler; he marks it out with a line;

19. he fits it with planes, and he marks it out with the compass, and makes it in the shape of a man, according to human excellence, to abide in the house, (14.) for hewing down

20. for himself cedars, and taking the cypress and the oak, which he strengthens for himself among the trees of the forest: he plants an ash, and the rain makes it grow.

(15.) Then it shall blaze [m..be] for man for burning: and he will take

21. from them, and warm himself; yes, he kindles it, and bakes bread; yes, he labors it a god, and worships it; he makes an idol, and falls down to it. (16.) Half he burns in

22. the fire; {&and with&} half of it he eats flesh; he kindles and he warms himself he roasts meat, and is satisfied: he warms himself, and says to *his* brother, I am warm, I am before the light [m..fire:] (17.) And with the remains he makes a god,

23. from a tree trunk {m...even his graven image:] and he falls down to it and worships and prays to it, and says, Deliver me; for you are my god. (18.) They do not know nor understand

24. for he has plastered their eyes, from seeing; *and* their hearts, from understanding. (19.) And none returns to his heart, nor is there knowledge nor understanding to say [+to say+],

25. I have burned part of it in the fire; yes I have baked bread upon the coals; I have roasted flesh, and eaten it: and the rest I shall make an abomination? shall I fall down to the trunk

26. of a tree? (20) He feeds on dust a deceived heart has stretched him out, so that he cannot deliver his soul, nor say, There is falsehood in my right hand. (PP)

27. (21.) Remember these, O Jacob and Israel; for you are my servant: I have formed you my servant: Israel, I shall not forget you. (22.) I have blotted out, as a cloud,

28. your transgressions, and, as a cloud, your sins: return to me; for I have redeemed you. (PP)

29. (23.) Sing, O heavens; for YHWH has done it: shout, under parts of the earth: break out into singing, O mountains, O forest, and every tree there: because YHWH has redeemed

Physical Characteristics:

This is the 1st page of 4 in the 12th strip of leather that makes up the scroll. The usual size of the strips of leather hold 3 pages. This then is an exception. The good order of the seam that binds the scroll at the right is easily seen, There is a similar split on this page to the one on the preceding page on the right side of the scroll extending from lines 13 to 22. No letters are obscured by the split but there is a blemish crossing the split on line 20 that extends diagonally to the left into the next line. Three letters are obscured by this blemish, i.e.. the final "he" of "tirzah" and the initial waw and aleph of "ve- 'elon" The line that looks somewhat like a seam at the left will be described on the next page.

Easy reading:

This page and the next one (38) are easy reading. Isaiah has some very difficult Hebrew constructions with succinctness, among other things, making it difficult for even an accomplished reader to be sure he has gained the full sense. If you can read narrative material like Genesis and the historical books, which is much easier reading than Psalms or the prophets, then try your hand at these two pages and you will be surprised to see you can progress through them with a little help. To see the difference try reading page 39 after reading these two pages. The level of difficulty will become immediately obvious.

Paragraphs and Spatiums:

Paragraphs are indicated by an indentation in line 2 = 43:22; and by the preceding line being left unfilled in line 8 = 44:2 and in line 12 = 44:6 and in line 27 = 44:21; and in line 29 = 44:22.

Spatiums mark each of the last verses in chapter 43 in lines 4, 5, and 6 where vss 25, 26, and 27 are set apart as separate statements. An X in the margin also marks the importance of this section to an editor. An unusually large spatium marks the beginning of Chapter 44 in line 7 which is also a short verse set off as a paragraph in itself. The first 7 words of line 8 end at a spatium which is the middle of verse 2. The spatium there does divide two clauses but they are related. There are also spatiums on .line 15 + vs 44:9 and line 17 = 44:12; and line 18 = 44:13 and line 23 = 44:18.

Editorial marks:

There is an X to the left of 43:26 in line 5 which emphasizes the editors evaluation of the importance of the verse or section.. The scribal mark that looks like a derby hat under the X belongs to the next page as do other horizontal marks in the left margin.

The horizontal line in line 7 at the right completes the section marked which began in line 26 of the preceding page.

Editorial additions to the text:

The word "ken" (thus or so) is added by an editor to vs 44:3 after the 8th word in line 9. It is not found in M. A 3mpl pronoun "hem" spelled "hemah" is added above line 15 toward the end to correct the text. It was an omission by the Q scribe. In line 18 over the 8th word a waw was added but appears to have been crossed out. In line 22 after the 1st word an editor has added the word "ve- 'al" (and with or and about) to correct an omission but he adds a conj waw not in M.

Q Scribal Spelling:

Addition of an aleph to short words ending in yod has already been pointed out. This sometimes causes confusion since "lo" (to him) with aleph added looks like "lo' " (not) and "bo" (in him) looks like "bo' " (come or go). An example is in line 7: last word where prep + suf is meant while it looks like come or go. Another example of the same is in line 2 : 5th and 7th words, where "kiy" and "biy" both have aleph appended. See also the introduction where [addition of Aleph and "He"](#) are given further treatment

Variations in Q from the Masoretic Text:

Line 1: 2nd word: Q = " 'ate:n" verb imp 1sing (I will give) and M = "nathatiy" verb pf. 1sing (I will give) **9th word:** a waw conj. added not in M. **last word:** Q = "yom'eru" (they shall speak) and M = "yesapheru" (they shall describe).

Line 2: next to last word: Q adds a prep lamed to " 'olah" (burnt offering) not in M. **last word:** Q has a misspelling with a superfluous beth as the 2nd letter. Q = "ve-be-zabacheykah" and M = "u-zebacheyka" and your sacrifice. Perhaps Q meant beth to be prep; thus: "and in your sacrifice."

Line 3: 3rd-6th word: Q = "lo' 'asiytah liy' minchah" (you have not made for me a gift) and M = "lo' he'abadiyka be-minchah" (I have not made you serve with a gift).

Line 4: 9th word: Q = "be- 'avonkah" (with your iniquity) and M = "be- 'avonteyka" (with your iniquities).

Line 5: 8th word: Q = extra word, " 'od" (longer time) not in M. **11th word:** Q = "yachdayv" and M = "yachad" (together).

Line 6: 3rd from last word: Q = " 'ethen" (I will give) and M = " 'ethenah" a cohortive (let me give)

Line 9: last word: Q = "ke-be:n" (as among) and M = "be-be:n" (in among).

Line 10: last word: Q = "yadohiy" for "yado" (his hand).

Line 12: 9th word: Q = an extra word not in M = "shmo" (his name).

Line 13 5th word: Q = spelling of 3fs suf. "hah" **10th word:** Q = a word on in M = "yo'amer" (he will speak).

Line 17: 2nd and 3rd word: Q = qal pf 3mpl verbs and M = qal imp 3mpl verbs. **4th word:** Q = "yachdayv" and M = "yachad" (together).

Line 18: 4th from last word: Q = verb pf 2mpl "netahu" (they stretch out) and M = "nataqh" pf 3ms. (he stretches out)

Line 20: 4th from last word: Q = "ve-hagah" (and it shall blaze) and M = "ve-hayah" (and it shall be)..

Line 21: 2nd word: Q = "ve-yachamiym" plural participle? (they warm?) and M = "ve-yacham" qal imp 3ms (and he warms)

Line 22: Q = the last part of vs 16 is much varied and jumbled from the M text. [see translation](#)

Line 23: first word: Q = "le-bilayv" (for his tree trunk) not in M but M = "lepeslo" (for his idol)

Line 24: last word: Q has a redundant word repeating "to say"

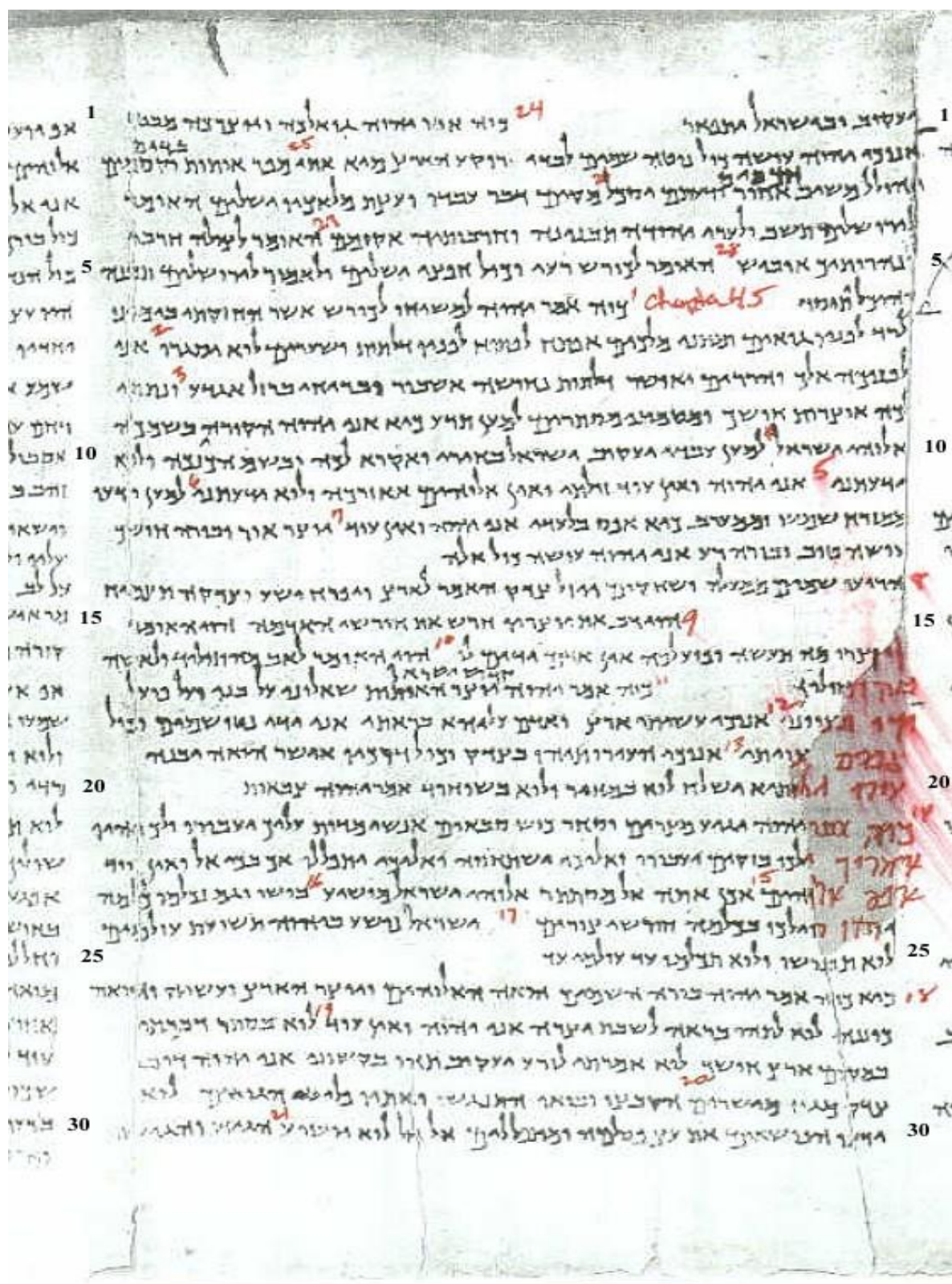
Line 25: last word: M = "lebal" Q = "lebaluiy" probably the same word as the first in line 23, (for his tree trunk.)

Line 26: 2nd word: This is a good example of poor copying by the scribe since it is obvious from context that 'esgor and not 'esgod is required here. The scribe has written an obvious daleth where resh is required. This seems to be more evidence of a scribe copying from another text and of not listening to a reader. Most mistakes in Q seem to support that.

Line 27: next to last word: Q = tis'aniy, possibly you shall not be taken up (out of the way). and M = tinnashe:niy; you will not be forgotten *by* me

Column XXXVIII

The Great Isaiah Scroll 44:23 to 45:21



TRANSCRIPT OF ORIGINAL (Previous Page)

1 יעקוב ובישראל תתפאר כוה אמר יהוה גואלכה ויוצרכה מבטן
אנוכי יהוה עושה כוכ נומה שמים לבדי רוקע הארץ מיא אתי מופר אותות ברים וקסמים
והולל משיב הרוקים אתור וריתם יסכל מקים דבר עברו ועצת מלאכיו ישרים האומר
לירושלים תשב ולירי יהודה תבנינה ותרבותיה אקומם האומת לצולה תרבנ
5 ונהרותיכה אביש האומר לכורם רעי וכול תפצו ישרים ולאומר לירושלים תבנה
9 והיקל יתסר XLV כוה אמר יהוה למשיתו לכורש אשר התזקתי בימנו
לרד לפניו גואים ומתנו מלכים אפתת לפתות לפניו דלתות ושערים לוא יסגרו אני
לפניכה אלך והדרים יאשר דלתות נחושה אשביר ובריכי ברזל אנדע ונתתי
לכה אוצרות חושך ומתמוני מסתרים למען תדע כיא אני יהוה הקורה בשמכה
10 אלוהי ישראל למען עבדי יעקוב ישראל בחירי ואקרא לכה ובשם הכנכה ולוא
ידעתני אני יהוה ואין עוד זולתי ואין אלוהים אאזרכה ולואידעתני למען ידעו
ממזרת שמש וממערב כיא אפס בלעדי אני יהוה ואין עוד יוצר אור ובורה חשך
עושה טוב ובורה רע אני יהוה עושה כול אלה
הריעו שמים ממעלה ושחקים ויזלו צדק האמר לארץ ויפרת ישע וצדקה תצמיח
15 הוי רב את יוצריו חרש חורשי האדמה הוי האומר
וליצרו מה תעשה ופועלכה אין אדם ידיים לו הוי האומר לאב מה פוליד ולאשה
נמה תחולין כוה אמת קדוש ישראל יוצר האותות שאלוני בני ועל פועל
ידי תצווני אנוכי עשיתי ארץ ואדם עלתהא בראתי אני ידי נטו שמים וכול
וצבאם ציתי אנוכי העירותיהו בצדך וכול דרכיו אישר הואה יבנה
20 [עירי וגלתי ישלה לוא במהיר ולוא בשוהרד אמר יהוה צבאות
כוה אמר] יהוה יגיע מצרים וסהר כוש סאבים אנשי מדות עליך יעבורו ולך יהיו
[אהריך] לכו בזקים יעבורו אליכי ישתחוהו ואליכי יתפללו אך בכי ואין עוד
[אפס אלוהים] אכן אתה אל מסתתר אלוהי ישראל מרשיע בושו וגם נכלמו כלמה
[יהדיו הוילכו בכלמה חורשי צורים] ישראל נושע ביהוה תשועת עולמים
25 לוא תבושו ולוא תכלמו עד עולמי עד
כיא כוה אמר יהוה בורה השמים הואה האלוהים וייצר הארץ ועשיה והואה
כוונה לוא לתהו בראה לשבת יצרה אנו יהוה ואין עוד לוא בסתר דבבתי
במקום ארץ חושך לוא אמרתי לזרע יעקוב תהו בקשוני אני יהוה דובב
צדך מגיד מישרים הקבצו ובראו התנגשו ואתיו פליטי הגואים לוא
30 ידעו הנושאים את עצ פסלמה ומתפללים אל אל לוא יושיע הגידו והגישו

Isaiah Scroll 44:23 to 45:21

1. **(Continue Chapter 44:23)** [*] Jacob, and has done wonders in Israel. Thus says YHWH, your redeemer, and he who formed you from the womb,
2. I am YHWH maker of all things; stretching out the heavens alone; spreading abroad the earth by myself; (25.) Frustrating the symbols of the {& liars&}, and *making* those doing divination
3. to rant; turning around the {& wise men&} backward, and making their knowledge foolish; (26.) confirming the word of his servant, and He rewards the counsel of his messengers; the one saying
4. to Jerusalem, You shall be inhabited; and to the cities of Judah, you shall be built, and your wasted places I will raise them up: 27 saying to the deep, Be dry,
5. and I will dry up your rivers: (28.) saying of Cyrus, he is my shepherd, and all my desires he will complete: and saying to Jerusalem, you shall be built;
6. [*] and to the temple, your {& yod&} foundation shall be laid. ... **(Chapter 45:1)** Thus says YHWH to his messiah, to Cyrus, whose right hand I have held,
7. to bring down Gentiles before him; and I will loose the loins of kings, to open before him the two doored *gates*; and the gates shall not be shut; (2.) I
8. will go before you, and make straight: the crooked places I will shatter the gates of brass, and chop up the bars of iron: (3.) And I will give
9. to you the treasures of darkness, and riches of secret places, so that you will know that I YHWH, the One calling you by your name,
10. am the God of Israel. (4.) For the sake of Jacob my servant, and Israel my chosen, I have called you by your {& yod&} name: [m..+I have surnamed you,] and neither
11. did you know me. (5.) I am YHWH, and there is no one else, and beside me there is no God I girded you, and you did not know me: (6.) So that they will know
12. from the rising of the sun, and from the west, that there is none beside me. I am YHWH, and there is no one else. (7.) I am the former of the light, and creator of darkness:
13. making good {m..peace..m), and creating evil: I YHWH am doing all these things. (PP)
14. (8.) [m..+ Drop down,] you heavens, from above, and let the clouds pour out righteousness, speak to the earth and let it sprout salvation, let righteousness be made to spring out [the rest of verse 8 is not in Q "I am YHWH I created it"] (PP)
15. [SPACE] (9.) Woe to him who argues with the One making him. as the potsherd *argues* with the potsherds of the earth. [+Woe+] to the one saying
16. to the One forming it, What are you making? or: your work, it has no [+human+] hands? (10.) Woe to him who says to his father, What did you beget? or to the woman,
17. [{What}] have you brought forth? (11.). Thus says YHWH {& the Holy One of Israel,&} and his Maker, Ask me of future signs concerning my sons, and concerning

the work of

18. [{my hands.}] Command me! (12.) I made the earth, and man upon it I created: I, even my hands, have stretched out the heavens, and all
19. [{their host}] have I commanded. (13.) I have raised him up in righteousness, and I will straighten all his ways: he shall build
20. [{my city, and the ca}]ptive he shall send out, not for price nor reward, says YHWH of hosts. (PP)
21. (14.) [{ Thus says}] YHWH, The toil of Egypt, and merchandise of Ethiopia and of the Sabeans, men of stature, they shall pass over to you, and they shall be yours:
22. [{behind they shall c}]ome in fetters; they shall pass over, and they shall fall down and worship you, and to you they shall pray, saying, Surely God is in you; and there is no other,
23. [{and there is no *other* G}]od. (15.) Therefore you are a God of hidden places, O God of Israel, the Savior. (16.) They shall be ashamed, and also humiliated, all of them:
24. [{together}] shall go to humiliation *who are* craftsmen of stone idols. (17.) Israel shall be saved by YHWH with an everlasting salvation:
25. you shall not be ashamed nor humiliated for ever and ever. (PP)
26. (18.) For thus says YHWH creator of the heavens; He is the God and He formed the earth and made it; and he
27. prepared it, He did not create it void, he formed it to be inhabited: I am YHWH; and there is no one else. (19) I did not speak in secret,
28. in a dark place of the earth: I did not say to the seed of Jacob in vain, Seek me; I YHWH speak
29. righteousness, telling things that are straight. (20.) Assemble yourselves and come; draw near [m..+together], and with him who is escaped from the Gentiles: Neither
30. do the ones setting up the wood of their idols know, that they pray to a god that cannot save. (21.) Let them tell, and bring them near;

Physical Characteristics:

This is the 2nd page of 4 on the 12th strip of leather that makes up the scroll. The most apparent anomaly on this page is the lacuna at the mid-bottom right of the page. The lacuna extends from line 16 to line 24 and is about 3/4 of an inch wide at the widest. The lacuna is associated with a fold or crease in the leather that matches the right margin of text from the top of the page through line 25 or slightly below the lacuna. A continuation of the crease follows the left line of the lacuna from line 25 to the bottom of the page. There is a similar crease on the left side of the page from top to bottom

that is close to the left margin and actually matches the left margin in a number of lines (approx. 12 lines). The crease at the right margin may be evidence of a light line having been originally drawn to make a guide for a straight right margin and then later erased. This has been noticed and discussed in an earlier page. The impression of the line here may have been deeper on this page and then with usage, age and a careless fold may have resulted in the appearance of the crease and damage that created the lacuna. See [creases](#) in introductory pages.

Two letters are difficult to read: A resh is nearly obliterated by the crease at the left at the end of line 28 and just below it the shin in the last line is divided and made difficult to read.

Paragraphs and Spatiums:

Spatiums are the most significant textual dividers on this page. They are large spatiums marking divisions in thought in the text as they appeared to the original scribe. Line 1 = 44:24 and line 6: = the beginning of chapter 45. Line 15: sets off vss 45:9, 10 and line 17 = vs 45:11 and line 24: separates the last thought of the next to last paragraph from the rest of that paragraph while retaining it in the paragraph. New paragraphs begin line 14; = 45:8; and line 15 = 45:9; line 21 = 45:14; and line 26 = 45:18.

Words Missing in the Lacuna:

The usual correspondence of the Q text with the M text makes the restoration of the missing letters, words, and partial words in lines 16 to 24 a simple task of copying from the M text with exceptions as below.. In **line 16:** "le-yo" is missing from "le-yotsro" (to his fashioner) and in **line 17:** "mah te" is missing from "mah tehiliyn" (What have you painfully borne). The waw and nun anomalies in the word "tehiliyn" will be cited under Variations below.

Line 18: "yaday te-" is missing from "yaday te-tsav-vuniy" (my hands, you [may] command me).

Line 19: "tseba'am" (their hosts or armies) is the missing word and in **line 20:** " 'iriy ve-galu" is missing from " 'iriy ve-galutiy' " (my city and my captives); and in **line 21:** the 1st two words of vs 14 "ko' 'amar" (thus says) is missing; and in **line 22:** " 'achoreykemah ye:-" is missing from " 'achoreykemah ye:lku" (they shall come after you); and in **line 23:** " 'ephes 'elo" is missing from " 'ephes 'elohiym" (no other gods), and in **line 24:** "chdayv" is missing from "yachdayv" (together). The next letter in M is "he" of qal pf 3mpl of "halak" thus "halku" But the Q text has a waw consec. imper. 3mpl "ve-ye:lku" (and they shall go) The first stroke visible on this line therefore is not the end of a missing "he" but a waw.

Editorial marks:

The horizontal mark between the 1st and 2nd line closes the section which also was marked by a large spatium as a closure of a section by the original scribe. The section marked includes chapter 44 1 to 23 which includes the material against the foolishness of making idols and the appeal to believe in the greatness of YHWH. There is a horizontal mark at the end of 45:10 in line 17. It is difficult to tell whether this mark belongs to the first mark at the top of the page since there is no corresponding closing mark on this nor the next page.

The "derby hat" symbol (see page 28) marks the beginning of chapter 45 which contains the most outstanding prophecies about Cyrus even naming him by name.

Editorial additions to the text:

Line 2: "badiym" (liars) is written above the last word in line 2 to correct the text for an omission. The word appears in M. **Line 3:** above the end of the 2nd word is a clumsily formed "chokmiym" (sages or wise men) inserted to correct the text for an omission..

Line 6: a yod is added between the 1st two words. the most likely reason is it is an addition to the last letter of the 1st word making "heykel" (temple) [the building] to read "heykliy" (my temple). **Line 10:** a yod is written above the next to last word which is a misspelling of " 'ekaneka" (I have called you). The yod seems to be used as a semi-vowel to indicate the addition of a suffix. and the result in Q is "hekaneykah" **Line 17:** Q editor corrects an omission by adding "qadosh yisrael" ([the] holy one of Israel) as M reads.

Q Scribal Spelling:

See the preceding pages for descriptions of the regular use of waw as a vowel indication and interchange of waw and yod. The use of "he" as an addition to the end of word especially to the end of 2ms suffixes with one exception on this page line 5: 1st word.

Variations in Q from the Masoretic Text:

Line 2: 10th and 11th words: Q = 2 words "miy' and 'itiy" interrog pr noun "miy" (who) with aleph and prep " 'eth" (with) + 1sing suf. (who was with me?) and M = "me:'itiy" prep, min (from) + prep with + 1sing suf: the idiom meaning "by myself" is the M qerey while the kituv of M agrees with Q..

Line 3: 5th word: Q spells "yesakel" with samek and M spells it with sin.

Line 6: 2nd word: Q = "tiyasad" qal pf 2fs (you shall be founded) and M = "tiv-vase:d" 2nd stem pf 2fs (your foundation shall be laid).

Line 7: 9th word: Q= "delatoth" (gates) and M = "delatayim" (a pair of gates).

Line 8: 3rd word: Q = "ve-harriym" (and mountainous area) and M = "ve-haduriym" (and crooked places). May just be careless copying by the Scribe in distinguishing dalet and resh which is frequent.

Line 9: next to last word: Q = spelling of "qore:" (call) with final "he" instead of aleph. But it is spelled correctly with aleph in line 10: 8th word.

Line 10: next to last word: as also written above: Q = a yod is written above the next to last word which is a misspelling of " 'ekaneke" (I have called you). The yod seems to be used as a semi-vowel to indicate the addition of a suffix. and the result in Q is "hekaneykah"

Line 12: next to last word: Q = part. "bore" (create) is spelled with "he" here and in line 13: 3rd word, and in line 26: 5th word, instead of aleph. Spelled correctly in line 27: 4th word.

Line 13: 2nd word: Q = "tov" (good) and M = "shalom" (peace).

Line 14: 1st word: Q = "hari'iy" [waw as final?] thus imperative. (thunder; idiom. pour down) and M = "har 'iyphu" imperative (rain down)

Line 14: 5th word: Q = "ve-yizal" from "nazal" (and let it pour down) and M = no conj "yizlu" (let them pour down).

Line 14 and 15: There is a portion of vs 8 missing from the Q text. There is a large spatium or indentation at the beginning of line 15. This may be left to indicate the omission of several words. The Masoretic text marks the end of verse 8 with a samek (closed symbol) But this in itself does not require so large a spatium. A small indentation suffices in most places to indicate a new paragraph when the preceding line has been filled to the left margin. Beside the omission (noted last here) the reading of the first portion of vs 8 in line 14 is different in the Q text.. After the 6th word in line 14 Q reads "ha-'omer le-'arets ve-yiphrach yesha' yitsdaqah tatsmiyach" (speak to the earth and let it sprout salvation, let righteousness be made to spring forth) while M reads for the same section (let the earth open and let it bear the fruit of salvation and let righteousness spring up together) from the word together M continues on with the rest of the verse not found in Q (4 words in Heb.) "I am YHWH I have created it."

Line 15: next to last word: Q = "hoy" (woe) not found in M.

Line 16: 1st word: Q = an omission of "chomer" (clay) found in M. This section in Q reads: "Woe to the one saying to his fashioner, what are you making?" and M reads : "Shall the clay say to his fashioner what are you making?" **6th word:** Q = " 'adam" not found in M.

Line 17: 2nd word; (1st after lacuna): Q = "tehiyliyn" verb imp 2fs (with euphonic nun) In Q the medial yod has waw as a substitute. Waw standing for yod is a frequent mechanism of the Q scribe..

Line 22: 5th and 7th words: Q = an appended yod to the end of " 'elayik" (upon you).

Line 23: words 4, 6, and 9 have a yod added to the kaf 2nd person suffix. This is to show it is a feminine suffix. See much more on this key point in Q grammar of adding yod to confirm a [feminine suffix](#) in the introduction.

Line 24: 1st 2 words: Q = lacuna as described above "chdayv" is missing from "yachdayv" (together). The next letter in M is "he" of qal pf 3mpl of "halak" thus "halku" But the Q text has a waw consec. imper. 3mpl "ve-ye:lku" (and they shall go) The first stroke visible on this line therefore is not the end of a missing "he" but a waw.

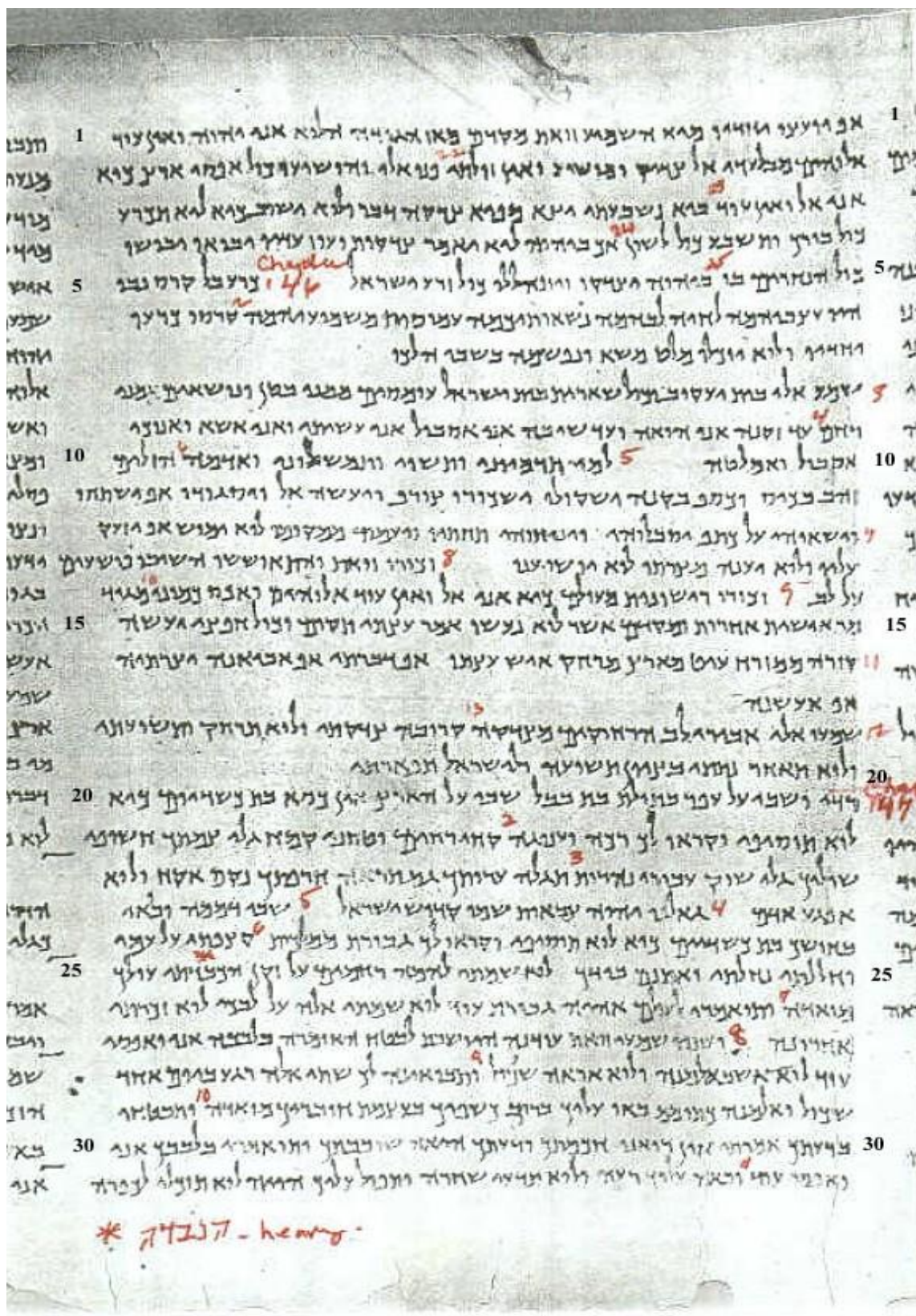
Line 26: 9th word and last word: Q = conj waw not in M.

Line 27: 3rd word: Q = prep lamed on "tohu" (empty or void) not in M.

Line 29: 7th word: Q = ve-'itivy" (and with him) and M = "yachdav" (together)

Column XXXIX

The Great Isaiah Scroll 45:21 to 47:11



TRANSCRIPT OF ORIGINAL (Previous Page)

1 אף יועצו יחדיו מִי־אֵל הַשָּׁמַיִם זֹאת מִקֶּדֶם מֵאֵז הַגִּידָה הַלֹּא אֲנִי יְהוָה וְאֵין עוֹד 1
אלוהים מבלעדי אל צדיק ומושיע ואֵין זולתי פִּנִּי אֵלִי וְהוֹשִׁיעֵנו כֹּל אִפְסֵי אֶרֶץ כִּי־אֵל 2
אֲנִי־אֵל וְאֵין עוֹד בִּי־אֵל נִשְׁבַּעְתִּי יֵצֶה מִפִּי צְדָקָה דְּבַר וְלֹא יִשׁוּב כִּי־אֵל לֵי־אֵל תִּכְרַע 3
כֹּל בּוֹרֵךְ וְתִשְׁבַּע כֹּל לִשְׁוֹן אֵךְ בִּיהוָה לֵי־אֵמֹר יְהוָה צְדָקוֹת וְעוֹז עֲדִינוֹ יִבְרָא יִבְרָשׁ 4
5 כֹּל הַנִּתְחַרְטִים בּוֹ בִּיהוָה יִצְדָּק וְיִתְחַלְּלוּ כֹל זֶרַע יִשְׂרָאֵל XLVI כִּרְע בֶּל קָרַס נְבוֹ 5
הָיוּ עֲצֻבֹהֶמָּה לַחַיָּה לְבִהֶמָּה וְאֲשֻׁרֹתֶכֶּמָּה עֲמוּסוֹת מִשְׁמִיעִיהֶמָּה קָרְסוּ כִרְעוּ
יַחַדְיוּ וְלֹא יוֹכְלוּ מִלֵּט מִשָּׂא וּנְפִשְׁמָה בִּשְׂבוֹ הַלְכוּ
שָׁמַע אֵלִי בֵּית יַעֲקֹב וְכֹל שְׂאֵרֵי בֵּית יִשְׂרָאֵל עוֹמְסִים מִמֶּנּוּ בִּטָּן וְנוֹאֲסִים זְמִנִּי
רַחֵם עַד זִקְנָה אֲנִי הוֹאֵה וְעַד שִׁיבָה אֲנִי אֲסַבֵּל אֲנִי אֲשִׁיתִי אֲנִי אֲשָׂא וְאֲנוּכִי
10 אֲסַבֵּל וְאֲמַלְטָה לְמִי תְדַמְיוּנִי וְתִשְׁרִי וְתִמְשַׁלּוּנִי וְאֲדַמָּה הַזֹּלִים 10
זֹתָב בְּכִיס וְכֶסֶף בְּקֶנֶה יִשְׁכּוּלוּ יִשְׁכּוּרוּ צוּרָף וְיַעֲשֶׂה אֵל וַיִּסְגְּרוּ אֵף יִשְׁתַּחֲוּ
וְיִשְׁאֲוֶהוּ עַל כֹּתֵף יִסְבְּלוּהוּ וַיִּנִּיתוּהוּ תַּחְתּוֹ וַיַּעֲמִד מִמֶּקְוֹמוֹ לֹא יִמָּרֵשׁ אֵף יִזְעַק
עָלָיו וְלֹא יֵצֵא מִצַּרְתּוֹ לֹא יִשְׁוֹעֵנוּ זִכְרוּ זֹאת וְהַתְּאֲרָשׁוּ הַשִּׁיבּוֹ פִּישְׁעִים
עַל לֵב זִכְרוּ רִישׁוֹנִית מֵעוֹלָם כִּי־אֵל אֲנִי אֵל וְאֵין עוֹד אֱלֹהִים וְאִפְסֵי כְמוֹנִי מִגִּיד
15 מְרִאֲשִׁית אֲחֻרַת וּמִקֶּדֶם אֵר לֵקֵא נַעֲשֶׂה אֲמַר עֲצִי תִקֵּם וְכֹל תִּפְצִי יַעֲשֶׂה 15
קוֹרָה מִמִּזְרַח עֵיט מֵאֶרֶץ מִרְתַּק אִישׁ עֲצָתוֹ אֵף דְּבַרְתִּי אֲבִיאָנָה יִצְרַתִּיהּ
אֵף אַעֲשֶׂנָּה
שָׁמַעוּ אֵלִי עֲבוּרֵי לֵב הַרְחוּקִים מִצְדָּקָה קְרֹבָה צְדָקְתִּי וְלוֹ תִרְתַּק וְתִשְׁדַּעְתִּי
וְלֹא תֵאָחֵז נִתְּנִי בְצִיּוֹן תִּשְׁדַּעַה וְלִי־יִשְׂרָאֵל תִּפְאֲרֵתִי
XLVII רְדִי וּשְׁבִי עַל עֵפֶר בְּתוֹלַת בֶּת בָּבֶל שְׁבִי עַל הָאָרֶץ אֵין כֶּסֶף בֶּת כֶּסְדִּים כִּי־אֵל
21 לֹא תוֹסִיפִי וּקְרָאוּ לָךְ רֶכֶה וְאֲנוּגָה קָתִי רַחֵם וּטְקֵנִי קֶמֶת גְּלִי צִמְתָּךְ תִּשְׁוֹפִי 21
שׁוּלִיךְ גְּלִי שֹׁדֵק עֲבוּרֵי נְהִרֹת תִּגְלֶה עֲרוּתְךָ גַּם תִּרְאֶה תִרְפַּתְךָ נֶקֶם אִקָּח וְלֹא
אִפְגֶּה אָדָם גּוֹאֲלֵנוּ יְהוָה צְבָאוֹת שְׁמוֹ קְדוֹשׁ יִשְׂרָאֵל שְׁבִי וְדַמְמָה וּבִיאִי
בְּתוֹשֶׁךְ בֶּת כֶּסְדִּים כִּי־אֵל לֹא תוֹסִיפִי וּקְרָאוּ לָךְ גְּבוּרַת מִמַּחֲכוֹת קִצְפֹּתִי עַל עַמִּי
25 וְתִלְלֹתִי נִתְּלֹתִי וְאַתָּנָם בִּידְךָ לֹא שָׁמַתִּי לְהֵמָּה רַחֲמִים עַל זִקְן הַקְּבֵרֹתִי עוֹלֵךְ 25
מֵאֻרֶּה וְתוֹאֲמֵרִי לְעוֹלָם אֵהִיָּה גְבוּרַת עוֹד לֹא שְׁנִיתִי אֵלָּה עַל לִבִּי לֹא זִכְרֹתִי
אֲחֻרֹנָה וְעַתָּה שָׁמַעוּ זֹאת עוֹרֹנָה הַיּוֹשֶׁבֶת לְבִטָּחַת הָאוֹמְרָה בִּלְבָבָהּ אֲנִי יִאֲפִסִּי
עוֹד לֹא אֲשַׁב עֲלֻמָּה וְלֹא אֲרֹאֶה שְׂכּוֹל וְתִבְוֹאִינָה לָךְ שְׁתִּי אֵלָּה רִגַע בְּיוֹם אֲחֻז
שְׂכּוֹל וְאַלְמָנָה כְּתוּמָם בָּאוּ עֲלֶיךָ בְּרֹב כְּשָׁפִיךְ בַּעֲצַמַת תוֹבְרִיךָ מֵאוֹרֶה יִתְבַּטְּחוּ
30 בְּרַעַתְךָ אֲמַרְתִּי אֵין רוֹאֵנִי תִכְמַתְךָ וְרַעַתְךָ הִיאֵה שְׂדַבְּבַתְךָ וְתוֹאֲמֵרִי בִלְבָבְךָ אֲנִי 30
וְאִסְפּוּ עוֹד וּבֹאֵה עֲלֶיךָ רַעַה וְלֹא תִרְעִי שְׁחָרָה וְתִפּוֹל עֲלֶיךָ הִוִּיה לֹא תוֹכִלִי לְכַפְרָה

Isaiah 45:21 to 47:11

1. **(Continue chapter 45:21)** yes, let them take counsel together: who has announced this from antiquity? who has told it from then? Is it not I YHWH? and there is no other
2. God beside me; a righteous God and a Savior; there is none beside me. (22.) Turn to me, and be saved, all the ends of the earth: because
3. I am God, and there is no other. 23 By myself I have sworn, the word of righteousness is gone out of my mouth, and shall not return [m...+ empty,] That to me shall bow,
4. every knee and every tongue shall swear. (24.) even by YHWH he shall say to me, righteousness and strength: and to him shall they come; and they shall be ashamed
5. all who are infuriated against him. (25.) In YHWH all the seed of Israel shall be justified, and shall glorify. **(Chapter 46:1)** Baal bows down, Nebo stoops,
6. their idols on beasts, and on the cattle: your load was a heavy burden [Q+ according to their report] (2.) They stoop, they bow down
7. together; they were not able deliver the burden, but their souls are gone into captivity. (PP)
8. (3.) Hear me, house of Jacob, and all the remnant of the house of Israel, who are borne by me from the womb, who are carried by me
9. in mercies. (4.) until your old age I am He; and until to grey hairs I will carry you: I have made, and I will bear; and I
10. will carry, and will save you. (5.) To whom will you liken me, and make me agree, and compare me, that I may be likened?
11. (6.) They pour out gold out of the bag, and weigh silver in the balance, and hire a goldsmith; and he makes it a god: they fall down, yes, they worship it.
12. (7) They bear it upon their shoulder, they carry it, and set it under it, and it stands; it shall not move from its place: yes, one shall cry
13. to it, and it will not answer, and out of his trouble will not save him [Q+weakness]
- (8.) Remember this, and be manly: O transgressors take it
14. to heart, (9.) Remember the first things of ancient time: for I am God, and there is no one else; I am God, and there is no one like me, (10.) Telling
15. the end from the beginning, and from antiquity the things that are not done, saying, My counsel shall stand, and I will do all my pleasure:
16. (11.) Calling a bird of prey from the east the man of my counsel from afar yes, I have spoken it, I will also bring *it to pass*; I have formed it,
17. Yes I will do it. (PP)

18. (12.) Listen to me, you bullheaded, who are far from righteousness: (13.) I bring near my righteousness; it shall not be far off, and my salvation
 19. shall not lag behind: and I will place salvation in Zion for Israel my glory. (PP)

20. **(Chapter 47:1)** Come down, and sit upon the dust, O virgin daughter of Babylon, sit on the earth: there is no throne, O daughter of the Chaldeans: for
 21. you shall no longer be called soft and dainty. (2.) Take the millstones, and grind meal: roll back the veils, make bare
 22. the skirt, uncover the thigh, pass over the rivers. (3.) Your nakedness shall be uncovered, your reproach also shall be seen: I will take vengeance, and neither
 23. will I meet *you* as a man. (4.) Our Redeemer, YHWH of hosts is his name, the Holy One of Israel. (5.) Sit mute, and go {&waw&}
 24. into darkness, O daughter of the Chaldeans: for you shall no more be called, The Mistress of Kingdoms. (6.) I was angry with my people,
 25. and I have polluted my inheritance, and gave them into your hand: you showed them no mercy; on the elderly you heavily laid your yoke (See 9:2 for the importance of this word.)
 26. greatly. (7.). And you said, I shall be a heroine forever: you did not take these things to your heart, neither did you remember
 27. the latter end of it. (8.) And now hear this, O voluptuous, who dwells securely, who says in your heart, I am, and there is no one
 28. else; I shall not sit as a widow, neither shall I see [m...know] bereavement:{&waw&} (9.) But these two things shall come to you in a moment in one day,
 29. bereavement and widowhood: in their completeness they shall come upon you for the multitude of your witchcraft, and for the great abundance of your enchantments. 10
 For you have trusted
 30. in your wickedness: you have said, No one sees me. Your wisdom and your knowledge has turned you around; and you have said in your heart, I am,
 31. and there is no one else beside me. (11.) And evil shall come upon you; you shall not know from her origin, and disaster shall fall upon you; you shall not be able to cover it

Physical Characteristics:

This is the 3rd page of 4 on the 12th strip of leather that makes up the scroll. There are very few blemishes on this page except for a small tear at the top middle and a slight crease mark at the lower right. Otherwise this page is in good condition with all letters easily read. But this is the end of most of the "easy reading" we made note of in page 37.

Paragraphs and Spatiums:

There are no paragraphs indicated by indentations but three paragraphs are indicated by incomplete filling of a line. New paragraphs begin: in line 8: = 46:3; and line 18 = 46:12 and line 20 is the first verse in chapter 47.

There are 7 spatiums on this page marking breaks in thought that correspond to current versification. The spatiums: in line 5: = the first verse of chapter 46; in line 10; = 46:5; in line 13: = 46:8; in line 14; = 46:9; and there are 2 in line 23: = chapter 47:4 and 5; and in line 27: = 47:8.

Editorial marks:

There are no editorial marks on this page.

Editorial additions to the text:

There are few editorial additions on this page. An exception may be above the 5th word in line 28. There a mark resembling a waw but more like a misprint is seen. In M the word calls for schva and a holem as pointing. But a waw is edited above the last word in line 23.

Q Scribal Spelling:

The addition of aleph to the end of short words, the addition of "he" to suffixes and waw as a semi-vowel indicator of any vowel sound and as a substitute for yod and yod for waw is continued: thus we will not notice the individual occurrences on this page of these differences from the M text. Except you may look on line 21: 3rd word for an example of interchanging waw where yod is the obvious reading.

Variations in Q from the Masoretic Text:

Line 4: 9th word: Q = imp 3ms "y 'omer" and M = pf 3ms. " 'amar".

Line 6: 5th word nos'uteykemah (your burdens or that which is carried) There is a dot over the nun which appears to be a holem. The holem as a masoretic vowel point for long oh sound creates a controversy in chronology. See more in the introduction on [controversial marks](#). **Line 6: 3rd from last word:** a different reading: Q = "mashmiy'eyhemah" a 5th stem m.pl. part.. of "shama' " (cause to hear or your announcements? or ?) plus 2mpl suf.; The same form is translated "sounding" in 1 Chron 15:16. And M = "masa' la-'ayephah" (a burden to the weary).

Line 7: last word: Q = "halku" pf 3mpl (they have gone) and M "halakah" pf 3fs(she has gone)

Line 8: 1st word: Q = "shem'a" pf 3ms (hear) and M = "shem'u" pf 3mpl. **10th word:** Q = "mimeniy" and M = "miniy" **last word:** Q = "miniy" but it appears that "mimeniy" was written and the first letter rubbed out.

Line 9: last word: Q = " 'anachnu" 1cpl pr noun (we) and M = " 'aniy" 1cs pr noun (I). Only careless attention can account for this mistake in Q. It is contextually impossible.

Line 10: next to last word: Q = "ve-'admah" (and earth) and M = "ve-nidmeh" (comparison to another thing). The context clearly needs the M text and the insertion of "earth" is further evidence to the careless or less than cognitive copying of the Q scribe. He gets a poor mark here.

Line 11: 7th and 10th words: Q = all the rest of the five verbs in this verse are 3mpl and so are these 2 in M but the Q scribe wrote these two as 3ms. **6th word** A good example of waw for shva.

Line 12: last word: Q = "yiz'aq" (cry out) and M = "yits'aq" (call out as in pain). **words 1 and 4** end in hiy instead of hu for 3ms suffix.

Line 14 and others: There are too many misplaced yods for waws and waws for yods in this section for it to be a mistake. It may indicate a different pronunciation for these endings and suffixes among the Qumran community. Other additions of syllables with aleph and he at the end of a word and additions of yod to 2fs suffixes and feminine endings in he may indicate a different accent and pronunciation in what we already know was a different dialect of Hebrew than that which was spoken by those educated in Jerusalem. These are indications that the dialect varied from the "norm" more than previously thought.

Line 15: last word: Q = "ye'aseh" 3ms imp [an obvious mistake] and M = " 'e-'aseh" 1cs imp. (I will do or make).

Line 16: 1st word: Q = spelling "qore' " (part. calling) with final "he" and not aleph. The Q scribe alternates between this mistaken and the correct spelling. it is spelled properly in line 21: 3rd word and again see the same in Line 24: 7th word.

Line 18: 6th word: Q = "qarovah tsadaqtiy" (my righteousness is near) and M = "qaravtiy tsadaqtiy" (I will bring my righteousness near)

Line 21: 3rd word: Q = a waw begins the word where yod is the obvious reading. (see the same also in line 24: 7th word) The interchange of waw for yod and yod for waw is an often found anomaly of the Q scribe. This observation makes little difference here but it does in Isaiah 49:12 where modern editors ascribe "seveyanim" (Aswan) to Q instead of siniym (China) which is the reading when this anomaly of the Q scribe is understood. See page 41.

Line 22: 1st word: Q = "sholeyke" noun + suf 2fs (your robe) and M = "shobel" (leg). **This line also** has good examples of the consistent use of kaph only (without a "heh" thus "ke") to indicate 2fs suf. (3 times 1st, 6th and 8th words). Q scribe uses "kah" for 2ms suf.

Line 25: next to last word: You must pardon my asterisk over "hikbadtiy" which is the 1cs verbal form of "hikbiyd" 5th stem pf 3ms, which is crucial to the proper translation of [Isaiah 9:1](#). All moderns translate "hikbiyd" as honor or glorification in 9:1 which is a mistake. Here the 5th stem counterpart of "hikbiyd" in Q is 5th stem pf and has the appearance of 1csing but it is actually 2fs... [Although "hikbadtiy" with "tiy" ending may be the [Q scribe's form of 2fs](#): see note under line 30 below] Also see the next note marked Line 25 6th word: for another example of "tiy" ending being 2fs. M = 2fs "hikbadte." (you have very heavily laid). In any case the word can not carry the idea of glory here but there is in the 5th stem a transmutative change in meaning from the root of "cavod" which may mean glory in some cases. But the root itself which often means glory, very frequently has a negative kind of heaviness in its meaning. There is no place in scripture where the 5th stem carries any other idea but a heavy chain or yoke or punishment.

Line 25: 6th word: Same as above. This is a good example of Q adding a yod to 2fs qal pf. verb "te" ending. M = "samte" (you put) Q renders the same form "samtiy." Which makes it look like 1cs "I" instead of "you." The subject of this verb is Chaldea. Hebrew Kasdiyyim. The ending for 1cs is also "tiy" so one has to observe the context to see which is required. Adding yod to 2fs is frequent but not consistent. See line 30 for examples in words 1, 5, 6, 8, and 10 where no yod is added to 2fs suf.

Line 26 8th 11th and last words: Again Q = a yod added to 2fs endings including tau and kaf making tiy and kiy as 2fs. Which is common Q grammar. See words 7, 10 and 11.

Line 27: 1st word: Q = " 'acharonah" (her end) and M = " 'acharithah" (the latter end of it).

Line 28: 6th word: Q = " 'era'eh" (I will see) [not] and M = " 'e:da' " (I will know) [not].

Line 29: 6th word: Q = an example of correction of a simple scribal error probably by the scribe himself. The scribe originally wrote a kaph and corrected this by inscribing a beth with the "tail" of the final kaph left hanging down. The beth is correct.

Line 30: 2nd word: Q = addition of yod to the end of 2fs pf verb.

The Great Isaiah Scroll 47:11 to 49:4

[illegible]

TRANSCRIPT OF ORIGINAL (Previous Page)

- 1 וחבוא עליך [12 wds] פתאום שאה ולוא תרעי ועמדי נא בתובריך וברוב בשפיך באשר יגעתי 1
מנעוריך [5 wds] ועד היום כרוב עצוק יעמדי נא ויושיעוך תוברי שמים והתחזים בסוכבים
מורעים לתרשים מאשר יבוא עליהמה הנה היו כקש אש שרפתם לוא הצילו את נפשם
מיד להבה אין גתלת לתמם אור לשבת נגור כן היו לך אשר יגעתי סוכריך מנעוריך
5 איש לעברו חעו אין מושיעך
XLVIII שמעו זואת בית יעקוב הנקראים בשם ישראל וממי יהודה יצאו הנשבעים בשם
יהוה ובאלוהי ישראל יזכירו לוא באמת ולוא בצדקה כיא מעיר הקודש נקראו ועל
אלוהי ישראל נסמכו יהוה צבאות שמו הרישונים מאז הגדתי ומפני יצאה
ואשמיעם פתאום עשיתי יחבואינה מאשב גרעתי כיא קשה אחת וגיד ברל עורפכה
10 ומצחכה נתושה ואגידה לכה מאז בטרם תבא השמעתיכה פן תאמר עצבי עשם
פסלי ונסכי צם שסעתה הזה כולה ואתמה הלוא תגידו השמעתיכה תרשות מעתה
ונצורחת לוא ירעתך עתה נבראו ולוא מאז ולפני יום לוא שמעתים פן תואמרו הנה
ירעתים וגש לוא שמעתי גם לוא ירעתה גם מאז לוא פחתת עוזנכה כיא ירעתי כיא
בגור תבגור ופושע מבטן יקראו לכה למען שמי אאריך אפי ותחלתי אתטום לכה לבלתי
15 הכריחכה הנה צרפתיכה ולוא בכסף בתנחיה בכור אני למעני למעני
אעשה כיא איכה אתיל וכבורי לאהר לוא אתך
שמע אלה יעקוב וישראל מקראי אני הואה אני רושון אף אני אתרון אף ידי יסרו
ארץ וימיני טפהת שמים קורה אני אליהמה ויעמורו יתריו יקבצו כולם וישמעו
מי בהם ויגיד את אלה יהוה אוהבי וישה תפצי בבבל זרועו כשריים אני אני
20 רברתי אף קראתי והביצותיהו והצלייתה ברכוהי קרובו אלי ושמעו זואת
לוא מרוש בסתי רברתי בעת היוחה שמה אני ועתה ארונני יהוה שלהני ודתי
כזה אמר יהוה גואלכה קדוש ישראל אני יהוה אלוהיכה נלמדכה להועיל
הדריכה בדרך אשר חלך בה ולוא הקשבחה אל מצותתי והיה כנהר שלומכה וצדקתך
בגלי הים ויהיו כחיל זרעכה וצאצאיכה כמענותיו לוא יכרת ולוא ישמד שמו מלפני
25 צאו מבבל ברתו מכשריים בקול רונה הגידו והשמיעו זואת ׀ עד קצי הארץ
אמרו גאל יהו את עברו יעקוב ולוא צמאו בתרשות הגליכו מים מצור הזיב למי
ויבקע צור ויזובו מים אין שלום אמר יהוה לרשעים
XLIX שמעו איים אלי הקשיבו לאומים מרתוק יהוה מבטן קראני ממעי אמי
הזכיר שמי וישם פי בחרב תרה בצל ידיו התביאני וישימני לכתן ברור? באע?
30 באשפתיו הסתירנו ויואמרנו לי עברי אחת ישראל אשר בכה אחפאר
אני אמרתי לריק לגעתי לחוה ולהבל כותי כליתי אכן משפטי את יהוה ופועלתי

Isaiah Scroll 47:11 to 49:4

1. **(Continue Chapter 47:11)** and holocaust shall come upon you suddenly, and you shall not know. (12.) Stand {&waw&} please with your enchantments, and with the multitude of your witchcraft, in which you toiled
2. from your youth; [[+until today+](#)] [Q omits the rest "if it be that you shall be able to profit, if it be that you may prevail."] (13.) [not in Q "you are wearied"] in the multitude of your counsels. Let them stand please, and let them save you, the astrologers, those seeing visions in stars,
3. the predictors of monthly knowledge, from these things that shall come on you. (14.) Behold, they shall be like chaff; the fire shall burn them; they shall not deliver their souls
4. from the hand of the flame: there shall not be a coal to warm them, *nor* a light to sit opposite it. (15.) Thus shall they be to you with whom you have labored your merchants from your youth:
5. each man to his passing, they shall wander astray; none shall save you. (PP)
6. **(Chapter 48:1)** Hear this, O house of Jacob, who are called by the name of Israel, and of the waters of Judah you came out , who swear by the name of
7. YHWH and in the God of Israel you remember, not in truth, nor in righteousness. (2.) because from the holy city they are called, and upon
8. the God of Israel they lean; YHWH of Hosts is his name. (3.) The beginning things from then I have told them and from my mouth they have gone out,
9. and I declared them; I did them suddenly, and they came to pass. (4.) On account of that [{&....&}](#) I knew that you are hard, and your neck is an iron sinew, [[+h](#)]
10. and your brow brass; (5.) I told you, from then, before it came I declared it to you: lest you should say, My idol has done them,
11. and my graven image, and my molten image, commanded them. (6.) You heard, all of this and have you not told them ? I have caused you to hear new things from this time,
12. even [Nazareth](#), which you did not know. (7.) They are created now, and not from then; and before the day you did not hear of them; lest you should say, Behold,
13. I *already* knew them. (8.) And also, you did not hear; also, you did not know; also your ear was not open from then: for I knew that
14. you would be very treacherous and were called a transgressor from the womb. (9.). For the sake of my name I will put afar off my anger, and I will restrain my praise for you, so as not to
15. cut you off. (10.) Behold, I have refined you, but not with silver; [[Q = when I showed mercy to you](#)] [[m = I have chosen you](#)] in the furnace of affliction. (11.) For my own sake, *even* for my own sake,
16. I will do it: {&because&} how can I profane it [[m..+name](#)]? and I will not give my glory to another. (PP)

17. (12.) Listen to this, Jacob and Israel, my called; I am he; I am the first, even I am the last. (13.) Yes. My hand also has laid the foundation of
18. the earth, and my right hand has spanned the heavens: I call to them, they stand up together. (14.) All of them gather together and they hear;
19. who is among them and has declared these things? YHWH loved him: he will do my desires on {&waw&} Babylon, and his arm shall be on the Chaldeans. (15.) I, even I,
20. have spoken; yes, I have called *him*: I have brought him, and he shall make his way prosperous. (16.) Draw near to me, [+erasure+] hear this;
21. I have not spoken in secret from the beginning; from the time that it was, I was there: and now the Lord YHWH, and his Spirit, has sent me. [Read my [comments](#) on this important verse](PP)
[*]

22. (17) Thus says YHWH your Redeemer, the Holy One of Israel; I am YHWH your God your teacher for profit,
23. [[Aramaic](#)] the One who leads you by the way that you should go in it. (18.) And you did not listen to my commandments! then would your peace be as a river, and your righteousness
24. as the waves of the sea: (19.) Your seed also would have been as the sand, and the offspring like the gravel of it; their name should not have been cut off nor destroyed.from before me. (PP)
[*]

25. (20.) Go out of Babylon, flee from the Chaldeans, with a voice of singing declare it, tell this [[m..+let it go out+](#)] to the end of the earth;
26. say, The LORD has redeemed his servant Jacob. (21.) And they did not thirst in the deserts *when he* led them : he caused the waters [Q= to gush out] [m.. to flow out] from the rock for them:
27. he split the rock, and the waters gushed out. (22.) There is no peace, says YHWH, for the wicked. (PP)
[*]

28. **(Chapter 49:1)** Hear me, O islands, and listen peoples, from afar; YHWH called me from the womb; from my mother's belly
29. He caused my name to be remembered. (2.) And he has put my mouth {&as&} a sharp sword; in the shadow of his hand He hid me, and made me [+a lamed-kaph overwrite+] as a polished arrow; [[partial erased "be'ash"](#)]
30. in his quiver he hid me; (3.) And He said to me, You are my servant Israel, in whom I will be glorified. (PP)
[*]

31. (4.) Then I said, for emptiness I have toiled, my strength for a void and a vapor I have spent surely my judgment is with YHWH and my work

Physical Characteristics:

This is the 4th and last page on the 12th strip of leather that makes up the scroll. The seam at the left shows a little restitching but is in very good condition. A small piece of leather has chipped away at the bottom of the seam and there are a few small tears at top and bottom but only those at the bottom extend into the text area. There are four blemishes on the page one is in the blank place between lines 4 and 5 but causes no problem. The second is at the end of line 19 where it is possible that an attempted erasure by an editor to amend the text was aborted. The third is just below this in line 20 where a word has been obliterated (perhaps erased) but there is no text missing; and the fourth is in line 29 where a letter obliterated by the blemish is edited darkly above the next letter.

Smudges:

Smudges, at least one of which is likely a finger print caused by clumsy editing can be seen in lines 19 at the left side and mid page between lines 19 to 22 and again in line 29 associated with a crudely written kaph that was edited between the lines. See [page 44](#) for a more obvious fingerprint and links to other pages with fingerprints.

Paragraphs and Spatiums:

Paragraphs are shown by not filling out the last line or by indenting the next line after a line which ends a paragraph is completely filled. There are two indentations on this page. Paragraphs begin on Lines : 6 = chapter 48:1 and line 17 = 48:12; and line 23 = 48:17; and line 25 = 48:20; and line 28 = chapter 49:1; and line 31 = 49:4. Spatiums which show a break in thought are here consistent with current versification. They are in lines: 8 = 48:3 and line 15 = 48:10.

Editorial marks:

There are two sets of horizontal marks on this page setting off two small sections as being important to the editor. These are in lines 21 to 24 and enclose verses 48:17 to 19 and the next is in lines 27 and 30 and encompasses verses 49: 1- 2. There is an X in the next margin on the other side of the seam which would seem to show it belonged to the next page but with the exception of this mark the others are related to material to the right of the mark.

A Blot or Smudge

The last 2 words on line 19: are "a'niy a'niy" (I even I). There appears to have been an attempt to edit above the line and then wipe out the un-needed correction.



Editorial additions to the text:

A waw is edited above the 7th word in line 1.

In line 9 a series of dots; 3 above and 3 below three letters are inserted to show that the letters were written in error. The aleph is left undotted but is an additional letter not in M. The correction is of the Q scribe's having written two words "me'asher" (from which) and : "yada'tiy" verb imp 3ms (I know) Eliminating the three letters makes it one word which conforms to M: "mida' tiy" an inf cs. + suf 1cs (my knowing) except for the aleph which is a part of the erroneously written "'asher" but not removed. Dots were also placed over "kiy' " at the end of line 13 to show that it was written in error; Also [see below](#)

A "kiy' " which was omitted by the scribe is inserted between the lines by an editor. An attempted correction was added in error above the 10th word in line 19. Also an attempted correction made in error (a lamed) was abandoned over the 10th word in line 26; and a kaph was reentered above the 5th word in line 29.

Q Scribal Spelling:

Examples of added yod to pf. 2fs verbal sufform. can be seen in line 1: last word: and in line 4: 3rd from last word:

Variations in Q from the Masoretic Text:

There are more errors in this page than most other pages. Many words found in M are missing and words not in M are offered instead.

Line 1: There are 12 words missing from Q that are in M. After the 2nd word "'alayik" (upon you) The words are: קָעָה לֹא תִדְעִי שְׁחָקָה וְחַפֵּל עָלֶיךָ הָיָה לֹא תִיכָלִי כִפְקָה וְחָבֵא עָלֶיךָ notice that the last word missing is the word just previous to the first word missing. Thus it is a common copiest error. He wrote what he saw and then returned to the page and lighted on the same word further on in the sentence and took up again at that point with the word pith'om (suddenly). The missing words in English are "**evil, you shall not know its rising, and ruin shall fall on you, you shall not be able to purge it, and it shall come on you**" (suddenly holocaust).

Line 2: vss 12 & 13: Q = omissions and additions beginning with the 2nd word in line 2: The 1st word ends the agreement with the M text. The last 5 words in M after this place are omitted and 2 words "ve-'ad ha-yom" (and until this day) are in their place.. The 5 words in the M text of this verse that are omitted are:

אולי תוכלי הועיל אולי תערוצי 'ulay tukliy ho'iy! 'ulay ta'arotsiy" (perhaps you can profit, perhaps you can cause fear).

The next word which should be the first word of vs 13 is also omitted: "nil'e:te" (you are wearied). Then the first word in vs 13 in Q (**line 2: 4th word;**) = "karov" (according to [your] many) and M =, be-rov" (in [your] many). **5th word:** Q = " 'atsteke" singular (your counsel) and M = " 'atsatayik" plural (your counsels). **9th word** Q = "chovrey" agrees with M qerey, M kituv = "chovru." **next to last word:** Q = waw conj not in M. **Line 3: 5th word:** Q = " 'aleyheymah" (upon them) and M = " 'alayik" (upon you). **3rd from last word** Q = "hotsiylu" 5th stem pf 3mpl (they will [not] deliver) and M = "yatsiylu" 5th stem imp 3mpl (they will [not] deliver).

Line 8: last word: Q = "yats'ah" pf 3fs (it went out) and M = "yats' u" pf 3cpl (they went out)

Line 9: 5th and 6th words: Dots: Q has two words that have been corrected by an editor to agree with the reading in M. The M reading is "Midda' tiy" prep min + pf 1cs verb translated (because I know). Q = "me:'asher yada 'tiy" and the editor has placed dots under and over the letters he considers to be incorrect (shin daleth and yod) which make the reading the same as M except for initial aleph after prep. mem. See more on the [use of dots](#) in the introductory page. **Last word:** Most of the 2nd person noun suffixes have been fem. thus far on this page. The gender now changes and this is a good illustration of the addition of "he" to the 2ms suf. to distinguish it from the 2fs suf which has no "he" appended. See the next word as well for the same form Line 10: 1st word)

Line 12: 3rd word: Q = "yada'te:n" pf 2ms + suf 3fpl (you know them) and M = "yada'tem" pf 3ms + suf 3mpl (same).

Line 13: 1st word: Same differences as the last entry. **4th word:** It is possible the Q scribe confused the gender of the verb and wrote his form of 2fs instead of 3ms which he follows in the next verb (7th word.) **Last word:** Q = "kiy" and an editor has placed dots over each of the letters to show the presence of the word here is a mistake. It is not in M.

Line 14: 5th word: Q = "yiqra'u" imp 3mpl (they shall call) and M = "qor'a" part. (called).

Line 15: 6th word: Q = "be-chantiykah" This must be a spelling mistake. It is prep beth + verb pf 1cs + suf 2fs (it would be translated: when I showed mercy to you) and M = "bechartiyka" verb pf 1cs + suf 2ms (I have chosen you).

Line 16: 3rd word: Q = possible spelling mistake? aleph added as 1st letter of "ye:chal" 2nd stem imp 3ms (it be polluted)

Line 18: 5th word: Q = "qoreh" part. (calling) should end with aleph. This is a common misspelling in Q. The scribe alternates between spelling this word with final aleph which is correct and final "he" which is incorrect. The word is spelled correctly 2 lines below as the 3rd word in line 20. **Last 3 words:** Q = "yiqebatsu" (verb 3mpl imp) "kulam" (noun ms + suf 3mpl) "ve-yishma'au" (conj + imp 3mpl) (All of them gather and they shall hear) and M = "hiqabetsu" (5th stem imper. pl) "culakem" (noun + suf 2mpl) "u-shma'u" (conj + qal imper mpl) (gather yourselves all of you and hear).

Line 20: suffixes: Q = **3rd word** 3ms suf. missing. **4th and 6th words** 2ms sufs. spelled "hu" 9th word: Q = a word that has been rubbed out. Nothing is missing from the text. **Next to last word:** Q = conj waw not in M.

Line 21: Chap. 48:16: 2nd word: Q = a missing aleph from the word "ro'sh" (head). [Read my commentary](#) on this verse for the interesting trinitarian implications in this verse. The grammar is discussed there showing that "spirit" (last word) is the secondary subject of a plural subject with a singular verb rather than the secondary object of the verb as almost all modern translators mistakenly render this verse.

Line 23: 1st word: Q = "hadereykah" The "kah" is obviously 2 ms suf. Thus "hadrey" leaves a "hdr" root or an article + "dr" This may be a misspelling but there is a "hdr" root of a Chaldean word and therefore is an Aramaic word that means "crooked paths." and M = "madrikeka" 5th stem part. (leading you). For the rest of this verse Q = "be-derek 'asher telek bah" (in the way which you shall go in it.) and M = simply "be-derek telek" (in the way you shall go.) For this phrase this is the possible Q rendering "I am YHWH your God who is leading you to profit in your crooked path to a way in which you should walk in it." See more on [Aramaic spelling](#) in Q.

Line 23: 10th word: Q = "ve-hayah" (and it is etc.) and M = "va-yehiy" a jussive (and it shall be.)

Line 25: 9th word: Q = after the 9th word "zoth" (this) a word found in M is missing in Q. The word seems redundant and superfluous in M as it has already been expressed in the preceding word. In M it is "hotsiy'uha" 5th stem masc pl imper. + suf 3fs. (let it go out).

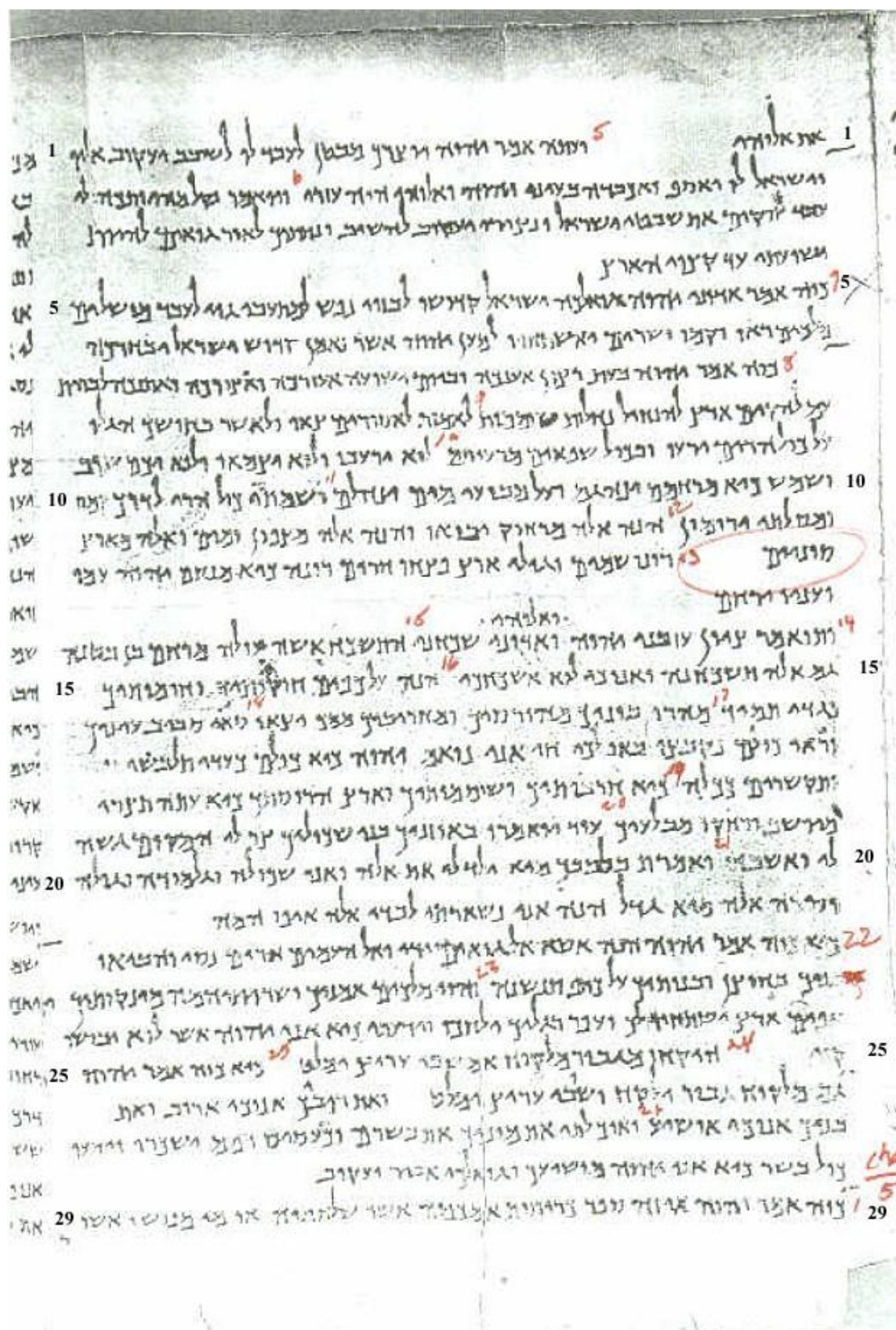
Line 26: words 10 through 13: Q = "holiyko (5th stem part. + suf 3ms) mayim mitsor haziv (5th stem part of zuv)" (he led him, causing water to gush from the rock" and M = "holiykem (5th stem pf 3ms. + suf 3mpl) mayim mitsor hiziyl (5th stem pf 3ms)" (he led

them, he caused water to flow from the rock.) "zuv" (ve-yazuvu) is the 3rd word in the next line (27)

Line 29: 3rd from last word: Q = a misspelled word that is clumsily corrected. A kaph which is a mistake is over written with a lamed. **last word:** an extra word which has been partially obliterated. It is not in M and not noticed by at least one major editor. It is partially abraded but may have been an abandoned attempt by the scribe to write the next word and he left off after the first 3 letters "be'ash" of the word "be'ashpetayv" (in his quiver) which is the first word on the next line (30).

Line 31: 5th word: Q = "le toah" a misspelling of "le tohu"

The Great Isaiah Scroll 49:4 to 50:1



TRANSCRIPT OF ORIGINAL (Previous Page)

- 1 אֵת אֱלֹהֵי ועתה אמר יהוה יוצרך לבטן לעבד לו לשוֹבֵב יַעֲקֹב אֱלֹהֵי
וְיִשְׂרָאֵל לוֹ וְאֶסֶף וְאֶכְבְּדָה בְּעֵינֵי יְהוָה וְאֱלֹהֵי הִיא עֲזָרִי וְיִוָּאֶמֶר לִקְלֵ מַהֲנִתְכָּה לִי
עֶבֶד לַהֲקִים אֶת שְׁבִטִי יִשְׂרָאֵל וְנִצִּירִי יַעֲקֹב לְהַשִּׁיב וְנִתְחַיֵּךְ לְאֹרֶךְ גּוֹאִים לְהִיּוֹת
יְשׁוּעָתִי עַד קְצוֵי הָאָרֶץ
- 5 X כֹּה אָמַר אֲדֹנָי יְהוָה גְּוֹאֲלֵךְ יִשְׂרָאֵל קְדוֹשׁ לְבִזּוֹי נֶפֶשׁ לְמַתְעֲבֵי גּוֹי לְעֶבֶד מוֹשְׁלִים
מַלְכִּים רֹאֵי וְקָמוּ וְשָׁרִים וְהִשְׁתַּחֲוּ לְמַעַן תִּהְיֶה אֲשֶׁר נֶאֱמַן קְדוֹשׁ יִשְׂרָאֵל יִבְחָרְכָּה
כֹּה אָמַר יְהוָה בְּעַד רִצּוֹן אֶעֱנֹכָה וּבִיּוֹם יִשׁוּעָה אֶעֱזָרְכָּה וְאֶצְוֹרְכָה וְאֶתְנַכֶּה לְבְרִית
עִם לַהֲקִים אֶרֶץ לְהִנְחִיל נַחֲלֹת שְׁמֹמֹת לְאֶמּוֹרָה לְאִסּוּרִים צָאֵר וְלֹאֲשֶׁר בְּחוּשֶׁךְ הַגִּלּוֹ
עַל כֹּל הָרִים יִרְעוּ וּבְכֹל שְׂפָאִים מְרַעִיתָם לֹא יִרְעֻבוּ וְלֹא יִצְמָאוּ וְלֹא יִכָּם שָׁבֹב
10 וְשִׁמְחָה כִּי אֶמְרָתָם יִנְהַגְם וְעַל מִבְּרֵי מַיִם יִנְחָלָם וְשִׁמְחָתָם כֹּל הָרִי לְדֶרֶךְ וּמַסָּךְ
וּמִסְלָתִי יִרְמֹךְ הִנֵּה אֵלֶּיךָ מִרְחֹק יָבֹאוּ וְהִנֵּה אֵלֶּיךָ מִצָּפוֹן וּמִיָּם וְאֵלֶּיךָ מֵאֶרֶץ
סוּרִיִּם רִוְנוּ שָׁמַיִם וּגְיָלֵי אֶרֶץ פָּצְחוּ הָרוֹם רוּנָה כִּי אֶמְנָתָם יְהוָה עֲמֹךְ
וְעֵינֵי יִרְחָם
- וְתֹאמַר צִיּוֹן עֲזֹבֵנוּ יְהוָה וְאֱלֹהֵי וְאֲדֹנָי שְׁכֵנִי הַתְּשַׁכַּח אֲשֶׁה עֹלָה מִרְחָם בֶּן בִּטְנָה
15 גַּם אֵלֶּה תִשְׁכַּחנָה וְאֲנוּכִי לֹא אֲשַׁכַּחֲכִי הִנֵּה אֵל כְּפִים חֲקֻקֹתֶיךָ וְחֻמּוֹתֶיךָ
נִגְדֵי תִמִּיד מִהֲרֹ בּוֹנֵיךָ מִהֲוֹרִסֶיךָ וּמִחֲרִיבֶיךָ מִמָּךְ יִצְאָר סָאִי סָבִיב עֵינֶיךָ
וְרֹאֵי כֹלִם וְקִבְּצוּ בָּאוּ לִכִּי חֵי אֲנִי נֹאֶם יְהוָה כִּי אֶכְלֵם כְּעֹרִי תִלְבְּשִׁי
וְתִקְשְׁדִים כְּכֹלֶה כִּי אֶתְרַבּוֹתֶיךָ וְשְׁמֹמֹתֶיךָ וְאֶרֶץ הָרוֹסֶתְךָ כִּי אֶעֱתָה תִצְרִי
מִיּוֹשֶׁב וּרְחֹק מִבְּלַעֲיֶיךָ עוֹד יִוָּאֶמְרוּ בְּאֶזְנוֹיֶיךָ בְּנֵי שְׁכֹלֶיךָ צָר לִי הַמָּקוֹם גִּשְׁה
20 לִי וְאֲשַׁבְּהָ וְאֶמְרָתָם בְּלִבְבֶּךָ מִיָּא יִלְדֵי לִי אֵת אֱלֹהֵי וְאֲנִי שְׁכֹלָה וְגִלְמֹרָה וְגִלְדָה
וּמִנְרָה אֱלֹהֵי מִיָּא גְדֹל הִנֵּה אֲנִי נִשְׁאָרְתִּי לְבָדִי אֱלֹהֵי אֵיפֹה הִמָּה
כִּי אֶכָּה אָמַר ׀ יְהוָה הִנֵּה אֲשָׁא אֶל גּוֹאִים יָדִי וְאֶל הָעַמִּים אֲרִים נִסִּי וְהִבִּיאֹר
בִּנְיָן בְּחוּצָן וּבְנוֹתֶיךָ עַל כְּתָף תִּנְשָׁנָה וְהִי מַלְכִּים אֲמִינֶיךָ וְשִׁרְוֹתֶיהֶם מִיִּנְקוֹתֶיךָ
אֲפִים אֶרֶץ יִשְׁתַּחֲבֹּד לְךָ וְעַפְרֵי רִגְלֶיךָ יִלְחָכוּ וְיִדְעֵתִי כֹּה אֲנִי יְהוָה אֲשֶׁר לֹא יִבוֹשׁ
25 קִרִּי הִיקְתוּ מִגְבוּר מַלְקוֹת אִם שְׁבִי עֲרִיץ יִמְלֹךְ כִּי אֶכָּה אָמַר יְהוָה
גַּם מַלְקוֹת גְּבוּר יִלְקָח וְשְׁבִי עֲרִיץ יִמְלֹךְ וְאֶת רֹבֶיךָ אֲנוּכִי אֲרִיב וְאֶת
בִּנְיָן אֲנוּכִי אֲשִׁיעַ וְאֶכְלָתִי אֶת מוֹנֶיךָ אֶת בְּשָׂרָם וְכַעֲסִים דָּמָם יִשְׁכְּרוּ וְיִדְעוּ
כֹּל בְּשָׂרִי אֲנִי יְהוָה מוֹשִׁיעֶךָ וְגֹאֲלִיכִי אֲבִיר יַעֲקֹב
׀ כֹּה אָמַר יְהוָה אִי זֶה סֵפֶר כְּרִיתוֹת אֲמַכְמָה אֲשֶׁר שְׁלַחְתִּיהָ אִי מִי מוֹשִׁי אֲשֶׁר

Isaiah Scroll 49:4 to 50:1

1.[*] (**Continue Chapter 49:4**) with my God. (5.) And now, says YHWH who formed you from the womb to serve him, to return Jacob to him,
2. and to gather Israel to him, and I shall be glorious in the eyes of YHWH, and my God shall be my strength. (6.) And he said, Is it a light thing from your being to me
3. a servant to {&waw&} raise up the tribes of Israel [m.,Jacob,] and to restore the [Nazarenes](#) of Jacob [m..Israel]: I will also give you for a light to the Gentiles, to be
4. my salvation {Yeshua} to the end of the earth. (PP)

5. [*] (7.). Thus says the Lord YHWH your Redeemer of Israel, *and* his Holy One, to those despising *his* soul, to him who the nation counts an abomination, to a servant of rulers,

6. Kings shall see and arise, princes shall worship, for the sake of YHWH who is faithful, the Holy One of Israel, shall choose you. (PP)

[*]

7. (8.) Thus says YHWH, In an excellent time have I heard you, and in a day of salvation [Yeshua] I helped you: and I will {&dot&} preserve [\[make Nazarene\]](#) you, and I will give you for a covenant of

8. the people, to raise up the earth, to cause them to inherit heritages of desolation;

(9.) saying to the prisoners, Go out; to those who are in darkness, reveal yourselves.

9. upon [+all+] the mountains [m..roadways] they shall feed, and in all the high places of their pastures. (10.) They shall not hunger nor thirst; neither shall it strike them the heat

10. nor the sun : for he has mercy on them shall lead them, and onto the springs of water he guides them. (11.) And I will set all my mountains as a roadway [+u-mes a redundancy],

11. and my highways shall be exalted. (12.) Behold, these shall come from far: and behold, these from the north and west; and these from the land

12. of China [\[m..Sinim\]](#). (13.). Sing, O heavens; and rejoice, O earth; and break out into singing, O mountains: because YHWH has comforted his people,

13. and on the afflicted He will have mercy. (PP)

14. (14.) But Zion said, YHWH has forsaken me, and my Lord {&my God&} has forgotten me. (15.) Can a woman forget her sucking child, from having mercy on the son of her womb?

15. also they can forget, but I will not forget. (16.) Behold, I have inscribed you upon the hands; your walls

16. are before me continually. (17.) Your sons shall hurry; your destroyers and your desolators shall go out from you. (18.) [Lift up - misspelled] your eyes round about,

17. and see all of them are gathered together, and come to you. As I live, says YHWH,

all of them as an ornament you shall wear

18. and bind them on as like a bride (19.) because your waste and your desolate places, and your destroyed earth, even now shall be too narrow

19. for the inhabitants, and they will be far off the ones who swallowed you (20.) Yet they shall say in your ears *even* the children of your bereavement, The place is too narrow for me: bring

20. to me *a place where* I may dwell. (21.) Then shall you say in your heart, Who has borne me these, seeing I am bereaved and I am barren, a captive,

21. turned aside and who raised these? Behold, I was left a remnant by myself; these, where were they? (PP)

22. (22.) because YHWH [m..+Lord God+] [+commands+] saying , Behold, I will lift up my hand to the Gentiles, and to the nations I will raise up my ensign: and they shall bring

23. your sons in their bosom, and your daughters shall be carried upon their shoulders. (23.) And there shall be kings as your guardians, and their queens your nurses:

24. they shall worship you with their faces to the earth, and lick the dust of your feet; and you shall know that I am YHWH: for they shall not be ashamed

25.[*] who wait for me. (24.) Shall that which is taken be taken from the mighty, or the [terrorist's](#) captive be delivered? (25.) Because thus says YHWH,

26. Also that taken by the mighty shall be taken, and the captives of the terrorist shall be delivered: for I will strive with him who strives{&yod&} with you, and

27. I will save your sons. (26.) And I will feed those oppressing you with their flesh; and as in fresh grape juice they shall be drunk *with* their blood and they shall know

28. *even* all flesh that I YHWH am your Savior and your Redeemer, the mighty One of Jacob. (PP)

[*]

(Chapter 50:1) Thus says YHWH, Where is the book of your mother's divorce-covenant, whom I have sent away? or who is it from my creditors whom

Physical Characteristics:

This is the first page on the 13th strip of leather that makes up the scroll. The page is in good condition with only marginal splitting in the bottom center that extends the crease line up into the first four line from the bottom. Another crease is barely visible in the upper left side of the page. A small amount of material has chipped away from the bottom right margin. There is a blemish in the leather toward the end of line 15 extending across the 2nd from last word and although there is a dark mark over the

word it is still easily read. The first letter (beth) in line 23 is faded and difficult to read. as is the middle letter (waw) of the 1st word in line 25.

Paragraphs and Spatiums:

There are 4 paragraphs on this page: in line 5 = 49:7; line 14 = 49:14; line 23 = 49:23 and line 29 = chapter 50:1. There are spatiums that begin in line 1 = 45:5; and line 12 = 49: 13 and line 25 = 49:24 and another in the same line = 49:25; and in line 26 in the middle of verse 49::25.

Editorial Marks:

There are horizontal marks setting off the section 49:6, 7. Encompassing lines 2 to 6. An X marks verse 49:7 as an important verse.

Editorial Additions to the text:

There is a dot over the 3rd from last word in line 7. A dot like this usually indicates the letter is a mistake but this word seems to be spelled properly and is the same as M except for inserted waw discussed in notes under line 7 below. In line 14 where "ve-adonay" is in the text an editor has corrected it and written "ve- 'elohay". above it. and M = "'adonay" Line 26 has yods added over two words .

Q Scribal Spelling:

The Q scribe's use of kah for 2ms and ke and kiy for 2fs suf and pf verb 2 ms tah and 2fs tiy are found on this page. Important places where waw is inserted as a vowel substitute are discussed under line 7 and line 12. The 2fs suf is simply kaph if preceded by a yod or a theoretic vowel and is kiy if preceded by a consonant.

Variations in Q from the Masoretic Text:

Line 1: 6th word: Q = "yotsreyka" part. + suf 2fs (your maker - must refer to Israel as fem but the next reference to same antecedent is masc: see line 2 next to last word) and M = "yotsriy" part + suf 1cs. (my maker)

Line 2: 9th word M = (my God shall be my) 'uziy (my strength). Q has 'uzriy (my helper).

Line 3: 5th and 7th words: Q = reversal of order for Jacob and Israel. Q has Israel first and M has Jacob first. M = "tribes of Jacob and Nazarenes of Israel" while Q reads "tribes of Israel and Nazarenes of Jacob" **6th word:** Q ="netsiyrey" and M = "netsurey" This important word has mystical meaning when found in Isaiah. The same form in modern Hebrew means "Christians of" (lit Nazarenes). The word is used again as the third from last word in line 7 in a messianic context. See the article on Isaiah's use of

the word ["Nazar."](#) You will find this one of the most interesting comments on Isaiah in these files. Also see commentary on [Isa. 49:6](#).

Line 4: 3rd word: Q - "qetsey" pl (ends of) and M = "qetse:h" sing (end of).

Line 5: 3rd word: Q = "'adonay" not in M. **5th word:** Q = "go'elekah" noun + suf 2ms (your redeemer) and M = "go'e:l" (redeemer) **8th word:** Q = "libze:y" pl. cs. and M = "lebzoh" sing cs. (the hated or despised) **10th word:** Q = limta'aviy" (plural form or Q method of showing construct?) and M = "limt'a'e:v."

Line 6: 2nd word: Q = "ra'u" pf 3cs (they shall see) and M = "yir 'u" imp 3mpl (they shall see). **4th and 5th words:** Q = 4th word has conj waw not in M and 5th word lacks conj waw in found M and 5th word "yishtachavuu" (they shall worship) is spelled with aleph after initial yod in Q. An unusual spelling. **Last word:** Q = lacks conj waw found in M.

Line 7: 3rd from last or 10th word Q = "ve'e[n]tsorekah" and M = "ve-'e[n]ts-tsa-reka" In both cases verb imp 1cs + suf 2ms. (I will Natsar you) Comment is made here because this is an important word in the text and because it illustrates the use of waw as a vowel substitute which helps in pronunciation. In M the tsade is doubled and therefore there is a vowel vocalization before and following the tsade. The waw is inserted in Q to show there is a vocalization there. M uses a geminative dagesh and a qamets to show the same thing demonstrated by the waw in Q, Please refer to the notes below under line 12. Notice also the mystical use of this word in contexts that include messianic predictions, the name "Yeshuah" and the call of the gentiles and the new covenant. **same word:** There is a dot over the aleph indicating a mistake by the scribe. But there is no mistake, the aleph is correct.

Line 9: 2nd word: Q = "kol" (all) not in M. **and 3rd word:** Q ="hariym" (the mountains) and M = "derekiym" (ways). **6th word:** Q = "shaph'aiym" (high and bare places) spelled with aleph yod; and M = "shephayiym a different spelling. Q adds aleph to retain the "a" sound after pe.

Line 10: last word Q has a redundant false start of "u-mes" of the next word "u-mesillotay" (my highways) which is complete as the first word on the next line.

Line 12: 1st word: (I have circled the word in red in the text above) In the Masoretic text this word is written as " sameq - yod - nun - yod - mem" :סִימָם It is vocalized in M and the Masoretes recognized the yod as a semi vowel and pointed it as "hiriq yod" which recognizes the yod as a vowel with no consonantal value. The Q text gives this word as "sameq - waw - nun - yod - yod - mem" וַנְּסִימָם. In these pages we have called attention to the numerous times that waw is inserted in the text as an alternate of yod. See references to these descriptions on both the Directory page and the Introductory page and the numerous occasions that we made notes on in the preceding pages that show the consistency of using or inserting waw in place of any vowel. If in fact we

would note each occurrence of insertion of waw for a vowel sound this document would be too cumbersome. It is possible that Q scribe meant to write a different word than Siniym and wrote something similar to "Seve:niym" but it is more probable that the peculiarities of using waw, that has been consistent with the Q scribes, either as a substitute for yod or for the indication of a vowel is at work here. See the discussion of the name of Hezekiah on [page 28](#) and comments there under line 29 for more on the use of waw as a semi vowel and how it relates to this discussion.

Furthermore, since the "hiriq yod" of "Siyniym" is recognized as a single vowel sound, then it is perfectly consistent with the Q scribes' practices for the insertion of waw here to stand for the "i" sound. This is further indicated by translators who give the English transliteration of the M text as "Sinim" being perfectly aware that there is a hiriq yod at the end of the word they simply put the single vowel "i" for the "hiriq yod;" thus illustrating that a single vowel sound is meant by the yods in this word. Therefore the substituting of waw for the first "hiriq yod" sound is perfectly consistent with the Q scribes' usage

In transcribing the Q reading many modern texts write Seveniym in the footnote as "seve:niym" while the actual Q reading ends the word with a double yod + mem. This is the usual method of denoting nationality in Q as "Kasdiym" (Chaldeans) and other nationalities are denoted in the same way. See page 18; line 19: 3rd word and page 38, line 25: 2nd word. for 2 or the 64 examples where Chaldean nationality, not place is denoted by the use of the double yod in Q. Thus it is plain that the Q scribe referred to a nationality and not to a place. It more likely refers to "the land of the Chinese" as Gesenius and others suggest, than to the land of Aswan.

A reader who had received a long explanation as to why Aswan should be in the text at this place asked my opinion of the letter. I add here the answer I sent to him:

Brother Steve

I am not a "scholar" but I read Hebrew and have a small degree of ability to speak the language. Thus I often find fault with "scholars" who know all the grammatical terms for the printed text but with rare exception can not even answer the vocal question "ha-'im atah me-daber 'ivrit?" (Do you speak Hebrew?) Fluency in the language gives me an advantage because I am familiar with "idiom" in the language. You do not have to be a "scholar" to understand language. If you know the language. Perhaps you speak Chinese. Do you need a scholar to tell you what a simple sentence means in Chinese?

In any case your writer says that the word in Isa 49:12, also appears in Eze 29:10, Eze 30:6. This simply is not the case. Strong's concordance does not accept the relationship of the roots of "s'veneh" in Ezek and "sin" in Isaiah. They are two different words.

I am sometimes at a loss to explain why translators make mistakes but there are reasons here. Often when one makes a mistake those who follow continue the same mistake. There may very well have been a town in South Egypt named S'veneh but the translation of the Hebrew in Ezek 29:10 that says "from the tower to Seneh" is simply incorrect. The passage in Hebrew is exactly what the KJV renders: "from the tower of S'veneh to the border of Ethiopia" is an indisputable rendition of the literal Hebrew text and any other rendition is an INTERPRETIVE translation. Probably based on the LXX which has the rendering that says "from the Tower and Suenes to (ἕως or until) the border of Ethiopia." (But even in the LXX this puts Suenes at the opposite extremity to Ethiopia, not on its border.) The "scholars" have put other things and their own idea into the Hebrew text and have not rendered the words from Hebrew to English as the KJV has and I just did.

The Hebrew text in both Ezekiel passages plainly say "from the tower of S'veneh." not "from the tower to S'veneh" That is an interpretation not a translation.

Listing names of people who accept the mistake does not change the text. It is still the same in Hebrew. In Hebrew therefore the tower of S'veneh is at the other extreme from the border of Ethiopia and therefore can not be Asswan.

The Hebrew text of [Ezekiel 30:6](#) says of the "tower of S'veneh" that the Egyptian's pride shall "fall in it". "IT" is the tower of S'veneh. There are some linguistic complexities which I will try to explain that are at work here in the route the scholars take to go from "S'veneh" and arrive as "Syene": The V in this word is a Hebrew waw and is a semi vowel. It is either a consonant (v or w) or a vowel (u or o) It can not be both. It is either a vowel or a consonant in this word. If it is a vowel then there is no V in the word. As a vowel in later times (Dead Sea Scroll times) the waw was used as a sign of a vowel, any vowel and it could be and frequently was substituted for a yod which is also a semivowel. Keep this in mind as the "Sin" in Isa 49:12 could therefore be related (in this way as these scholars say) to the "Seneh" of Ezekiel 29:10 if you substitute yod for waw and drop the "h." Do you follow so far? Next: the "h" on the end of a word in Hebrew, particularly a place can mean "toward" (It is a locative "he". For instance Jerusalem is yerushalayim and going to Jerusalem often is "going yerushalaymah." As noted this adds another syllable to the word. I hope you can follow this. It is not that complex. Next

Thus in "S'veneh" some one might take the "h" to be locative and translate it "to S'ven." or (using the waw as a vowel) "Son" or "Syn." This is the route "scholars" take. Notice the Masoretic scholars did not take it as such. The waw is considered a consonant by them. In fact some of the translators use it as a consonant. IT, therefore according to the masorah, can not be "toward Sin" in Ezekiel. Why? The Masoretes also pointed the word so that the "h" is part of the word and is not (in the Masoretic text) a directional "h" but is part of the root of the word. They also point the waw with a vowel so the waw is considered a consonant. Using all these complexities and more, while ignoring the

masorah, results in the "scholarly" rendering of "S'veneh" as "Syene" in some translations that favor Asswan. The "he" is dropped off and the waw becomes a "y" and in that round about way the attempt is made to relate the word to "syn" of [Isa 49:12](#). However the Masoretes saw the waw as a consonant and pointed it with a vowel. To them it can not be Syn but Svnh as the name of a place.

As above: the use of waw as a sign of any vowel sound was not used as early as Ezekiel so the substitution of yod or Y for waw is very unlikely in the verses in Ezekiel.

But further complicating this word is the fact that the DSS scribes did use waw for any vowel and in this word in Isa 49:12 they inserted a waw to stand for the yod that is in the Masoretic text. I have fully explained this in my article above on this verse. It is plain that the waw above in this verse is a vowel but in the Ezekiel passages it is a consonant.

See also my comments on this verse in my [Isaiah commentary](#).

Line 15: 6th word Q = " 'ashkchekiy" (I will not for get you) This is a good example of the Q scribe adding a yod to 2fs suf. This is a frequently used mechanism to distinguish 2fs from 2ms. But see the **last two words** which have 2fs suf. as well but without the added yod. When the 2fs kaf is preceded by a vowel as it is in those words the yod is not added. See this also in words 4,5,6, and the last word in **line 16** and other examples on this page. The **seventh word** in line 16, "mimeke" follows this rule because the 2fs suf is preceded by a theoretic vowel. See Introductory page for [more on adding yod](#).

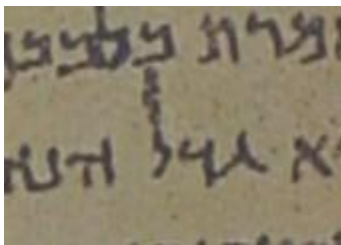
Line 16: 3rd from last word: Q = "se'iy" imper. fem s. (lift up)_ spelled with samec and M = same spelled with sin.

Line 20 4th word is "levaveka" (in your heart) The kaph suffix is 2 fem. sing. 2nd Feminine suf. is often indicated by the addition of a yod to the final kaph. Interesting is the dot under the 2nd fem sing suf which may be hiriq indicating the i y sound to confirm it is fem. See further explanation of this in [controversial markings](#) in the introduction.

Line 20: last word: Q = conj. waw not found in M.

Line 21: 2nd word: Q lacks conj waw found in M. **5th word:** Q = "hineh" and M = "he:n" **next to last word:** "ayphoh" (where) spelled without final he.

Line 21: 4th word The top of the lamed in this word "galal" (raised) has been altered. Compare the 3x written into the double lamed noted in the [Controversial markings](#) section of the introductory page



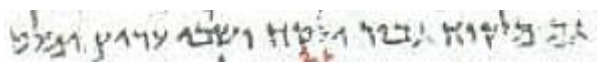
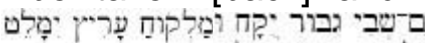
Line 22: 1st two words: Q = "kiy' tsivah" (for he commands) and M = "koh 'amar" (Thus says)

Line 23: 1st word: Q = a faded beth which makes the first word difficult to read. otherwise the same as M. **6th word.** Q = a misspelling and aleph is missing from "tinase'nah" v. imp 3fpl (they shall be carried)

Line 24: 8th word: This is a good example of Q scribe adding yod to 2fs 1st stem verb ending. "ve yad'atyi" It makes the verb look like 1cs. It is "you know" not "I know." See the [Introductory grammar](#) for more on addition of yod to feminine endings.

Line 25: 7th word: Q = " 'arits" (terror stricken) and M = "tsadiyq" (lawful).

Line 26: 7 words to Spatium:

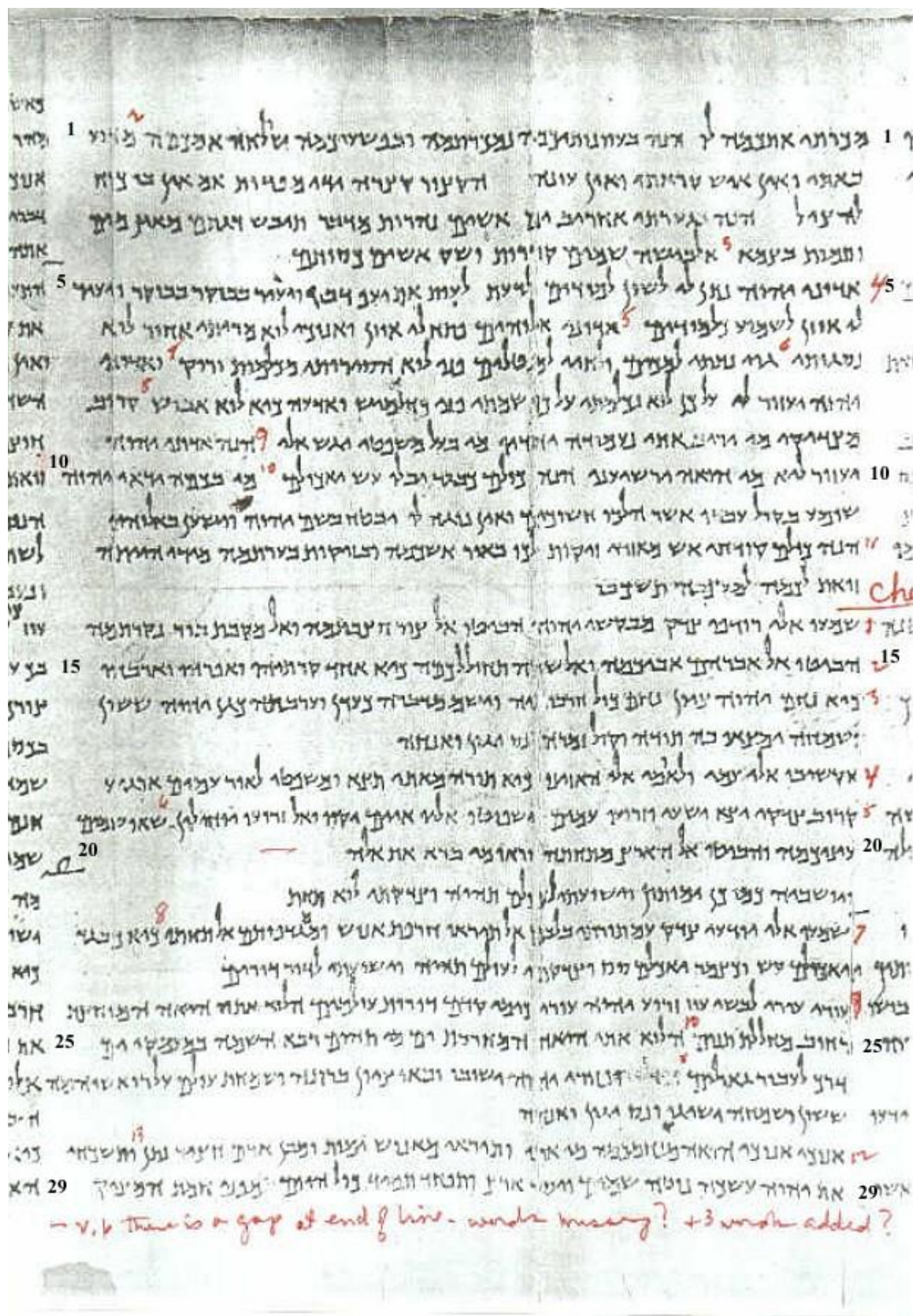
Q =  Q reads: " Also the one taken by the hero shall be taken [back] and the captivity of the terrible one shall be delivered."
M =  M reads: "Also the captivity of a hero shall be taken and the one taken by a terrible one shall be delivered."

Line 27: 4th word: Q = same word as M but qal imp 1cs and M = additional initial "he" of 5th stem 1cs.

Line 28: 3rd from last word: Note thwe yod added to 2fs suf. as noted above several times on this page.

Line 29: 4th from last word: Q = notice "miy" spelled without the usual aleph Q scribes append to this word.

The Great Isaiah Scroll 50:1 to 51:13



TRANSCRIPT OF ORIGINAL (Previous Page)

- 1 מכרתי אתכם לר הנה בעותותיכם נמכרתם ובפשעיכם שולחה אמכם מרוע
באתי ואין איש קראתי ואין עתה sic הקציר קצרה ידי מפרות אם אין בי כוח
להציל sic הנה גערתי אתריב ים אשים נהרות מדבר תיבש דגתם מאין מים
4 ותמת בצמא אלבישה שמים קדרות ושק אשים כסותם
5 אדוני יהוה נתן לי לשון למודים לדעת לעות את יעף דב ויעיר בבוקר בבוקר ויעיר
לי אוזן לשמוע כלמדים אדוני אלהים פתח לי אוזן ואנוכי לוא מריתי אתור לוא
נסגותי גוי נתתי למכים ולחיי למטלים פני לוא הסירותי מכלמות ורק ואדוני
יהוה יעזור לי על כן לוא נכלמתי על כן שמתי פני כחלמיש ואדעה כיא לוא אבוש קרוב
מצדיקי מי יריב אתי נעמורה יתדיו מי בעל משפתי יגש עלי הנה אדוני יהוה
10 יעזור ליא מי הואה ירשיענו הנה כולם כבגד יבלו עש יאכולם מיבכמה יראי יהוה
שומע בכול עבדו אשר הלכו תשוכים ואין נוגה לו יבטח בשם יהוה וישען באלוהיו
הנה כולם קודתי אש מאזרי זיקות לכו לאור אשכמה ובזיקות בערתמה מידי היירה
וזאת לכם למעצבה תשכבו
II שמעו אלי רודפי צדק מבקשי יהוה הביטו אל צור תצבתמה ואל מקבת בור נקחתמה
15 הביטו אל אברהם אביכם ואל שרה תחוללכם כיא אתור קרתיהו ואפרתו וארבהו
כרא נתם יהוה ציון נתם כל תרבתיה ויש מדברה כערך וערבתה כגן יהוה ששון
ושמחה ימצאו בה תורה וקול זמרה נס יגון ואנתה
הקשיבו אלי עמי ולאומי האזינו כרא תורה מאתי תצא ומשפטי לאור עמים ארגיע
קרוב צדקי יצא ישעי וזרועי עמים ישפוטו אליו איים יקרו ואל זרועי יותילון שאו שמים
עיניכם והביטו אל הארץ מתחתה וראו מי ברא את אלה [כי שמים כעשן נמלחו והארץ כבגד תבלה]
21 ויושביה כמו כן ימותון וישעו עתי לעולם תהיה וצדקתי לוא תחת
שמי אלי ידעי צדק עם תרורתי בלבם אל תיראו תרפת אנוש ומגדפתם אל תחתו כיא כבגד
ייאכולם עש וכצמר יאכלם סס וצדקתי לעולם תהיה וישעו עתי לדור דורי
עורי עורי לבשי עוז זרוע יהוה עורי כימי קדם דרות עולמים הלוא אתי היאה המותצת
25 ורחוב מתללת תים הלוא אתי היאה המתדבת ים מי תהום רבא השמה בעמקי ים
דרך לעבור גאולים פפדפי פפזורי יהוה ישובו ובאו ציון ברונה ושנתת עולם על רואשיהמה
ששון ושמחה ישיגו ונס יגון ואנתה
אנוכי אנוכי הואה מנחמכם מי אתי ותיראי מאנוש ימות ומבן אדם תציר נתן ותשכתי
את יהוה עשכה נוטה שמים ויסד ארץ ותפתר תמיד כל היום מפני תמת המציק

Isaiah 50:1 to 51:13

1. **(Continue Chapter 50:1)** I have sold you to him? Behold, for your iniquities you have been sold, and for your transgressions is your mother sent {&waw&} away. (2.) Wherefore,
2. when I came, was there no man? when I called, there was no one to answer? Is my hand extremely shortened from ransom or is there no strength in me
3. to deliver? behold, at my rebuke I dry up the sea, I set rivers as a wilderness: their fish smell bad, from lack of water
4. and they die of thirst (3.) I dress the heavens with darkness, and I make sackcloth as their covering. (PP)
5. (4.). The Lord YHWH gave me the tongue of the learned, to know to help the weary with words: he wakens me morning by morning, he wakens
6. my ear to hear as the learned. (5.) The Lord [+God+] [m..YHWH] has opened my ear, and I did not rebel backward neither
7. did I turn away. (6.) I gave my back to the strikers, and my cheeks to those [\[+beating with iron+\]](#) my face [m..plucking *hair*] I did not hide from disgraces and spitting. (7.) For the Lord
8. YHWH will help me; therefore I am not humiliated: therefore have I set my face like flints, and I know I shall not be ashamed. (8) He is near
9. the one justifying me; who will strive with me? let us stand together: who is the lord of my judgement let him draw near to me. (9.) Behold, the Lord YHWH
10. will help me; who is he who shall do evil to me? behold, all of them shall wear out as a garment; a moth shall eat them. (10.). Who is among you who fears YHWH,
11. who hears the voice of his servant, who walks in darkness, and has no brightness to him? he trusts in the name of YHWH, and leans upon his God.
12. (11.) Behold, all you kindlers of fire, surrounders with sparks: walk in the light of your fire, and in the sparks that you have lit. from my hand this is
13. that *which* is for you: to sorrow you shall lie down. (PP)
14. **(Chapter 51:1)** Listen to me, pursuers of righteousness, seekers of YHWH: look to the rock *from which* you are hewn, and to the hole of the pit *from which* you were dug.
15. (2) Look to Abraham your father, and to Sarah who bore you: for I called him singly, and [+made him fruitful], [m..I blessed him] and multiplied him.
16. (3.) For YHWH shall comfort Zion: he will comfort all her waste places; and he will set her wilderness like Eden, and her desert like the garden of YHWH; joy
17. and gladness shall be found in her, thanksgiving, and the sound of music. [+and sorrow and mourning shall flee+]. (PP)
18. (4.). Draw near to me, my people; and to me, my nation give ear: for a Torah shall go out from me, and I will stir up my judgment for a light of the people.

19. (5.). My righteousness is near; my salvation is gone out, and my arms shall judge the nations; the islands shall wait for me, and on my arm they shall hope. (6.) Lift up to the heavens,
 20. your eyes and look upon the earth beneath {+and see who created this+} [[these following words](#) in the M text do not appear in Q *"for the heavens shall vanish away like smoke, and the earth shall wax old like a garment,"*] (PP)

21. and her inhabitants like this shall die and my salvation shall be for ever, and my righteousness shall not be cast down. (PP)
 [*]

22. (7.) Hear me, you knowers of righteousness, people in whose heart is my Torah; fear not the reproach of men, and from their revilings {&mem&} do not be downcast. (8.) because like a garment
 23. a moth shall eat them, and the worm shall eat them like wool: and my righteousness shall be for ever, and my salvation from generation to generations. (PP)

24. (9.). Awake, awake, put on strength, O arm of YHWH; awake, as in the days of antiquity, in the generations of the ages; are you not the one who chopped up
 25. the monster-Rahab, and wounded the sea monster? (10.) Are you not he who dried the sea, the waters of the great abyss; the one who put [+in+] the depths of the sea
 26 a way for the [+dispersed+] [m..redeemed] to pass over? [+a word erased+] (11.) Therefore the ransomed of YHWH shall return, and come with singing to Zion; and everlasting joy shall be upon their heads
 27. they shall obtain gladness and joy; and sorrow and sighing shall flee. (PP)

28. (12.) I, *even* I, am he who comforts you:{&scratch-out&} who are you, that you should be afraid of a man who will shall die, and of the son of man who shall be given as grass; (13.) And you forget
 29. [+eth+] YHWH your maker, who has stretched out the heavens, and He founded the earth; and you fear continually every day from the face of the fury of the oppressor,

Physical Characteristics:

There is a crease in the middle of the page probably due to original folding and later a darkening appeared at the place of the folded crease. This crease obscures a few letters but they can be reconstructed. Mem in line 7; nun line 8; resh in line 15; tau in line 16; mem in line 22. Creases are also seen at the upper left to mid page and in the middle of the page horizontally. The lines in the scroll that are formed this way are discussed in the [Introductory chapter](#).

Paragraphs and Spatiums:

New paragraphs begin in lines: 5 = vs. 50:4; and line 14 begins chapter 51. ; and line 18 = 51:4; and line 22 = vs. 51:7; and line 24 = vs 51:9; and line 28 = vs. 51:12. there are two interesting spatiums in lines 2 and 3 in the midst of vs 50:2

Editorial marks:

There is a horizontal mark between line 21 and 22. To set off a section beginning with 51:7. And there is an erasure in line 26.

Editorial additions to the text:

A waw is over the 3rd from last word in line 1. A waw is edited above the 4th word in line 18. A mem is edited in above the 11th word in line 22. It is added in error.

Q Scribal Spelling:

The addition of yod to feminine endings that usually end in tau with schva or kaph with schva are vocalized with a yod to indicate fem. A "he" is added to indicate masculine. See the 5th word in line 25 for an example. See the comments in the introductory page on addition of yod [for feminine](#) 2nd and 3rd person verb endings.

Variations in Q from the Masoretic Text:

Line 1: 4th word: Q = the same as in M except that Q exhibits peculiarities of the Q scribe in the addition of waw to the word for pronunciation help. The word is "be-'avonoteykemah" In M it is spelled "Be'avonoteykem" (for your transgressions.) Notice the double waw in the Q spelling and another waw after the nun. The double waw indicates the consonantal value of waw for the initial waw and then the vowel "o" for the next two uses of waw in this word.

Line 5: 11th word: Q = "dabar" but the resh has an ink blot on it that obscures it.

Line 6: 5th word: Q = " 'elohiyv" (God) and M = YHWH.

Line 7: 6th word: Q = "le-mitlayim" prep + part mpl (to the ones beating with iron) and M = "le-mortiyv" prep + part. mpl. (to the pluckers). The word beard is not in this verse. The next word is "penay" (my face.) M translators put face with the **next verb. 9th word:** Q = "hisiriyti" 5th stem 1cs and M = "histartiy" 7th stem 1cs same root. (I hid not).

Line 9: 6th word: Q = "yachdayv" and M = "yachad" (together).

Line 10: 6th word: Q = "hineh" and M = "he:n" (behold). **next to last word:** Q = "yar'ey" (let him fear) and M is spelled without the yod. Q adds the yod for euphony as a vowel sign to help in pronunciation, not a plural or other pronoun, etc.

Line 12: 1st word: Q = "hineh" and M = "he:n" (behold **2nd word** Q = kulam" (all of them) and M = "kulkem" (all of you).

Line 13: last word: M = a euphonic nun and Q does not have it. (end chapter 50.)

Line 15: 3rd from last word: Q = "qaratiyv" (I called him) spelled without aleph, a misspelling). **Next to last word:** Q = "ve- 'aphare:hu" (and I made him fruitful) and M = "ve- 'avareke:hu" (and I blessed him.)

Line 17: 3 extra words: Q adds 3 more words to the end of this verse that are not in M. M ends at "zimrah." (music) and Q adds: "ne:s yagon ve- 'anachah" The same words end verse 11 in line 28. (it shall flee, sorrow and mourning).

Line 20: after 5th word: Q = after "mitachathah" (beneath) Q adds 3 words but omits 7 words in the midst of verse 6 that are found in M. "ur'u miy bara' 'eleh" are added and not found in M. (and they shall see who has created these..) There is a gap in the verse and the rest of the line is not filled out to show that there is an omission. The words left out are 7 words between "mitacheth: and ve-yoshviym" in Hebrew and in English: "and the heavens shall vanish away like smoke, and the earth shall wax old like a garment."

Line 24: last word: Q = "ha-mochetset" art + part. (the divider of) related to "chetsiy" (half). and M = "ha-machtsebet:" art + part. (the cutter of)

Line 25: 3rd word: Q = "taniym" and M = "tamiyn". **11th word:** Q = "raba' " (great) spelled with aleph: and M = "rabah" **Last word:** Q = a prep. beth added to the word not found in M.

Line 26: 4th word: Q = an erasure. **5th word:** "u-phazurey" cj + pass. part mpl (the dispersed) and M = "uphaduyey" cj + pass part mpl (and the redeemed). **Last word:** Q = ro'sheyhemah" (their heads) and M = "ro'sham" (their head)

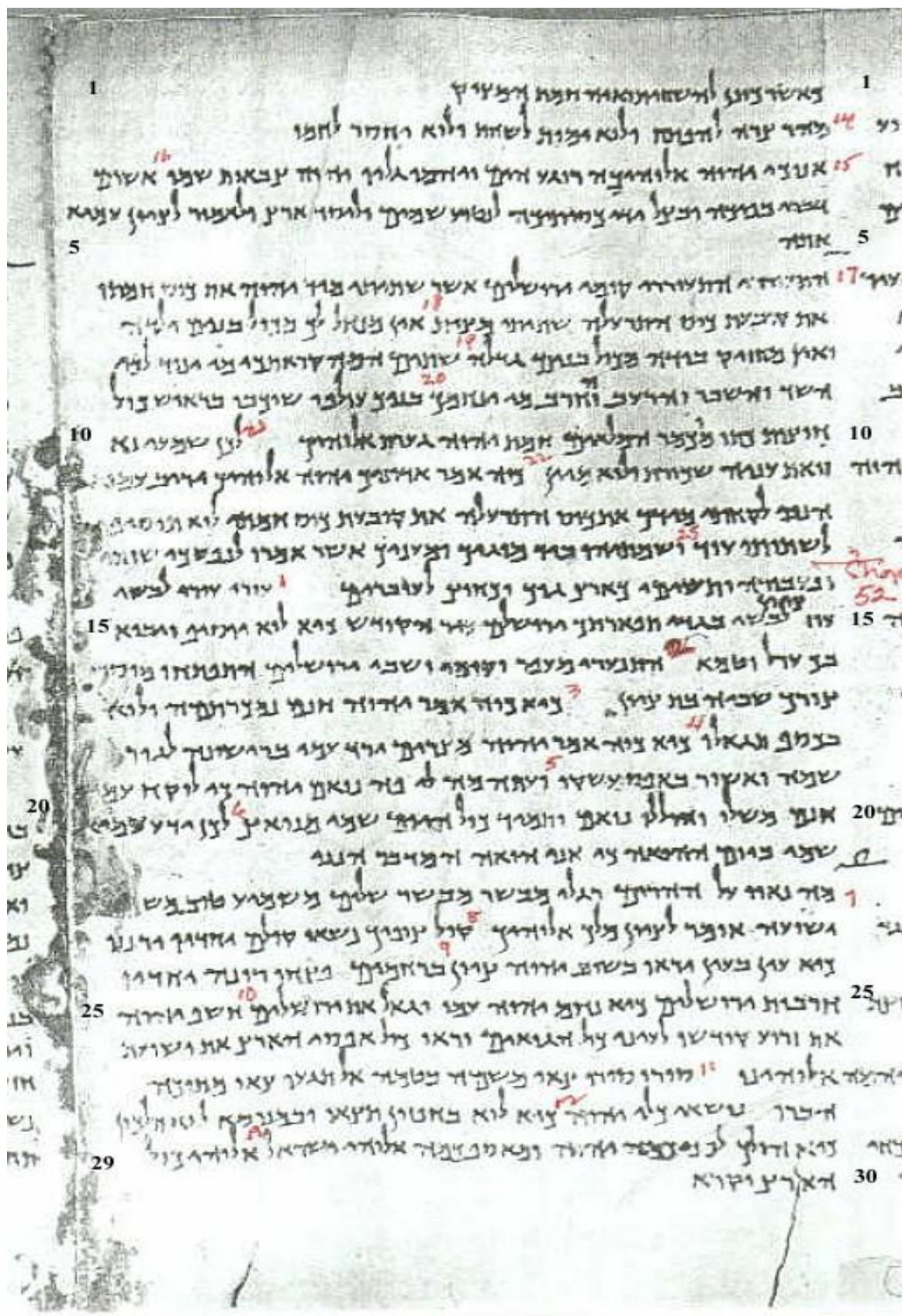
Line 27: 4th word: Q = ve-nas 3ms (flee) and M = "ve-nasu" 3mpl

Line 28: next to last word: Q = "nathan" 3ms pf and M = "yinathen" 3ms imp. **Last word:** Q = "ve-tishkachiy" imp 3fs (and you shall forget) and M = "va-tishkach" imp 2ms (and you shall forget).

Line 29: 1st word: Q = sign of accusative " 'eth" not in M.

Column XLIII

The Great Isaiah Scroll 51:13 to 53:12



TRANSCRIPT OF ORIGINAL (Previous Page)

1 כאשר כונן להשחית ואיה תמת המציק
מהר צרה להפתח ולוא למות לשחת ולוא תחסר לחמו
אנוכי יהוה אלוהיכה רוגע הים ויהמו גליו יהוה צבאות שמו אשים
דברי בפיכה ובצל ידי כסיתיכה לנטוע שמתם וליסד ארץ ולאמור לציון עמיה
5 אתה
התעוררי התעוררי קומי ירושלים אשר שחיתי מיד את יהוה כוס תמתו
את קובעת כוס התרעלה שחיתי מצית אין מנחל לך מכול בנים ילדה
ואין מתוּיק בידה מכול בנים גדלה שתיים המה קראתכי מי ינוד לכי
השד והשבר והרעב והחרב מי ינחמך בניך עולפי שוכבו בראוש כול
10 תצות כתר מכמר המלאים תמת יהוה גערת אלוהיך לכן שמעו נא
וזאת עניה שכורת ולוא מיין כוה אמר אדוניך יהוה אלוהיך יריב עמו
הנני לקחתי מידך את כוס התרעלה את קובעת כוס תנתי לוא תוסיפי
לשחיתי עוד ושמתיהו ביד מרגיך ומעניך אשר אמרו לנפשכי שחתי
ונעבורה ותשימי כארץ גוך וכתוץ לעובדים LI עורי עורי לבשי
15 ערו ציון לבשי בגדי תפארתך ירושלם עיר הקודש כוא לוא יוסיף ויבוא
בע ערל וטמא התנערי מיפר וקומי ושבי ירושלים התפתחו מוסרי
צורך שביה בת ציון כיא כוה אנר יהוה תנם נמכרתמה ולוא
בכסף תגאלו כיא כוכ אמר יהוה מצרים ירד עמי ברישונה לגור
שמה ואשור באפס עשקו ועתה מה לת פה נואם יהוה כי לוקח עמי
20 תנם משלו והיללו נואם ותמיד כול היום שמי מנראץ לכן ידע עמיה
0 שמי ביום ההואה כי אני הואה המדבר הנני
מה נאורו על ההרים רגלי מבשר מבשר שלום משמיע טוב משמיע
ישועה אומר לציון מלך אלוהיך קול צופיך נשאו קולם יחדיו ירננו
כוא עין בעין יראו בשרב יהוה ציון ברחמים פצהו רונה יחדיו
25 תרבות ירושלים כוא נחם יהוה עמו וגאל את ירושלים תשף יהוה
את זרוע קודשו לעיני כול הגואים וראו כול אפסי הארץ את ישועת
אלוהינו סורו סורו צאו משמה בטמה אל תגעו מתוכה
הברו נושאו כלי יהוה כיא לוא בתפוזן תצאו ובנוסא לוא תלכו
כיא הולך לפניכמה יהוה ומאספכמה אלוהי ישראל אלוהי כול
30 הארץ יקרא

Isaiah 51:13 to 53:12

1. **(Continue Chapter 51:13)** as if he is preparing to destroy; and where is the fury of the oppressor? (PP)
2. (14.) The [+sorrowing one+] [m..captive] is anxious to be loosed, so as not to die in the pit, nor that his bread should fail. (PP)
3. (15.) I am YHWH your God, who divided the sea, whose waves roared: YHWH of hosts is his name. (16.) And I have put
4. my words in your mouth, and I covered you in the shadow of my hand, so I may plant the heavens, and found the earth, and say to Zion, my people
5. you are. (PP)
- [*]
6. (17.). Awake, awake, stand up, Jerusalem, who has drunk from the hand of YHWH the cup of his fury;
7. the dregs of the cup of trembling you drank, and wrung them out. (18.) There is no guide for you from all the sons she bore;
8. nor is there any who takes her by the hand of all the sons whom she has brought up. (19.) These two things are called to you who will be sorry for you?
9. desolation, and destruction, and famine, and the {&the&} sword: who shall comfort you? (20.) Your sons have fainted, they lie at the head of all
10. the out skirts, as a wild bull in a net:{&waw&} full of the fury of YHWH, the rebuke of your God. (21.) Therefore hear please
11. this, O afflicted, drunk, but not with wine: (22.) Thus says your Lord YHWH, your God who strives for his people,
12. Behold, [yød] I have taken out of your hand the cup of trembling, even the dregs of the cup of my fury; you shall not anymore
13. drink of it again. (23.) But I put it into the hand of those afflicting you [+and those making you bow down+]; who said to your soul, Bow down,
14. and we will walk over you: and you put as the ground your back, and as the street to those padding over. **(Chapter 52:1)** Awake, awake; dress in
15. your strength, {&O Zion;&} dress in your beautiful garments, O Jerusalem, the holy city: for no more he will come
16. into you the uncircumcised and the unclean. (2.) Shake yourself from the dust; arise, and sit down, O Jerusalem: loose yourself from the bands of
17. your neck, O captive daughter of Zion. (3.) For thus says YHWH, you have sold yourselves for nothing; and not
18. with silver will you be redeemed (4.) For thus says [m..+the Lord] YHWH My people went down in the beginning into Egypt to sojourn

19. there; and the Assyrian oppressed without cause. (5.) And now , what is there to me here, says YHWH, that my people are taken

20. freely they rule over them and they howl says [?] [m=YHWH] and my name is blasphemed continually every day. Therefore my people shall know

21. my name in that day that I am he who speaks: behold, it is I. (PP)

[*]

22. (7.) How beautiful upon the mountains are the feet of him who brings good tidings, who brings good tidings of peace; who publishes good, who publishes

23. salvation; the one saying to Zion, Your God reigns! (8.) The sound, your watchmen shall lift up the voice; together they shall sing:

24. for they shall see eye to eye, when YHWH shall restore Zion [+in mercies+]. (9.) Break out, sing together,

25. waste places of Jerusalem: because YHWH has comforted his people, he has redeemed Jerusalem. (10.) YHWH has made bare

26. his holy arm in the eyes of all the Gentiles; and all the ends of the earth shall see the salvation of

27. our God. (11.) Turn away, turn away, go out from there, touch no unclean thing; go out of the midst of her;

28. be clean, you who bear the vessels of YHWH. (12.) For you shall not go out hurriedly, nor go by flight:

29. for YHWH will go before you; and your gatherer is the God of Israel. [+The God of
30. all the earth He shall be called.+]

Physical Characteristics:

This is the 3rd and last page on the 13th strip of leather that makes up the scroll. Although the seam is in fair condition with good stitching, the seam is marred by surface discoloration that has obscured only the last word in line 22.. There are two small rips in the bottom margin. Otherwise the page is in very good condition. There is a flaw in the surface of the leather of the scroll about 1/8th inch wide which extends from the right margin of line 28 diagonally downward through line 30. The flaw appears to have been there before the writing of the scroll. There is a gap between the 1st and 2nd words in line 28 which appears as a spatium but is the result of the scribe skipping over the original flaw in the surface of the leather. This flaw was not skipped in the next line and results in sight distortion of the letters in the flaw; also a wider gap between the pe and nun.

Paragraphs and Spatiums

New paragraphs begin in line 2 = 51:14; and line 3: = 51:15; and line 6 = 51 17; and line 22; = 52: 7 which is also marked by a new section marking in the margin. The most

interesting spatium is in line 14 where it is the only sign of the beginning of chapter 22 in mid verse. Other spatiums mark the beginning of current verses: line 10: = 51:21; and line 11 = 51:22 and line 16 = 52:2; and line 17: = 52:3; and line 27: = 52:11.

Editorial marks:

The horizontal mark in line 5 ends the section that was initially marked in line 22 of the preceding page setting off 51:7 to 16 as an important section. The "derby hat" symbol shows 52:7 as beginning a new division.

Editorial additions to the text:

An article "he" is added between the line to correct the text in the 4th word of line 9 making (and the sword) agree with M. In the next line a waw is unneeded but added to the 3rd word. Line 15: Zion was left out of the text and added above the line as the 2nd word. A "scratch out" or overwrite correction is made in the first word of line 12.

Q Scribal Spelling:

The addition of yod to 2fs suffixes and sufformatives (see notes under variations lines 6 and 8 below) and the addition of "he" to suffixes and preformatives is continued on this page. See line 17 next to last word for an example of "he" added to 3mpl suf "tem" making "temah." The spelling of "kem" 2mpl suf is continued as "kemah" as seen in line 29: 3rd and 5th words. There are several omissions of aleph in words which require it and one addition of aleph where it is not suitable. Notice the spelling of the 3rd word in line 21. The spelling of "kiy" is discussed under variations note under vs 17 below.

Variations in Q from the Masoretic Text:

Line 2: 2nd word: Q = "tsarah" part m.s (the one sorrowing or straitened) and M = "tso 'eh" part. (captive)

Line 3: 1st and last words: Q = waw conj which is present in M is absent in Q.

Line 4: last word: Q = " 'amiy' " (my people) with an aleph appended to the word.

Line 6: 6th word: Q = a good example of Q scribe adding a yod to 2fs sufformative to distinguish it from 2ms. See it also in **line 7: 5th word** "shatitiy." But the yod is not added to the following word (**7:6th**) and in M the usual schva is not in these forms. see also line **8: 9th word** notes below and the **last word in line 8:** but to see that this is not always consistent see the **9th line: 6th word:** see also next to last word in **line 13 9th word:** Q = "leka" to you and M = "lah" to her.

Line 8: 8th word: Q = "hemah" 3mpl pronoun (these) and M = "henah" 3fpl pronoun (these). **9th word:** Q = another example of adding yod to 2fs pronoun suf to distinguish

it from masc. See the same on the **last word** "lekiy." and many more examples on this page, look for them.

Line 10: 2nd word: Q = a misspelling. "ke-tho' " (as a bull) lacks final aleph.

Line 11: 3rd word: Q lacks conj waw found in M. **Last word:** Q = adds unneeded aleph to the end of " 'amo' " (his people).

Line 12: 1st word: Q = what appears to be an attempt to over write a mis-stroke. A final "he" is written over what may have been a nun.

Line 13: 1st word: Q = waw 3ms suf and M = "he" 3fs suf. **6th word:** Q = **an extra word not found in M.** "u-me'anayik" conj + 5th stem part. mpl + suf 2fs (and those making you bow down) . This identical form is found in Isa 60: 14. **See page 49:Line 17: 5th and 6th words.** The Q scribe attempted the word in the 5th but mis-spelled it and scratched it out and wrote the same form where it means "cause you to bow down" in the 6th word.

Line 15: 1st word: Q = " 'uzo" noun + suf 3ms (his strength) and M = " 'uzzek" noun + suf 2fs (your strength).

Line `16: 2nd word: Q = 2nd word which is found in M word is missing = " 'od" (yet or ever etc) **next to last word:** Q = agree with M kituv.

Line 17: 1st word: Q = misspelling with aleph missing as 3rd letter.

Line 19: 1st word: Q = "shamah" (to there) and M = "sham" (there). **6th, 7th and 8th words:** Q = agree with M qerey not kituv. **3rd from last word:** notice in Q that "kiy" is written without the aleph which is uncharacteristic of much of the mid section of the scroll.. See this again in the 4th word of line 21. But written with aleph in line 25: 3rd word and line 28: 5th word and line 29: 1st word.

Line 20: 2nd word: Q = agree with M kituv not qerey. **3rd word:** Q = 1st letter waw cj. and M = 1st let. yod of imp 3ms.

Line 22: 7th and 9th words: Q = These words are transpositioned, one for the other in this verse. Swap their positions and the verse reads as M.

Line 23: 3rd from last word: Q = "qolam" (their voice) and M = "qol" (voice).

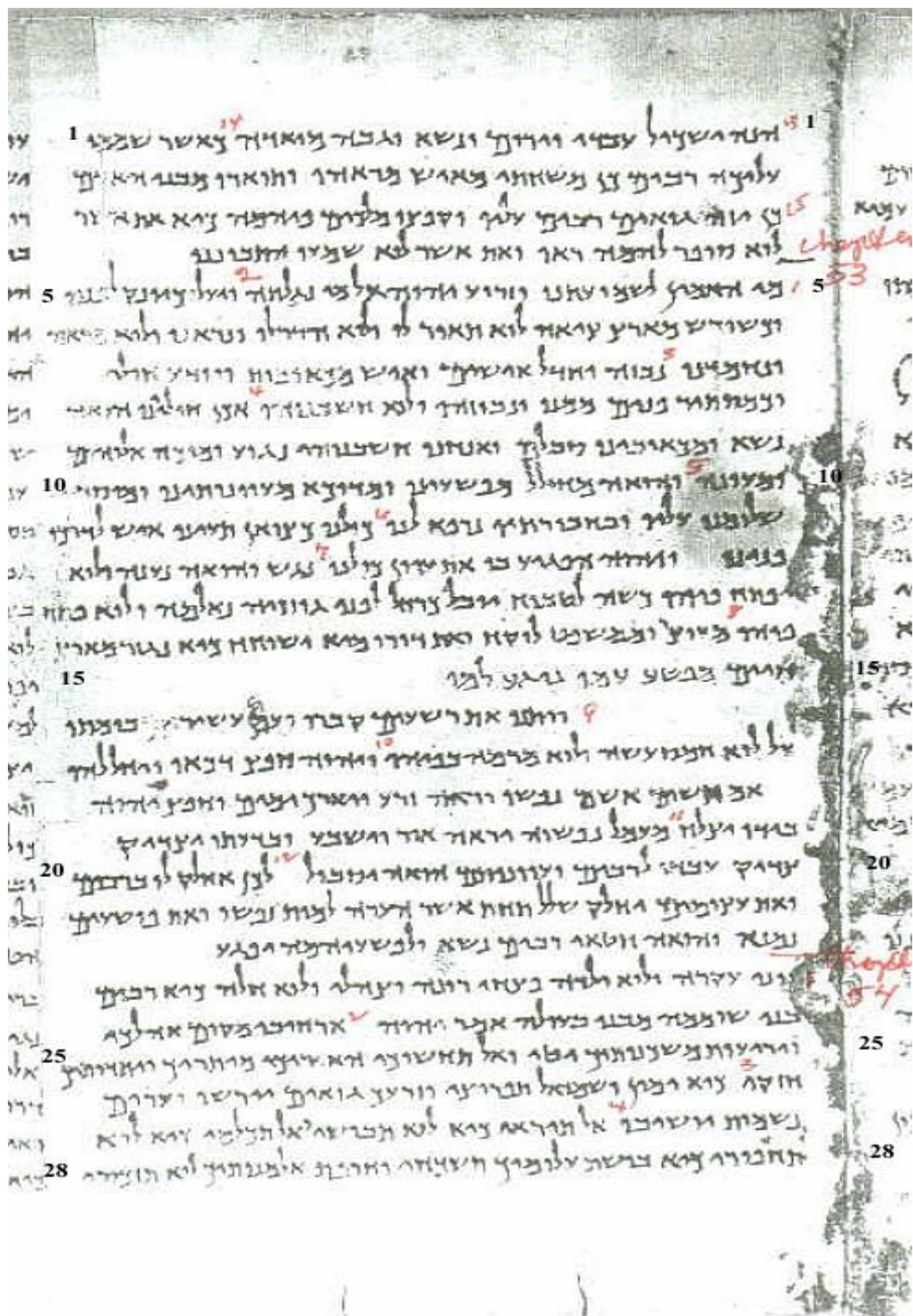
Line 24: 8th word: Q = an extra word added to the end of vs 8 (when the Lord shall return Zion) "berechamiym" (in compassion.) **2nd from last word:** Q = "ronah" fem part (singing) and M = "rannu" imperative mpl (sing).

Line 25: 7th word: Q = "yig'al" imp 3ms (he will redeem) and M = "ga'al" (he has redeemed).

Line 27: 6th word: Q = "mi-shamah" and M = "mi-sham" (from there) **7th word:** Q = "be-timah" and M = "tim'a" (unclean). Q adds a prep "in" and writes final "he" for aleph which is a common mistake in Q.

Lines 29 and 30: last 2 words: Q adds the last 4 words of this verse which are not found in M. They are "He shall be called God of all the earth."

The Great Isaiah Scroll 52:13 to 54:4



TRANSCRIPT OF ORIGINAL (Previous Page)

- 1 הנה ישכיל עבדי וירום ונשא וגבה מיאדה כאשר שממו
עליכה רבים כן משחתי מאיש מראהו ותארו מבני האדם
כן יזה גואים רבים עליו וקפצו מלכים פיהמה כוא את אשר
לא סופר את להמה ראו ואת אשר לא שמעו התברנו
5 SLII מי האמין שמענתו וזרוע יהיה על מי נגלתה ויעל כיונק לפנו
וכשדרש מארץ ציאה לא תאיר לו ולא הדר לו ונראנו ולא מראה
ונתמדנו נבזה וחדל אישים ואיש מכאובות וידע חולי
וכמסתיר פנים ממנו ונברוהו ולא תשבנוהו אכן חולינו הראה
נשא ומכאובינו סבלם ואנחנו תשבנוהו נגוע ומיכה אלוהים
10 ומעונה והראה מחולל מפשעינו ומדאוכא מעוונותינו ומוסר
שלומני עליו ובחבורתיו נרפא לנו כולנו כצואן תעינו איש לדרכו
פנינו sic ויהיה הפגיע בר את עוון כולנו נגש והוא נענה ולא
פתח פיהו כשה לטבות יובל וכרהל לפני גווייה נאלמה ולא פתח
פיהו מעוצר מממשפט לוקח ואת דורו מיא ישותח כיא נגזו מארץ
15 תיים מפשי עמר נרגע למר
16 ויתנו את רעשים קברו ועסXן עשירימ בימתו
על לא תמס עשה ולא מרמה בפיהו ויהות תפץ דכאו ויתללהו
sic אמ תשים אשם נפשו יראה ורע ויארך ימים ותפץ יהיה
בידיו יצלת מעמל נפשוה יראה אור וישבע וברעתו יצדיק
20 צדיק עבדי לרבים ועוונותם הוא יסבול לכן החלק לו ברבים
ואת עצומים יחלק שלל תחת אשר הערה למות נפשו ואת פושעים
נמנה והוא חטאי רבים נשא ולפשעיהמה יפגע
LIV בני עקרה ולא ילדה פצהי רונה וצהלי ולא חלה כיא רבים
בני שוממה מבני בעולה אמר יהיה ארתיבי מקום אהלכי
25 ויריעות משכנותיך יטו תחשוכי האריכי מיתריך ויתדותיך
חוקי כיא ימין ושמואל תפרוצי וזרעך גואים יירשו וערים
נשמות ישיבו אל תיראי כיא לא תבושי ואל תכלמי כיא לא
תחפורי כיא ברשת עלומיך תשכה ותרפת אלמנותיך לא תזכורי

Isaiah Scroll 52:13 to 54:4

1. **(Chapter 52:13.)** Behold, my servant shall deal prudently, he shall be exalted and lifted up, and be very high (14.) as those who were astonished
2. at him are many; because his visage was marred more than any man, and his form more than the sons of men:
3. (15.) So shall he startle many nations; the kings shall shut their mouths at him: for that which
4. was not told to them shall they see; and that which they had not heard shall they consider. (PP)

[*]

5. **(Chapter 53:1)** Who has believed our report and the arm of YHWH to whom has it been revealed (2) And he shall come up like a suckling before us
6. and as a root from dry ground *there is* no form to him and no beauty to him and *in* his being seen and *there is* no appearance
7. that we should desire him. (3) He is despised and rejected of men, a man of sorrows and knowing grief
8. and as though hiding faces from him he was despised and we did not esteem him. (4) Surely our griefs he
9. is bearing and our sorrows he carried them and we esteemed him beaten and struck by God

[There is a scribal thumb print over lines 10 to 12.]

10. and afflicted. (5) and he is wounded for our transgressions, and crushed for our iniquities, the correction
11. of our peace *was* upon him and by his wounds he has healed us. (6) All of us like sheep have wandered each man to his own way
12. we have turned and YHWH has caused to light on him the iniquity of all of us (7) He was oppressed and he was afflicted and *he did* not
13. open his mouth, as a lamb to the slaughter he is brought and as a ewe before her shearers is made dumb he did not open
14. his mouth. (8) From prison and from judgement he was taken and his generation who shall discuss *it* because he was cut off from the land of
15. the living. Because from the transgressions of his people a wound was to him (PP)

16. (9) And they gave wicked ones *to be* his grave and [a scribbled word probably accusative sign "eth"] rich ones in his death
17. although he worked no violence neither deceit in his mouth (10) And YHWH was pleased to crush him and He has caused him grief. (PP)

18. If ~~you~~ will appoint his soul a sin offering he will see his seed and he will lengthen *his* days and the pleasure of YHWH {&yod?&}

19. in his hand will advance. (11) Of the toil of his soul he shall see {+light+} and he shall be satisfied and by his knowledge shall he make righteous

20. *even* my righteous servant for many and their iniquities he will bear. (12) Therefore I will apportion to him among the great ones

21. and with the mighty ones he shall divide the spoil because he laid bare to death his soul and with the transgressors

22. he was numbered, and he, the sins of many, he bore, and for their transgressions he entreated.(PP)

23. **(Chapter 54:1)** Sing, O barren, and you who did not bear; break out into singing, and cry aloud, you who did not travail for more

24. are the sons of the desolate than the sons of the married wife, says YHWH. (2.) Enlarge the place of your tent,

25. and the curtains of your habitations let them stretch out: spare not, lengthen your cords, and your stakes;

26. strengthen (3.) For on the right hand and on the left you shall break out; and your seed shall inherit the Gentiles, and the cities

27. made desolate cities shall be inhabited. (4.) Fear not; for you shall not be ashamed: and {&waw&}do not be confounded; for you shall not

28. be {&yod&}embarrassed for you shall forget the shame of your youth, and the reproach of your widowhood you shall not remember

Physical Characteristics:

Thumb Print

This is the 1st page on the 14th strip of leather that makes up the scroll. In addition to the discoloration at the right along both sides of the seam there is also a finger-print-like smudge on the right margin extending from lines 10 to 12. What looks like a thumb print but has no print swirls evident is also found in mid lines 21 and 22. Some other copies of this page show signs of the fingerprint swirl especially the copy in the St. Mark's Monastery collection. See also pages [33](#) and [26](#) and [40](#) for smudges which may have been made by careless fingerprinting. There is a fold flaw on the left extremity of this page which extends all the way from top to bottom but which crosses the margin about line 15 and extends the rest of the way down the page on the extreme right margin of the next page's text. It does obscure some letters but all are reconstructible with certainty, for instance see the tsade as the last letter of line 14. The first letter in line 24 (a resh) is obscured by the marginal discoloration

Editorial marks:

There is a horizontal stroke in the right margin which would mark the end of chapter 52 and the beginning of chapter 53. There is no corresponding mark to show the end of

the section so marked. The strokes usually come in pairs but this one does not seem to be paired. The mark above the last word in line 18 is mine and my error.

Paragraphs and Spatiums

A new paragraph is marked in the usual way to begin chapter 53 on line 5. A new paragraph is marked in an unusual way in lines 15 and 16. Line 15 ends a paragraph by not filling out the line and the usual manner would be to start at the right margin on the next line for a new paragraph. but line 16 has what must be described as a huge indentation to mark the new paragraph. This kind of a gap in the text is only associated in other places with missing text which is known to have been omitted so that when the text was not in the manuscript from which the scribe was copying he would leave a large gap to indicate the missing text. There is no such missing text in this place in the Masoretic text. Thus the reason for the large gap is not readily explainable. The usual way of indenting to show a new paragraph is seen two lines below in line 18, but this is in mid verse 53:10 and can not be thought to be a new paragraph. The new paragraph of lines 23 and 24 mark the end of Isaiah 53 and the beginning of chapter 54. The Spatium in line 12 does not mark a current verse-beginning but is an indication that the scribe thought it did or copied from a text which indicated a thought break here much like the beginning of a new sentence. There is also a spatium at the beginning of 54:2 in line 24 and perhaps also in the next two lines but they are smaller gaps.

Editorial additions to the text:

A resh is added to the 2nd word in line 14 to complete and correct the word. **The 5th word in line 16** has been corrected and recorrected and an "s" like symbol written above the correction. There may be a stroke on the left side of this symbol which would be seen by some then as an edited tau but that is a very crudely formed tau if it is so. There are 14 taus in the last 4 lines of this page that you can compare this symbol with, It is difficult to see what the third letter was when first written but the word begins with waw and ayin which are clearly seen and certain and have no corrections on them but the 3rd letter could possibly contain the strokes of nun, mem and tau, having been written once and an attempt made to change it two times.. The mem and the nun are most certain but the tau which ought to be written here is less certain. The word should be sign of accusative spelled aleph-tau but may be misspelled ayin-tau or may be ayin-mem (with) when all is concluded. Or more likely the sign of accusative "eth" has been changed to read "am" meaning "people of wealth" or "rich people." The word for rich seems to be have been plural with a mem blotted out.

An editor added a waw to the 8th word in line 27 which makes the text the same as M. The marks over the 1st word in the last line are probably due to marginal discoloration and not editorial.

Q Scribal Spelling:

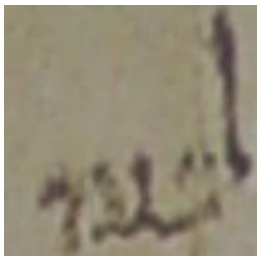
For an example of addition of "he" to 2ms suf to distinguish it from 2fs see the first word in line 2. An example of waw standing for any vowel can be seen in line 23: 6th word: An example of adding yod to 2fs suffix is seen in the last word in line 24. See [intro page](#) for other examples of addition of yod to make a sure 2fs suf.

Variations in Q from the Masoretic Text:

Line 2: 4th word: Q = addition of yod to a noun (mishchat) making it plural construct instead of sing. as in M. **last word:** Q = article "he" not in M.

Line 3: 5th word: Q = "ve- eth" conj + accus. not in M.

Line 5 last word: Not him but us. This is the first line of Isa 53. The last word written in the margin is a bit faded and M has **lephanayv** meaning "before him" or in his presence. But the Q scribe has clearly written **lephannu** meaning "before us" or in our presence. see the enlargement to note different spelling in Q.



Also online 5: 3rd from last word ve ya'al (and he came up). There is the remnant of a waw at the end of this word making it 3mpl (they) which is apparently incorrect. Perhaps the scribe wrote it and then erased it.

Line 6: 3rd word: Q = addition of aleph to middle of word not requiring aleph. **9th word:** Q = "lo" (to him) not in M. **10th word:** Q = "ve-nir'e:nu" cj + verb 1cpl + suf 1cpl (that we see us) and M = "ve-nir'e:hu" same + suf 3ms (when we see him) Q must be a simple mistake with the wrong suf since the sentence does not make sense with a 1cpl suf.

Line 8: 4th word: Q = "ve-nibuzhu" (and we despised him) and M = "nibzeh" (he was despised). **Next to last word** "cholayeynu" a 2nd yod is edited above this word. This yod is a semi-vowel. The first waw is also a semi-vowel. This is a good example of the Q scribe's use of both waw and yod as semi-vowels in the same word, rather than consonants.

Line 9: next to last word: Q = waw cj not in M.

Line 10: last word: Q = cj waw not in M.

Line 10 and 11 (10: 6th and 11: 3rd) Q adds yod to make these words plural and in M sing.

Line 13: 2nd word: Q = "piyhu" and M = "piv" for (his mouth). **First and Last word:** Q = "petach" pf 3ms and M = "yiphtach" imp 3ms (he opens)

Line 16: 1st word: Q = "va-yitenu" cj + imp 3mpl (and they shall give) and M = "va-yiten" cj + imp 3ms (and he shall give) **4th word:** See under [Editorial Additions](#) above. **5th word:** Q = "'ashiyriym" (wealthy ones) but it appears that an attempt to erase the plural ending was made; and M = " 'ashiy" (wealth or wealthy)

Line 17: 6th word: Q = "be-piyhu" (in his mouth) and M = "be-piyv" (in his mouth). **Last word:** Q = "Ve-yechallehu" cj + verb imp 3ms + suf 3ms (and he shall grievously afflict him) and M = "hecheliy" 5th stem pf 3ms. (he shall cause grief) no suffix but "to him" is understood.

Line 18: 2nd word: Q = a mistake in the first letter is heavily overwritten to leave a tau showing. **7th word:** Q adds waw cj not in M.

Line 19: 4th word: Q = addition of "he" to the end of the word "nephsho" (his soul). **6th word:** Q = an extra word " 'or" (light).

Line 20: 4th word: Q = a good example of the addition of waw as pronunciation guide in Q. The word is the same as in M but has 8 letters instead of the 6 in M. Each of the "o" sounds is indicated by waw as well as the 2 consonantal waws making 4 waws in the word "ve-'avonotham" (and their iniquities)

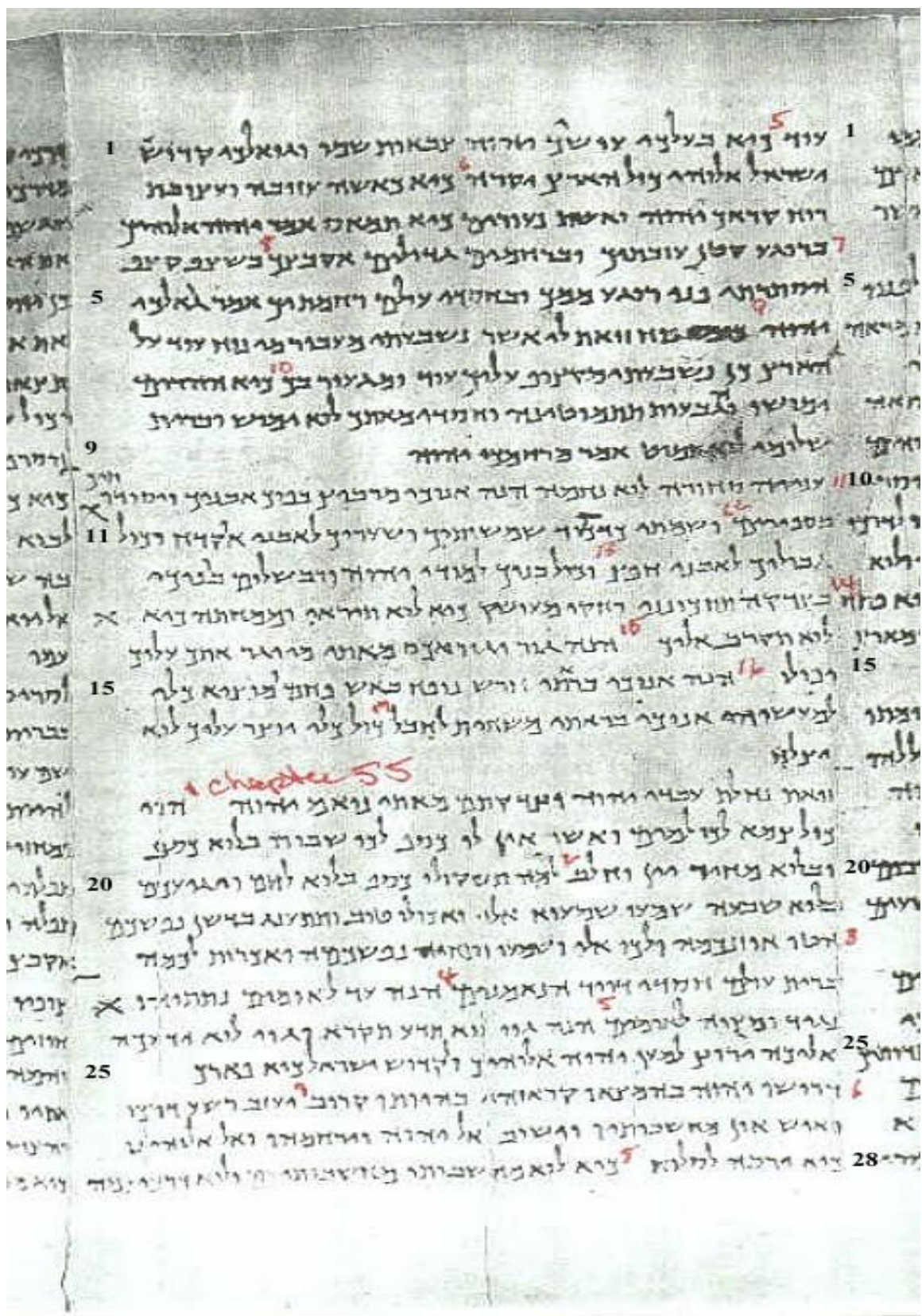
Line 22: last 2 words: Q = "ve-laposh'aeyhemah yiphgia' " cj + prep + noun pl cnst + suf 3mpl and verb 1st stem imp 3ms (and he shall intercede for their transgressions) and M = "ve-laposhiym yaphgiya' " cj + noun ms and 5th stem verb 3ms (and he shall make intercession for the transgressors) .

Line 23: 7th word: Q = waw cj not in M.

Line 24: 7th word: Q = a spelling or "typo" mistake. first letter is aleph, should be "he." This may be the same kind of scribal error made in isaiah 63:3, where an Aramaic speaking scribe unconsciously substituted a 5th stem preformative "alep" for the required Hebrew 5th stem preformative "he." See a discussion of the same probable mistake as is done with this word above in [Isaiah 63:3](#).

Line 26: next to last word: Q = "yiyrashu" imp 3mpl (they [your seed] shall inherit) and M = "yiyrash" imp 3ms (it [your seed] shall inherit)

The Great Isaiah Scroll 54:4 to 55:8



TRANSCRIPT OF ORIGINAL (Previous Page)

- 1 עור כיא בעלכי ערשך יהוה צבאות שמו וגואלכי קרוש
ישראל אלוהי הארץ יקרה כיא כאשר עזובה ועצובת
רוה קראך יהוה ועשת נעורים תמאס אמר יהוה אלוהיך
ברוגע קטן עזבתיך וברחמים גדולים אקבצך בשצף קצף
5 הסתרתני פני רוגי ממך ובהסדי עולם רהמתיך אמר גואלך
יהוה כי מי נות זראת לי אשר נשבעתי מעבור מי נות עור על
פארץ כן נשבעתי מקצוף עליך עור ומגעור בך כוא ההרים
ימרשו והגבעות תתמרטנה והסדי מאתך לוא ימרש וברית
שלומי לוא תמרט אמר מרחמכי יהוה
- 10 עניות סתורה לוא נתמה הנה אנוכי מרביץ בפרך אבניך ויסודו חך
בספירים ושמתי כרכור שמשותיך ושעריך לאבני אוקדת וכול
X גסליך לאבני חפץ וכול בניך למודי יהוה ורב שלום בניכי
X בצדקה תתכונני רחמי מערשק כוא ולוא תירא וממחתה כיא
לוא תקרב אליך הנה גור יגער ואפס מאתי מי יגר אתך עליך
15 יפול הנה אנוכי בראתי חדש נופת באש פהם גוציא כלי
למעשיהי אנוכי בראתי משתית להבל כול כלי יוצר עליך לוא
יצלח [9 words]
- וראת נחלת עבדי יהוה וצדקתם מאתי נואם יהוה LV הוי
וראת נחלת עבדי יהוה וצדקתם מאתי נואם יהוה LV הוי
כול צמא לכו למים ראשך אין לו כסף לכו שברו בלוא כסף
20 ובלוא מתיר יין וחלב למה תשקולו כסף בלוא לחם ויגיעכם
בלוא שבעה שמעו שמעו אלי ואכולו טוב ותתענג ברשן נפשכם
הטו ארונכמה ולכו עלי ושמעו ותתינה נפשכמה ואכרות לכמה
X ברית עולם חסדי דויד הנאמנים הנה עד לאומים לתתיהו
נגיד ומצוה לאומים הנה גוי לוא תדע תקרא וגוי לוא ידעכה
25 אליכה ירוץ למען יהוה אלוהיכה וקרוש ישראל כוא פארך
דרשו יהוה בהמצאו קראהו בהיותו קרוב יעזב רשע דרכו
ראיש אין מתשבותיו וישוב אל יהוה וירחמהו ואל אלוהינו
כיא ירבה לסלות כיא לוא מתשבותי מתשבותיכם ולוא דרכיכמה

Isaiah Scroll 54:4 to 55:8

1. **(Continue Chapter 54:4)** any more. (5.) For your husband is your Maker; YHWH of hosts is his name; and your Redeemer the Holy One of
2. Israel; He shall be called The God of the whole earth. (6.) because as a woman forsaken and grieved
3. in spirit, YHWH has called you, and a wife of youth, because you were refused, says [+YHWH+] your God.
4. (7.) For a small moment have I forsaken you; but with great mercies will I gather you. (8.) In overflowing wrath
5. I hid my face from you for a moment; but with everlasting kindness will I have mercy on you, says your Redeemer.
6. YHWH (9.) this is as the waters of Noah to me: which I have sworn that the waters of Noah go over no more
7. the earth; so have I sworn that I would not be wrathful with you any more, nor rebuke you. (10.) For the mountains
8. shall depart, and the hills {&H&} be shaken; but my kindness shall not depart from you, neither shall the covenant of
9. my peace be removed, says he who has mercy on you YHWH.(PP)
10. (11.). O afflicted, tossed with a whirlwind, and not comforted, behold, I will lay your stones with colors, and {&your&} foundations [*]
11. with sapphires. (12.) And I will set your window lights of agates, <\$waw&} and your gates of gem {&waw&} stones, and all
12. your borders of desirable stones. (13.) And all your sons shall be taught of YHWH; and great shall be the peace of your sons {&waw&}.
13. (14.) In righteousness shall you be established: you shall be far from oppression; for you shall not fear: and from terror; for
14. it shall not come near you. (15.) Behold, they shall surely be gathered, with no help from me: whosoever shall gather together against you
15. shall fall. (16.) Behold, I have created {&aleph&} the craftsman who blows the coals in the fire, and who brings out {&waw&} an implement [*]
16. for his work; and I have created the waster to destroy. (17.) No weapon that is formed against you
17. shall succeed; (PP) (Q omits the following)[M..+and every tongue that shall rise against you in judgment you shall condemn.]
18. This is the heritage of the servants of YHWH, and their righteousness is from me, says YHWH. **(Chapter 55:1)** Ho,
19. every one thirsting, come you to the water, and he who has no money; come, buy, without silver

20. [m..+and eat;+] and without price wine and milk. (2.) Why do you spend money *and* it is not bread and your labor
 21. for that which does not satisfy? Listen diligently to me, and eat the good, and let your soul be pampered in fatness.
 22. (3.) Extend your ear, and come to me: hear, and your soul shall live; and I will make with you
 23. an everlasting covenant, the faithful mercies of David. (4.) Behold, I have given him for a witness to the people, [*]
 24. a leader and commander to the people. (5.) Behold, a nation that you do not know you shall call, and a nation that you have not known
 25. shall run to you because of YHWH your God, and {&for&} the Holy One of Israel; for he has glorified you. (PP)
 26. (6.). Seek YHWH while he may be found, call upon him while he is near: (7.) Let the wicked abandon his way,
 27. and the evil man his thoughts: and let him return to YHWH, and he will have mercy on him; and to our God,
 28. for he will excuse greatly. (8.) For my thoughts are not your thoughts, nor are your ways

Physical Characteristics:

This is the middle page of three in the 14th strip of leather that makes up the scroll. The condition of this page is very good with only faint creasing marks visible in the bottom half of the page, right, left and center.

Paragraphs and Spatiums

An end of paragraph is marked in line 9 and vs 54:11 begins the next paragraph of line 10. Line 17 is not the end of a paragraph and the "gap" there is discussed below under "A Marked Omission," A new paragraph begins in line 26 and vs 55:6. Significant spatiums mark the beginnings of vss 54:15 and 16 in lines 14 and 15. A spatium at the end of line 18 marks the beginning of Chapter 55. A small spatium in the last line begins 55:8.

Editorial marks:

A marked Omission

There are a pair of horizontal marks which are a bit faded but can be made out in the right margin that set off part of the last verse of chapter 54. See them in lines 17 and 18. (Chapter 55 begins in the spatium of line 18.) These marks usually set off a section that appealed to the editor. But in this case it marks a large omission of 6 words of text

which would have been understood by the scribe and by the editor to have been in the original text, but not in the text from which the scribe copied. The original scribe marked the omission by the gap in line 17 left after the word "yitslach" (imp 3ms shall succeed) and begins line 18 with the word "zoth" The gap left in the text means that the scribe knew that there were [6 words](#) of text missing but they were not in the manuscript that he was copying from and therefore he faithfully copied what he had received but marked the omitted text which would have been well known to him, by the gap left in line 17. The editor marked the omission by the addition of the two horizontal marks.

Marks in the left margin

The three X's in the left margin follow the usual rule that they refer to text that is to the right of the X and not to the next page. An X in line 10 marks the beautification of Zion with Jewels in her foundation as an important text and the X in line 14 the X marks righteousness in the Foundation of Zion as important to the editor and in line 23 the X marks the sure mercies of David, a messianic reference as important enough to merit notice,

Editorial additions to the text:

A yod is edited above the 4th word in line 1. It is significant because it precedes a 2fs suf which would require a yod after the suf if the yod did not precede the suf if the rule the scribe was used to was followed. See note under [line 5: Last word](#) below. An article "he" is added to the 2nd word in line 8. The last word in line 10 is edited to properly correct the text by adding "tiyk" (1cs pf verb ending + 2fs suf) to the word below it. The attempt to edit the 3rd word in line 11 is scratched out as a mistake and waw is added to the next to last word in line 11. Waw is also added to the last word in line 12. Aleph was left out of the 4th word (create) in line 15 and is edited above it. On the same line a waw cj is added to the next to last word.

Q Scribal Spelling:

Examples of adding yod to 2fs suf can be seen in line 1: 3rd and 8th words and the next to last word in line 9, and the last word in line 12. Note the use of waw for any vowel sound in the editors addition of waw to the next to last word in line 11 and see the same i.e. waw stands for qamets in the last word in line 12 and waw stands for serey in the first word in line 16. 2mpl suf "kem" is spelled "kemah" 3 times in line 22 This suffix is spelled "kem" in the 3rd from last word on the page and "kemah" in the last word. See the addition of "he" to 2ms suf in last word in line 25 and 1st word in line 26.

Variations in Q from the Masoretic Text:

Line 1: 3rd and 4th words (Your husband and your maker) There is a yod edited above the 4th word intended as an addition to kaph to make it clear that it is a 2fs suf

"your" as is also the yod after kaph in the 3rd word. Both words have a yod added to 2fs suf therefore. The same yod is added to suf 2ms in the next to last word in this line "and your redeemer." Addition of yod is explained below in the note under [Line 5: last word](#). Follow the link there to further notes.

Line 2: 5th word: Q = a common "error" in Q is the substitution of "he" for aleph especially in this word "qar'a" (call). It is spelled correctly in the 2nd word in the next line (3).

Line 5: 5th word: Q = addition of yod to the end of the word "chesed" or mercy is plural construct ["chesedey"= mercies of.]

Line 5: last word: The addition of yod to the 2fs suf makes a different pronunciation. Q = "go'elkiy" (your redeemer) and M = "go'alek" same word. This is a normal usage of the Q scribe. A yod is added to kaph 2s suf to indicate the schva sound added to show it is 2fs. Q adds a He to 2ms suf kaph to indicate the extra syllable created by the addition of a qamets sound associated with 2ms suffix. The antecedent of the pronominal suffix in this case is Zion the bride of YHWH and thus the "your" in "your redeemer" is feminine. See the [introduction](#) for more on addition of yod to 2fs suffixes.

Line 7: above 1st letter There is a superfluous marking that may have been an attempt to begin the line in the wrong place. It may be a "he,"

Line 7: 6th word: Q = and extra use of " 'od" (any more) not in M.

Line 8: 3rd word: Q = "tithmotiynah" 7th stem imp 3fpl (they shall be vehemently moved)

Line 10 to bottom of page: There is either a change of pen or a change of scribe at this point. The script is obviously lighter and the letters thinner than the first 9 lines also with more letters per line.

Line 10: 2nd word: Q = "sachorah" 4th stem pf 3fs (being moved around) and M = "so'arah" 4th stem pf 3fs (tempest tossed).

Line 10: last word "I will lay your foundations." The pf. 1cs verb ending "tiy" + 2fs suf. kaph is edited at the end of the word above the line. Beside this it is a good example of 2fs suf not requiring an added yod since a yod precedes the suffix and therefore the kaph closes the syllable. For further understanding of addition of yod to 2fs suffixes and other fem. forms see [Line 5: last word](#) note above.

Line 13: 2nd word: Q = "tithekoneniy" 7th stem imp 2fs (you shall be firmly established) and M = "tikoneniy" 1st stem imp 2fs (you shall be established).

Line 14: 7th word: Q = a scribal mistake: " 'ekes' is written but " 'ephes" is correct. **3rd from last word:** Q = "yagar" imp 3ms (he will assemble) and M = "gar" pf 3ms (he will assemble).

Line 15: 1st word Q = "yipolu" imp 3mpl (they will fall). and M = "yipol" imp 3ms: (he will fall). **2nd word:** Q = "hineh" which is M qerey. ("hen" = kituv).

Line 17: after 1st word: Q omits the following phrase that would be in the gap. The words in M: "and you shall condemn every tongue that shall rise against you in judgement"; are not in Q. Since this is not the end of a sentence the rest of the line may be left blank to show this omission.

In Masoretic Hebrew the words are: וְכָל-לָשׁוֹן תִּקְדַּם-אֲפָךְ לְמַשְׁפָּט תִּרְשִׁיעֶי

Line 19: just before the next to last word: Q = two words found in M are missing in the Q text. They are "ve-'ekolu ulku" imperatives (and eat and come)

Line 21: 4th word: Q = a different spelling (Aramaic accent?) = "shimoa' " (aleph ending) and M = "shimoa' " (ayin ending).

Line 22: 5th word: Q = add waw cj not in M. **6th word :**Q = add final "he" not in M.

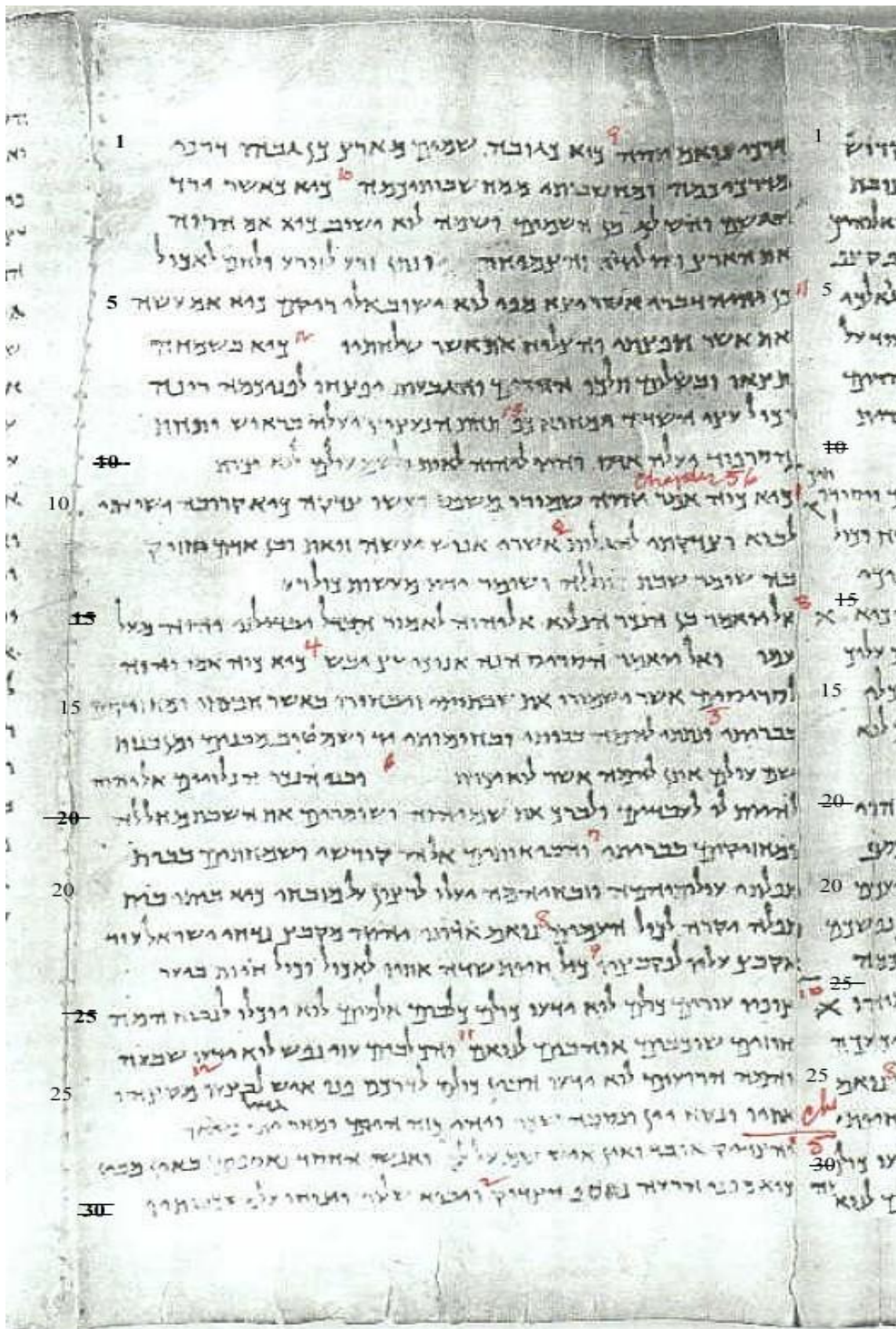
Line 23: 6th word Q = "hineh" and M = "hen" **Last word:** Q = "natatiyhu" (I will give him) and M = "netatiyv" (I will give him).

Line 24: 4th word: Q = "hineh" and M = hen"

Line 25: 2nd word: Q = "yarutsu" imp 3ms (they shall run) and M = "yaruts" imp 3ms (he shall run).

Column XLVI

The Great Isaiah Scroll 55:8 to 57:2



TRANSCRIPT OF ORIGINAL (Previous Page)

- 1 דרכי נואם יהוה כוא גובה שמים מארץ כן גבהו דרכי
מדרכיכמה ומחשבותי ממהשבותיכמה כוא אשר ירד
הגשם והשלג מן השמים ושמה לוא ישוב כוא אמ הרוה
את הארץ והולידה והצמחה sic ונתן זרע לזורע ולחם לאכול
5 כן יהיה דברי אשר יצא מפי לוא ישוב אלי ריקם כוא אם עשה
את אשר חפצתי וחצלית אשר שלהתיר כוא בשמחה
תצאו ובשלום תלכו ההרים והגבעות יפצחו לפניכמה רוה
וכל עצי השדה ימתוא כף תחת הנעציץ יעלה בראוש ותחת
הסרפור יעלה אדם והיר יהיה לאות ולשם עולם לוא יכרית
LVI 10 כוא כוה אמר יהוה שמורר משפט ועשו צדקה כוא קרובה ישועתי
לבוא וצדקתי להגלות אשרי אנוש יעשה זואת ובן אדם יחזיק
בה שומר שבת מחללה ושומר ידיו מעשות כול רע
אל יואמר בן הנכר הנלוא אל יהוה לאמור הבדל יבדילנו יהוה מעל
עמר ואל יואמר הסרים הנה אנוכי עץ יבש כוא כוה אמר יהוה
15 לסריסים אשר ישמורר את שבתותי ויבתורר באשר חפצתי ומחזיקים
בבריתי ונתתי להמה בביתי ובתומדתי יד ושם טוב מבנים ומן בנות
שמ עולם אתן להמה אשר לוא יכרת ובני הנכר הנלויים אל יהוה
להיות לו לעבדים ולברך את שם יהוה ושומרים את שבת מחללה
להיות לו לעבדים ולברך את שם יהוה ושומרים את שבת מחללה
ומחזיקים בבריתי והביאותים אל הר קודשי ושמחתים בבית
20 תפילתי עולותיהמה וזבתימה יעלו לרצון על מזבתי ביתי בית
תפלה יקרה לכוכ העמים נואם אדוני יהוה מקבץ נדתי ישראל עוד
אקבץ עליו לנקבציר כול תיות שדה אתיו לאכול וכול תיות ביער
צופיו יורים כולם לואידעו כולם כלבים אלמים לוא יוכלו לנבות המה
חרוים שוכבים אוהבים לנוואם והכלבים עזי נפש לוא ידעו שבעה
25 והמה הרועים לוא ידיו הבין כולם לדרכם פני איש לבצעו מקצהו
אתיו ונקת יין ונסבה שכר ויהי כוה היום ומחר גדול יתר מואד
LVII והצדיק אובר ואין איש שם על לב ואנשי החסד נאספים באין מבין
כוא מפני הרעה נאסף הצדיק ויבוא שלום וינוחו על משכבותיו

Isaiah Scroll 55:8 to 57:2

1. **(Continue Chapter 55:8)** my ways, says YHWH. (9.) For as the heavens are higher than the earth, so they are higher, my ways
2. than your ways, and my thoughts than your thoughts. (10.) For as it comes down,
3. the rain and the snow from heaven, and there does not return, but drenches
4. the earth, and causes it to grow and sprout, that it may give seed to the sower, and bread to the eater:
5. (11.) So shall my word be that goes out of my mouth: it shall not return to me void, but it shall do
6. that which I please, and it shall succeed in that which I sent it. (12.) For with joy
7. you shall go out, you shall walk in peace: the mountains and the hills shall break out before you singing,
8. and all the trees of the field shall clap their hands. (13.) Instead of the thorn shall come up the fir tree, and instead of
9. the brier shall come up the myrtle tree: and it shall be to YHWH for a sign, [m..name] for an everlasting name [m..sign] that shall not be cut off. (PP)
[*}

10. **(Chapter 56:1)** [+Because+] thus says YHWH, Keep judgment, and do justice: for my salvation is near

11. to come, and my righteousness to be revealed. (2.) Blessed is the man who does this, 12. and the son of man who seizes it; who keeps the sabbath from corrupting it, and keeps his hand from doing all evil.(PP)

13. (3.) Neither shall the son of an alien, who has joined himself to YHWH say YHWH has completely separated me from

14. his people: neither let the eunuch say, Behold, I am a dry tree. (4.) Because thus says YHWH

15. to the eunuchs who keep my sabbaths, and choose the things that please me, and take hold of

16. my covenant; (5.) And I will give to them in my house and within my walls [yad va-shem] a place and a name better than of sons and of daughters:

17. I will give them an everlasting name, that will not be cut off. (6.) Also the sons of the alien, who join themselves to YHWH,

18. to be his servants and to [+bless+] [m..love] keeping the sabbath from corrupting it,

19. and seizes my covenant; (7.) and I will bring them to my holy mountain, and make them joyful in my house of

20. prayer: their burnt offerings and their sacrifices they will offer willingly on my altar; for my house a house

21. of prayer shall be called for all the nations. (8.) *Thus* says the Lord YHWH who

gathers the outcasts of Israel, Yet

22. will I gather others to him, to those who are *now* gathered to him. (9.). All you beasts of the field with him, eat, and all you beasts in the forest. (PP)

[*]

23. (10.) His watchmen are blind: all of them do not know, they are all dumb dogs, they are not able to bark; they

24. sleeping, lying down, loving to slumber. (11.) and they are dogs of evil souls who do not know to be sated,

25. and they are shepherds who do not know to understand: they all turn to their own way, each man for his own profit, from his end.

26. (12.) Come you, we will take wine, and we will be sated with strong drink; and tomorrow shall be like this day, and very much {&greater;}. (PP)

27. **(Chapter 57:1)** The righteous perishes, and no man takes it to heart: and merciful men are gathered away, no one understands

28. that from the presence of evil the righteous is gathered away. (2.) He shall go into peace: they shall rest on their beds,

I apologise for the misnumbering of the lines on the page above. Rather than recopy the page I have crossed out the mistaken numbers and have inserted the proper numerals.

Physical Characteristics:

This is the 3rd and last page on the 14th strip of leather that makes up the scroll. The seam at the left is slightly unraveled at the top and a bit loose but in good condition. There is a split in the leather that shows up in a line from top to bottom that follows precisely the right margin. This has been pointed out before and is discussed in the introduction. It is quite possible that the Q scribes drew a line to make a strait right margin and then later erased the line but the impression made by marking the line has showed up after time has gone by. Pages with similar lines are listed in the introduction.

Paragraphs and Spatiums

The first new paragraph is in line 10 with the beginning of chapter 56. Line 13 = 56:3; and line 23 = 56:10; and line 27 is the first verse in chapter 57. There are spatiums in the following lines: Line 1= 55:9; and line 2 = 55:10; line 4 has a spatium that does not correspond with a current verse. line 6 = 55:12; line 14 1st spatium does not conform but 2nd is vs 56:4; line 17 = 56: 6.

Editorial marks:

There are two (a pair) horizontal marks in the right margin which mark chapter 56:1 to 56:9 as an important passage to the editor.

Editorial additions to the text:

There is only one editing addition in line 26 where "gadol" is edited above the line where it was left out. The editing makes it agree with the M text.

Q Scribal Spelling:

The spelling of 2mpl suf "kem" spelled "kemah" is seen 2 times in line 2 and continues a few more times for the rest of the page. The addition of "he" to the 3mpl suf "hem": making it "hemah" can be seen in line 16: 3rd word and line 17: 4th word and the 2nd and 3rd words of line 20.. For an example of Q scribe putting aleph for "he" see line 9: 3rd word and line 13: 4th word. An example of putting "he" for aleph where aleph is obviously correct is in the 3rd word of line 19: There "bo" (come or go) is spelled with "he." For the same also see the 2nd word in line 21.

Variations in Q from the Masoretic Text:

Line 1: 5th word: Q = "ke-gavah" prep + noun (as [it is] high[er]) and M = "kiy-gavhu" cj + verb pf 3cpl (as they go high[er])

Line 7: 3rd word: Q = "telku" imp 2mpl (you shall go) and M = "tubalun" verb 6th stem imp 2mpl + euphonic nun (you shall be led)

Line 9: 6th and 7th words: Q = reversal of the order of these words. They are the same as M except that "lashem" has a conj waw in Q.

Line 10: 1st word: Q = an extra word "kiy' " (because) is not in M.

Line 12: 4th word: Q = "me-challelah" inf + 3fs suf and M = "me-challelo" inf + 3ms suf; "shabat" is either fem or masc. Q chose to refer to it as fem.

Line 14: 5th word; Q = "hineh" and M = "hen" **6th word;** Q = "anokiy" and M = "ani"

Line 16: last word: Q = two words "umin banoth" and M = umibbanoth

Lines 17, 18, 19. Compare these two versions of 56:6:



This is the Q version which leaves out much of the verse as it is in M and alters some of the rest of the verse. Compare it with the M version.

וּבְנֵי הַנֶּכֶד תַּגְלִיִּים עַל־יְהוָה לְשִׁרְתּוֹ וּלְאַהֲבָה אֶת־שֵׁם יְהוָה לְהִיּוֹת לוֹ לְ
עֲבָדִים כָּל־שֹׁמֵר שַׁבָּת מִחֻלּוֹ וּמִחֻזְקִים בְּבְרִיתִי:

The first 5 words are the same in both texts except the prep in Q = "'el" and in M = "'al" I have marked the phrase beginning with the first YHWH in the text to indicate the next 5 words that are left out of the Q text to the next mark. The would be translated "to serve him and to love the name of YHWH" Then after the word "la-'avediym" (for servants) the phrase "u-le-barek eth shem YHWH" (and to bless the name of YHWH) is in Q at the point where my next mark in the M text is found. Then in Q "ve-shomriym eth ha-shabat" (and the keepers of the Sabbath) corresponds to M "kol shomer shabat" (everyone who keeps the Sabbath) The next word in the sentence (from polluting it) is the same except that in Q the suf is 3fs and in M it is 3ms and the last two words are the same.

Line 20: 4th word: Q = an extra word not found in M. Q= "ya'alu" (they shall offer up)

Line 22: 3rd from last word: Q = waw cj not in M

Line 23: 1st word: Q = agree with qerey not kituv **Last word:** Q = an extra word not in M. Q = "hemah" pronoun (they or them).

Line 24: 3rd word: Q = "'ohaviym" pl abs. (ones loving) and M = "'ohavey" pl const (ones loving).

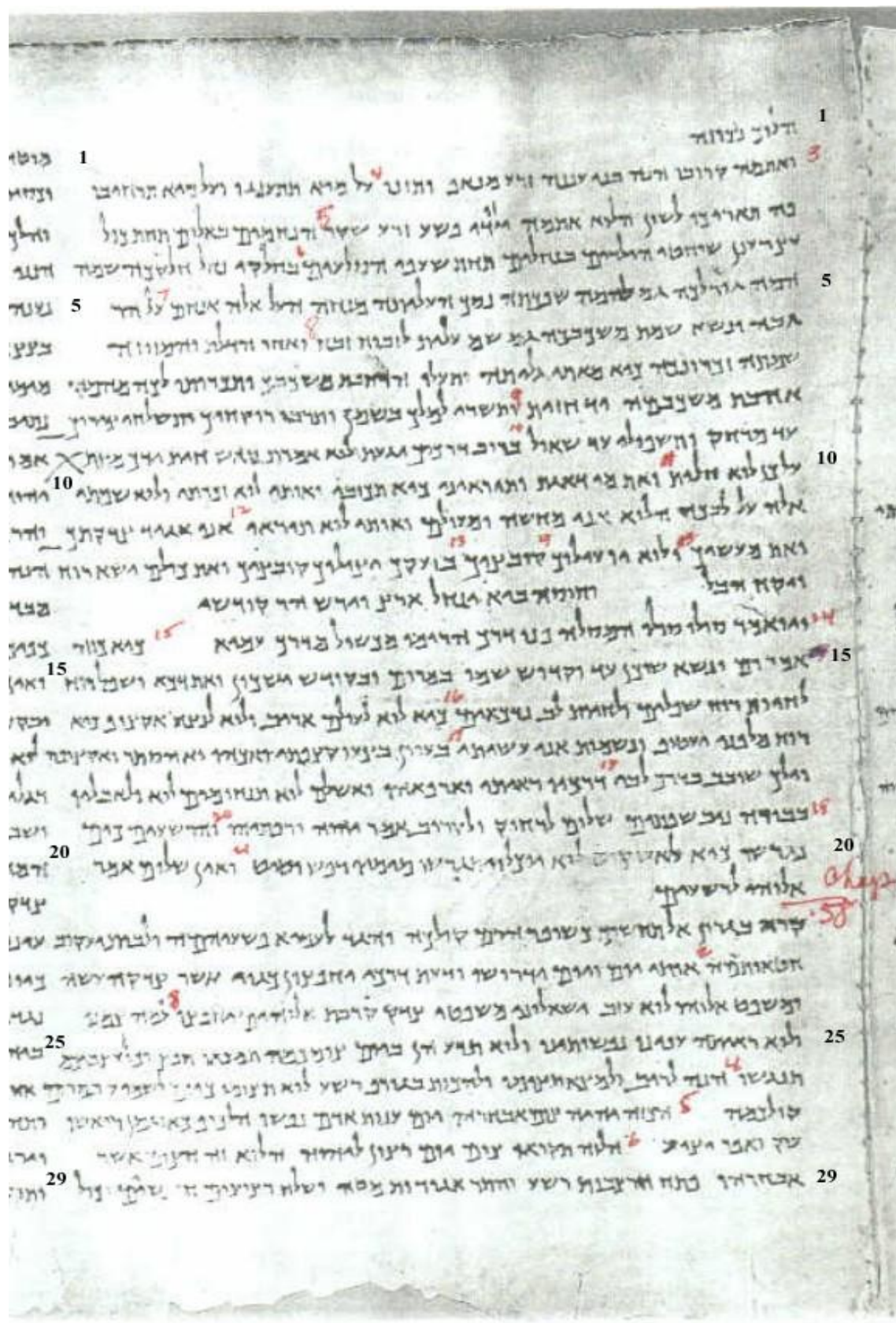
Line 26: 2nd word: Q = "ve-niqach" (and we will take) and M = "ve- 'eqchah" (let me take) **4th word** Q = aleph left out of the spelling of the word "tesab'ah" (you will be satisfied):

Line 27: 9th word: Q = article "he" not in M

Line 28: 6th word: Q = waw cj. not in M. **Last word:** Q = "Mishkavotayv" noun mpl + suf 3ms (his beds) and M = "miskabotham" noun mpl + suf 3mpl (their beds).

Column XLVII

The Great Isaiah Scroll 57:2 to 58:6



TRANSCRIPT OF ORIGINAL (Previous Page)

1 הולך נוכחה
1 ואתמה קדוה הנה בני עננה זרע מנאף ותזני על מיא תתענגו ויל מיא תרתיבו
פה תאריכו לשון הלא אתמה ילודי פשע זרע שקר הנחמים באלום תחת כול
רענן שוהטי הילדים בתלים תחת שעפי הסלעים בתלקי נתל הלכה שמה
5 הסה גורלכה גם להמה שפכתה נסך העליתה מותה העל אלה אנתם על הר
גבע ונשא שמה משככה גם שם עלית לזכות זבת ואחר הדלת והמזוזה
שמתה זכרונכה כיא מאתי גליתה ותעלו הרהם משכבך ותסדותו לכה מהמה
אהבת משכבמה יד תזית ותשרי למלך בשמן ותרבי רוקיכה ותשלהי ציריך
עד מרתק ותשפולי עד שאול ברוב דרכיך יגעת לוא אמרת נואש תית ירך מצת X
על כן לוא תלית ראת מי ראגת ותיראני כיא תכזבי ואותי לוא זכרתי ולוא שמת
11 אלא על לבכה הלא אני מתשה ומעולם ואותי לוא תיראי אני אגיד צדקתך 11
ואת מעשיך ולוא יועילוך קרבצין בזעקך יצילוך קרבצין ואת כולם ישא רות
ויקת תבל sic ותוסה ביא יתל וירש הר קודשי
ויואמר סולו סולו המסלה פנו דרך הרימו מכשול מדרך עמיא כיא כות
15 אמר רם ונשא שוכן עד וקדוש שמו במרום ובקדוש ישכון ואת דכא ושפל רות 15
לחיות רות שפלים ולחיות לב נדכאים כיא לוא לעולם אריב ולוא לנצח אקצוף כיא
רות מלפני יעטיף ונשמות אני עשיתי בעוון בצעו קצפתי ואכהו והאסתיר ואקסופה
וילך שובב בדרך לבו דרכיו ראיתי וארפאהו [] ואשלם לוא תנחומים לוא ולאבליו
בבורה ניב שפתים שלום [שלום] לרחוק ולקדון אמר יהוה ירפתיהו והרשיים כים
20 נגרשו כיא לאשקית לוא יוכל ויתגרשו מימיו רפש ותית ואין שלום אמר 20
אלוהי לרשעים
LVIII קרא בגרון אל תתשוך כשופר הרם קולכה קהגר לעמיא פשעיהמה ולבית יעקוב
תטותמה אותי יום ויום ידרושו ודעת דרכי יתפצון כגוי אשר צדקה עשה
ומשפט אלוהו לוא עזב ישאלוני משפטי צדק קרבת אלוהים יתפצו למה צמנו 24
25 ולוא ראיתה ענינו נפשותינו ולוא תדע תן ביום צומכמה תמצאו תפץ וכול עצביכם
תנגשו הנה לריב ולמצא תצימו ולהכות בגורף רשע לוא תצמו כיום לשמיע במרום
קולכמה הכזה יהיה צום אבתרהו יום ענות אדם נפשו הלכיף כאוגמן רואשו
שק ואפר יציע sic הלזה תקראו צום יום רצון ליהוה הלא זה צום אשר
אבתרהו פתת הרצבות רשע והתר אגורות מטה ישלה רציצים תנפשיים וכול

Isaiah Scroll 57:2 to 58:6

1. **(Continue Chapter 57:2)** walking in their uprightness. (PP)

2. (3.) But draw near here, you sons of the sorceress, the seed of the adulterer and the one whoring. (4.) Against whom do you go softly? against whom do you make a wide
3. mouth, and lengthen the tongue? are you not children {&waw&} of transgression, a seed of falsehood, (5.) Heating yourselves with idols under every
4. green tree, slaughtering the children in the streams, under the [sp. cliffs] of the rocks
(6.) In those portions of the river they are your portion [+there,+]
5. they are your lot: even to them you poured a drink offering, you have offered a burnt offering on an altar. Am I comforted in these? (7.) Upon a mountain
6. high and and lifted up you set your bed: even there you went up to sacrifice sacrifices. (8.) Behind the doors and the door posts
7. you set up your memorial: for you revealed yourself to another than me, and are gone up; you have enlarged your bed, and you made a covenant [+for yourself from them+] {m..with them;}
8. loving their bed by means of a vision. (9.) and you went to the king with oil, and increased your perfumes, and you sent your envoys
9. far off, and you lowered yourself as far as Sheol. (10.) in the greatness of your way you are wearied; But you did not say so, having no hope in the life you found by your own hand; [*]
10. therefore you were not weakened. (11.) And who worries you and you fear me because you have lied, and have not remembered me, nor set
11. these things to your heart? have I not been mute for ages, and you fear me not? (12.) I will tell your righteousness,
12. and your works; for your {+group+} they shall not profit you. (13.). When you cry, let your group deliver you; but the wind shall carry all of them {M ends vs 12 here}
13. and they shall be taken as a vapor. (13.). but he who puts his trust in me shall inherit the land, and shall possess my holy mountain; (PP)

14. (14.) And he shall say, Cast up, cast up, [+the thing cast up+] prepare the way, raise up the stumblingblock from the way of my people. (15.) because thus
15. says the Father of exaltation and the lifted up One who inhabits eternity, whose name is Holy; He inhabits the high and holy place, with the contrite and lowly
16. spirit, to make alive the spirit of the lowly, and to make alive the heart of the contrite. (16) For I will not strive for ever, nor will I everlastingly be angry because
17. the spirit will faint before me, and the lives [neshemah] I made. (17.) Because of the evil of his covetousness I was wrathful and I struck him and I hid myself, and was angry,
18. and he went on stubbornly in the way of his heart. (18.) I have seen his ways, but

will heal him: and make peace and comforts to him and to his mourners.

19. (19.) I create the fruit of the lips; Peace, to him who is far off, and to him who is near, says YHWH; and I will heal him. (20.) But the wicked *are* as the sea, driven because it is not able to be quiet, and they drive out from its waters mire and clay. (21.) There is no peace, says my God, to the wicked. (PP)

22. **(Chapter 58:1)** Call with your throat, do not hold back, lift up your voice like a trumpet, and tell my people their transgression, and to the house of Jacob their sins. (2.) They seek me daily, and delight to know my ways, as a nation who was doing righteousness, and judgement they did not abandon their God they ask of me my righteous judgements they desire nearness to God. (3.). Why have we fasted, and you do not see we afflicted our soul, and you did not know it. Behold, in the day of your fast you find pleasure, and all your labors. you press on. (4.) Behold, you fast for strife and contention, and to strike with the fist of wickedness: you shall not fast as you do this day to have heard on high your voice. (5.) Is it like this the fast that I have chosen. a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and dust? will you call this a fast, and an acceptable day to YHWH? (6.) Is not this the fast which I have chosen? to open the bands of wickedness, to undo the heavy yokes, and to set the oppressed free, {&yod&} and every

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Line 18: 8th word: Q = lacks a word that appears in M. M = "ve 'anechahu" (and I will lead him) **10th word:** Q = "tenachumiym" this is probably a misspelling and "menachumiym" mpl part (comforters) is meant; this form is found in (Heb) Ps 69:21 and M = "nichumiym" nmpl (comforts). Another possibility is that the tau is a simple mistake and then without it the forms are the same, although this is less likely.

Line 19: 1st word: Q = "be-boreh" prep + part. (in creating) and M = "bore' " part (creating). **2nd word** Q = M qerey not kituv. **4th word:** Q = only one "shalom" M = 2. **9th word:** Q = omit medial aleph from spelling of this word, Q = "ve-rephateyhu" and M = "ve-reph'atayv."

Line 20: 1st word: Q = "nigrashu" 2 stem pf 3mpl (they are troubled) and M = "nigrash" 2nd stem part. (troubled). **3rd word:** Q = "le- 'eshqot" possibly a misspelled infinitive form with idiosyncratic aleph added. (to quiet) and M = "hashqet" 5th stem infinitive (to cause quiet). **6th word:** Q = "ve-yithgareshu" verb 7th stem imp 3mpl (and they shall cast out) and M = "yigreshu" qal imp 3mpl (they shall cast out).

Line 23: 5th word and line 24: 10th word:: M = euphonic nun not in Q.

Line 24: 2nd word: Q = " 'elohu" noun ms + suf 3ms (his god) and M = " 'elohayv" noun mpl + suf 3ms (his God).

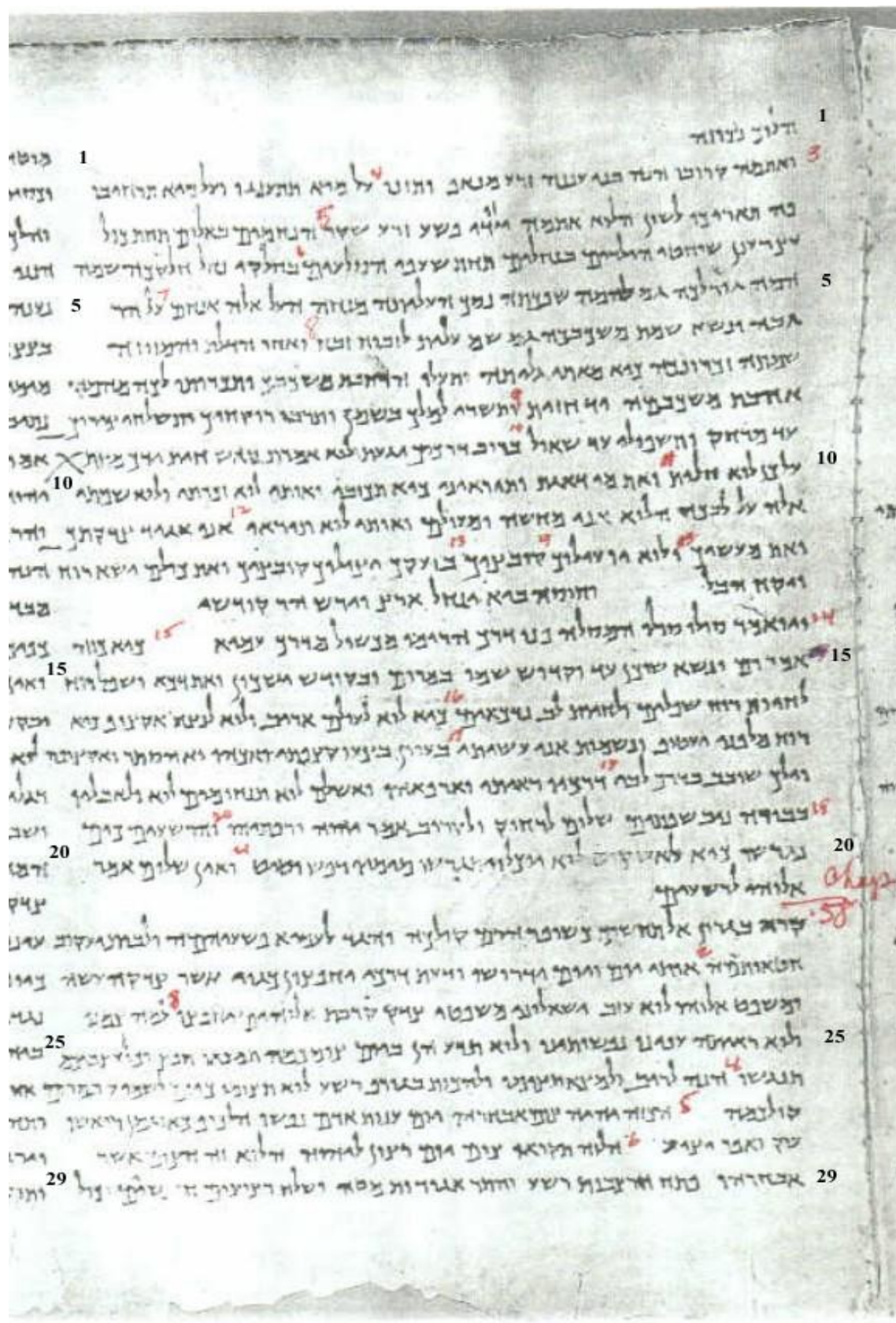
Line 25: 4th word: Q = "naphshoteynu" noun mpl + suf 1cpl (our souls) and M = "naphshenu" noun ms + suf 1cpl. (our soul).

Line 26: 4th word: Q = prep lamed not in M. **7th word:** Q = an aleph missing from the spelling of this word.

Line 27: PP: It is interesting that Q ends the paragraph in what is in M mid-verse. The paragraph in Q ends after the word "make yourself a spoil." M starts the new paragraph at the end of this verse at the beginning of verse 16.

Column XLVII

The Great Isaiah Scroll 57:2 to 58:6



TRANSCRIPT OF ORIGINAL (Previous Page)

1 הולך נוכחה
1 ואתמה קדוה הנה בני עונה זרע מנאף ותזני על מיא תתענגו ויל מיא תרתיבו
פה תאריכו לשון הלא אתמה ילודי פשע זרע שקר הנחמים באלום תחת כול
רענן שוהטי הילדים בתלים תחת שעפי הסלעים בתלקי נתל הלכה שמה
5 הסה גורלכה גם להמה שפכתה נסך העליתה מותה העל אלה אנתם על הר
גבע ונשא שמה משככה גם שם עלית לזבות זבת ואחר הדלת והמזוזה
שמתה זכרונכה כיא מאתי גליתה ותעלו הרהם משכבך ותסדותו לכה מהמה
אהבת משכבמה יד תזית ותשרי למלך בשמן ותרבי רוקתיכה ותשלהי ציריך
עד מרתק ותשפולי עד שאול ברוב דרכיך יגעת לוא אמרת נואש תית ירך מצת X
על כן לוא תלית ראת מי ראגת ותיראני כיא תכזבי ואותי לוא זכרתי ולוא שמת
11 אלא על לבכה הלא אני מתשה ומעולם ואותי לוא תיראי אני אגיד צדקתך 11
ואת מעשיך ולוא יועילוך קרבצין בזעקך יצילוך קרבצין ואת כולם ישא רות
ויקת תבל sic ותוסה ביא יתל וירש הר קודשי
ויואמר סולו סולו המסלה פנו דרך הרימו מכשול מדרך עמיא כיא כות
15 אמר רם ונשא שוכן עד וקדוש שמו במרום ובקדוש ישכון ואת דכא ושפל רות 15
לחיות רות שפלים ולחיות לב נדכאים כיא לוא לעולם אריב ולוא לנצח אקצוף כיא
רות מלפני יעטיף ונשמות אני עשיתי בעון בצעו קצפתי ואכהו והאסתיר ואקסופה
וילך שובב בדרך לבו דרכיו ראיתי וארפאהו [] ואשלם לוא תנחומים לוא ולאבליו
בבורה ניב שפתים שלום [שלום] לרחוק ולקדון אמר יהוה ירפתיהו והרשיים כים
20 נגרשו כיא לאשקית לוא יוכל ויתגרשו מימיו רפש ותית ואין שלום אמר 20
אלוהי לרשעים
LVIII קרא בגרון אל תתשוך כשופר הרם קולכה קהגר לעמיא פשעיהמה ולבית יעקוב
תטותמה אותי יום ויום ידרושו ודעת דרכי יתפצון כגוי אשר צדקה עשה
ומשפט אלוהו לוא עזב ישאלוני משפטי צדק קרבת אלוהים יתפצו למה צמנו 24
25 ולוא ראיתה ענינו נפשותינו ולוא תדע תן ביום צומכמה תמצאו תפץ וכול עצביכם
תנגשו הנה לריב ולמצא תצימו ולהכות בגורף רשע לוא תצמו כיום לשמיע במרום
קולכמה הכזה יהיה צום אבתרהו יום ענות אדם נפשו הלכיף כאוגמן רואשו
שק ואפר יציע sic הלזה תקראו צום יום רצון ליהוה הלא זה צום אשר
אבתרהו פתת הרצבות רשע והתר אגורות מטה ישלה רציצים תנפשיים וכול

Isaiah Scroll 57:2 to 58:6

1. **(Continue Chapter 57:2)** walking in their uprightness. (PP)

2. (3.) But draw near here, you sons of the sorceress, the seed of the adulterer and the one whoring. (4.) Against whom do you go softly? against whom do you make a wide
3. mouth, and lengthen the tongue? are you not children {&waw&} of transgression, a seed of falsehood, (5.) Heating yourselves with idols under every
4. green tree, slaughtering the children in the streams, under the [sp. cliffs] of the rocks
(6.) In those portions of the river they are your portion [+there,+]
5. they are your lot: even to them you poured a drink offering, you have offered a burnt offering on an altar. Am I comforted in these? (7.) Upon a mountain
6. high and and lifted up you set your bed: even there you went up to sacrifice sacrifices. (8.) Behind the doors and the door posts
7. you set up your memorial: for you revealed yourself to another than me, and are gone up; you have enlarged your bed, and you made a covenant [+for yourself from them+] {m..with them;}
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Line 16: 1st and 4th words: Q = lack of article "he" found in M in both words.

Line 17: 11th word: Q = "ve- 'ehesether: cj + 5th stem imp 1cs (I hide) and M = "hoster" 5th stem inf. (hiding) **Last word:** Q = addition of a final "he" unneeded. This "he" and the aleph of line 14: 10th word: add syllables to words that suggest an Aramaic "accent."

Line 18: 8th word: Q = lacks a word that appears in M. M = "ve 'anechahu" (and I will lead him) **10th word:** Q = "tenachumiym" this is probably a misspelling and "menachumiym" mpl part (comforters) is meant; this form is found in (Heb) Ps 69:21 and M = "nichumiym" nmpl (comforts). Another possibility is that the tau is a simple mistake and then without it the forms are the same, although this is less likely.

Line 19: 1st word: Q = "be-boreh" prep + part. (in creating) and M = "bore' " part (creating). **2nd word** Q = M qerey not kituv. **4th word:** Q = only one "shalom" M = 2. **9th word:** Q = omit medial aleph from spelling of this word, Q = "ve-rephateyhu" and M = "ve-reph'atayv."

Line 20: 1st word: Q = "nigrashu" 2 stem pf 3mpl (they are troubled) and M = "nigrash" 2nd stem part. (troubled). **3rd word:** Q = "le- 'eshqot" possibly a misspelled infinitive form with idiosyncratic aleph added. (to quiet) and M = "hashqet" 5th stem infinitive (to cause quiet). **6th word:** Q = "ve-yithgareshu" verb 7th stem imp 3mpl (and they shall cast out) and M = "yigreshu" qal imp 3mpl (they shall cast out).

Line 23: 5th word and line 24: 10th word:: M = euphonic nun not in Q.

Line 24: 2nd word: Q = " 'elohu" noun ms + suf 3ms (his god) and M = " 'elohayv" noun mpl + suf 3ms (his God).

Line 25: 4th word: Q = "naphshoteynu" noun mpl + suf 1cpl (our souls) and M = "naphshenu" noun ms + suf 1cpl. (our soul).

Line 26: 4th word: Q = prep lamed not in M. **7th word:** Q = an aleph missing from the spelling of this word.

Line 27: PP: It is interesting that Q ends the paragraph in what is in M mid-verse. The paragraph in Q ends after the word "make yourself a spoil." M starts the new paragraph at the end of this verse at the beginning of verse 16.

The Great Isaiah Scroll 58: 6 to 59:17

1 מוסד העמוד והוא טיח לרוב לחפצו ונענף מן פרוימקת תבואה ברת צמח תראד ערוך
2 ונחמנו צמח ופכאדניא לא תנועל או נכשע צפחד אינעד וארובת צמח פחדה תעמח
3 וחלץ לנבנה ערסוד ונחמ ודודא ואנכעד או תסדא ודודא מענד תשוע ודודא
4 אפ תסדא פמוצד מוסד ושלח אינכא ודודא און יתכס לרוב ופכעד ונכש
5 בעד תשכח ודודא באושע אורעד ואכלתה צעדרתם ונחמ דודא תצא ודודא
6 בעצמות נכשע ונענף חלץ ודודא צמח ודודא אפ תסדא אפ תסדא
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TRANSCRIPT OF ORIGINAL (Previous Page)

1 מוטה הנתקן הלא פרס לרעב לתמכה וענויים מרורים תביא בית כיא תראה ערום 1
וכסיתו בגד ומבשרכה לוא תתעלן] אז יבקע כשחר אורכה וארוכתכה מהרה תצמת
והלך לפניכה צדקה וכבוד יהוה יאספכה אז תקרא ויהוה יענה תשוע ויואמר
הנני sic אם תסיר מתוככה מוטה ושלוח אצבע ודבר אין ותפק לרעב נפשכה ונפש
5 נענה תשביע וזרת בתושכה אורכה ואפלתכה כצהורים ונתכה יהוה תמיד והשביע 5
בצצחות נפשכה ועצמותיך היתליצו והייתה כגן רוח וכמוצא מים אשר לוא יכזבו
מימיו ובנו ממכה תרבות עולם מוסדי דור ודור תקומם וקרא לך גודר פרץ משובב
נתיבות לשבת
אם תשאִיב משבת רגלכה מעשות תפציה ביום קודשי וקראתה לשבת עונג ולקדוש
10 יהוה מכבד וכברתו מעשות דרכיכה וממצוא תפצכה ודבר דבר אז תתענג על יהוה 10
והרכיבכה על במותי ארץ והאכילכה נתלת יעקוב אביכה כיא פי יהוה דבר
LIX הנה לוא כצרא יד יהוה מהושיע ולוא כבדו ארזיו משניע כיא אם עוונותיכמה היו
מבדלים בניכמה לבין אלוהיכמה ותטאותיכמה הסתירו פנים מכמה משמיע כיא
כפיכמה נגאלו בדם ואצבעותיכמה בעוון [3 words] לשונכמה עולה תהגה אין קורה בצרך
ואין נשפט באמונה בטחו על תהו ודבר שו הרוה עמל והולידו און בצי צבעונים
16 יבקעו וקורי עכביש יירגו האוכל מבציהמה ימות והאזורה תבקי אפע קוריהם 16
לוא יהיו לבגד ולוא יכסי במעשיהמה מעשיהמה מעשי און ופועול חמס בכפיהם
רגליהמה לרי ירועו וימתרו לשפוך דם נקא מתשבותיהמה מתשבות און שר
ושבר וחמס במסלותיהמה דרך שלום לוא ידעו ואין משפט במעלותיהמה נתיבותי
המה עקשו להמה כול הדירך בה לוא ידע שלום על כן רחם משפט ממנו ולוא תשיגו
21 צדקה נקוה לאור והנה תושך לנגהות באפלה נהלך נגשש כעורים קיר וכאין 21
עינים נגששה כשלנו בצהורים כושף באשמונים כמיתים נהמה כדבים כולנו
כיונים הגיא נהגה נקוה למשפט אין ולישועה רתקה ממנו כיא רבו פשיינו
נגדכה ותטאותינו ענוא בנו כיא פשיינו אתנו ועוונותינו ידענום פשווע וכחש
ביהוה ונסוג מאתר אלוהינו ודברו עושק וסרה והגוא מלב דברי שקר ואסיג
26 אתור משפט וצדקה מרחוק תעמיד כיא כשולה ברחוב אמת ונכותה לוא תוכל לבוא 26
ותהי האמת נעדרת וסר מרע משתולל
וירא יהוה וידע בעיניו כיא אין משפט וירא כיא אין איש וישתומם כיא אין מפגיע
ותושע לוא זרועו וצדקתיו היא סמכתו וילבש צדקה כשרין וכובע ישועה ברואשין

Isaiah Scroll 58: 6 to 59:17

1. **(Continue Chapter 58:6)** yoke you will tear away. (7.) Is it not to divide your bread to the hungry, and that you bring the refugee poor {&yod&} into your house? when you see the naked,
2. that you cover him; and that you do not hide yourself from your own flesh? (8.). Then shall your light break out as the dawn, and your health shall spring out speedily,
3. and your righteousness shall go before you; the glory of YHWH shall gather you. (9.) Then shall you call, and YHWH shall answer; you shall shout, and he shall say,
4. Here I am. If you turn aside from the midst of you the yoke, the pointing of the finger, and speaking evil; (10.) And if you bring out your soul to the hungry, and the soul
5. of the afflicted you satisfy; *your* light shall rise in darkness, and your gloom will be as the noontime: (11.) And YHWH shall guide you continually, and satisfy
6. your soul in drought, and {&H&} deliver bones: and you shall be like a drenched garden, and like a spring of water, they do not lie.
7. *even* those waters. And those from you shall build the waste places of the ages: the foundations of generation after generations you shall raise them up; and they shall call you the mason of the breach, The restorer of
8. paths to dwell in. (PP)

[*]

9. (13.). If you turn away your foot from the sabbath, so as *not* to do your desires in my holy day; and call the sabbath a delight, the holy {&waw&} of
10. YHWH, a glory; and shall glorify him, *by* not doing your own ways, nor finding your own pleasure, nor speaking your own words: (14. .) Then shall you delight yourself with YHWH;
11. and I will cause you to ride upon the high places of the earth, and feed you the heritage of Jacob your father: for the mouth of YHWH has spoken. (PP)

[*]

12. **(Chapter 59:1)** Behold, YHWH'S hand is not shortened, from saving; nor his ear heavy, that it cannot hear: (2.) However your iniquities they are
13. as separations between you and between your God, and your sins have hid his face from you, from hearing (3.) because
14. your hands are defiled with blood, and your fingers with iniquity; [Q omits *your lips have spoken lies*,] your tongue has uttered injustice. (4.) None calls for justice,
15. no one judges in faithfulness: they trust on a void, and speak in vain; they conceive mischief, and bring out iniquity. (5.) The eggs of an adder
16. they break open, and the spider's web they weave: the one eating their eggs dies, and that which is crushed breaks out into a viper. (6.) Their webs
17. shall not become garments, nor cover themselves with their works: their works are works of iniquity, and the deed of violence is in their hands.

18. (7.) Their feet run to evil, and they hurry to shed innocent blood: their thoughts are thoughts of evil; wasting
19. and destruction [+and violence+] are in their roadways. (8.) The way of peace they know not; and there is no judgment in their track: their paths
20. they made crooked: to them all who travel in them shall not know peace. (9.).
Therefore is judgment far from us, and it does not reach us
21. *even justice* we wait for light, but behold darkness; for brightness, but in gloom we walk. (10.) We grope for the wall as blind, and not having
22. eyes we grope we stumble at noonday as at twilight; we are desolate as dead men. (11.) We roar all of us like bears,
23. and like doves mourn extremely: we wait for judgment, but there is none; for salvation, but it is far from us. (12.) For our transgressions are multiplied
24. in your presence, and our sins answer against us: because our transgressions are with us; and our iniquities, we know them; (13.) *They are*: transgressing {&waw&} and lying
25. against YHWH, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood. (14.) And turned away
26. backward is judgement, and righteousness stands far off: for truth is fallen in the street, and equity is not able to enter.
27. (15.) And the truth shall be left lacking and the one turning from evil makes himself a spoil. (PP)

28. and YHWH saw it, and it was evil in His eyes because there was no judgment. (16.) And he saw that there was no man, and was stunned that there was no intercessor:
29. and his *own* arm saved him; and his righteousness [q+m.she] [sustains him.](#) (17.) and he put on righteousness as a breastplate, and a helmet of salvation upon his head;

Physical Characteristics:

This is the 2nd and middle page of three on the 15th strip of leather that makes up the scroll. These 3 pages are by far the widest pages in the scroll. This page is at least 25% wider than the average page in the scroll, The page is in good condition showing no fold lines or blemishes of any kind. The script is bright and there are no faded letters except for one letter, the tau in the 1st word in line 8 which is actually due to a smudge.

Paragraphs and Spatiums:

New paragraphs begin on Line 9 = vs 58:13; and on line 12 = beginning of chapter 59; and on line 28 there is an unusual paragraph division. It is midway through 59:15. The received text paragraph marking begins with vs 16 and not with the phrase that describes YHWH's displeasure with what he saw.

There are only a few narrow spatiums on this page in lines 2, 3, 7, and 20.

Editorial marks:

Two horizontal marks enclose verses 58:13, 14. The passage includes an appeal to faithfulness and to keep the Sabbath. The X in the margin at the same position seems to be related also to this verse although it is possible that it highlights a passage on the preceding page.

Editorial additions to the text:

The yod that is edited in line 1 makes the word to conform to the spelling in M. And the "he" added to the 3rd word in line 6 makes certain that the suffix is 2ms and not 2fs as also the 6th word in line 1. The confusion relating to these suffixes encountered in the preceding page seems to have been overcome on this page and a return to consistency is to be observed. A waw is added to last word in line 9 and to the next to last word in line 24.. The addition of ayin to the 2nd word in line 9 is a editor's mistake.

Q Scribal Spelling:

Continue addition of aleph to some words, 2ms suf "kem" = kemah and 3mpl "hem" and "am" = "hemah." "Hen" in M is consistently "henah" in Q.

Variations in Q from the Masoretic Text:

Line 2: 2nd word: Q = adds "begeg" (cover him *with* clothing) **5th word:** Q = a suf "am" 3mpl" is missing.

Line 4: 6th word: Q = waw cj not in M.

Line 6: 1st word: Q= a misspelling. a heth is left out of the word "be-tsachtsachoth."
4th word: Q = "yechaliytsu" 5th stem imp 3mpl. and M = "yechaliyts" 5th stem imp 3ms.

Line 7: 10th word: Q = "ve-qar 'u" cj + pf 3mpl (and they shall call [to you]) and M = "ve-qor'a" 4th stem 3ms (it shall be called [to you]).

Line 9: 4th word: Q adds prep mem (from) to " 'asoth." (doing).

Line 11: 1st word: Q = "ve-harkivekah" cj + 5th stem imp 3ms + suf 2ms. (he will cause you to ride) and M = " ve-hirkavtiyka" cj + 5th stem pf 1cs + suf 2ms (I will cause you to ride). **4th word:** Q = "ve-ha 'akiylekah" cj + 5th stem imp 3ms + suf 2ms. (he will feed you) and M = "ve-ha 'akaltiyka" 5th stem pf 1cs + suf 2ms (I will cause you to eat).

Line 12: 8th word: Q = "kavdu" v pf 3cpl (they are heavy) and M + "kavdah" v pf 3fs (it is heavy). **9th word:** Q = " 'oznayv" nmpl + suf 3ms. (his ears) and M = " 'azno" nms + suf 3ms (his ear).

Line 14: 5th word: Q = after the 5th word omits 3 words that are found in M and then continues the verse as in M. The missing words are "siphtoteykem diberu sheqer" (your lips have spoken lie[s]). **Next to last word:** Q spells "qore' " (call) with "he" instead of aleph.

Line 15: 4th word: Q = "batchu" and M = "batoach" **8th word:** Q = omits final aleph. **9th word:** Q = "haroh" and M = "haro" same word different spelling. **11th word:** Q = "ve-holiydu" cj + v. pf 3cpl (they bring forth) and M = "holeyd" 5th stem inf. (bring forth).

Line 17: 5th word: Q = "yikesu" v imp 3mpl (they shall cover) and M = "yithkasu" 7th stem imp 3mpl (they shall cover). **Last word and first on next line:** An unusual splitting of a plural noun from 3mpl suffix.

Line 18: 7th word: Q spells "naqiy" (innocent) with final aleph.

Line 19: 2nd word: Q = an extra word "ve-chamas"

Line 20: 5th word: Q = article "he" not in M.

Line 21: 7th word: Q = "be 'aphelah" prep + n.fem s. and M = "be- 'apheloth" prep + n fpl (darkness) **9th word:** Q spelling: lacks final "he."

Line 23: 7th word: Q = waw cj not in M.

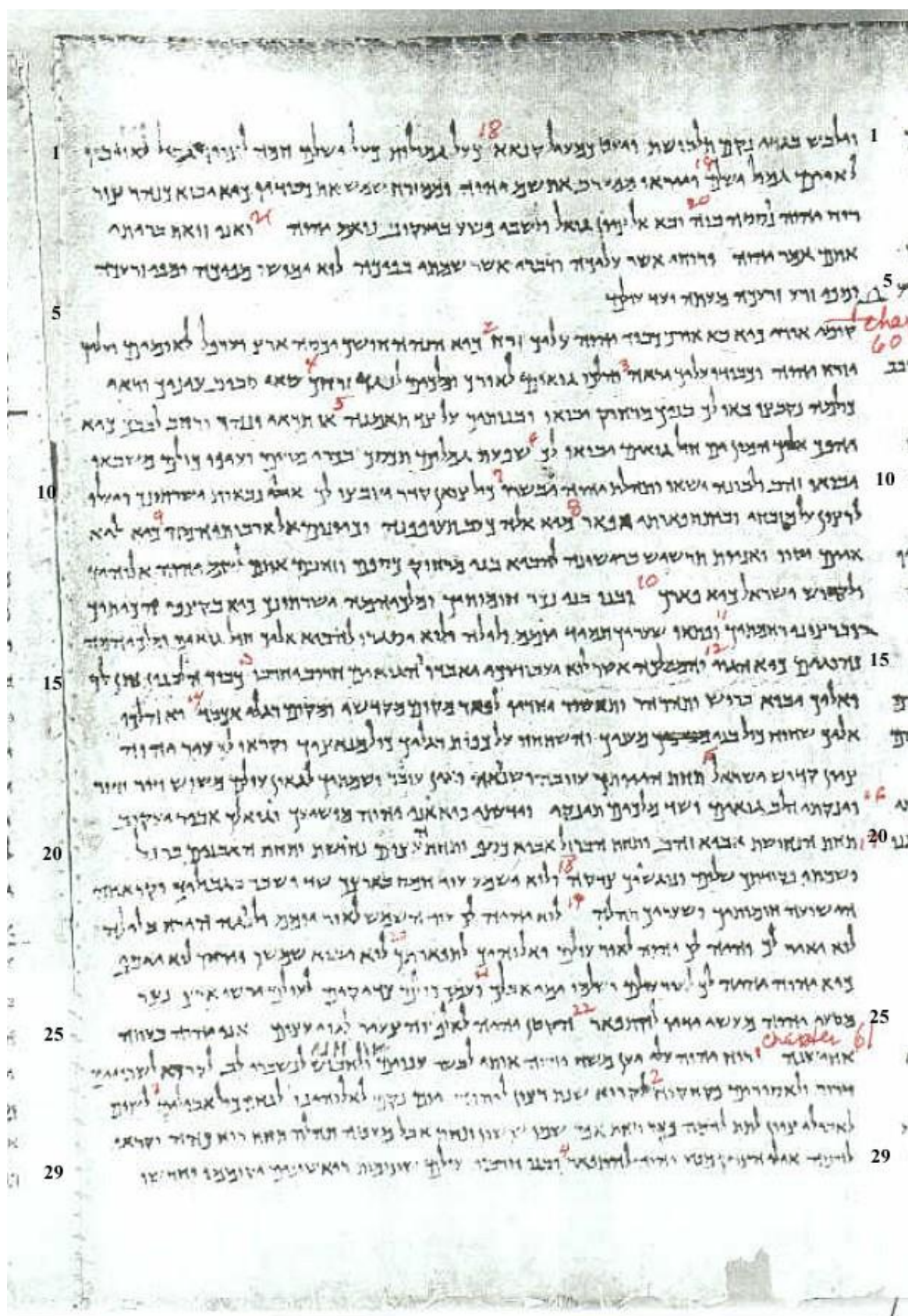
Line 24: 3rd word: Q = " 'annu' " v pf 3cpl (they testify) and M = "anthah" v pf 3fs. (she testifies)

Line 25: 5th word: Q = "ve-dibru" (and they speak and M = "daber" inf. (speaking). **last word:** Q = 've- 'asig" v imp 1cs (and I turn away) and M = "husag" 6th stem pf 3ms. (And it is turned away).

Line 29: 4th word: Q = "tsadaktayv" appears plural and M = "tsadakto" singular. But this is a peculiarity of the Q grammar. A yod is added to feminine sing. construct nouns before a 3ms suffix. This is not Masoretic grammar. See an explanation and links to other illustrations of this in the [introductory page](#). as well as the next two words noted where the same mechanism operates. **Last word:** is an illustration of the same mechanism of adding a yod to singular nouns before the 3ms suffix. Here the yod, as in the last illustration, is added before the 3ms suf but added to a masculine noun. In Q = "be-roshayv" it appears plural but is not and M = "be-rosho" singular without the yod. This is a frequently found grammatical anomaly in the Isaiah Scroll but the scribes are not consistent in its usage. **6th word** is a little more difficult to see because the yod is overwritten and the waw is blurred a bit, but this is no doubt the same mechanism at

work. It definitely does not have the "hu" ending that is in M (and is overlooked by Kittel.) Here the word in Q = "**samaktayv**" and M = "**smakat-hu**" I would dispute the common identification here as not being a qal fem verb, but a fem participle. The presence of the fem pronoun "hiy" makes it obvious that the continuous action concept that is associated with this form of pronoun + participle in biblical as well as modern Hebrew is meant here. Thus "His righteousness sustains him" or interpretive "is his continual sustaining *power*."

The Great Isaiah Scroll 59:17 to 61:4



TRANSCRIPT OF ORIGINAL (Previous Page)

וילבש בגדי נקם תלבושת ויעט כמעיל קנאא כעל גמולות כעל ישלם כמה לצריץ גמול לאויביו
לאיים גמול ישלם וייראו ממערב את שם יהוה וממזרת שמש את כבדיו כיא יבוא כנהר צור
רות יהוה נוססה ברה ובא אל ציון גואל וישבי פשע ביעקב נואם יהוה ואני זואת בריתי
אתם אמר יהוה ורעכי אשר עליכה ורדדי אשר שמתי בפיכה לוא ימורשו מפיכה ומפי זרעכה
0_5 ומפי זרע זריכה מעתה ועד עולם

LX קומי עורי כיא בא אורך יהוה שבור יהוה עליכה זרח כיא תנה החושך יכסה ארץ וארפל לאומים ועליך
יזרת יהוה וכברו עלעך יראה והלכו גואים לאורך ומלכים לנגד זרתך שאי סביב עיניך וראי
כולם נקבצו באו לכה בנים מרחוק ובואו בנותיך על צד תאמנה[אז תראי ונהר ורתב לבבך כיא
יהפך אליך תמון ים תיל גואים יבואו לך שפית גמלים תכסך בכרי מדים ועיפו כולם משבאו
ויבואו זהב ולסנה ישאו ותהלת יהוה יבשרו כול צואן קרר יקבצו לך אילי נבאות ישרתונך ויעלו
לרצון על מזבחי ובית תפארתו אפאר מיא אלא כעב תעורפנה וכיונים אל ארבותיהמה כיא ליא
איים יקרו ראיות תרשיש ברישונה להביא בני מרחוק כספם וזהבם אתם לשם יהוה אלוהיך
ולקדוש ישראל כיא פארך ובנו בני נכר תומתיך ומלכיהמה ישרתונך כיא בקצפי הכיתך
לך ובדצתי רתמתך ופתחו שעריך תמיד יומם ולילה יסגרו ולוא להביא אליך חול גואים ומלכיהמה
נהוגים כיא הגוי והממלכה אשר לוא יעבורוך יעברו והגואים תרוב יחדבו כבוד הלבנון נהג
16 וואליך יבוא ברוש ותהדר ותאשור יתדיו לפאר מקום מקדשי ומקום רגלי אכבד ואהלכו 16
ודור אליך שתות כול בני x מעניך והשתתו על כפות רגליך כול מצאצא וקראו לך עיר יהוה
ציון קדוש ישראל תחת היינותך עזובה ושנואה ואין עובר ושנתיך לגאון עולם משובש דור
וינקתי חלב גואים ושד מלכים תינקי וידעתי כיא אני יהוה מושיעך וגואלך אביר יעקב
20 תחת הנחשת אביא זהב ותחת הברזל אביא כסף ותחת העצום נחשת ותחת האבנים ברזל 20
ושמתי פקודתך שלום ונורשיך צדקה ולוא ישמע עוד תמס בארצך שד ושבר בגבולך וקראתה
הישועה תומתיך ושיריך תהלה לוא יהיה לך עוד השמש לאור יומם ולנוגה הירת בלילה
לוא יאיר לך והיה לך יהוה לאור עולם ואלוהיך לתפארתך לוא יבוא[שמשך וירחק לוא יאסף
כיא יהוה יהיה לך לעור עולם וישלמו ימי אבלך ועמך כולם צדיקים לעולם ירשו ארץ נצר
25 מטעי יהוה מעשי ידיו להתפאר הקטן יהיה לאלף והצעיר לגוי עצום אני יהוה בעתה 25
אחישנה LXI רות יהוה עלי יען משת יהוה אותי. לבשר. ענוים. ולתבוש לנשברי לב לקרנא לשם יב
דרור ולאסורים פתת קות לקרוא שנה רצון ליהוה יום נקם לאלוהינו לנתם כול אבילים לשונ
לאבילי ציון לתת להמה פאר תחת אפר שמן ששך תחת אבל מעטה תהלה תחת רות כהה וקראו
להמה אילי הצדק מטע יהוה להתפאר ובנו הרבות עולם שוממות ריאשונים יקממו ותרשו

Isaiah Scroll 59:17 to 61:4

1. **(Continue Chapter 59:17)** and he put on the garments of vengeance for clothing, and was clad with zeal as a coat. (18.) According to their deeds, accordingly he will repay, fury to his foes recompense to his enemies;
2. to the islands he will repay recompense. (19.) So from the west they shall fear the name of YHWH, and from the rising of the sun his glory. Because the enemy shall come like a river,
3. and the Spirit of YHWH shall lift up a standard {&waw&} against him. (20.) And the Redeemer shall come to Zion, and to those who repent of transgression in Jacob, says YHWH. (21.) And I, [m..As for me] this is my covenant
4. with them, says YHWH; My spirit that is upon you, and my words which I have put in your mouth, shall not depart out of your mouth, nor out of the mouth of your seed,
5. nor out of the mouth of your seed's seed, from now and for ever.(PP)

[*]

6. **(Chapter 60:1)** Rise, shine; for your light is come, the glory of YHWH is risen upon you. (2.) For, behold, the darkness shall cover the earth, and thick darkness the nations but He shall arise
7. *even* YHWH will shine on you, and his glory upon you shall be seen. (3.) And the Gentiles shall come to your light, and kings to the [+announcement+] [m..brightness] of your rising. (4.) Lift up your eyes round about, and see:
8. all of them are gathered, they come to you: your sons come from far, and your daughters shall be nursed at your side. (5.) Then you shall see, and your heart will flow and be widened because
9. because the mass of the sea shall be change for you, the army of the Gentiles shall come to you. (6.) A multitude of camels shall cover you, the dromedaries of Midian and Ephah; all of them from Sheba
10. shall come: gold and incense they shall bear and they shall preach forth the praises of YHWH. (7.) All the sheep of Kedar shall be gathered to you, the rams of Nebaioth shall serve you: they shall come up
11. willingly to my altar, and the house of my splendor I will glorify. (8.) Who are these who fly as a cloud, and as the doves to their chimney? (9.) because for me
12.. the islands will wait, and the ships of Carthage first, to bring my sons from far, their silver and their gold with them, to the name of YHWH your God,
13. and to the Holy One of Israel, because he glorified you. (10.) And the sons of the alien shall build your walls, and their kings shall minister to you: because in my wrath I caused you to be stricken,
14. but in my will, I had mercy on you. (11.) and your gates shall be open continually; day nor night they shall not be shut to bring to you armies of the Gentiles, and their kings
15. will be led *to you*. (12.) For the nation and kingdom that will not serve you shall

perish; and those nations {&waw&} will be completely ruined. (13.) The glory of Lebanon [+will be given to you+]

16. and to you will come the fir, the pine, and the box tree together, to beautify the place of my sanctuary; and the place of my feet I will glorify. (14.) And they will come

17. to you bowing down *even* [+all+] the sons [[scratch out word](#)] of those who afflicted you shall worship you the soles of your feet; all those who despised you and they shall call you, The city of YHWH,

18. The Zion of the Holy One of Israel. (15.). Instead of your being abandoned and hated, {&waw&} and none passed over, I will set you an eternal exaltation, a joy from generation to generation.

19. (16.) You shall also nurse the milk of the Gentiles, and shall nurse the breast of kings: and you shall know that I am YHWH your Savior and your Redeemer, the mighty One of Jacob.

20. (17.) Instead of brass I bring gold, and instead of iron I bring silver, and instead of {&H&} wood brass, and instead of stones iron:

21. and I will make your officers peace, and your oppressors righteousness. (18.) no more violence be heard in your land, wasting nor destruction within your borders; but you shall call

22. your walls Salvation, and your gates Praise. (19.) The sun shall no longer be your light by day; and for brightness [+in the night+] the moon

23. will not give light for you: YHWH *shall be* an everlasting light, and your God your glory. (20.) Your sun shall not depart nor your moon be gathered away

24. because YHWH shall be an everlasting light for you, and the days of your mourning will be completed. (21.) and your people shall all of them be righteous: they shall inherit the land for ever, the [Nazar](#)

25. of the planting of {+YHWH+}, the work of my hands, for glory. (22.) A little one shall become a thousand, and a young one a mighty nation: I am YHWH in its time

26. I will hurry it. **(Chapter 61:1)** The Spirit of the Lord GOD is upon me; because YHWH has anointed me to preach good tidings to the weak; {& he has sent me&} to bind up the brokenhearted, to call to the captives

27. liberty, and to the imprisoned the opening of prison. (2.) To announce the favorable year of YHWH, and the day of vengeance for our God; to comfort all who mourn; (3.) To appoint

28. to the mourners in Zion, to give to them beauty instead of dust, the oil of joy instead of mourning, the garment of praise instead of the spirit of heaviness; and they shall call

29. to them oaks of righteousness, the planting of YHWH, for glory. (4.). And they shall build the ancient ruins, the desolations of the beginning shall they raise, and they shall renew

Physical Characteristics:

This is the 3rd and last page on the 15th strip of leather that makes up the scroll. All the pages on this page are in very good condition. Like the other 2 this one is also

wider than most pages being almost 20% wider than the average page. The page is bright and the script is very clear. The page has no blemishes on it. The seam at the left has had most of the stitching dissolved and no repair work has been done to rebind the seam as has been the case in other earlier seams. The original stitching remains only in the bottom 1/5 of the page. Fragments of the original stitching remain in the top two needle holes. The seam edges are in good condition and none of the leather has chipped away at the seams. There is just a small piece of leather in the bottom margin that has chipped away.

Paragraphs and Spatiums:

The only paragraph marked on this page begins in line 6. It is the beginning of chapter 60. This section is also marked with the section mark in the margin which indicates a new section of content. Below in line 26 chapter 61 is marked only by a spatium indicating that the scribes considered no break in thought between these chapters. The same is true for chapter 62 on the next page. There are spatiums also in lines 3, 13, and 25 but nothing to note any important spacing.

Editorial marks:

There is one editorial mark after the 5th line in the right margin. This is the mark that I describe as a "derby hat." It always is placed in the right margin of the section to be marked. There are 6 occurrences of this mark in the scroll. This mark has been primarily used to mark distinctive divisions in the content of the book. The beginning of Chapter 60 is marked by the symbol on this page and indeed there is a distinct change in thought content in Isaiah at this place. From this point on, Isaiah speaks of the Messiah and the restoration of Zion in clear ways that DO NOT include appeals to the nation to repent so as not to lose their heritage which has characterized most of the book preceding this section. Chapter 40 is the sharpest change in content in Isaiah and the "derby hat" marks that section. It first appears on page 28, and then on page 32: line 28 and page 35: line 23 and page 38: line 6 and on page 43: line 21, and on here on page 49: line 5. See more complete comments on page 28 which is the first page on which the mark appears where it marks the end of the prophetic material about the invasions of the Assyrians and the beginning of the historical description of Sennacherib's siege of Jerusalem. See [page 28](#) for links to pages with the "derby" mark. See the introductory page for a discussion of other common editorial marks in the scroll.

There is an oblique stroke at the right of the first word in line 14. Two words that are in the M text at this point are missing from Q. The editor has marked the omission with this stroke. This is an indication that the editor knew the text was faulty here and did not conform to the text as he knew it.

Editorial additions to the text:

In line 26 the original scribe omitted a word from the text. The word "shelachaniy" (he has sent me) is written above the place it was omitted. It is probably the most crudely inscribed correction in the entire scroll. The word is split by the extension of the lamed in the word in the line below it. If the scribe had begun the word after the lamed it would have been less confusing. Other editorial additions include a waw added to the 3rd word in line 3; a cj waw added to the 9th word in line 15; a waw as a vowel added to the 7th word in line 18; and an article "he" added to the 10th word in line 20.

Q Scribal Spelling:

Consistent matching 2fs and 2ms suffixes with the same genders that appear in M marks this page. Also the rules that the Q scribe follows is consistently followed in these suffixes on this page. 2ms suf "ka" is spelled "kah" to distinguish from 2fs suf which is "k" when preceded by a vowel sound and "kiy" when preceded by a consonant.. There was much confusion in these suffixes two pages back on page 47 which was marked by inconsistency with matching genders and in applying the rules properly. See illustration of 2ms in line 5: 3rd word and 2fs in line 7: 5th, and 8th words, 2fs spelled as "kiy" is seen in Line 15: 7th word although not completely conforming with the usual rule.

The addition of yod to 2fs pf verb ending when the tau is not preceded by a vowel is seen in line 19: 1st and 7th words. "he" is added to many words not having final "he" in M on this page which is characteristic of the Q scribe and spelling "hem" and "kem" as "hemah" and "kemah" is continued.

Variations in Q from the Masoretic Text:

Line 1: 7th word: Q = "qen'a'a" an interesting exchange of aleph for "he" not out of character for the Q scribe. **Line 4: 4th word:** Q = waw cj not in M.

Line 6: 6th word: Q = omit waw cj which appears in M.

Line 7: 10th word: Q = "le-nagad" inf (to the announcement) and M = "le-nagah" (to the brightness). LXX omits a word in this phrase and the Targum has "to receive." Targum translators give "toward." The letter daleth instead of "he" in the Q text is unmistakable. The word has been emphatically written over with the two characteristic tittles that the Q scribe ordinarily puts atop the daleth clearly indicated.

Line 8: 1st word: Q = "kolemah" and M = kolam. The addition of an extra syllable is another indication of the Aramaically influenced dialect of the Qumran community.

Line 8: 2nd, 3rd and 4th from last words: Q = "ve-nahar ve-rachav le-vave:k" (and your heart shall flow and be widened) and M = "ve-naharte u-phaqad ve-rachav le-vave:k" (and you (fem) shall flow on and your heart shall fear and be widened.)

Line 9: 3rd from last word: Q = spelling of proper name with final waw and M = final "he" **last word:** Q = addition of waw to proper name "sheb'a"

Line 10: last word: Q = waw cj not in M.

Line 11: 1st and 2nd words: Q = "le-ratson 'al" adverbially and M = " 'al ratson" adverbially (both mean willingly.) **10th word:** Q = a double pe in this word not in M.

Line 12: 7th word: Q = "beney" (my son[s]) and M = "benayik" (your sons).

Line 14: 1st words: Q omits 3 words found in M. They are "kiy be-qitspiy hikiytiyk" (because in my anger I struck you.) There is a horizontal line in the margin that marks this omission.

Line 15: last 2 words: Q = "nothen lak" (is given to you) not in M

Line 16: 1st word: Q = waw cj not in M. **4th word** Q spelling: medial "he" added.

Line 17: 3rd word: Q = "'kol" not in M. This is a mistake which includes the next 2 words which were carelessly copied from the text about 7 words further along. The word "mena'atsayik" was written down and the mistake discovered and the original scribe uncharacteristically scratched out the wrong word and left the scratched out text and then wrote the right word. He did not correct the addition of "kol" which should have been obvious to him.

Line 21: last word: Q = 2ms verb form instead of 2fs with which the scribe has been consistent to this point. The context calls for 2fs.

Line 22: 1st word: Q = article "he" not in M. **Last word:** Q = "be-laylah" (by night) not in M.

Line 24: 5th word: Q = " 'or" (light) spelled with ayin instead of aleph.

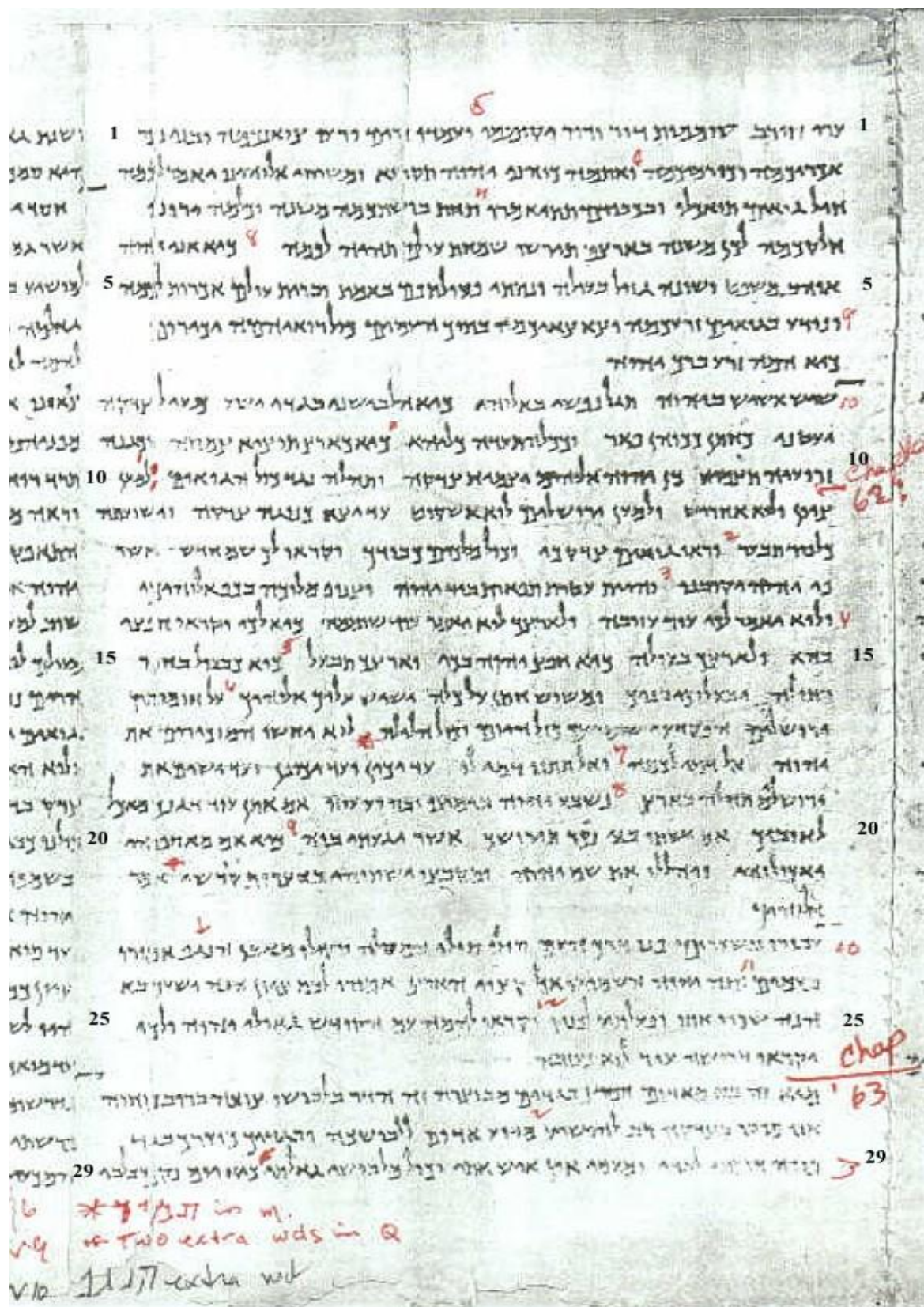
Line 25: 1st two words: Q = "mata 'ey YHWH" (the plantings of YHWH) and M = "mata 'ay" (my planting). YHWH is not in M. **3rd and 4th words:** Q = "ma 'asey yadayv" (the works of his hands) and M = "ma 'asah yadiy" (the work of my hand).

Line 26: 5th word from last: Q = above the line a scribe has crudely written in a word that was originally left out. "shelachaniy" (he sent me)

Line 27: 8th word: Q = a waw cj found in M is not in Q.

Line 28: last word: Q = "ve-qar 'a-u" cj + v pf 3pl (and they shall call) and M = "ve-qora' " cj + masc part. (and called)

The Great Isaiah Scroll 61:4 to 63:4



TRANSCRIPT OF ORIGINAL (Previous Page)

- 1 ערי תורב שוממות דור ודור יקוממו ועמדו זרים ורעו צואנכמה ובני נכר
אכריכמה וכורמיכמה ואתמה כוהני יהוה תקרוא ומשרתי אלוהינו יאמת לכמה
חיל גואים תואכלו ובכבודם תתיאמרו תחת ברשתכמה ושמה וכלמה ירונו
תלקכמה לכ משנה בערצם תירשד שמתת עולם תהיה תכמה כיא אני יהוה
5 אוהב משפט ושונה גזול בעולה ונתתי פעולתכם באמת וברות עולם אכרות לכמה
ונור בגואים זרעכמה וצאצאיכמה בתוך העמים כול רואיהמה יכירום
כוא המה זרע ברך יהוה
שרש אשיש ביהוה תגל נפשי באלוהי כיא הלבישני בגדי ישע מעיל צדקה
יעטני כחתן ככוהן פאר וככלה תעדה כליהא כיא כארץ תוציא צמתה וכגנה
1 זרועיה תצמית כן יהוה אלוהים יצמית צדקה ותהלה נגד כול הגואים LXX למען
ציון ולוא אתריש ולמען ירושלים לוא אשקוט עד יצא כנוגה צדקה וישועתה
כלפיד תבער וראו גואים צדקי וכול מלכים שבורך ויקראו לך שם חדש אשר
פי יהוה יקובנו והייתה עטרת תפארת ביד יהוה וצנוף מלוכה בכף אלוהיכי
ולוא יאמר לכי עוד עזובה ולארצך לוא יאמר עוד שוממה כיא לכי יקראו תפצי
15 בהא ולארצך בעולה כיא תפץ יהוה בכי וארצך תבעל כיא כבעול בחור
בתולה יבעלוכי בניך ומשרש תתן על כלה ישיש עליך אלוהיך מרים על תומותיך
ירושלים הפקדתי שנמכים כול היום וכול הלילה לוא יתשו המזכירים את
יהוה על דמי לכמה ואל תתנו דמי לו עד יכין ועד יכונן ועד ישים את
ירושלים תהלה בארץ נשבע יהוה בימינו ובזרוע עוזו אמ אתן עוד דגן מאכל
20 לאוביך אמ ישתו בני נכר תירושך אשר יגעתי ברא כיא אם מאספוהי
יאכולוהי ויהללו את שם יהוה ומקבעו ישתוהי בהצרות קרשי אמר
אלוהיך
עבורו בשערים פני דרך העם סולו סולו המסלה סקולו מאבן הנגף אמורו
בעמים הנה יהוה השמיעו אל קציי הארץ אמורו לבת ציון הנה ישעך בא
25 הנה שכרו אתו ופעלתיו לפניו וקרוא להמה עם הקודש גואלי יהוה ולכי
יקראו דרושה עיר לוא נעזבה
LXX מיא זה בא בארום תמוץ בגדים מבוצרה זה הדר בכבושו צועה ברוב כותה
אני מדבר בצדקה רב להושיע מדוע ארום ללבושכה ובגדיך שדורך בגד
פורה דרכתי לבדי ומעמי אין איש אתי וכול מלבושי גאלתי כיא יום נקם בלבי

Isaiah Scroll 61:4 to 63:4

1. **(Continue Chapter 61:4)** the ruined cities, the desolations of generation to generation. [+they shall raise them up+] (5.) And strangers shall stand and feed your flocks, and the sons of the alien
2. shall be your farmers and your vinedressers. (6.) and you shall be named the Priests of YHWH: and the Ministers of our God they shall say of you
3. you shall eat the wealth of the Gentiles, and in their glory shall you boast yourselves. (7.) In stead of your shame a double *portion*; and *in stead of* disgrace they shall sing
4. of their portions therefore in their land they shall possess the double *portion*: everlasting joy shall be to you. (8.) because I am YHWH
5. who loves judgment, I hate robbery for burnt offering; and I will give their work in truth, and an everlasting covenant I will engrave for you.
6. (9.) And their seed shall be known among the Gentiles, and their offspring among the nations: all who see them shall respect them,
7. because they are the seed which YHWH blesses. (PP)
[*]

8. (10.). I will greatly rejoice in YHWH, my soul shall be joyful in my God; because he clothed me with the garments of salvation, *with the* robe of righteousness
9. he wrapped me, as a bridegroom beautifies *himself* like a priest, and as a bride puts on her jewels. (11.) because as the earth puts out her branch, and as the garden
10. causes her seeds to spring up; so the YHWH God will cause righteousness and praise to spring up in the presence of all the Gentiles. **(Chapter 62;1)** For the sake of
11. Zion I will not be silent, and for Jerusalem's sake I will not be quiet, until her righteousness goes out as brightness, and her salvation
12. as a burning torch. (2.) And the Gentiles shall see my [m..your] righteousness, and all kings your glory: and they shall call you by a new name, which
13. the mouth of YHWH shall name. (3.) You shall also be a beautiful crown in the hand of YHWH, and a royal diadem in the hand of your God.
14. (4.) You shall no more be termed abandoned; neither shall your land any more be termed Desolate: because you shall be called Hephzi
15. bah, *my desire is in her* and your land Beulah: *married* because YHWH desires you, and your land shall be married. (5.) because as a chosen youth marries
16. a virgin, your sons will marry you: and as the bride groom rejoices over the bride, your God will rejoice over you. (6.). upon your walls
17. O Jerusalem I appointed watchers, all night and all day {m+continually+m} they will not be silent. you who remember
18. YHWH, do not have silence in you, (7.) And give Him no rest, until he establishes, until he establishes, and until He places

19. Jerusalem {&yod&} a praise in the earth. (8.) YHWH has sworn by his right hand,
and by the arm of his strength, that I will *not* again give your corn to be food
20. for your enemies; nor will sons of an alien drink your new wine, for which you have
labored: (9.) Because the one gathering it
21. shall eat it, and praise [+the name of+] YHWH; and the ones gathering shall drink it
in the courts of my holiness [+says
22. your God+]. (PP)
[*]

23. (10.). [+Pass over+] the gates; prepare the way of the people; cast up, cast up the
highway; take out the [stones](#); [m..lift up a standard for] [*a different reading*] [q = "the
stroke (which) they speak
24. against the people q] (11.) Behold, YHWH has announced to the end of the earth,
Say to the daughter of Zion, Behold, your salvation comes;
25. behold, his reward is with him, and his work before him. (12.) And they shall call
them, The holy people, The redeemed of YHWH: and to you
26. shall be called, Sought after, A city not abandoned. (PP)

27. **(Chapter 63:1)** Who is this who comes from Edom, with red dyed garments from
Bozrah? this one who is glorious in his apparel, travelling in his great strength,
28. It is I, who speaks in righteousness, mighty to save. (2.) Why are your clothes red,
and your clothing like him who treads in a [+troop+] [m..winepress]?
29. (3.) I trod the winepress alone; ([next section in M omitted in Q](#)) [**and there was
none with me of the peoples: for I will tread on them in my anger, and trample
them in my fury; and their blood shall be sprinkled upon my garments,**] and [I will
stain](#) all my clothing. (4.) because the day of vengeance is in my heart,

Physical Characteristics:

This is the 1st page on the 16th strip of leather that makes up the scroll.. It is in fairly good condition although there is some fading in the lower quarter of the page. The seam at the right has been repaired to draw the seam back together. This had to be done by those who were preparing the scroll for photographs since the last page (page 49) shows the seam all the way open from the top of the page to 4/5 of the way to the bottom. Thus a modern hand is responsible for retacking the seam at the top. How much of the repair on the scroll seams were done by modern hands is impossible to tell in this study. The top margin is in good condition but the bottom margin has suffered some chipping of the edge of the leather. There are some "split" lines in the left side of the whole length of the page . See the introduction for the origin of these lines. There are other faint lines in the middle of the page that appear to be associated with wrinkling of the page during rerolling the scroll at some time in the past.

Editorial marks:

There is a set of two horizontal strokes that set off the passage from 61:10 through 62:9 as a passage that was important to the editor. Notice that the passage begins in the last two verses of chapter 61 and from there the section is marked as one paragraph by the original scribe. The paragraph division does not follow the chapter division.

Editorial additions to the text:

There are very few editorial additions on this page and the one that is found is not needed. There is a yod edited into the first word on line 19. This word "Jerusalem" is not consistently spelled with the yod.

Q Scribal Spelling:

Last word in line 13 adds yod to 2fs suf. In lines 14 and 15 yod is added 3 times to "k" to indicate 2fs suf. Yod added to 2fs verb in line 16: 2nd word and line 20: 8th word. Aleph is added to some words where it is not needed on this page. There are also additions of aleph as final letters and "he" as final letters where they are not expected which is frequent in Q.

Variations in Q from the Masoretic Text:

Line 1: 6th word Q = an extra word not found in M. It has already appeared in this verse as the next to last word on the last page.

Line 2: 6th word: Q = "tiqr'a" 2nd stem imp 2ms (you shall be called) and M = "tiqare 'u" 2nd stem imp 2mpl (you shall be called).

Line 4: 3rd and 4th words: Q reverses the order of these words from the order they appear in M. Q = "mishneh be-'aretsam" and M = "be-'aretsam mishneh" **5th word:** Q = "tiyrshu" imp 2mpl (you shall possess) and M = "yiyrashu" imp 3mpl (they shall possess).

Line 5: 3rd word: Q = "son 'eh" fem sing part. (hating) and M = "son 'e" masc sing part (hating) **last word:** Q = "la-kemah" prep + pronoun suf 2mpl (to you) and M = "la-hem" prep + pronoun suf 3mpl (to them).

Line 6: 3rd word: Q = "zar'akemah" n + suf 2mpl (your seed) and M = "zar 'am" n + suf 3mpl (their seed). **4th word:** Q = "ve-tse'ayseykemah" cj + n mas pl cs + suf 2mpl (your offspring) and M = same with "hem" 3mpl suf (their offspring).

Line 9: 3rd word: Q = "ke-kohen" prep + noun (as a priest) and M = "yekahen" imp 3ms (he robes [himself])

Line 10: 4th and 5th words: Q = "YHWH 'elohiym" and M = "'adonay YHWH"

Line 11: 3rd word: Q = " 'e charish" verb imp 1cs (I will [not] be silent) and M = " 'echesheh" v. imp 1cs (I will [not] hold my peace)

Line 12: 2nd word: Q = "tib 'ar" imp 3fs (she burns) and M = "yib 'ar" 3ms (she burns)

5th word: Q = "tsadaqkiy" n + suf. 2fs (your righteousness) same meaning as M but notice the added yod to 2fs suf. to insure its identity. "Your" righteousness refers to Zion. See [intro where adding yod](#) to feminine suffixes is discussed. See the same in the last word in next **line 13**. and the 3rd and 12th words in **line 14** where yod is added to "lk" to make "lky" (to you, fem.). look for the several other examples on this page.

9th: word: Q = "ve-qar'u" imp 3pl (they shall call) and M = "ve-qor'a" cj + part (and calling)

Line 14: next to last word: Q = 'yiqra'u" imp 3mpl (they shall call) and M = "yiqqare' " 2nd stem imp 3ms (it shall be called) KJV translates 2fs. (you shall be called).

Line 15: next to last word: Q = "ke-ba 'ul" prep + pf 3ms (as he marries) and M = "kiy yib'al" cj + imp 3ms (as he marries)

Line 16: 4th word: Q = "u-mashosh" cj + part (and rejoices) and M = "u-yashosh" cj + imp 3ms (and he rejoices)

Line 17: 7th word: Q = a spatium following this word and a word that is found in M is missing: "tamiyd" (always) . The spatium may mark the missing word but it is more likely just a space in the thought flow that is marked.

Line 18: 9th and 10th words: Q = a redundancy of extra words not found in M. Q = " 'ad yakiyn" with euphonic nun (until he establish) which also just precede these

Line 19: 2nd and 3rd from last words: Q reverses the order of these words from the order they follow in M.


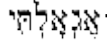
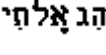
Line 20: next to last word: Q = " 'im" not found in M

Line 21: 4th word: Q = "shem" (name) non in M. **Last word:** Q = " 'amar 'eloheyik" pf 3ms + n + suf 2fs (your God says) M does not have these words. and M = " 'avru" (pass over) 2 times but Q only one time. in next line.

Line 23: last two words and line 24 1st word: Q = "hanagaph 'imaru be-'amiym" [the stones are] (the stroke [which] they speak against the people) and M = an altogether different reading M = "hariymu nas 'al ha 'amiym" (they raise an ensign over the people)

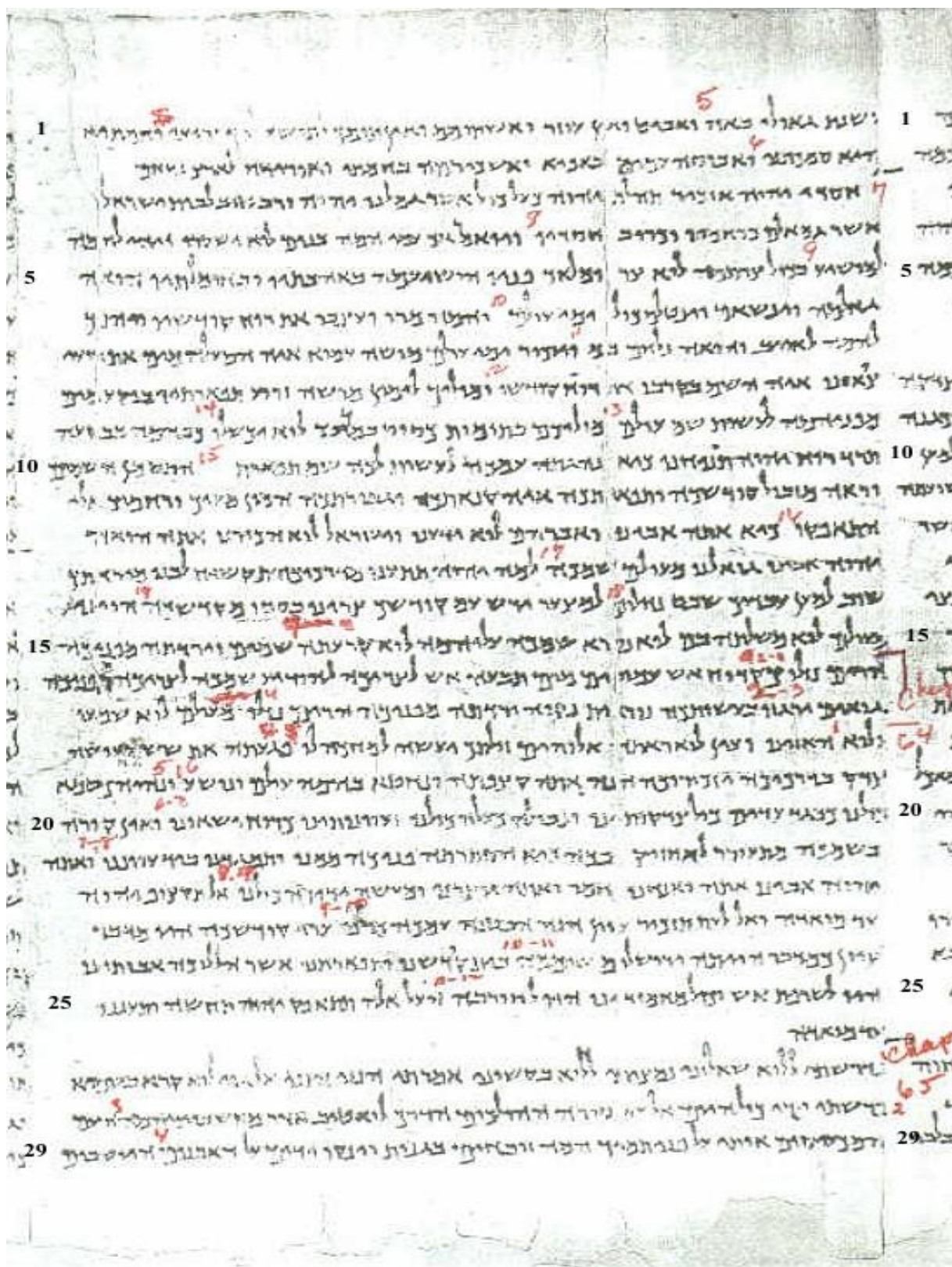
Line 26: 1st word: Q = "yiqra 'u" 2 stem imp 3mpl (they shall be called) and M = "yiqar 'e" 2 stem imp 3ms. (it shall be called)

Line 29: 7th word: Following this word there is a large omission of text that is found in M but not in Q. The words that are translated "for I will tread them in my anger and trample them in my fury and their blood shall be sprinkled on my garments" are missing from the Q text. Then the Q text continues on to parallel the M text . There is nothing to indicate the omission of so large a group of words which seem vital to the full description in chapter 63 of the one treading the winepress.

Last line: 4th from last word: The Q text reads "ga'altiy"  (I apologize for the red mark which I inserted into the text.) This verse and this word are controversial in the M text because of the Aramaic spelling in the M text which is  The Hebrew spelling is "higaltiy"  . For the importance indicated by the different form used in the Q text see my commentary on [this passage in Isaiah 63:3](#). Click here for several examples of [Aramaic spelling](#) in Q. But "ga 'altiy" is not one of them.

Column LI

The Great Isaiah Scroll 63:4 to 65:4



TRANSCRIPT OF ORIGINAL (Previous Page)

היא סמתתני ואבעסה עמים באפיא ואשכירמה בתמתי ואורידה לארץ נצחם
חסדי יהוה אזכור תהלת יהוה כעל כול אשר גמלנו יהוה ורב טוב לבית ישראל
אשר גמאלם כרחמי וכרוב חסדיו ויואמר אך עמי המה בנים לוא ישקרו ויהי להמה
5 למושיע בכול צרתמה לוא צר ומלאך פניו הושיעמה באהבתיו בתומלתיו הוואה
גאלמה וינשא וינתלם כול ימי עולם והמה מרו ואצבו את רות קרשיו ויהפך
להמה לאויב והוואה נלחמ במ ויזכיר יני עולם מושא עמרא איה המעלה מים את רועי
צואנו איה השם הקרבו את רות קרשיו ומוליך לימין מושה זרוע תפאתיו סקע עמים
מפניהמה לישות שם עולם מוליכם בחומות כסוס במדבר לוא יכשלו כבהמה בבקעה
10 תדר רות יהוה תניחו כיא נהגתה עמכה לעשות לכה שם תפראות הבית מן השמים
וראה מזבול קרשכה ותפארתכה איה קאתכה וגםדתכה המון מעיך ורתמיך אלי
התאפכו כיא אתה אבינו ואסדהם לוא ידענו וישראל לוא הכירו אתה הוואה
יהוה אבינו גואלנו מעולם שמכה למה יהוה תתענו מחדכיכה תקשית לבני מיראתך
שוב למען עבדיך שבט נתלתך למצער ירש עם קרשך צרינו בססו מקרשכה היינו
15 מעולם משלתה במ לוא נקרא שמכה עליהמה * לוא קרעתה שמים וירדתה מפיכה
הרים נזלו ** כקדית אש עמסים מים תבעה אש לצדיכה להודיע שמכה לצריכות מפיכה
גואים ירגזו בעשותכה נוראות [] נקרה ירדתה מפניכה הרים נזלו מעולם לוא שמעו
ולוא האזינו ועין לוא ראתה אלוהים זולתך יעשה למתכה לו פגתה את שש ועושה
צדך בדרכיכה יזכורכה הנה אתה קצפתה ונתטא בהמה עולם ונושע ונהיה כטמא 19
20 כולנו כבגר עידם כול צדסתינו ונסלה כעלה כולנו ועוונותינו כרות ישאנו ואין קורה
בשמכה מתעורר לחתזיק בכה כוא הסתרתה פניכה ממנו ותמגדנו ביד עווננו ואתה
יהוה אבינו אתה ואנתנו חמר ואתה יוצדנו ומעשה ידיכה כולנו אל תקציפ יהוה
עד מראדה ואל לעת תזכיר עון הנה הבטנה עמכה כולנו ערי קרשכה היו מדבר
ציון כמדבר הייתה ירושלים שוממה בית קרשנו ותפארתנו אשר הללוכה
25 היו לשרפת אש וכול מתמדינו היו לתורבה העל אלה תתאפק יהוה תתשה ותענונו
עך מראדה

LXV נדרשתי ללוא שאלתי נמציתי ללוא בקשוני אמרתי הנני אל גוי לוא קרא בשמיא
פרשתי ידי כול היום אל עם סורת ההולכים לוא תוט אתר מהשבותיהמה העם
המכעיסים אותי על פני תמיד המה זובחים בגנות וינקר ידים על האבים היושבים

Isaiah Scroll 63:4 to 65:4

1. **(Continue Chapter 63:4)** and the year of my redeemed is come. (5.) And I looked, and there was none to help; and I was astonished that there was none to uphold: therefore my own arm brought salvation to me; and my fury,

2. it supported me. (6.) And I will tread down the people in my anger, and make them drunk in my fury, and I will bring down their strength to the earth. (PP)

[*]

3. (7.).the kindnesses of YHWH I will remember , and the praises of YHWH, according to all that YHWH has recompensed and the great good to the house of Israel,

4. which he recompensed on them according to his mercies, and according to the multitude of his kindnesses (8.) For he said, {&resh&} surely they are my people, children who will not lie: so he was to them

5. for a savior. (9.) In all their sorrow he had sorrow, and the angel of his presence saved them: in his love and in his pity he

5. redeemed them; and he bare them, and carried them from ancient days (10.) and they

6. rebelled, and grieved his holy Spirit: therefore he was changed

7. from them to be their enemy, and he fought against them. (11.) and he remembered the ancient days; Moses; his people; Where is he who brought them up from the sea with the shepherd of

8. his flock {&waw&}? where is the one putting within him the spirit of his holiness?

(12.) and Who led them by the right hand of Moses His glorious arm dividing the water

9. before them, to make an everlasting name? (13.) leading them through the abyss, as a horse in the wilderness, {&daleth&} that they should not stumble? (14.) As animals in the valley

10. go down, the Spirit of YHWH caused us to rest: so did you lead your people, to make yourself a glorious name. (15.). Look down from heaven,

11. and see from the exaltation of your holiness and glory: where is your zeal and your strength, the roar of your inward parts and your mercies to me?

12. are they restrained? (16.) because you are our father, though Abraham does not know *us*, and Israel does not recognize us: you, are He

13. O YHWH, our father, our redeemer; your name is from eternity. (17.) why YHWH have you made us to wander from your ways, and hardened our heart from your fear?

14. Restore for your servants' sake, the tribes of your inheritance. (18.) The people of your holiness have possessed it but a little while: our adversaries have trodden down your sanctuary. (19.) We are yours:

15. from antiquity you never bore rule over them; they were not called by your name.

(in English Chapter 64:1). Oh that you would rend the heavens, that you would come down, at your presence

16. the mountains might shake. *{The rest of this line is much different from M}*(2.) (As

when a brush fire blazes and the fire causes the waters to boil,)to burn a fire necessary to make your name known to your adversaries, so that at your presence
17. the nations might tremble (3.) When you did terrible things we waited You came down; the mountains flowed down at your presence. (4.) from eternity men have not heard,
18. nor envisioned, nor has seen, O God except you, what you have made for him who waits for him. (5.) You meet with the one rejoicing and working
19. righteousness, in your ways they remember you Behold you are angry we have sinned against them from ancient time and we are saved: (6.) And we are as an unclean thing,
20. all of us, and as a menstrual cloth is all our righteousness and all of us fade as a leaf; and our iniquities, like the wind, have taken us away. (7.) And no one calls
21. on your name, or awakens to take hold of you: because you hide your face from us, and you are depleting us at the hand of our iniquities. (8.) and you
22. YHWH, you are our father; we are the clay, and you our potter; and we all are the work of your hand. (9) Do not be angry, O YHWH,
23. for ages do not remember iniquity Behold, Look, please we are all your people. (10.) Your holy cities are a wilderness,
24. Zion is like a wilderness, Jerusalem is a desolation. (11.) Our holy {&waw&} and beautiful house, where our fathers praised you,
25. they are burned with fire: and all our pleasant things are laid waste. (12.) Will you hold yourself back for these things, O YHWH, will you keep silence and humble us
26. for ever?
[*]

27. **(Chapter 65:1)** I am sought of those who asked not for me; I am found of those who did not seek me, I said, Behold me, behold me, to a nation who was not called by my name.
28. (2.) I have spread out my hands all the day to a rebellious people, who walk in a way that is not good, after their own thoughts; (3.) the people
29. [[Aramaic](#)] [+and they pour out an offering [with their] hands upon the stones+] [m..that cause me to be angry continually to my face;] they sacrifice in gardens, and burn incense on bricks (4.) Who are dwelling

Physical Characteristics:

This is the 2nd page in the 16th strip of leather that makes up the scroll. As the scroll end is reached there is a decrease in the quality of the leather of the scroll. The inner most pages suffered the least damage due to oxidation because of their being tightly wrapped. The first pages and the last pages of the scroll have suffered most damage due to exposure to oxygen. Beside the chipping of the bottom margin across the whole width of the page there are also distinct "fold" lines, one which is just off center to the right that extends the whole length of the page from top to bottom. Some letters are

slightly obscured by this fold. The "fold" lines at the left of the page do not extend the whole of the page beginning at the top left of the page they extend to about mid page. There are some letters that are slightly obscured by this line as well. There are a few other light "crease" lines at the center and mid-left of the page. The crease associated with the right margin is seen in only part of the text portion of the page. This line which is thought to be due to the scribe having marked a straight margin line which was later erased shows up clearly on the rest of the final pages of the scroll.

Paragraphs and Spatiums:

A new paragraph begins in line 3: = 63:7, which is also marked by an editors horizontal mark and a companion mark as well as end of paragraph is seen in line 26. Line 27 begins chapter 65 and a new paragraph. There are small spatiums at the beginnings of new verses in only the upper portion of the page with line 10 which marks 63:15 being the largest gap. Chapter 64 is not marked as a division in any way , neither by paragraph nor spatium.

Editorial marks:

There are a pair of horizontal marks, one between lines 2 and 3 and one between lines 26 and 27. These mark the intervening text as important to the editor . This is the portion of scripture that has highly imaginative description of the Messiah trampling out the grapes or sins of the people and redeeming them while he himself is bloodied.

Editorial additions to the text:

Line 4: 6th word A resh was left out of the word "va-y'omer" and edited in just above the line. **in line 8: 1st word:** A waw is replaced from with in a word one letter back which is unusual and not needed The scribe crossed out one waw and wrote another above the line. **In line 9: 8th word:** dalet is edited above the word to complete "midbar" (desert) but overwrites the top of what is probably semi vowel waw, here standing for an "i" sound. An unintentional ink dot is above the **4th word in line 10.**

The **last word in line 16** begins with a mem which is separated by a blemish and there is the appearance of a small mem written above this letter. The **7th word in line 24** has a waw over "qodesho" (his holy).

Q Scribal Spelling:

Spelling and gender is often arbitrary with the Q scribe. He will spell a word differently with in a few lines. "qara' " (he calls) is spelled with final aleph and a few words onward the word will be spelled with final "he" as seen in the last word in line 20. In line 20 and 21 the word for "our iniquities" is written as fem pl in line 20 and masc pl in line 21. The addition of "he" to 2ms suffixes is continued on this page and is seen often as is the addition of "he" to pf 2ms verbs. One example among many of this spelling can be

seen in line 21: 6th word. The addition of "he" to : "hem" 3mpl suf is regular throughout Q with a few exceptions where "hem" or simple mem are found, see **Line 5: 3rd word** as an example or he added to mem 3mpl suf.; and the next word **line 5: 4th word:** is a good example of addition of aleph which causes confusion. Here aleph is added to prep. Lamed waw, 3ms suf "lo" (meaning to him or his). The addition of the aleph makes the form identical with negative "not." And also on this page 2mpl "kemah" most often in Q is sometimes "kem." For illustrations of addition of varieties of "he" see notes below 2 [under line 11](#) in Variations,

Variations in Q from the Masoretic Text:

Line 1: 9th word: Q = "tomek" and M = "somek" a possible spelling mistake in Q, i.e. tau for samek. Some current pronunciation schemes make tau a sibilant and/or the shape of the letters is similar especially when carelessly formed. **Last word:** An aleph is added as an extra syllable. This is what is considered Aramaic "accent." See also next entry for line 2.

Line 2: 3rd, 5th, 6th, 8th words: Q = all these word have either an aleph or "he" added to the end of the word that is not in M. See further notes on addition of [Aleph and he](#). There are several more examples of adding final he on this page to make an open syllable where M writes the word with a final closed syllable. You might look for them as a good exercise.

Line 4: 2nd word: Q = "gema'lam" (he bestowed on them) with an aleph added to the root of the word not as in M. This is clearly a spelling mistake. Aleph is not known to be added as a semi vowel. But this may be a case where the scribe did so.

Line 5: last and 2nd from last words: Q = each of these words are singular in M and Q adds a yod before the 3ms suf which may indicate plural or may be a Q peculiarity in adding 3ms suf to a fem sing construct ending or any construct ending. Notice also in this word "u-be-chemlato" (and in his mercies) an addition of waw after heth to indicate a short "e" sound. See [waw stands for any vowel](#). And see for instance line 6: next to last word as an example of a singular word with yod added before 3ms suf. See the same in line 8: 3rd from last word. But the Q scribe is not consistent in this. Compare line 8: 7th word which is the same form as line 6: next to last: without the yod.: For a greater discussion of adding superfluous yod before fem suf see [introductory page](#).

Line 6: 2nd and 3rd words: Q reverses the order of these words as they are found in M..

Line 7: 3rd word: Q = waw cj not in M.

Line 7: 10th word: Q = " 'amo' " noun + 3ms suf (his people) with aleph appended (Aramaic "accent") **3rd from last word:** Q = "hamma'alehamayim" and M = "hamma'alem" These words are the same and illustrate the method of addition of

letters and syllables in Q to suffixes. Both forms are 5th stem participles + 3mpl suf. with the same meaning (the one raising them up).

Line 9: 3rd word: Q lacks "lo" prep + 3ms (to him) found in M. **Line 9: 6th word:** Q = "be-tomoth: a mistake in spelling with missing "he" and M = "bat-tehomoth" n fem or masc pl, (in the abysses) .

Line 10: 5th word: M = "kiy' " (because) and M = "ken" (thus) **6th 7th and 9th words:** The 6th word has "he" added to 2ms pf verb ending and 7 and 8 have "he" added to 2ms suf.. This is a Q scribal spelling peculiarity that is not always consistently used. **last 2 words:** Q = min ha-shamayim" and M = "mishamayim"

Line 11: 5 words + 1 word: This line illustrates the normal usage of adding "he" to 2ms sufs. There are six words on this line with 2ms suf. All but one has added "he" The third from last word "me 'eyka" does not have the "he." This is may be because all other 2ms sufs on this line are preceded by a consonant sound or closed syllable and this suf is preceded by a vowel sound . However the Q scribes are not consistent in appending or not appending "he." [See more about he above.](#)

Line 12: 3rd from last word: Q = hakiyrenu" 5th stem pf 3ms + suf. 1cpl (he recognizes us) and M = "yakiyranu" 5th stem imp 3ms + suf 1cpl (he recognizes us) **Last word:** Q = "hu'h" pronoun he not in M.

Line 13: 7th and 8th words: Q = reverse order for these two words from the order in M.

Line 14: 4th word: Q = "shevet" (tribe) and M = "shevtey" (tribes) **7th word:** Q = "yarash" imp 3ms (he possesses) and M = "yarashu" imp 3mpl (they possess).

Line 15: after 7th word: The Hebrew text in m continues verse 19 which is the first verse in the English text. Thus in chapter 64 the numbering for the Hebrew text is one verse ahead of the English text. The **3rd word in Line 16** is the 1st verse in Hebrew and the 2nd in English..

Line 16: 5th word: Q = a misspelling; " 'amasiym" and M = "hamasiym." Q begins the word with ayin and M with he. **Words 11 through 14:** These words are rearranged in a different order in Q and one of them is the 11th and 14th is a repetition of the same word "letsareyka." Only one is in M. **Last word:** It appears that the Q scribe wrote the first letter of the word as he and attempted to cross diagonally through it to indicate a mistake and then wrote the proper letter, a mem, above it. The word should be "mipheneykah" (from before your presence.)

Line 18: 1st and 3rd words: Q = waw cjs not in M.

Line 19: 4th word: Q = "hineh" and M = "hen" (behold)

Line 20: 10th word: Q = "va- 'avonoteynu" nfpl cs + suf 1cpl (our iniquities) and M = "va 'avonone:nu" nmpl cs + suf 1cpl (our iniquities). Q writes this word as masc in line 21 next to last word.

Line 21: 9th word: Q lacks a medial waw found in M which is unusual. **last word:** Q = 'atah, pronoun "you," a spelling mistake. M= 'atah, adverb "now."

Line 23: 4th word: Q = a scribal mistake. Q = "le- 'at" (slowly) and M = "le- 'ad" (forever). **8th word:** Q = "habetnah" (please look) and M uses two words for the same meaning: "habet na' " Q spells "nah" without aleph and M spells "na' " with aleph.

Line 24: 2nd word: Q adds prep kaf (like or as) to "midbar" (desert or desolation.)

Line 25 1st and 5th words: Q = "hayu" pf 3mpl (they are) and M = "hayah" pf 3ms (it is).

Line 27: 3rd word: Q = "sha'aluniy" pf 3cpl + suf 1cs (they asked [for] me) and M = "sha 'alu" same word without the suffix. Q seems to be a better reading as will be noted in the next verb (6th word).

The 5th word in this line is a negative idiom meaning "to have not" The word has a double lamed. There is additional micrography in the two lameds that can be seen with enlargement. They are controversial. A 3x can be seen in the lameds. [See the enhanced pic here.](#)

Line 28: 6th word: Q = "sorach" (unrestrained) and M = "sorer" (rebellious)

Line 29: word 8 through 11: These words in Q provide a different reading altogether from what is found in M. Q = "ve-yinaqu yadayim 'al ha 'eveniym: (and they pour out an offering [with their] hands upon the stones). and M = "u-meqatteriyim 'al ha-levaniym." (and burning incense upon the bricks) More importantly the word used by Q for "pour out" is an Aramaic word which has a related but different meaning in Hebrew. This is by far one of the more convincing additions that shows Aramaic influence in the Q Scribes. They wrote with an Aramaic accent. Other examples of Aramaic words can be found in the [Introductory page section VIII.](#)

The Great Isaiah Scroll 65:4 to 65:18



TRANSCRIPT OF ORIGINAL (Previous Page)

1 בקברים. ובנצורים ילינו האוכלים בשר החזיר ומרק
פגולים xכלימה האומרים קרב אליכה אל תגע ביא
□ קדשתיכה אלה אשן באפי אש יוקרת כול היום הנה
כתובה לפני לרא אחשה כיא אם שלמתי ושלמתי אל חוקם
5 עוונותיכמה ועונות אבותיכמה יחרו אמר יהוה אשר קטר
על הרים ועל גבעות חרפוני ומדותי פועלתמה רישונה |
על תיקמה
כזה אמר יהוה כאשר ימצא התירוש באשכול ויואמר
אל תשחיתיו כיא ברכה ברא כן אישה למען עבדי לבלתי
10 השחית הכל והרציתי מיעקוב זרע ומיהעדה ירש הרי
וירושוהי בחירי ועבדי ישכוני שמה והיה השרון
לנוי צראן ועמק עקר למרבץ בקר לעמי אשר דרשני
ואתמה ערוב יהוה השכחים את הר קודשי
העורכים לגד שולחן וממלאים למני מסכה ומניתי
15 אתכמה לחרב וכולכמה לטבתה תכרעו יען קראתי
ולוא עניתמה דברתי ולוא שמעתמה ותעשר הרע
בעיני ובאשר לוא הפצה בחרתמה
לכן כזה אנר אדוני יהוה הנה עבדי יאכלו ואתמה הרעבו
הנה עבדי ישחו ואתמה תצמאו הנה ועבדי ישמחו
20 ואתמה תבושו הנה עבדי ירננו בטוב לב ואתמה
תועקו מכאוב לב ומשברון רות תילילו והנתימה
מכמה לשבשועה לבחירי להמיתכה אדוני יהוה
□ תמיד [many words missing and confusion continues in the next line] והיה הנשבע
באלוהי אמן והנשבע בארץ ישבע באלוהי אמן כיא
25 נשכחו הצורת הרישונות וכיא נסתרו מעיני
כיא הנני בורא שמים חדשים וארץ חדשה ולא
תזכרנה הרישונות ולוא תעלינה על לב כיא אם שוש
וגיל עדי עד אשר אני בורא
כיא הנני בורא את ירושלים גילה ועמה מושש

Isaiah Scroll 65:4 to 65:18

- .1. **(Continue Chapter 65:4)** among the graves, and lodge among [Nazarenes](#), who eat swine's flesh, and broth
2. of abominable things is [+in+] their vessels; (5.) saying, stay by yourself, don't touch [m..come near] me,
3. [m..because] I am holier than you. These are a smoke in my nose, a fire that is kindled all day. (6.) Behold,
4. it is written before me: I will not keep silent, except that I will recompense, even recompense into your bosom,
5. your iniquities with the iniquities of your father together. (7.) Says YHWH, who have burned incense
6. upon the mountains, and reproached me on the hills: and I will measure their first
7. work into their bosom. (PP)
8. (8.). Thus says YHWH, As the new wine is found in the cluster, and they say [m..one says,]
9. do not destroy it; because a blessing is in it: thus I will do for the sake of my servants so as not to
10. destroy them all. (9.) And I will bring out from Jacob a seed, and out of Judah an inheritor of my mountains:
11. and my chosen shall inherit it, and my servants shall inhabit there. (10.) And Sharon shall be
12. an abode of flocks, and the valley of Achor [+for+] a resting place for the cattle, for my people who have sought me. (PP)
- [*]
13. (11.). But you are those abandoning YHWH, those who forget my holy mountain,
14. who prepare a table for a demon, and who fill up the mixed wine for Meni. (12.) and I will assign
15. you to the sword, and all of you to slaughter will bow down: because I called,
16. and you did not answer; I spoke, you did not listen; and you did evil
17. in my eyes, and in that which I do not {&desire&} you chose them. (PP)
18. (13.) Therefore thus says {&the Lord&} YHWH, Behold, my servants shall eat, and you shall be hungry: [*]
19. behold, my servants shall drink, and you shall be thirsty: behold, my servants shall rejoice,
- 20.[*] and you shall be ashamed: (14.) Behold, my servants shall sing [m..from] in a good heart, and you
21. shall cry for sorrow of heart, and from a broken spirit you shall howl. (15.) And you shall leave
22. your name for a oath to my chosen: for He shall cause you to die the Lord YHWH

23. [+?continually?+] (omission not in the Q text "*and call his servants by another name*")

There is a large gap in line 23 indicating the scribe understood there was text missing
For the missing text:

[see comments.](#) (16.) And it shall be that he who is sworn [m = blesses]

24. [*not in Q= in the earth shall bless himself in the God of truth;*] by his God and the one swearing by the earth shall swear by the God of truth because

25. the former troubles are forgotten, and because they are hid from my eyes. (PP)

26. (17.). because behold, I create new heavens and a new earth: and neither

27. will the first be remembered, nor come up in your heart.. (18.) except there will be gladness

28. and rejoicing for ever and ever in that which I create: (PP)

29. for, behold, I create Jerusalem a rejoicing, and her people a joy.

Physical Characteristics:

This is the 3rd and final page on the 16th strip of leather that makes up the scroll. It can be easily seen that this is the most narrow page in the scroll taking up only half the space of an ordinary page. The page is easily read with only a few superficial crease marks . The seam is in good condition at the left although there is no stitching material left at the top and bottom and the pages just lie adjacent being held together with only a few stitched in the center. The line marking the right margin is easily seen on this page There is a blemish which has eroded a few letters in the middle of the page between lines 11 to 13..

Paragraphs and Spatiums:

A new paragraph begins in line 8: = 65:8 and line 18: = 65:13; and in line 26; = 65:17 and a most unusual paragraph spacing begins in mid verse of 65:18 in line 28 which ends the verse and the page. An indentation in line 13 marks the beginning of a paragraph in 65:11. An unusual pair of spatiums separate the phrase "these are smoke in my nose" in line 3. The huge gap in line 18 is described under variations in notes under line 18 below.

Editorial marks:

There is a horizontal mark under line 12. No companion mark appears to couple with this mark, which usually but not always sets off the beginning of an important passage and ends the passage with a similar mark.

Editorial additions to the text:

In Line 17 "chaphatstiy" (I delight) is edited above the line to edit in a word that is the same as M. In Line 18 "adonay" is written above YHWH as an addition and not a replacement,

Q Scribal Spelling:

In line 1: next to last word: Q = "ha-chaziyr" (the pig or swine). Notice that it is spelled with waw after heth. This is a good example of waw standing for any vowel sound. Here it is the short "a" sound. (hateph pathach) Waw is inserted in words by Q scribes to indicate a vowel sound but it is not limited to "o" and "u" sounds as in the masoretic text but it can stand for any vowel. See further discussion of [waw as semi vowel](#) insertions by Q scribes in the introductory page. **1st word in line 11,** 3rd fems suf is spelled "hiy" in. Continue to notice the addition of "he" to suffixes and sufformatives and pronoun "atem" as "atemah." There are similar additions to 2m and 2f suffixes.

Variations in Q from the Masoretic Text:

Line 1: 2nd word: Q= "be-notsriym" anywhere in modern Hebrew text this would mean "among Christians." [See comments.](#) See also [comments in the commentary](#) on this word. **Line 1: last word:** Q agrees with M qerey not kituv,

Line 2: 2nd word: Q adds prep. beth (in) to this word. "In" is not in M. **3rd from last word:** M = "'aleyka" and Q has "'aleykah" the same word (upon you) This is a good example of Q scribes' addition of "he" to 2ms suf. to indicate an open syllable. Without the "he" it would indicate a closed syllable and be mistaken for 2fs suf. See the [addition of "he"](#) in the introductory page for more on this usage. **next to last word:** Q = "'al-tig'a" (don't touch) and M = "al tigash:" (don't come near) However the negative "'al" does not begin with aleph. The letter is improperly shaped and resembles a "he" or heth. **last word:** "biy' prep beth + ics suf. "on me" with Aramaic aleph added.

Line 3: 1st word: Q = missing word "kiy" (because) is in M but not in Q.

Line 8: last word: Q = "va-yo'mru: cj + imp 3mpl (and they said) and M = "va-'amar" cj = pf 3ms (and he said).

Line 10: 2nd word: Q = an aleph missing from the mid-word,

Line 11: next to last word: Q editor adds an aleph to the verb "ve-hayah." This must be a mistake since the addition of aleph would make this a 3fs pronoun instead of verb 3ms which corresponds to M.

Line 12: 5th word: Q = "la-merevets" prep + part (for lying down) and M = "revets" noun (a lying down).

Line 14: 4th word: Q = missing article "he" found in M. **6th word:** Q = missing prep "min"

Line 20: 6th word: Q = "be-tov (in good) and M = "mi-tov" (from good)

Line 21: 1st word: Q = "tiz 'ach" imp sms (you cry out) and M = "tits 'achu" imp 2mpl (you cry out).

Line 23: all the line: vs 15 and 16 Perhaps the first word in Q does not follow the context of the last line. This is mid way through vs 65:15. But this 1st word in line 23 appears to be "tamiyd" (continually). The word "yithbarak" (he will bless) has been suggested but the word is obviously not "yithbarak" even though the word "ha-mithbarek" art + part (and blessing) appears in the text as the 2nd word in vs 16 or 6 words after the beginning of the gap. But this word in question falls before the gap and belongs in the Q scribe's allocation to the end of vs 15 not the beginning of vs 16. The suggested word itself is also in vs 16 and is 8 words from the beginning of the gap but is also subject to the fact that the Q scribe considered this word to be part of vs 15 before the gap which includes the last four words of vs 15 and the first 6 words of vs 16 and an intervening verb "to be" not in M.

In the first word in line 23 the letter suggested as kaph is a dalet (or less likely a resh). There is no room on the margin for the supposed yod that does not appear. and the second letter is more likely samach than beth. If this is so the word is "tassod" 2nd stem imp 2ms. (you shall be intimately spoken of). Compare the dalet in this word with the dalet two words back where the scribe doubly inked over the dalet so it would not look like a resh. It is without doubt not a kaph. Whether the other letter is waw or yod makes little difference in identifying the word since it is used by the Q scribe as a semi-vowel. Q scribe interchanges waw and yod as semi-vowels without discrimination.

This word)"tasod" conforms with the context as the next 4 missing words here should be "ve-'avaday yiqr'a shem achar" (and he shall call his servants by another name) which is the M text.

Then there is a large gap in the line to indicate that the scribe knew there is missing text. Perhaps the manuscript he was copying from was faulty or blemished at this point.

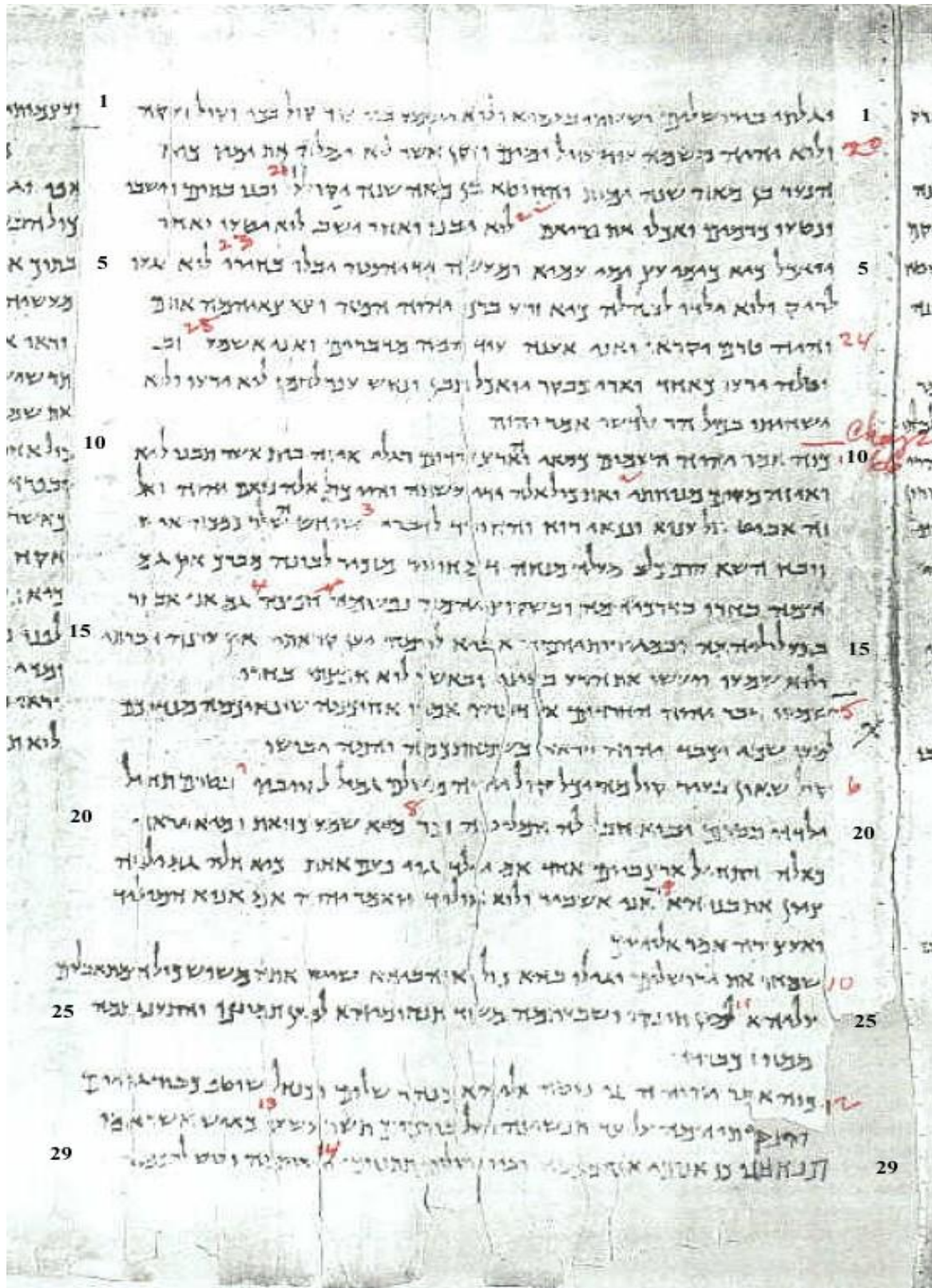
Then there are 6 words missing from vs 16. After the gap the text begins in mid way through vs 16 but with "ve-hayah" (and it shall be) which is not in M. But the next word "ve-ha-nishb'a" (and the one who swears) begins anew the coincidence of both texts. The words missing from the first part of vs 16 in translation are: "that he who blesses himself in the earth shall bless himself in the God of truth." There is still further confusion in the verse with word order changed but begins properly and continues in the next line.

Line 27: last word: Q = "shosh" imper sing (rejoice) and M = "shiyshu" imper pl (rejoice)

Line 28: 1st word Q = "ve-gil" cj + imper sing (and be glad) and M = "ve-giylu" cj + imper pl (and be glad).

Column LIII

The Great Isaiah Scroll 65:19 to 66:14



TRANSCRIPT OF ORIGINAL (Previous Page)

1 וגלתי בירושלים וששתי בעמיא ולוא ישמע בה עוד קול בכי וקול זעקה
ולוא יהיה משמה עוד אורל ימים וזקן אשר לוא ימלה את יומיו כיא
הנער בן מאה שנה ימות והחוטא בן מאה שנה יקרלל רבנו בתים וישבו
ונטעו כרמים ואשלו את פריאם לוא יבנו ואחר ישב לוא יטעו ואחר
5 יראכל כיא כימי עץ ימי עמיא ומעשה ידיהמה יבלו בחירי לוא יגער
לריק ולוא ילדו לבהלב כיא זרע ברך יהוה המה וצאצאיהמה אתם
והיה תרם יקראו ואני אענה עוד המה מדברים ואני אשמע זב
וטלה ירעו כאחר וארי כבקר יואכל תבן ונתש עפר לחמו לוא ירעו ולוא
ישחיתו בכול הר קדשי אמר יהוה
LXVI 1 כוה אמת יהוה השמים כסאי והארץ הרום רגלי איזה בית אשר תבנו ליא
ואיזה מקום מנחתתי ראת כול אלא ידי עשתה והיו כול אלא נראם יהוה ראל
זה אביט אל עניא ונכאי דות והחורד לדברי שוחט אשר כמכה איש
זובת השא עורף כלב מעלה מנתה דם חרויר מזכיר לבונה מברך און גם
המה בחרו בדרכיהמה ובשקציהמה נפשמה תפצה גם אני אבחר
15 בתעלוליהמה ובמגורדתימה אביא להמה יען קראתי אין עונה דברתי
ולוא שמעו ויעשו את הרע בעיני רבאשר לוא תפצתי בחרו
שמעו דבר יהוה התרדים אל דבריו אמרו אחיכמה שונאיכמה מנדיכם
למען שמי ישבר יהוה ונראה בשמתכמה והנה יבושר
קול שאון בעיר קול מהיכל קול יהוה משלם גמול לאויביו בתרם תחיל
20 ילדה בתרם יבוא תבל לה המליטה זכר מיא שמע כזואת ומיא יראה
כאלה התחול ארץ ביום אתה אם יולד גוי פעם אחת כיא תלה גם ילדה
ציון את בניהא ואני אשביר ולוא אוליד יואמר יהוה אם אניא המוליד
ואעצרה אמר אלוהיך
שמחו את ירושלים וגילו בהא כול אוהביהא שישו אתה משרש כול המתאבלים
25 עליהא למען תינקו ושבעתמה משרד תנכומיהא למען תמצו והתענגתמה
ממזיו כבודה
כוה אמר יהוה הנני נוטה אליהא כנהר שלום וכנתל שוטף כבוד גוראים

1. **(Chapter 65:19)** And I will rejoice in Jerusalem, and joy in my people: and shall be no more heard in her the voice of weeping , [+nor+] the voice of crying.
2. (20.) There shall be no more there a suckling of days *who dies*, nor an old man who has not filled his days: because
3. the youth shall die an hundred years old; but the sinner being only a hundred years old will have been cursed. (21.) And they shall build houses, and inhabit
4. and they shall plant vineyards, and eat the fruit from them. (22.) They shall not build, and another inhabit; they shall not plant, and another
5. eat: because as *are* the days of a tree so *will be* the days of my people, and my chosen will enjoy the full use of the work of their hands. (23.) They shall not labor
6. in vain, nor bring forth children for trouble; because the seed of the blessed of YHWH they are, and their offspring with them.
7. (24.) And it shall be, that before they call, I will answer; and while they are yet speaking, and I will hear. (25.) The wolf
8. and the lamb shall feed as one, and [the lion](#) like the ox shall eat straw : and dust shall be the serpent's bread. They shall not do evil
9. nor destroy in all my holy {&waw&} mountain, says YHWH. (PP)

10. **(Chapter 66:1)** Thus says YHWH, The heaven is my throne, and the {&the&} earth is the stool for my feet, where is the house that you build to me?
11. and where is the place of my rest? (2.) and all those things has my hand made, and all those things shall be, says YHWH: and to
12. this will I look, to the poor and to the contrite of spirit, and the one trembling at my word. (3.) He who kills the {&the&} ox is [+as+] *if* he struck a man;
13. he who sacrifices a lamb, as one breaking a dog's neck; one offering a gift as if he offered swine's blood; one burning incense, as if he blessed evil. Also
14. they choose their own ways, and in their abominations their soul desires. (4.) I also will choose
15. their whims, and [+in+] their terrors I will bring on them; because I called, and no one answered; I spoke,
16. and they did not hear: and they did evil in my eyes, and that which I did not desire they chose. (PP)

[*]

17.[X] (5.). Hear the word of YHWH, you who tremble at his word; they say, your brothers who hated you, who exclude you
18, for my name's sake: Let YHWH be glorified: *but* he shall be seen in your joy, and they shall be ashamed. (PP)

19. (6.) A voice of noise from the city, a voice from the temple, the voice of YHWH rendering recompense to his enemies. (7.) Before she travailed,
20. she bore a child; before her pain came, she was delivered of a male. (8.) Who has heard such as this who has seen
21. such things? Shall the earth be made to bear in one day? or shall a nation be born at one time because travailing she also brought forth

22. *even* Zion, her children. (9.) {&Shall&} I break *water*, and not cause a birth? says YHWH: shall I cause a birth

23. and shut the *womb*? says your God. (PP)

24. (10.) Rejoice with Jerusalem, and be glad with her, all who love her: rejoice with her for joy, all you mourning

25. for her: (11.) That you may nurse, and be satisfied with the breasts of her comforts; that you may drain out, and be delighted

26. with the abundance of her glory. (PP)

27. (12.) [m..because] thus says YHWH, Behold, I will spread out to her like a river, peace, and like a flowing river the glory of the Gentiles

28. [{and you shall n}]urser, on her side you shall be carried, and upon her knees caressed (13.) As a man whom his mother

29. [{comforts,}] so will I comfort you; and in Jerusalem you shall be comforted. (14.) And when you see this, your heart shall rejoice,

Physical Characteristics:

This is the first of two pages on the 17th and last strip of leather that makes up the scroll. The page shows some damage due to wear and tear and time. There is a lacuna at the lower right of the page and one word each in the last 2 lines are partially lost. In line 28 "viynaq" is missing from the Q word "viynaqteyhamah" and in line 29 "tenacham" is missing from the Q word "tenachamenu." There are multiple crease marks on this page particularly in the middle of the page some of which slightly obscure some letters. The margin does not follow a straight line after line 25. The page seems to be pulled by warping to the left at the bottom. See the oblique line on the margin of the next page to see this leftward pull on the bottom portion of the page. The text in line 24 extends as far as the margin line of the next page,.

Paragraphs and Spatiums:

New paragraphs begin in line 10: = 1st verse of chapter 66; and in line 17: = 66:5; and in line 19: = 66:6: and in line 24: = 66:10; and in line 27: = 66:12. Spatiums are not significantly large but they do mark verse beginnings in lines 3, 4, 7, 12, and 20.

Editorial marks:

There is a horizontal mark in the right margin under line 16. This mark has a companion on the next page under the 1st line and therefore encompasses verses 66:5 through 14, This is the prophecy of the birth of Zion in one day and the call of the Gentiles into Zion at Jerusalem. Another editor marked the beginning of verse 5 with an X in the right margin.

Editorial additions to the text:

A waw is edited above the 4th word in line 9. Article "he" is added to "arets" in line 10 and to "shor" in line 12 and interrogative "he" to "aniy" in line 22.

.Q Scribal Spelling:

Aleph is added to the end of "amiy' " (my people) in the 4th word in **line 1** and again in the 6th word in **line 5**; and to "mi-sham' " (from there) in the 3rd word in **line 2**. and in the 5th word in **line 4** aleph is added to "piry'am;" Then the 10th word in **line 2**: is "yimalah" which should be spelled with final aleph and not "he" as it is here. Continue to note all superfluous "he" additions and "hemah" for 3mpl suf "hem." Addition of aleph to the end of prep + 3ms suf "lo' " makes it look like a negative, see last word in **line 10**. In **line 12**: Aleph is added to the 4th word and substituted for "he" in the 5th word and the same in the 2nd word in **line 13** and is added to the next to last word in **line 22** and to the 5th and the 7th words in **line 24** and the 1st and 6th words in **line 25**. and also in **line 27**: 6th word:

See the introductory page for more information on addition of [aleph and "he"](#)

Variations in Q from the Masoretic Text:

Line 1: next to last word: Q has waw cj not in M.

Line 5: last word: Q = "ga'au" pf 3cpl (they shall [not] labor) and M = "yiyg 'u" imp 3cpl (they shall [not] labor).

Line 6: 7th word: Q = "barak" nfs cs (blessing of) and M = "barukey" part masc pl (blessings)

Line 7: last word: Q spells "ze'av" (wolf) without aleph.

Line 8: 4th word: Q = Aramaic phonetic spelling of "ve- 'ariy" cj + n. (lion) but without Aramaic aleph. and M = "ve- 'aryeh" cj + n. (lion) See more on [Aramaic spelling](#) in Q.

Line 12 : 7th and 8th words: Q = "ve- he-hored le-divriy" cj + art + part. and prep + nms + suf 1cs. (and the one who trembles at my word) and M = "ve-hored 'al debariy" cj + part + prep upon + nms + suf 1cs (and who trembles at my word). **Next to last word:** Q = addition of prep "kaph" (as or like) to part "macah" (strike.)

Line 15: 2nd word: Q = addition of prep beth (in) to this word which is the same in M without the beth, **3rd from last word:** Q lacks cj waw found in M.

Line 18: 5th word: Q = "ve-yar'ah" 2nd stem imp 3ms [with superfluous "he"] (and he will appear) and M = "ve-nir 'eh" 2nd stem pf 3ms (and he will appear).

Line 19: 3rd word: Q = "ba-'iy" prep + n. (in the city) and M = "me-'iy" prep + n. (from the city)

Line 20: last word: Q = "yar'ah" imp 3ms (he has seen) and M = "ra 'a" pf 3ms (he has seen).

Line 21: 2nd word: Q = "hithchayel" 7th stem pf 3ms (it shall bring forth) and M = "ha-yuchal" interrog. "he" + 6th stem 3ms (shall it be brought forth). The context favors the Q reading here.

Line 23: 1st word: Q = "ve- 'e 'atsarah" cj + imp 1cs + superfluous "he" (and I will shut) and M = "ve- 'atsartiy" cj + pf 1cs (and I will shut)

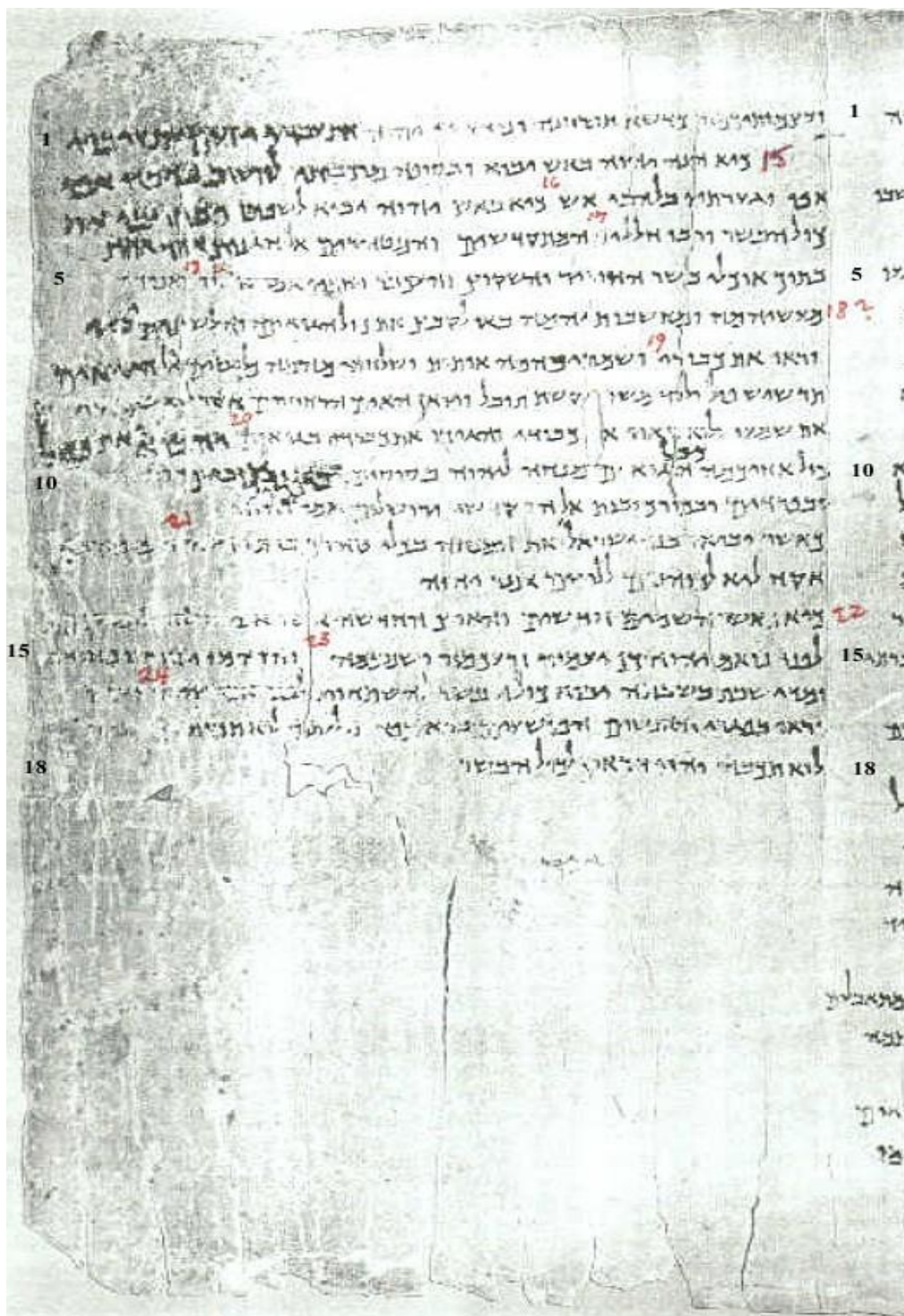
Line 27: 1st word: Q = first word "kiy" in M is missing in Q.

Line 28: 7th word: (4th from last) Q = "tishta 'asha 'u" 7th stem imp 2mpl (you shall be petted) and M = "tesha'asha'u" 3rd stem imp 2mpl (you shall [be] petted).

Line 29: 7th word: Q = "tithnachamu" 7th stem imp 2mpl (you shall be comforted) and M = "tenuchamu" 4th stem imp 2mpl (you shall be comforted).

Column LIV

The Great Isaiah Scroll 66:14 to 66:24



TRANSCRIPT OF ORIGINAL (Previous Page)

1 ועצמותיכמה כדשא תפרתנה ונודע יד יהוה את עבדיו וזאם את איביו
כיא הנה יהוה באש יבוא ובסופה מרכבותו להשיב בהמה אפר
אפר וגערתי בלהבי אש כיא באש יהוה יבוא לשפרט ובחרבו את
כול הבשר ורבו תלליון המיקודשים והמטהרים אל הגנות אחר אחת
6 בתוך אוכלי בשר התרוזר והשקוץ והעכבר יתדיו ׀ אמר יהוה אנוכי
מעשיהמה ומתשביתימה באו לקבץ את כול הגואים והלשונות ובאו
וראו את שבורי ושמתי בהמה אותות ושלחתי מהמה פליתים אל הגואים
תרשים פרל ולוד משכך קשת תובל ויואן האים הרחוקים אשר לוא שמעו
את שמעי ולוא ראור את כבורי והגידר את שבורי בגואים והביאו את כול
10 כול אתיכמה מכול הגואים מנתת ליהוה בסוסים וברקב ובצבים xx
ובפרדים ובכרכבות אל הר קדשי ירושלים אמר יהוה
כאשר יביאו בני ישראל את המנתה בכלי תהור בית יהוה וגם מהמה
אקת ליא לכוהנים ללויים אמר יהוה
כיא אשר השמים תרשים והארץ תדרשה אשר אני ערשה עומדים
15 לפני נואם יהוה כן יעמיד ורעכמה ושמכמה והיה מדי חדש בתדרשו
ומדי שבת בשבתה יבוא כול הבשר להשתתור לפני אמר יהוה ויצאו
וראו בפגרי האנשים הפרשעים ביא כיא תולעתום לוא תנות ראישם
לוא תכבר והיו דראון לכול הבשר

Isaiah Scroll 66:14 to 66:24

1. (Continue 66:14) and your bones shall blossom like grass: and the hand of YHWH shall be known to his servants, and his indignation to his enemies. (PP)

[*]

2. (15.). For, behold, YHWH comes with fire, and with his chariots like a whirlwind, to return in fury his anger

3. [+ his anger,+] and his rebuke with flames of fire. (16.) For by fire YHWH [+will bring to judgement+] [m..plead] and with his sword

4. all flesh: and the slain shall be many. (17.) those who sanctify themselves, and purify themselves in the gardens behind one plant

5. in the midst, eating swine's flesh, and the abomination, and the mouse, together [m...shall be ended,] says Y[{{HW}}]H. (18.) And I

6. know their works and their thoughts: The gathering is coming of all nations and tongues; and they shall {&yod&} come,

7. and see my glory. (19.) And I will set a sign among them, and I will send from those who escape to the Gentiles,

8. to Carthage, Pul, and Lud, Mesh[{{ech}}] Qeshet of Tubal, and Greece. to the isles afar off, who have not heard of

9. my message, nor seen my glory; and they shall tell my glory among the Gentiles. (20.) And they shall bring all

10. [+all+] your brothers {&from all&} Gentiles an offering to YHWH upon horses, and {*in chariots,&} and wagons,

11. and upon mules, and upon dromedaries, to my holy mountain Jerusalem, says YHWH, (PP)

12. just as the children of Israel bring a gift without corruption to the house of YHWH. (21.) Also from them

13. I will take [m..them] [+to me+] for priests and for Levites, says YHWH. (PP)

14. (22.) Because just as the new heavens and the new earth, which I will make, shall stand

15. before me, says YHWH, so they shall stand your seed and your name. (23.) And it shall come to pass, that from one new moon to another,

16. and from one sabbath to another, shall all flesh come to worship before me, says YHWH. (24.) And they shall go out

17. and see the carcasses of the men who have transgressed against me: because their worm does not die, [{{their fire}}]

18. will not be quenched; and they shall be an abhorrence to all flesh.

AMEN

Physical Characteristics:

This is the 2nd and last page on the 17th strip of leather that makes up the scroll. This is not the page in the worst condition in the scroll but it is not in the best condition either. Since it is the last page in the scroll it suffers from exposure to what ever elements were present in the container it was in as the inner most page. It is actually remarkable that the page survived at all. The leather is darkened at the left end of the page and much fading of the letters had previously taken place. An editor has tried to re-ink the letters that faded and they appear very dark and are also blurred. This page

is not easily read due to the blurred letters of the edited portions and faded letters that were not reconstructed.

There is some surface chipping on the leather with a letter lost due to chipping away of the surface in line 9. Fortunately there was no text below line 18 where there is also a portion of surface chipped away. There are a number of creases on this page but surprisingly not as many as on the preceding page. The horizontal crease line in line 14 joins with the fading problem to make some of the final letters difficult to read. The line that forms the right margin is easily seen on this page.

Editorial marks:

The horizontal mark under the first line has been commented on in the preceding page. The two marks encompass the text between Isa 66:5 through 66: 14.

Editorial additions to the text:

The last word in line 6 has a yod edited to the beginning of the word. Without the editing the text agrees with M. With the Yod the verb is changed from pf to imp which conforms with the usual Q syntax but not with M. In line 10 the word "be-kol" is added above the line to correct an omitted word. It is written with the same blotting ink that the other corrections were made with.

There appears to have been a word written at the end of the text just off center which corresponds to about line 20. The first two letters seem to be aleph beth or mem. It may be a faded "amen."

Q Scribal Spelling:

Notice aleph added to prep + suf 1cs in line 13: 2nd word (liy') and in line 17: 5th word (biy')

Variations in Q from the Masoretic Text:

Line 2: 6th word: Q = beth prep (in) in this word instead of kaph (like or as) which is in M.

Line 3: 1st word: Q = a repeated word; " 'apho" (his anger) is repeated after having been written as the last word in line 2.

Line 3: 8th and 9th words: Q = "yabo ' le-shaphot" imp 3ms + prep + pass part. (and he will bring to the judging) and M = "nishphat" 2nd stem pf 3ms (he will contend)..

Line 4: last word: Q agrees with qerey not kituv.

Line 5: 2nd and 3rd from last words: Q = "amar y[hw]h" (says YHWH) "yasuphu" (they shall be consumed) in M is omitted in Q.

Line 8: 4th word: Q = a yod is missing due to a chipping lacuna. This word refers to Meshek not to a part.; (drawers) **7th word:** Aleph added to "yav'an" (Greece).

Lines 9 and 10: last word in 9 and 1st in 10: Q = "kol" written two times at the end of 9 and at the beginning of 10.

Line 10: last two words: Q = both words are accurately represented but "be-rekevim" (in chariots) is reedited in a small space and written diagonally to the line to fit it in. The last word in the line must have been reedited first and then the diagonal word did not have enough space left to insert the word due to the hand and runny ink the scribe was using and the absorbent nature of the deteriorating leather that he was working with. The next word "u-be-tsaviym" (and in litters) is obscure but complete with the addition of what may be a superfluous "he" appended.

Line 11: 2nd word: Q = "be-kircarkovoth" probably a misspelling and M = "be-kirkaroth" nfpl (dromedaries) **3rd word:** Q = " 'el" (to) and M = " 'al" (upon).

Line 12: last two words: Q is obscure. M = "ve-gam me-hem" (and also from them) In Q the last word is fairly easily seen. It is "me-hemah" and the waw and mem of "ve-gam" is seen flanking a blank space where the gimmel should be.

Line 13: 2nd word: Q = an extra word: "liy' " prep lamed (to) and suf 1cs (me) + appended aleph which is common to Q scribe. The phrase is "I will take [them] to me for Priests" In M the "to me" is understood and in Q the "them" is understood. There is no cj in this phrase in either text Q or M.

Line 16: 3rd word: Q = "be-shabatah" nfs + suf 3fs (in her sabbath) and M = "be-shabato" nfs + suf 3ms. (in his sabbath).

Line 17: last word: Q = the last word in this line is too faded to be seen.. It is " 'isham" (their men)

Line 18: last word in the text: Q = added article "he" not in M.