

Column One

Line One

שׁוֹעֲתִי וּלְוֹא [

Translation:

Call out (?) and not...

Notes:

This is presumably the opening verses of Habakkuk. The preceding section that is cut off could contain the biblical text with the peshar formulation beginning somewhere on the next line.

Line Two

חֲלַת דּוֹר [

Translation:

Ḥlt generation of (?)...

Notes:

Horgan (1991, Charlesworth) suggests restoring at least חֲלַת דּוֹר “Expectation.” On the basis of vocabulary among the other texts of the Dead Sea Scrolls and context.

Line Three

אֹת עֲלֵיהֶם [

Translation:

'ot upon them...

Notes:

The smallest trace of the *Aleph* is visible and based on the context and the surrounding *Aleph* strokes it is highly plausible to restore באֹת “coming” with Horgan (1991) and Abegg (2004).

Line Four

עָקוּ עַל [

Translation:

ʿqw upon

Notes:

The sublinear stroke to the right of the *Qaph* suggests an *Ayin*. Horgan and Abegg suggest יִעֲקוּ “they cry out against/ for.” Horgan (1991) argues for a citation of Hab. 1:2b, which could possibly fit the scroll but would require possibly more space than is necessary. Abegg (2004) does not fill in biblical text with a *peshet* formulation and instead leaves the column open. This is beneficial in that the text is too broken and seemingly not wide enough to incorporate all of Horgan’s reconstruction. What this does mean, however, is that the manuscript does not contain the whole of the text, which given the construction of the text itself does not mean much given the exclusion of chapter 3 entirely. This could suggest that the verse that is dropped is not important to the scribe or the purpose of the composition as a whole.

Line Five

מַעַ [בִּיט]

Translation:

Insufficient

Notes:

Horgan (1991) and Abegg (2004) attempt to reconstruct part of Hab 1:3 with the reconstruction of מַעַ [למה תראני און וע]מל הביט yet the *lamed* does not seem to have as sharp of a slant as is barely visible next to the clear *Mem*. The slant would possibly fit an *Ayin* or a *Shin* based on the degree of slant but more probably an *Ayin* which would not fit the proposed schema of Horgan or Abegg. This would obscure the text and referent.

Line Six

אל [בעשק ומעל]

Translation:

God in oppression and treachery...

Notes:

There are no other discernable letters on the line.

Line Seven

{Seemingly Vacant}

Line Eight

[וגדלי ה] [] וריב

Translation:

... and the greatness of the[] and strife

Notes:

Abegg (2004) extends the quotation of Hab. 1:3 to this line while Horgan maintains the quotation in line seven. Here line seven would fit the quotation just before the break in the manuscript and the *peshet* could extend to the beginning of line eight, making the visible parts of line eight as the beginning of the *peshet* formulation. The restoration of the *Dalet* is on the grounds of the sharp, bold rise of the head stroke (cf. דור in the surrounding lines) and the context of the passage as it fits the description of the strife and the missing noun with the definite article.

Line Nine

[ריבה וח] [] ה הואה

Translation:

(The one who causes) strife and *H[]h* he.

Notes:

ריבה a substantive participle with Horgan's (1991) reconstruction. הואה 3ms pronoun being used as a copula hence the final *Heh* possibly marking the opposite of the verbal copula form?

[Research this more](#)

Line Ten

[על כן תפוג תורה

Translation:

... Thus Torah is paralyzed.

Notes:

There is no consensus on the meaning of this phrase either here or in the biblical text. No other text is visible due to the break before the visible portion of the line but this is obviously quotation.

Line Eleven

[אשר מאשו בתורה אל

Translation:

...that they rejected the Law of God.

Notes:

Possible that this is a *pesher* segment (per Horgan 1991).

Line Twelve

[רֹא אֵת הַצַּדִּיק

Translation:

The righteous.

Notes:

Quotation of Hab. 1:4.

Line Thirteen

[הוּא מוֹרֵה הַצַּדִּיק

Translation:

Is the Teacher of Righteousness.

Notes:

This is the first instance of the Teacher of Righteousness, a prominent figure in the Dead Sea Scrolls and thought by some to be the leader of the group.

Line Fourteen

[עַל כֵּן יֵצֵא הַמִּשְׁפָּט

Translation:

Thus Judgement goes forth.

Notes:

The *Ayin* is supplied based on context and the expectation of it in the formulation of *al cane* “Thus.”

Line Fifteen

וְלוֹא רַחֵם [

Translation:

And not increased (?).

Notes:

The *Waw* and *Bet* are reconstructed based on line eight’s reconstruction and is most likely a part of a *Pesher* segment.

Column 2a + 2b

2a

Line One

יְסוּפֵר [

Translation:

Recounted.

Notes:

The right hand side is the first column making this the last word of column one's actual material. A break to the left suggests either the start of a new section or a pesher segment. Abegg continues the line with a pesher segment and the portion of pesher material on fragment 2b.

2b

Line One

וְבוֹגְדִים עִם אִישׁ [

Translation:

The traitors with the man of

Notes:

These seems to be a continuation of column 2a Line One.

2a

Line Two

הַנּוֹב כִּי לֹא־]

Translation:

The lie because not

Notes:

The line is continued after a break

2b

Line Two

[מורה] ה' צדק [] מפיו

Translation:

The teacher of Righteousness [] from the mouth of

Notes:

The supralinier *Hey* is indicative of an addition to the text by a scribe, possibly by a later hand due to the lengthened cross stroke and the sloping tail on the right vertical cross mark. The shape of the letter is very different from all the other *Heys*.

2a

Line Three

אל ועל הבוגרים

Translation:

God. And concerning the traitors

Notes:

The word הבוגרים is restored based on context. The line continues in column 2b.

2b

Line Three

א [] א [י] כֹּ הַחַדְשׁ [

Translation:

The new [] because [] a'

Notes:

The *yod* and *caf* are restored based on context and character shape and length.

2a

Line Four

הַאֲמִינֵי בְּבְרִית אֱלֹ

Translation:

Those faithful in the covenant of God.

Notes:

The *Lamed* is reconstructed based on other nearby specimens.

2b

Line Four

[את ש[ם] קודשו

Translation:

His holy Name.

Notes:

The *Qof* and *Waw* are reconstructed based on context and the trace of the letters that are slightly visible. The *Mem* is reconstructed based on context.

2a

Line Five

וכן VACANT פשר הדבר]

Translation:

And thus..... The interpretation of the matter

Notes:

The gap between thus and interpretation could have been a scribal error based on the start of the peshar formulation. The scribe saw the word or expected it and left a blank before the start of the peshar formulation in spite of the actual need for the space. What is interesting is the beginning of the peshar formulation with *haddabar* (the matter) begins here with the spacing which could indicated an important point, more important than any of the previous peshar formulations.

2b

Line Five

הבון גרים לאחרית א

Translation:

[traɪ]tors at the end of *a'*

Notes:

Traitors is reconstructed based on context. The lone *Aleph* is inexplicable here.

2a

Line Six

הימים המה עריצֹ]

Translation:

Days. They are the enem[ies]

Notes:

The rightmost stroke of the *Tsade* is barely visible.

2b

Line Six

[ית אשר לא יאמיננא

Translation:

It that will not believe

Notes:

It is unclear why the negative particle is the shorter form here. Up till this point the longer *Plene* form has been used.

2a

Line Seven

בשומעם את כול הבו]

Translation:

When they hear all com[ing]

Notes:

The word “coming” is reconstructed based on context.

2b

Line Seven

[הדרור האחרון מפי

Translation:

The following generation (as) spoken by

Notes:

2a

Line Eight

]הכֹּהֵן אֲשֶׁר נָתַן אֱלֹהִים בְּ

Translation:

The Priest that God has put in

Notes:

2b

Line Eight

[הֵאָחַז לְפִשְׁוֹר אֶתְּ כֹל

Translation:

h to interpret all

Notes:

The direct object marker is reconstructed based on context and the traces of *Tet* and *Aleph* that are just discernable.

2a

Line Nine

דברי עבדיו הנביאים]

Translation:

The words of His servants the prophets

Notes:

2b

Line Nine

[ידם ספר אל את

Translation:

idm God recounted

Notes:

2a

Line Ten

כול הבאות על עמו וע]

Translation:

All to come upon His People and u(pon)

Notes:

2b

Line Ten

[כִּיָּא הַנְּנִי מִקִּים אַת

Translation:

And because I am now about to raise up

Notes:

A quotation of Hab. 1:6

2a

Line Eleven

הַכַּשְׂדַּאִים הַגּוֹי הַמֵּן]רְ

Translation:

The Casdeem, the people that ar[e]

Notes:

The *Resh* is reconstructed out of context. The line is continuing the quotation of Hab 1:6.

2b

Line Eleven

הֵרְ

Translation:

hr.

Notes:

Supposed that this is finishing the quotation, thus Abegg (2002) concludes reconstructing והנמהר.

2a

Line Twelve

פִּשְׁרוֹ עַל הַכְּתִיבִים א]

Translation:

This interpretation concerns the Kittim *a*['

Notes:

This peshet segment starts with a different formulation, possibly due to the relevance or level of in depth exegesis. The extraction of Kittim from Casdeem is likely not much of a stretch, hence there is not as much force on the interpretation.

2b

Line Twelve

הֵם קְלִיִּים וְגִבּוֹרִים]

Translation:

h swift and mighty ones.

Notes:

Continued peshet segment

2a

Line Thirteen

המלחמה לאבד רבים]

Translation:

The war, destroying many.

Notes:

Further peshar

2b

Line Thirteen

[בממשלת

Translation:

Under rule of

Notes:

2a

Line Fourteen

הכתיאים ירש]

Translation:

The Kittim. They will inherit

Notes:

Inherit is reconstructed based on context.

2b

Line Fourteen

[תָּה וְלֹא יֵאֱמִינוּ

Translation:

And have no faith

Notes:

2a

Line Fifteen

בְּחֹקֵי]

Translation:

In the wisdom of

Notes:

The rest of the text of Column two is not visible. Abegg (2002) reconstructs the rest of the quotation of Hab 1:6 along with the start of a peshar sequence which carries onto column three.

Column Three

Line One

וּבְמִישׁוֹר יֵלְכוּ לְכוֹת וּלְבוֹז אֶת עָרֵי אֶרֶץ

Translation:

And they cross the plain, attacking and pillaging the cities of the land

Notes:

This is the first complete line of text. The fragmentary nature of the remaining pages is contained to the bottom of the pages, damage consistent with a roll that possibly stood on its end for some time, consistent with the scroll jars that were found in Cave One and in the others.

Line Two

כִּיָּא הוּא אֲשֶׁר אָמַר לְרִשָּׁח מִשְׁכָּנוֹת לּוֹא לּוֹ יָאוּם

Translation:

For that is what was spoken “To seize Houses not theirs. Dire

Notes:

A Quotation of Hab 1:6

Line Three

VACANT וְנוֹרָא הוּא מִמְּנוּ מִשְׁפָּתוֹ וְשִׂאתָן יֵצֵא

Translation:

And dreadful they are. Their law and their fame is found (in them). VACANT

Line Four

פִּשְׁרוֹ עַל הַכְּתִיאוּם אֲשֶׁר פָּחַדְם [m] עַל כּוֹל

Translation:

The interpretation concerns the Kittim that the fear and [m] upon all

Notes:

A small cut out obscures one word and its reconstruction is difficult. Abegg suggests reading וְאוֹיְמָתָם but the space might not fit these letters.

Line Five

וּבַעֲצָה כּוֹל מִחֲשַׁבְתָּם לְהִרְעֵ וּבְנֹכַל וּמְרִמָּה הַנוֹאִים

Translation:

The Peoples. And by intention, all their thoughts are to evil and by deceit and treachery

Notes:

The supralinear word reflects a scribal addition, more evidence that this text is a copy of something.

Line Six

ילכו עם כול העמים וקול מנמרים סוסו וחרו

Translation:

And they go with all the nations and “swifter than panthers, their horses and faster

Notes:

The quotation is of Hab 1:8

Line Seven

מ'אבי ערב VACANT פשו ופרשו פרשו מרחוק

Translation:

Than desert wolves. VACANT Their horses, galloping, spread out from a distance

Notes:

Continuation of the quotation

Line Eight

יעופו כנשר חש לאכול כו] לחמס יבוא מגמת

Translation:

They fly like a vulture to food, a[ll of them] to violence going eagerly

Notes:

Continued quotation branching into verse 9.

Line Nine

פניהם קדים VACANT [פשר] על הכתואים אשר

Translation:

Faces forward. VACANT [Its interpretation]n concerns the Kittim who

Notes:

Line Ten

ידושו את הארץ בסוס [] ובבהמתם וממרחק

Translation:

They trample the land with [their] horses and their animals. And from far away

Notes:

Line Eleven

יבואו מאיי הים לאכו [] ול העמים כנשר

Translation:

They come from the seas, to ea[t all] the peoples like a vulture.

Notes:

Line Twelve

ואין שבעה ובחמה וכ [] חרן אף וזעף

Translation:

And not satisfied. And in anger and [] wrath and vexing

Notes:

Line Thirteen

אפים ידברו עם כֹּל [] א הוא אשר

Translation:

Angers they speak with all [] *a'* is that which (is)

Notes:

Line Fourteen

אמר מג [] ול שבי

Translation:

Says *mg*[] *ul* sand.

Notes:

Abegg supposes a quotations of Hab 1:9 here and a peshier section on the following lines. The document is completely fragmentary and any reconstruction after this line is hypothetical.

Column Four

Line One

יִקְלֹס וּרְזָנִים מִשְׁחָק לּוֹ פִּשְׁרוֹ אֲשֶׁר

Translation:

They mock, and potentiates they laugh to them. This means that

Notes:

The Quotation is Hab 1:10

Line Two

יִלְעִיגוּ עַל רַבִּים וּבְזוּ עַל נֹכְבְּדִים בַּמְּלָכִים

Translation:

They sneer upon the chiefs and deride upon the weighty, at kings

Notes:

Line Three

וְשָׂרִים יִתְעַתְעוּ וְקָלְסוּ בְּעַם רַב וְהוּא

Translation:

They jeer and (at) princes, they ridicule and mock to great people. And they

Notes:

The final words begins a quotation of the second half of Hab 1:10

Line Four

לכול מבצר ישחק וצבור עפר וילכדהו

Translation:

To all fortresses, they pile up dirt and they capture it.

Notes:

Line Five

פשרו על מושלי הכתיאים אשר יבזו על

Translation:

The interpretation concerns the rulers of the Kittim that deride upon

Notes:

Line Six

מבצרי העמים ובלעג ישחוקו עליהם

Translation:

The fortresses of the peoples and with a sneer upon them.

Notes:

Line Seven

ובעם רב יקיפום לתפושם ובאמה ופחד

Translation:

And with a great army they surround them to capture them and with fear and terror

Notes:

Line Eight

ינתנו בידם והרסום בעוון היושבים

Translation:

They are given into their hands and they destroy them for their crimes of the dwellers.

Notes:

Line Nine

בהם אז חלף רוח ויעבר וישם זה כוחו

Translation:

In them. "Then passes a wind and they cross over, and they set this their might

Notes:

The Quotation is Hab 1:11

Line Ten

לאֱלוֹהֵי VACANT פֶּשְׁרוֹן] לְמוֹשְׁלֵי הַכְּתוּבִים

Translation:

Is their god. VACANT Its interpretation [concer]ns the rulers of the Kittim

Notes:

Line Eleven

אשר בעצת בית אשמ [] יעבורו איש

Translation:

That enter the house by liste[n]g to criminals, each

Notes:

Line Twelve

מלפני רעהו מושלי [] ה אחר זה יבואו

Translation:

From the presence of their evil, their rulers come one after the other.

Notes:

Line Thirteen

לשחית את הא [] זה כוחו לאלוהו

Translation:

To devastate the [land] “might their God”

Notes:

Land is reconstructed based on context

Line Fourteen

פְּשָׁרוֹן] לְ הָעַמִּים

Translation:

The interpretation []/ The nations

Notes:

Column Five

Line One

לְמִשְׁפַּט שְׁמַתוֹ וְצוּר לְמוֹכִיחוֹ יִסְדָּתוֹ שֶׁהוּר עֵינָם

Translation:

To the judgement, O Rock, You have made them for rebuke. Your Eyes are too pure

Notes:

A Quotation of Hab 1:12-13

Line Two

מִרְאוֹת בָּרַע וְהַבֵּשׂ אֵל עֵמֶל לֹא תוֹכֵל

Translation:

To look upon evil, You are not able to watch wrongdoing.

Notes:

Finish of the quotation of Hab 1:13

Line Three

פֶּשֶׁר הַדְּבָר אֲשֶׁר לֹא יִכְלֶה אֱלֹהִים אֶת עַם בְּיַד הַגּוֹיִם

Translation:

The Interpretation of the matter is that God will not destroy his people by the hand of the peoples

Notes:

Line Four

וּבְיַד בְּחִירוֹ נִתֵּן אֱלֹהִים אֶת מִשְׁפַּט כּוֹל הַגּוֹיִם וְכִתּוּכַחְתֶּם

Translation:

And God will give in the hand of judgment all the peoples and it is their rebuke that

Notes:

Line Five

יִאֲשְׁמוּ כָּל רָשָׁעֵי עַמּוֹ אֲשֶׁר שָׁמְרוּ אֶת מִצְוֹתָיו

Translation:

All the wicked of His people shall be condemned. (Those) that have kept His commandments

Notes:

Line Six

בצר למו כיא הוא אשר אמר טהור עינים מראות

Translation:

In the time of their distress, because that is what it says, “eyes too pure to see

Notes:

Line Seven

ברע VACANT פשרו אשר לוא זנו אחר עיניהם בקץ

Translation:

Evil. VACANT That means they have not let their eyes lead them in fornication

Notes:

Line Eight

הרשעה למה תביטו בוגדים ותחריש בכלע

Translation:

The evil. “How can you watch silently, you traitors, while

Notes: Quotation of Hab 1:13

Line Nine

רשע צדיק ממנו VACANT פשרו על בית אבשלום

Translation:

The wicked one destroys one more righteous than him.” VACANT The interpretation concerns the house of Absolom.

Notes:

This line has the first reference to any sort of personal name yet is still a coded reference to a particular group.

Line Ten

ואנשי עצתם אשר נדמו בחוכחת מורה הצדק

Translation:

And the men of their party that remained quiet when the Teacher of Righteousness was rebuked

Notes:

The specific time frame of this event is unknown.

Line Eleven

ולוא עזרוהו על איש הכזב VACANT אשר מאס את

Translation:

And they did not help him against the man of the Lie VACANT that had rejected

Notes:

The small vacant spot is unexpected yet may be an indicator of a scribal pause or error in which the scribe expected more quotation or another Peshar formulation.

Line Twelve

התורה בתוך כול ערְתָם ותעש אדם כדגי הים

Translation:

The Law in the midst of all their company. “You made man like fish in the sea

Notes:

The reconstruction is based on vocabulary and context. The Quotation is from Hab 1:14 and continues through the next few lines to possibly finish with verse 16 as suggested by Abegg (2002).

Line Thirteen

כרמש למשל בו כול] ה יעלה ויגרהו בחרמו

Translation:

Like something a worm could rule. (He) draws them out with a hook, pulls them in with his net.

Notes:

The MT is followed in translation and reconstruction

Line Fourteen

ויספּהוּ בְּ] הַ לַחֲרָמוֹ עַל כֵּן יִשְׂמַח

Translation:

And gathers them *b*] to his net, therefore he is happy

Notes:

Line Fifteen

[בֵּן חֶלְקוֹ

Translation:

mn his share...

Notes:

The final lines of the column are not extant.

Column Six

Line One

הַכְּתִיבִים וַיִּסִּיפוּ אֶת הוֹנָם עִם כּוֹל שְׁלָלָם

Translation:

The Kittim. And they increased the wealth with all their plunder

Notes:

A Peshar segment on Hab 1:14-16.

Line Two

כדגת הים ואשר אמר על כן יזכה לחרמו

Translation:

Like the fish of the sea. And when it says “therefore he sacrifices to his net”

Notes:

Line Three

ויקטר למכמרחא VACANT פשרו אשר המה

Translation:

And burn incense to his dragnet” VACANT the interpretation is that they

Notes:

Line Four

זבחים לאותותם וכלי מלחמותם המה

Translation:

Sacrifice to their standards, and their weapons are what they

Notes:

Line Five

מוראם כיא כהם שמן חלקו ומאכלו ברי

Translation:

What they worship. "For by them his portion is fat and his food is wholesome."

Notes:

Line Six

פשרו אשר המה מחלקים את עולם ואת

Translation:

The interpretation is that they obligations upon them and their

Notes:

Line Seven

מסם מאכלם על כול העמים שנה כשנה

Translation:

Taxes. This is their food upon all the peoples yearly

Notes:

Line Eight

לצריב ארצות רבות על כן ידיק חרבו תמיד

Translation:

To ruin many lands. "Therefore he keeps his sword drawn always

Notes:

Quotation of Hab 1:17

Line Nine

להרוג גוים ולוא יחמל

Translation:

To kill the nations and not have pity.

Notes:

Quotation of Hab 1:17

Line Ten

פִּשְׂרוּ עַל הַכְּתִיּוּמִים אֲשֶׁר יֵאבְדוּ רַבִּים חֶרֶב

Translation:

The interpretation concerns the Kittim that destroy many with the sword,

Notes:

Line Eleven

נְעָרִים אֲשֵׁי־שִׁמּוֹן וְזִקְנִים נָשִׁים וְטַף וְעַל פְּרִי

Translation:

Lads, weak ones, old ones, women, and children. Even the fruit of

Notes:

Line Twelve

בְּטֶן לֹא יִרְחֲמוּ עַל מִשְׁמֶרְתִּי אֶעֱמֹדָה

Translation:

the womb, there is no mercy upon. "I will stand watch in my place

Notes:

Quotation of Hab 2:1

Line Thirteen

ואתיצבה על מצורי ואצפה לראות מה ידבר

Translation:

And station myself upon my tower and wait to see what He will say

Notes:

Quotation of Hab 2:1

Line Fourteen

בי ומ] ל תוכחתי ויענני יי

Translation:

to me, and *m*[] to my rebuke. Then the YHWH answered me

Notes:

The Tetragrammaton is represented here in paleo- Hebrew characters.

Line Fifteen

[ר על הלוחות למען ירוץ]

Translation:

]r upon the tablets in order that easily

Notes:

Quotation of Hab 2:1-2

Notes:

The end of the column is not extant

Column Seven

Line One

וידבר אל אל^ל חבקוק לכתוב את הבאות על

Translation:

And God spoke^{to} Habakkuk to write down what was to come upon

Notes:

The supralinier *el* is possibly due to a skip of the scribe and a later fix since the same two consonants would not be expected side by side.

Line Two

על הדור האחרון ואת גמר הקץ לוא הודעו

Translation:

Against the generation to come, but when the end of the period (was) He did not make known to him.

Notes:

Line Three

VACANT ואשר אמר למען ייז' הקורא בו

Translation:

VACANT And That it says "With ease it can be read

Notes:

The change from the preserved text is significant here as it is a quotation but not of the same words.

Line Four

פשוטו על מורה הצדק אשר הודיעו אל את

Translation:

The interpretation concerns the Teacher of righteousness, who God made known to him

Notes:

Line Five

כול רזי דברי עבדיו הנבאין כיא עוד חזון

Translation:

All the mysterious words of his servants the prophets, “For a prophecy is seen

Notes:

Line Six

VACANT למועד יפיה לקן ולוא יכזב VACANT

Translation:

To a specific period, a time that does not deceive.” VACANT

Notes:

Quotation of Hab 2:3a

Line Seven

פשרו אשר יארוך הקץ האחרון ויתר על כול

Translation:

The interpretation is that End Days will be long, longer than all

Notes:

Line Eight

אשר דברו הנביאים כיא רזי אל להפלה

Translation:

That was spoken by the prophets, because God's revelations are mysterious.

Notes:

The spelling of להפלה is usually corrected to להפלאה

Line Nine

אם יתמהמה חכה לו כיא בוא יבוא ולוא

Translation:

“If it tarries, be patient, it will surley come true and not

Notes:

A quotation of Hab 2:3b

Line Ten

יאחר VACANT פשרו על אנשי האמת

Translation:

Be delayed.” VACANT This refers to those loyal ones,

Notes:

Line Eleven

עושי התורה אשר לוא ירפו ידיהם מעבודת

Translation:

Obedient to the Law that their hands will not cease from service of

Notes:

Line Twelve

האמת בהמשך עליהם הקץ האחרון כיא

Translation:

Truth in the Last Days are long from them, for

Notes:

Line Thirteen

כול קיצי אל יבואו לתכונם כאשר חקק

Translation:

All the times of God will come about as that which is ordained

Notes:

Line Fourteen

להם ברזי ערמתו הנה עופלה לוא יושרה

Translation:

That they (should) by His mysterious insight. "Behold, how bloated, not smooth

Notes:

The quotation is of Hab 2:4

Line Fifteen

פֶּשְׁרוֹ אֲשֶׁר יִכְפְּלוּ עֲלֵיהֶם VACANT [

Translation:

] VACANT The interpretation is that upon them they will be doubled

Notes:

The referent of the verb is not extant.

Line Sixteen

]ירצו במשפטם [ל[]

Translation:

[]/[] find favor in their judgment [

Notes:

The final lines of the column are not extant.

Column Eight

Line One

פשרו על כול עושי התורה בבית יהודה אשר

Translation:

The interpretation concerns all who do the Law in the house of Judah whom

Notes:

Line Two

יצילם אל מבית המשפט בעבור עמלם ואמנתם

Translation:

God will rescue from the judgment with regard to their suffering and truthfulness

Notes:

The obscure use of the *beth* preposition

Line Three

במורה הצדק ואף כיא הון יבגוד גבר יהיר ולוא

Translation:

Because of the Teacher of Righteousness. “And also indeed, riches betray the arrogant and he will not

Notes:

Another strange use of the *beth* preposition

Line Four

יננה אשר הרחיב כשאול נפשו והוא כמות לוא ישבע

Translation:

last, whom has made the throat like Sheol, and he, like death, is not satisfied

Notes:

Continued quotation of Hab 2:5

Line Five

ויאספו אלו כול הגוים ויקבצו אלו כול העמים

Translation:

All the peoples flock to him and all the nations gather to him

Notes:

Quotation of Hab 2:5, continued

Line Six

הלוא כולם משל עליו ישאו ומליצי חידות לו

Translation:

Look, all of them take up a taunt against him, and they make sayings about him,

Notes:

Quotation of Hab 2:6

Line Seven

ויאמרו הוי המרבה ולוא לו עד מתי יכביד עלו

Translation:

saying woe, He who increases and it is not to him, how long burden himself down

Notes:

Line Eight

עבטט VACANT פשרו על הכוהן הרשע אשר

Translation:

with debts?" VACANT The interpretation concerns the Priest of Wickedness whom

Notes:

Line Nine

נקרא על שם האמת בתחלת עומדו וכאשר מושל

Translation:

was called out upon as a true name in the start of his service but likewise became a ruler

Notes:

Line Ten

בישראל רם לבו ויעזוב את אל ויבגוד בחוקים בעבור

Translation:

over Israel, he became high in his heart and he forsook God and betrayed the commandment by crossing over

Notes:

Line Eleven

הון ויגזול ויקבוץ הון אנשי חמס אשר מרדו באל

Translation:

riches. He amassed by force the riches of the people of violence who had rebelled against God

Notes:

Line Twelve

והון עמים לקח לוסיף עליו עון אשמה ודרכי

Translation:

taking the riches of the people, he added to himself the guilt of his crimes

Notes:

Line Thirteen

ת[]בות פעל בכול נדת שמאה הלוא פת[]אום ויקום'

Translation:

And he committed *t[]bot* deeds in every defiling impurity. "Look, rising

Notes:

Line Fourteen

וְיִקְיְצוּ מִזַּעֲזְעִיכָהּ וְהִי תֵהְיֶה לְמַשִּׁסּוֹת לָמוֹ

Translation:

וְיִקְיְצוּ and your enemies will rouse themselves and you will become plunder for them

Notes:

Quotation of Hab 2:7- 8, continued on next line

Line Fifteen

כִּי אַתָּה שְׁלוֹתָהּ גּוֹיִם וַיִּשְׁלֹכְכָה כּוֹל יֵתֶר עַמִּים

Translation:

For you, yourself have plundered nations, and all the rest of the people plunder you.

Notes:

Quotation of Hab 2:7-8a

Line Sixteen

וְעַל הַכּוֹהֵן אֲשֶׁר מָרַד] VACANT

Translation:

VACANT concerning the Priest who rebelled

Notes:

Only the tops of the letters for the rest of the column are visible and are not enough for an accurate rendering of the full line.

Column Nine

Line One

נגועו במשפטי רשעה שערוריות מחלים

Translation:

Inflicting upon him the judgments because of wickedness, perpetrating on him painful

Notes:

Line Two

רעים עשו בו ונקמות בגית בשרו ואשר

Translation:

Diseases, doing to him retaliation against his mortal flesh. But that

Notes:

Line Three

אמר כי אתה שלותה גוים רבים וישלוכה כול

Translation:

says “for you have plundered many nations, now all shall plunder

Notes:

Line Four

יתר עמים VACANT פֶּשְׁרוּ עַל כּוֹהֲנֵי יְרוּשָׁלַם

Translation:

The rest of the nations. VACANT The interpretation concerns the priests of Jerusalem

Notes:

Line Five

האחרונים אשר יקבוצו הון ובצע משלל העמים

Translation:

The later ones whom will gather unrighteous riches from the plunder of the people,

Notes:

Line Six

ולאחרית הימים ינתן הונם עם שללם ביד

Translation:

And the later days they will take with the plunder in their hand

Notes:

Line Seven

חיל הכתיאים VACANT כיא המה יתר העמין

Translation:

To the army of the Kittim, VACANT for they are “the rest of the peoples.”

Notes:

Notice the *ki* clause introducing an explanation clause. Also note the Aramaic influenced *nun* ending for the plural nations.

Line Eight

VACANT יושבי מדמי אדם וחמס ארץ קריה וצול בה

Translation:

The murder of men and the violence to land and all who ^{live} in it VACANT

Notes:

Quotation of Hab 2:8b

Line Nine

פִּשְׁרוֹ עַל הַכּוֹהֵן הַ[ר]שָׁע אֲשֶׁר בְּעוּוֹן מוֹרָה

Translation:

The interpretation concerns the Wicked Priest who because of the crimes (he committed) against the Teacher

Note:

Line Ten

הַצַּדִּיק וְאֲנָשֵׁי עֲצָתוֹ נָתַנּוּ אֵל בַּיַּד [] אוֹיְבָיו לְעַנְתּוֹ

Translation:

of Righteousness and the men of his party. God gave them to the hand of his enemies to humiliate him

Notes:

Line Eleven

בִּנְנָע לְבַלְהָ בַּמְרוֹרֵי נַפְצָ בַּעֲבוּר אֲשֶׁר הִרְשִׁיעַ

Translation:

With consuming affliction (and) with despair, because he did that which was evil

Notes:

Line Twelve

על בחירוֹ הוּי הַבּוֹצֵעַ בַּצַּע רַע לְבִיתוֹ לְשׁוֹם

Translation:

Upon those chosen. “Alas you who amass plunder to the harm of your house, to set

Notes:

The text is restored according to the MT quotation of Hab 2: 9ff

Line Thirteen

בְּמִרוֹם קִנּוּ לְנֹצֵל מִכַּף רַע יַעֲצָתָהּ בַּשֵּׁת

Translation:

In your high place to escape the clutch of disaster; you have given advice

Notes:

Continued quotation

Line Fourteen

לביתכה קצוות עמיִם רבים וחוט [] שכה כיא

Translation:

To your house, destroying many people and the sin[ner of] your [sou]l, surley

Notes:

Continued quotation

Line Fifteen

א [] קיר תזע [] כִּפּיס מעץ יע []

Translation:

a[] kir tza [] a rafter in the ceiling will ya[]

Notes:

The following line is too fragmentary for any real meaning but is presumably the end of the citation of Hab 2:11 and the start of a peshar formulation

Column Ten

Line One

להיות אבניה בעשק וכפיס ע'צה בגול ואשר

Translation:

That its stones were laid by tyranny and the wooden beams by robbery. And that

Notes:

Line Two

VACANT אמר קצות עמים רבים וחוטי נפשכה

Translation:

It says “destroying great peoples and the sinners of your soul.”

Notes:

Line Three

פשרו הוא בית המשפט אשר יתן אל את

Translation:

The interpretation is those (in) the house of judgment, when God will give

Notes:

Line Four

משפטו בתוך עמים רבים ומשם יעלנו למשפט

Translation:

Them judgment in the midst of great people, and from that place He will bring him up to judgment

Notes:

Line Five

ובתוכם ירשיענו ובאש גופרית ישפטנו הוי

Translation:

And in their presence he will condemn him and punish with fire and brimstone. "Woe

Notes:

Line Six

בונה עיר בדמים ויכונן קריה בעולה הלוא

Translation:

to you who build a city in blood and who establish a town in vice. Indeed

Notes:

Line Seven

הנה מעם ייי צבאות יגעו עמים בדי אש

Translation:

This prophecy is from YHWH Lord of Hosts. Peoples will toil just for fire

Notes:

Line Eight

VACANT ולאומים בדי ריק ייעפו VACANT

Translation:

And for nothing nations will wear themselves out.” VACANT

Notes:

Quotation of Hab 2:12-13

Line Nine

פֶּשֶׁר הַדְּבָר עַל מִטִּיף הַבִּזְבֵּ אֲשֶׁר הִתְעָה רַבִּים

Translation:

The interpretation of the matter concerns the spreader of lies who deceived many

Notes:

Line Ten

לְבִנוֹת עִיר שׁוּוּ בַדְמִים וּלְקִים עָרָה בַשֶּׁקֶר

Translation:

building a worthless city by blood and forming a community by lies

Notes:

Line Eleven

בעבור כבודה לוגיע רבים בעבודת שוו ולהרותם

Translation:

For his own glory, making many toil at useless labor, teaching them

Notes:

Line Twelve

בב[ו]שי שקר להיות עמלם לריק בעבור יבואו

Translation:

in shameful falsehood. Their toil will be for nothing. Because of this they will undergo

Notes:

The reconstruction is based on common vocabulary with the book of Isaiah, prominent in the Dead Sea Scrolls. Abegg (2004) reconstructs במעשי “false deeds.” The *mem* would be probable but only the top of the letter is apparent because of a lacune in the parchment. The strokes of the letter resemble the crowded *beth* right next to it and it is safe to assume they are the same letter. The lacune includes the *waw* making for the above reconstruction.

Line Thirteen

למשפטי אש אשר גרפו ויחרגו את בחירי אל

Translation:

Firey punishments because they blasphemed and reviled God's chosen ones.

Notes:

Line Fourteen

כִּיָּא תִמְלֵא הָאָרֶץ לְדַעֵי אֶת כְּבוֹד יְיָ כְּמֵיִם

Translation:

“Because the earth will be filled with knowledge of YHWH's glory like waters

Notes:

Quotation of Hab 2: 14

Line Fifteen

יִכְסּוּ עַל הַיָּם [] VACANT פֶּשֶׁר הַדָּבָר]

Translation:

cover the sea.” [] VACANT The interpretation of the matter is

Notes:

Line Sixteen:

[] ל[] בְּשׁוּבָם

Translation:

When they repent []/[]

Notes:

Column Eleven

Line One

הַכּוֹזֵב וְאַחַר תִּגְלָה לָהֶם הַדַּעַת בְּמֵי

Translation:

Lies, and afterwards true knowledge to them as water

Notes:

Line Two

היים לרב הוי משקה רעיהו מספח

Translation:

the sea to greatness. "Woe to the one who gets his friend drunk, pouring out

Notes:

Quotation of Hab 2:15a

Line Three

חמתו אף שכר למען הבט אל מועדיהם

Translation:

his anger, making him drink, just to get a look at their holy days.

Notes:

Quotation of Hab 2:15b

Line Four

פשרו על הכוהן הרשע אשר VACANT

Translation:

VACANT The interpretation concerns the Wicked Priest who

Notes:

Line Five

רדף אחר מורה הצדק לבלעו בכעס

Translation:

Pursued the Righteous Teacher to destroy him in the heat

Notes:

Line Six

חמתו אבית גלותו ובקץ מוער מנוחת

Translation:

of his anger at the place of his exile. At the time set aside for the rest of

Notes:

Line Seven

יום הכפורים הופע אליהם לבלעם

Translation:

Day of Atonement he appeared to them to destroy them

Notes:

Line Eight

ולכשילם ביום צום שבת מנוחתם שבעתה

Translation:

and to bring them to ruin in the day of the fast, the Sabbath meant for their rest. "You are satisfied

Notes:

Line Nine

קלון מבוד שתה גם אתה והרעל

Translation:

disgrace and not honor? Also now drink

Notes:

Quotation of Hab 2:16b

Line Ten

תסוב עליכה כוס ימין יי ויקלון

Translation:

The cup of YHWH's right hand is around you, and shame

Notes:

Line Eleven

VACANT על כבודכה

Translation:

upon your honor.” VACANT

Notes:

Quotation of Hab 2:16b

Line Twelve

פִּשְׁרוֹ עַל הַכּוֹהֵן אֲשֶׁר גִּבַּר קְלוֹנוֹ מִכְבוֹדוֹ

Translation:

The interpretation concerns the preist whose disgrace became greater than his honor,

Notes:

Line Thirteen

כִּי אֵין מִלֵּא עֹרֶלֶת לְבָבוֹ וַיִּלֶךְ בְּדַרְכֵי

Translation:

because he had not circumcised his heart and he walked in the way of

Notes:

Line Fourteen

הרוייה למען ספות הצמאה וכוס חמת

Translation:

Extravagance to bring to nothing the ones who had nothing. But the cup of the wrath of

Notes:

Line Fifteen

[א] ל חבלנו לוסיה [] ל [] ל נו ומכאוב

Translation:

God will destroy him. To increase [] ל [] ל]nu and pain []

Notes:

The only letters discernable on the following line are three interspersed *lameds*.

Column Twelve

Line One

יחתה מדמי אדם וחמס ארץ קריה וכול יושבי בה

Translation:

He will smite you because of the murder of man and violence in the land, he will destroy the city and the dwellers in it.”

Notes:

Quotation of Hab 2:17b

Line Two

פשר הדבר על הכוהן הרשע לשלם לו את

Translation:

The interpretation of the matter concerns the Wicked Priest, that he will be paid back

Notes:

Line Three

גמולו אשר גמל על אביונים כיא הלבנון הוא

Translation:

For what he did concerning the poor. For *Lebanon* is

Notes:

Line Four

עצת היחד והבהמות המזה פתאי יהודה עושה

Translation:

The collection of the YAHAD, and the *beasts*, they are the simple hearted of Judah who do

Notes:

Line Five

VACANT התורה אשר ישופטנו אל לכלה VACANT

Translation:

the Law. God will condemn him to utter destruction. VACANT

Notes:

Line Six

כאשר זמם לכלות אביונים ואשר אמר מרמי

Translation:

Just as he planned to destroy the poor. And that which says “Because of murder

Notes:

Line Seven

קריה וחמס ארץ פשרו הקריה היא ירושלם

Translation:

In the city and violence in the land” the interpretation of *the city* is Jerusalem

Notes:

Line Eight

אשר פעל בה הכוהן^{הרשע} מעשי תועבות ויטמא את

Translation:

where the ^{Wicked} Priest works his deeds and defiles the

Notes:

Line Nine

מקדש אל וחמס ארץ המה ערי יהודה אשר

Translation:

Temple of God. And the violence *in the* land is the cities of Judah where

Notes:

Line Ten

גזל הון אבונים מזה הועיל פסל כיא פסל יצרו

Translation:

He stole the assets of the poor. "What good is the idol? An idol that someone has made

Notes:

Line Eleven

מס[] כה ומרי שקר כיא בטח יצר יצריו עליהו

Translation:

An image, a source of false teaching, though the maker trusts what he has made.

Notes:

Quotation of Hab 2:18a

Line Twelve

לעשות אלילים אלמים פשר הדבר על כול

Translation:

Making for himself gods without a voice.” The interpretation of the matter concerns all

Notes:

Quotation of Hab 2:18b

Line Thirteen

פסלי הגוים אשר יצרום לעובדם ולשתחות

Translation:

idols of the peoples that they made to worship and bow to

Notes:

Here it seems that hand changes and a new scribe is seen working on the document. The change in handwriting would suggest this and the letters tend to have a more slight tilt and differences in shape, not far from the previous lines.

Line Fourteen

להמה והמה לוא יצילום ביום המשפט הוי

Translation:

Though they will not save them on the day of judgment. "Woe

Notes:

Line Fifteen

ה[]ץ הקיצה []ן דומה

Translation:

The []ts be alert []n dumb

Notes:

The end of the column is not extant

Column Thirteen

Line One

הס מלפניו כול הארץ פשרו על כול הגוים

Translation:

Keep silence before him all the earth.” The interpretation concerns all the peoples

Notes:

Line Two

אשר עבדו את האבן ואת העץ וביום

Translation:

That worshipped the stone and the wood. In the days

Notes:

Line Three

המשפט יכלה אל את כול עובדי העצבים

Translation:

of the judgment, God will exterminate all who worship false gods,

Notes:

Line Four

VACANT ואת הרשעים מן הארץ

Translation:

And the wicked from the earth. VACANT

Notes:

The column ends early in the page, suggesting the end of the scroll. The final quotation is of Habakkuk 2:18, the last verse of the chapter before the beginning of chapter three. There was no other manuscript of Habakkuk found in the 11 caves which could suggest that chapter three was not considered a portion of the actual book. This is mere conjecture as it is not even clear that chapter three would have fit the model and genre of pesher. The chapter consists of a hymn, something wholly different from the prophetic narrative of the previous two chapters. The pesher could simply end here because the text did not need to be interpreted any further.