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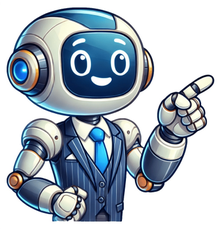

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The license may not give you all of the permissions necessary for your intended use. For example, other rights such as publicity, privacy, or moral rights may limit how you use the material. The Christian Bible is divided into the Old Testament and the New Testament. In general terms, the Old Testament of Christians corresponds with the Bible of Jews. This Bible of the Jews, which is also known as the Hebrew Bible, is divided into three main sections, the Torah, the Prophets, and the Writings. The Prophets is subdivided. The first section of Prophets, like the Torah, is called historical because it tells the story of the Jewish people. The remaining sections of the Prophets and the Writings are on a variety of topics. When the Septuagint, a Greek version of the (Jewish) Bible, was written in the Hellenistic period -- three centuries before the Christian era, there were apocryphal books in it that are no longer included in the Jewish or Protestant Bible but are included in the Roman Catholic canon. Although the Bible to the Jews and the Old Testament to Christians are close to the same, in a slightly different order, the Biblical books accepted by the different Christian churches vary, even beyond the Septuagint. Within the Christian religion, Protestants accept different books from those accepted by Roman Catholic and Orthodox churches and the canons of eastern and western churches also vary. "Tanakh" also refers to the Jewish Bible. It is not a Hebrew word, but an acronym, T-N-K, with vowels added to aid pronunciation, based on the Hebrew names of the three main divisions of the Bible -- Torah, Prophets (Nevi'im) and Writings (Ketuvim). Although it is not immediately obvious, the Tanakh is divided into 24 parts, which is accomplished by combining the Minor Prophets as one and combining Ezra with Nehemiah. Also, parts I and II of, for instance, Kings, are not counted separately. According to the Jewish Virtual Library, the name "Torah" means "teaching" or "instruction." The Torah (or the Five Books of Moses, also known by the Greek name of Pentateuch) consists of the first five books of the Bible. They tell the story of the people of Israel from creation to Moses' death. In the Qur'an, Torah refers to Hebrew Scripture. The Prophets (Nevi'im) is divided into the Former Prophets telling the story of the Israelites from the crossing of the Jordan River to the 586 B.C. destruction of the Temple in Jerusalem and Babylonian exile, and the Latter or Minor Prophets, which doesn't tell an historical story but contains oracles and social teachings from probably the middle of the 8th century B.C. to the end of the 5th. The division into I and II (as in I Samuel and II Samuel) is made on the basis of standard scroll length. The Writings (Ketuvim) consist of homilies, poems, prayers, proverbs, and psalms of the people of Israel. Here is the list of the sections of the Tanakh: TorahBereshit - GenesisShemot - ExodusVayikra - LeviticusBamidbar - NumbersDevarim - DeuteronomyNeviim -The Former ProphetsJoshuaJudgesI SamuelII SamuelI KingsII KingsIsaiahJeremiahEzekielThe Minor ProphetsHoseaJoelAmosObadiahJonahMicahNahumHabakkukZephaniahHaggaiZechariahMalachiKetuvim - The WritingsPsalmsProverbsJobMegillotSong of SongsRuthLamentationsEcclesiastesEstherDanielEzraNehemiahI ChroniclesII Chronicles Gospels Apostolic History Letters of Paul RomansI CorinthiansII CorinthiansGalatiansEphesiansPhilippiansColossiansI ThessaloniansII ThessaloniansI TimothyII TimothyTitusPhilemon EpistlesThe letters and orders vary with the churchbut include Hebrews, James, I Peter, II Peter, I John, II John, III John, and Jude. Apocalypse Sources:The Holy ScripturesThe Bible UnearthedThe Free Dictionary The Complete CollectionOur 25 bible books, in one complete collection. Torah, or Teaching Neviim, or Prophets Ketuvim, or Writings The Hebrew canon contains 24 books, one for each of the scrolls on which these works were written in ancient times. The Hebrew Bible is organized into three main sections: the Torah, or Teaching, also called the Pentateuch or the Five Books of Moses; the Neviim, or Prophets; and the Ketuvim, or Writings. It is often referred to as the Tanakh, a word combining the first letter from the names of each of the three main divisions. Each of the three main groupings of texts is further subdivided. The Torah contains narratives combined with rules and instructions in Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. The books of the Neviim are categorized among either the Former Prophetswhich contain anecdotes about major Hebrew persons and include Joshua, Judges, Samuel, and Kingsor the Latter Prophetswhich exhort Israel to return to God and are named (because they are either attributed to or contain stories about them) for Isaiah, Jeremiah, Ezekiel, and (together in one book known as The Book of the Twelve) the 12 Minor Prophets (Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi). The last of the three divisions, the Ketuvim, contains poetry (devotional and erotic), theology, and drama in Psalms, Proverbs, Job, Song of Songs (attributed to King Solomon), Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra-Nehemiah, and Chronicles. For a more detailed general survey of the Old Testamentdownload the Bible Knowledge Accelerator #2 from this linkHebrew Divisions - 24 books totalThe Hebrew Old Testament was divided into 3 sections:The Law (Heb. Torah), or (Gr. Pentateuch), 5 books:Genesis, Exodus Leviticus, Numbers, DeuteronomyThe Prophets (Heb. Nebhim), 8 books:Former Prophets - Joshua, Judges, Samuel, KingsLatter Prophets - Isaiah , Jeremiah , Ezekiel , The TwelveThe Writings (Heb. Kethubim), 11 books:Poetical Books - Psalms, Proverbs, JobMegilloth, 5 Rolls- Song of Songs, Ruth, Lamentations, Esther, EcclesiastesHistorical Books - Daniel , Ezra-Nehemiah, Chronicles.In the Hebrew Bible:Genesis (Bershiyt) is the first book andChronicles (Dibre Hayamim) is the last book.In the Christian church the Old Testament books are divided into the following categories:Historical Books - Genesis to EstherWisdom Literature and Poetry - Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon, and LamentationsProphetic Books - Isaiah to Malachi (excluding Lamentations)Note: Jesus our Lord made an amazing statement that we can read in the gospel account of Luke. He mentions all the martyrs in the entire Old Testament from Abel to Zechariah which in essence is putting His seal of approval on every Book in the Old Testament. Abel can be found in the first Hebrew Book Genesis (Bershiyt) and Zechariah can be found in the last Book Chronicles (Dibre Hayamim).Luke 11:51 "from the blood of Abel to the blood of Zechariah who perished between the altar and the temple. Yes, I say to you, it shall be required of this generation. Influence and significanceOld Testament canon, texts, and versionsIntertestamental literatureNew Testament canon, texts, and versionsBiblical literature in liturgyThe critical study of biblical literature: exegesis and hermeneutics References & Edit History Related Topics Philosophy & Religion Scriptures The term canon, from a Hebrew-Greek word meaning cane or measuring rod, passed into Christian usage to mean norm or rule of faith. The Church Fathers of the 4th century ce first employed it in reference to the definitive, authoritative nature of the body of sacred Scripture. The Hebrew Bible is often known among Jews as TaNaKh, an acronym derived from the names of its three divisions: Torah (Instruction, or Law, also called the Pentateuch), Neviim (Prophets), and Ketuvim (Writings). The Torah contains five books: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. The Neviim comprise eight books divided into the Former Prophets, containing the four historical works Joshua, Judges, Samuel, and Kings, and the Latter Prophets, the oracular discourses of Isaiah, Jeremiah, Ezekiel, and The Twelve (Minori.e., smaller) Prophets, with the narratives of Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi. The Twelve were all formerly written on a single scroll and thus reckoned as one book. The Ketuvim consist of religious poetry and wisdom literaturePsalms, Proverbs, and Job, a collection known as the Five Megillot (Five Scrolls; i.e., Song of Songs, Ruth, Lamentations, Ecclesiastes, and Esther, which have been grouped together according to the annual cycle of their public reading in the synagogue)and the books of Daniel, Ezra and Nehemiah, and Chronicles. The number of books in the Hebrew canon is thus 24, referring to the sum of the separate scrolls on which these works were traditionally written in ancient times. This figure is first cited in II Esdras in a passage usually dated about 100 ce and is frequently mentioned in rabbinic (postbiblical) literature, but no authentic tradition exists to explain it. Josephus, a 1st-century-ce Jewish historian, and some of the Church Fathers, such as Origen (the great 3rd-century Alexandrian theologian), appear to have had a 22-book canon. English Bibles list 39 books for the Old Testament because of the practice of bisecting Samuel, Kings, and Chronicles and of counting Ezra, Nehemiah, and the 12 Minor Prophets as separate books. The threefold nature of the Hebrew Bible (the Law, the Prophets, and the Writings) is reflected in the literature of the period of the Second Temple (6th1st century bce) and soon after it. The earliest reference is that of the Jewish wisdom writer Ben Sira (flourished 180175 bce), who speaks of the law of the Most Highthe wisdom of all the ancients andprophecies. His grandson (c. 132 bce), in the prologue to Ben Siras work, mentions the law and the prophets and the others that followed them, the latter also called the other books of our fathers. The same tripartite division finds expression in II Maccabees, the writings of Philo, a Hellenistic Jewish philosopher, and Josephus, a Hellenistic Jewish historian, as well as in the Gospel According to Luke. The tripartite canon represents the three historic stages in the growth of the canon. Because no explicit or reliable traditions concerning the criteria of canonicity, the canonizing authorities, the periods in which they lived, or the procedure adopted have been preserved, no more than a plausible reconstruction of the successive stages involved can be provided. First, it must be observed that sanctity and canonization are not synonymous terms. The first condition must have existed before the second could have been formally conferred. Next, the collection and organization of a number of sacred texts into a canonized corpus (body of writings) is quite a different problem from that of the growth and formation of the individual books themselves. No longer are there compelling reasons to assume that the history of the canon must have commenced very late in Israels history, as was once accepted. The emergence in Mesopotamia, already in the second half of the 2nd millennium bce, of a standardized body of literature arranged in a more or less fixed order and with some kind of official text, expresses the notion of a canon in its secular sense. Because Babylonian and Assyrian patterns frequently served as the models for imitation throughout the Middle East, sacred documents in Israel may well have been carefully stored in temples and palaces, particularly if they were used in connection with the cult or studied in the priestly or wisdom schools. The injunction to deposit the two tables of the Decalogue (Ten Commandments) inside the Ark of the Covenant and the book of the Torah beside it and the chance find of a book of the Torah in the Temple in 622 bce tend to confirm the existence of such a practice in Israel. The term holy book is used to refer to a wide variety of religious texts, each with its own importance and significance within its respective religion. For Judaism, the holy book is known as the Tanakh, which is an acronym for the Hebrew Bibles three main divisions: the Torah (Teaching), Neviim (Prophets), and Ketuvim (Writings). The Torah, also known as the Pentateuch, is the first and most important part of the Tanakh. It consists of the five books of Moses: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. These books tell the story of the creation of the world, the history of the Jewish people, and the laws that God gave to them. The Neviim, or Prophets, are the second division of the Tanakh. They consist of the books of Joshua, Judges, Samuel, and Kings (which tell the history of the Jewish people after the time of Moses), as well as the books of Isaiah, Jeremiah, Ezekiel, and the twelve minor prophets. These books contain the messages that God gave to the prophets to deliver to the people. The Ketuvim, or Writings, make up the third and final division of the Tanakh. They include the books of Psalms, Proverbs, Job, Song of Songs, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra-Nehemiah, and Chronicles (which recount the history of the Jewish people from a different perspective than the books of Samuel and Kings). Other important Ketuvim texts include the Megillot, five scrolls that are read on specific Jewish holidays. The Tanakh is the most sacred text of Judaism and is considered to be the word of God. It is studied and interpreted by rabbis and scholars, and its teachings are used to guide the Jewish people in their daily lives.Judaism contains a number of sacred texts, but the Hebrew Scriptures are the most holy. Tanakh, which translates as Torah, Neviim, and Ketuvim, is an abbreviation for these scriptures. A Sefer Torah is a Torah copied in the synagogues Ark by hand on a parchment scroll. The Tanakh, or Books of Moses, contain a wealth of Jewish poetry, wisdom literature, philosophy, history, and prophecy, in addition to Jewish poetry, wisdom literature, philosophy, history, and prophecy. The Christian and Jewish canon end with Malachi and 1 and 2 Chronicles, respectively. Furthermore, Jews commemorate the Mishnah, a collection of commentaries on the law and rabbinic teachings first published in A.D. 200.What Is The Holy Book Of ChristianityCredit: www.pngfind.comThe Bible is the holy book of Christianity. It is a collection of 66 books, divided into the Old and New Testaments, that tell the story of Gods relationship with humanity from creation to the present day. Christians believe that the Bible is the word of God, and that it is authoritative and binding on all who believe in Christ.Holy Book Of IslamCredit: PinterestTo a number of Gods messengers, Muslims believe that God revealed to them holy books and scriptures. The Quran (given to Muhammad), the Torah (given to Moses), the Gospel (given to Jesus), the Psalms (given to David), and the Scrolls (given to Abraham) are also mentioned.A Quran consists of 114 chapters or surahs divided into sections or uz. Arabic is regarded as the second language of heaven by Muslims, who also believe that the Quran should be read in its original language rather than in Arabic. To serve as a minister, Christians must be sensitive and respectful when visiting the home of a Muslim. Sunni Muslims believe that the Quran is the only source from God for which there is nothing but a complete revelation. Only one Quran was burned and chosen to be preserved by Caliph Uthman. Despite the fact that Sunni Muslims believe the compilation was made while Muhammad was alive, Shiites disagree. A significant number of Islamic commentators and scholars contend that the Quran is not violent.In order to reach heaven, the Quran instructs people to believe in the five pillars (faith, prayer, giving, fasting, and pilgrimage). According to the Quran, Allah instructs Muslims to murder non-Muslims (Quran 9:5, 123). Sophia Bricker claims that many Muslims do not understand what the Quran teaches. They can be given to Christians as part of the gospel by reading the Quran or the Bible. Nabeel Qureshi, the head of the Jamiatul Ulama-e Islam, explains that studying the Quran is rarely systematic for Muslims. Even if Muslims have memorized the entire Quran, this is not the case.What Religion Is The TorahCredit: www.torahshiurim.comWhat is the Torah? The Torah is the first text in the Jewish Bible. It is the most important document in Judaism and has been used by Jews for thousands of years. The Torah, in Hebrew, refers to Moses five books.The Torah, also known as the first five books of the Jewish Bible, is the first section. Ten of the most well-known of these commandments are known as the ten ten ten statements, and Jews refer to them as 613 commandments in total. The scrolls are then read in the synagogue three times per week from the Ark (Aron ha kodesh). In Hebrew, there is only one sofer (scribe) on parchment from a kosher animal who is entirely responsible for writing the Torah scrolls. The entire process, from the preparation of the animal skins to the writing of the final book, can take up to 18 months. A Sefer Torah is so sacred to Jews that if one is lost in the synagogue, the entire congregation must fast for 40 days.Leningrad/Petrograd Codex text sample, portions of Exodus 15:21-16:3A Hebrew Bible manuscript is a handwritten copy of a portion of the text of the Hebrew Bible (Tanakh) made on papyrus, parchment, or paper, and written in the Hebrew language (some of the biblical text and notations may be in Aramaic). The oldest manuscripts were written in a form of scroll, the medieval manuscripts usually were written in a form of codex. The late manuscripts written after the 9th century use the Masoretic Text. The important manuscripts are associated with Aaron ben Asher (especially Leningrad/Petrograd Codex).[1]The earliest sources (whether oral or written) of the Hebrew Bible disappeared over time because of the fragility of media, wars (especially the destruction of the First and Second Temple) and other intentional destructions.[2] As a result, the lapse of time between the original manuscripts and their surviving copies is much longer than in the case of the New Testament manuscripts.The first list of the Old Testament manuscripts in Hebrew, made by Benjamin Kennicott (17181783) and published by Oxford in two volumes in 1776 and 1780, listed 615 manuscripts from libraries in England and on the continent.[3] Giovanni Bernardo de Rossi (17421831) published a list of 731 manuscripts.[4] The main manuscript discoveries in modern times are those of the Cairo Geniza (c. 1890) and the Dead Sea/Qumran Caves Scrolls (1947). 260,000 Hebrew manuscripts were discovered in an old synagogue in Cairo, 10,000 of which are biblical manuscripts.[5][6] There are more than 200 biblical manuscripts among the Dead Sea/Qumran Caves Scrolls, some of them were written in the Paleo-Hebrew alphabet. They were written before 70 CE. 14 scroll manuscripts were discovered in Masada in 19631965.[7]The largest organized collection of Hebrew Old Testament manuscripts in the world is housed in the Russian National Library ("Second Firkovitch Collection") in Saint Petersburg.[4]The Leningrad/Petrograd Codex (c. 1008-1010) is the oldest complete manuscript of the Hebrew Bible in Hebrew. The Leningrad/Petrograd codex is the manuscript upon which the Old Testament of most modern English translations of the Bible are based. Manuscripts earlier than the 13th century are very rare. The majority of the manuscripts have survived in a fragmentary condition.The oldest complete Torah scroll still in use has been carbon-dated to around 1250 and is owned by the Jewish community of the northern Italian town of Biella.[8]Severus Scroll (named for the Roman Emperor who restored this scroll, reportedly seized from the Temple in Jerusalem, to the Jewish community in 220), a lost manuscript of early 1st century CE, only a few sentences are preserved by Rabbinic literatureCodex Hilleli, a lost manuscript of circa 600 CE, destroyed in 1197 in Spain, only a few sentences are preserved by Rabbinic literature[9]Codex Muggeh (or Muga; ="corrected"), lost, cited as a source in Masoretic notations.Ben Asher Manuscripts, including several of those listed here-below (see Kahle)The London Manuscript and the Ashkar-Gilson Manuscript, the latter also known as the "Ashkar-Gilson Hebrew Manuscript #2", both from the same scroll, dated to the 7th or 8th century.[10] The extant fragments cover Exodus 9:1813:2 and 13:1916:1.[11]Codex Orientales 4445, also known as "London Codex" in the British Library, London,[12] containing Genesis-Deuteronomy 1:33 (less Numbers 7:4773 and Numbers 9:1210:18).[13] and dated by colophon to 920-950 CE.[14]Codex Cairensis (Prophets), pointed by Moses Ben Asher, dated by a colophon 895 CE, contradicted by radiocarbon dating, which indicated an 11th-century date. It is the oldest manuscript bearing the date of its writing; written in Tiberias, subsequently was in Cairo, now deposited at Hebrew University of Jerusalem.Codex Sassoon 1053, 9th or 10th century, from the collection of David Solomon Sassoon, now in the ANU - Museum of the Jewish People in Tel Aviv. (missing first 10 pages of Genesis)[15]Codex Babylonicus Petropolitanus (Latter Prophets), dated 916 CE, Russian National LibraryPentateuch of 929 (Torah) dated 929 CE, Russian National Library.[16]Aleppo Codex, 930 CE, written in Tiberias, now deposited at Israel Museum in Jerusalem (exhibited in the Shrine of the Book, the Codex was complete, supposedly pointed by Aaron ben Moses ben Asher, partially missing since 1958); this manuscript is the basis of the Jerusalem Crown bible.Leningrad/Petrograd Codex (complete), copied from a Ben Asher manuscript, dated 1008 CE, written in Cairo, now deposited at Russian National Library in Saint Petersburg; this manuscript is the basis of the Biblia Hebraica Stuttgartensia and other editions and is the oldest complete manuscript of the Hebrew Bible in Hebrew.Michigan Codex (Torah), 10th century[17]Damascus Pentateuch, 10th century[18]First Gaster Bible in the British Library, 10th century[19]Codex Yerushalmi, lost, reportedly used in Spain (circa 1010) by Jonah ibn Janah.Codex Reuchlinanus (Prophets), dated 1105 CE.Bologna Torah Scroll/Scroll 2, dated CE 11551255, University of Bologna LibraryMs. Eb. 448 of the Vatican Library, with Targum Onkelos, dated 1112 century[20]Second Gaster Bible in the British Library, 11th12th centuries [21]Braginsky Collection Codex Hilleli copy, 1241 Toledo, Spain (housed at Jewish Theological Seminary, New York)[22]Damascus Crown, written in Spain in 1260.Madrid Manuscript BH Mss1, called also Madrid Codex MM1 (Masoretic Madrid Codex 1) or simply M1 (Madrid 1). A manuscript of the entire Hebrew Bible from around 1280 A.D. bought in Toledo (Spain). It is also known to be the manuscript used for the Complutensian Polyglot Bible.[23][24]Cloisters Hebrew Bible; 13001350 CE, before 1366; earliest owner named David ha-Kohen Coutinh[o] on Rosh Hashanah in 1366; owned by Zaradel Synagogue in Egypt. Acquired by the Metropolitan Museum of Art in 2018 under The Cloisters Collection.[25]Farhi Bible, written by Elisha Crescas in Provence between 1366 and 1383.[26] Purchased by David Solomon Sassoon in 1913 in Aleppo, Syria.[27]Rashba Bible, completed in 1383[28]Erfurt Codices (complete, Berlin), E1 circa 14th century, E2 possibly 13th century, E3 possibly 11th centuryCodex Jericho (Pentateuch), lost, cited in the notes to a Massoretic manuscript written circa 1310.Al-Ousta Codex, 14th century. Now at the Bibliothque Nationale in Paris.Merwas Bible (14th century)[29]Codex Ezra, lost, C.D. Ginsburg owned a manuscript written in 1474 which purported to have been copied from this.Kennicott Bible, completed by Moses ibn Zabarah in A Corua, Spain in 1476 and now in the Bodleian Library, Oxford,[30] with exact facsimiles held by several libraries.Lisbon Bible, copied in 1483 in Lisbon, Portugal, the most accomplished codex of the Portuguese school of medieval Hebrew illumination and now in the British Library.[31]Codex Sinai, mentioned in Massoretic notes and reportedly used by Elia Levita (circa 1540).MS. de Rossi 782, copied in Toledo Spain in 1277.Codex Sanbuki (named for Zambuqi, on the Tigris River), lost, frequently quoted in Massoretic annotations and apparently seen (circa 1600) by Menahem Lonzano.Codex Great Mahzor, lost, mentioned in Massoretic notes (the title suggests that this codex contained only the Pentateuch and those selections from the Prophets that were read during the liturgical year)Ketef Hinnom scrolls, late 7th or early 6th century BCE, placing them in the First Temple period. Found containing material from Leviticus and Deuteronomy, including the Priestly Blessing, alongside other otherwise unknown material on small rolled silver scrollsNash Papyrus, dated to the 2nd BCE 1st CE. A liturgy, potentially a Mezuzah, found with the 10 Commandments followed by the Shema; it is most similar to the LXXA wine-jar seal held in the Chicago Universitys collection quotes Jeremiah 48:11 as a reference to the quality of the wine contained therein. It likely dates to between the Dead Sea/Qumran Caves Scrolls and the major Masoretic texts[32]En-Gedi Scroll, fragment of Hebrew parchment dated to 2nd century CE, discovered in 1970 containing portions of the first 2 chapters of Leviticus[33]Cairo Geniza fragments contains portions of the Hebrew Bible in Hebrew and Aramaic, discovered in Cairo synagogue, which date from about 4th century CE onSee also: List of the Dead Sea/Qumran Caves ScrollsDated Between 250 BCE and 70 CE.[34]Isaiah scroll, 1QIsa, contains almost the complete text of the Book of Isaiah4Q17 (portions Exodus and Leviticus dated to 250BCE)4Q22 (fragments of Genesis and Exodus written in Paleo-Hebrew Script)11QpaleoLev (fragments of Leviticus written in Paleo-Hebrew, recovered from the 11th cave)4QDeutn, contains the Decalogue.4Q1064Q1074Q1084Q2406QFragment or scroll identifierFragment or scroll nameAlternative identifierEnglish Bible AssociationLanguageDate/scriptDescriptionReferenceQumran Cave 11QIsaaGreat Isaiah ScrollIsaiah 1:131; 2:122; 3:15:30; 6:113; 7:125; 8:123; 9:120; 10:134; 11:145:25; 46:166:24Hebrew356103 BCE/150100 BCEContains all 66 chapters with occasional lacunae and some missing words at the bottom of some columns[35][36]1QIsabIsaiahcf. 1Q8The Book of IsaiahHebrewHasmonean/HerodianA second copy of portions of the Book of Isaiah[37][38]1QSSerekh ha-Yahad or "Community Rule"Hebrewcf. 4QSa-j = 4Q255564, 5Q11[39]1QpHabPesher on HabakkukHabakkuk 12HebrewLater half of the 1st century BCCommentary on Habakkuk 1:217; 2:120[40][41]1QMMilhamah or War ScrollHebrewcf. 4Q491, 4Q493; 11Q14?1QHaHodayot or Thanksgiving HymnsHebrewSome parts are also preserved in 1QHb and 4QHa-f[42]1QapGenGenesis ApocryphonGenesis 12:1815:4Aramaic25 BCE50 CE[43]CTLeviCairo Geniza or Testament of LeviAramaic1QGenGenesis1Q1Genesis 1:1821; 3:1114; 22:1315; 23:1719; 24:2224HebrewHerodian[44][45]1QExodExodus1Q2Exodus 16:1216; 19:2420:2, 20:56; 20:2521:1; 21:45HebrewHellenistic-Roman[44][46]1QpaleoLevLeviticus Numbers1Q3Leviticus 11:1011; 19:3034; 20:2024; 21:2422:6; 23:48 and Numbers 1:4850HebrewHellenistic-Roman; Palaeo-Hebrew script[44][47]1QDeutaDeuteronomy1Q4Deuteronomy 1:2225; 4:4749; 8:1819; 9:2728; 11:2730; 13:16, 1314; 14:21, 2425; 16:4, 67HebrewHellenistic-Roman[44][48][49]1QDeutb1Q5Deuteronomy 1:913; 8:89; 9:10; 11:3031; 15:1415; 17:16; 21:89; 24:1016; 25:1318; 28:4448; 29:920; 30:1920; 31:110, 1213; 32:1729; 33:1224HebrewHellenistic-Roman[44][48][50]1QJudgJudges1Q6Judges 6:2022; 8:1(?); 9:26, 2831, 4043, 4849HebrewHellenistic-Roman[44][51]1QSamSamuel1Q72 Samuel 18:1718; 20:610; 21:1618; 23:912HebrewHellenistic-Roman[44][52]1QIsabIsaiahParts of 1QIsab as 1Q8Isaiah 7:2225; 8:1; 10:1719; 12:36; 13:18, 1619; 15:39; 16:12, 711; 19:717, 2025; 20:1; 22:1118, 2425; 23:14; 24:1823; 25:18; 26:15; 28:1520; 29:18; 30:1014, 2126; 35:45; 37:812; 38:1222; 39:18; 40:23; 41:323; 43:113, 2327; 44:2128; 45:113; 46:313; 47:114; 48:1722; 49:115; 50:711; 51:110; 52:715; 53:112; 54:16; 55:213; 56:112; 57:14, 1721; 58:114; 59:18, 2021; 60:122; 61:12; 62:212; 63:119; 64:1, 68; 65:1725; 66:124HebrewHerodian[37][44]1QEzekEzekielParts of 1QIsab as 1Q9Ezekiel 4:1617; 5:1HebrewHellenistic-Roman[44][53]1QPsaPsalms1Q10Psalm 86:58; 92:1214; 94:16; 95:1196:2; 119:3134, 4348, 7779HebrewHellenistic-Roman[44][54]1QPsb1Q11Psalm 126:6; 127:15; 128:3HebrewHellenistic-Roman[44][55]1QPsc1Q12Psalm 44:35, 7, 9, 2325HebrewHerodian[44][56]1QPhylPhylactery1Q13Deuteronomy 5:2327; 11:811HebrewHellenistic-Roman58 fragments from a Phylactery[48][57][58]1QpMicPesher on Micah1Q14HebrewHerodian[57][59]1QpZephPesher on Zephaniah1Q15HebrewHellenistic-Roman[57][60]1QpPsPesher on Psalms1Q16HebrewHellenistic-Roman[57][61]1QJubaJubilees1Q17HebrewHellenistic-RomanJubilees[57][62]1QJubb1Q18HebrewHasmoneanJubilees[57][63]1QNoahBook of Noah1Q19HebrewHerodianParts of the lost Book of Noah[57][64]1QapGenFragments of the "Genesis Apocryphon"1Q20AramaicHerodian[65][66]1QTLevi / 1QALDTestament of Levi1Q21AramaicHasmoneanAramaic Levi Document[67][68]1QDM"Dibr Moshe" or "Words of Moses"1Q22HebrewHellenistic-Roman[67][69]1QEnGiantsaBook of Giants1Q23AramaicHasmoneanEnoch[70][71]1QEnGiantsbBook of Giants1Q24AramaicHellenistic-RomanEnoch[70][72]1Q Apocr.Prophecy"Apocryphal Prophecy"1Q25HebrewHerodian[73][74]1Q Instruction"Instruction"1Q26HebrewHasmonean[73][75]1QMyst"The Book of Mysteries"1Q27HebrewHellenistic-Roman[73][76]1QS or 1QSa"Rule of the Congregation"1Q28 (1Q28a)HebrewHasmoneanFragment from "Community Rule"[73][77]1QSb"Rule of the Blessing" or "Rule of the Benedictions"1Q28bHebrewHasmonean[73][78]1QapocrMoses BApocryphon of Moses1Q29HebrewHellenistic-Roman"Liturgy of the Three Tongues of Fire"[73][79]1Q Liturgical Text(?) A"Liturgical Text 1"1Q30HebrewHellenistic-Roman[73][80]1Q Liturgical Text(?) B"Liturgical Text 2"1Q31HebrewHellenistic-Roman[73][81]1QNJ(?)"New Jerusalem"1Q32AramaicHerodiancf. 11Q18[82][83]1QMFragment of the 1QM or "War Scroll" or "Milhamah"1Q33Deuteronomy 20:25; Numbers 10:9, 24:1719; Isaiah 31:8Hebrew301 BCEEarly Herodian[48][82]1QPrFetes / 1QLitPr"Liturgical Prayers" or "Festival Prayers"1Q34HebrewHerodian[82][84]1QHb"Hodayot" or "Thanksgiving Hymns"1Q35HebrewHerodian[82][85]1Q Hymns"Hymns"1Q36HebrewHellenistic-Roman[82][86]1Q Hymnic Composition(?)"Hymnic Composition"1Q37HebrewHerodian[82][87]1Q Hymnic Composition(?)"Hymnic Composition"1Q38HebrewHellenistic-Roman[82][88]1Q Hymnic Composition(?)"Hymnic Composition"1Q39HebrewHerodian[82][89]1Q Hymnic Composition(?)"Hymnic Composition"1Q40HebrewHellenistic-Roman[82][90]1Q41701Q4170HebrewUnclassified Fragments[91]1QDanaDaniel1Q71Daniel 1:1017; 2:26HebrewHellenistic-Roman[92]1QDanb1Q72Daniel 3:2230AramaicHellenistic-Roman[93]Fragment or scroll identifierFragment or scroll nameAlternative identifierEnglish Bible AssociationLanguageDate/scriptDescriptionReferenceQumran Cave 22QGenGenesis2Q1Genesis 19:2728; 36:6, 3537HebrewHerodian[94][95]2QExodaExodus2Q2Exodus 1:1114; 7:14; 9:2729; 11:37; 12:3241; 21:1820(?); 26:1113; 30:21(?), 2325; 32:3234[94][96]2QExodb2Q3Exodus 4:31; 12:2627(?); 18:2122; 21:3722:2, 1519; 27:1719; 31:1617; 19:9; 34:10[94][97]2QExodc2Q4Exodus 5:35Hellenistic-Roman[94][98]2QpaleoLevLeviticus2Q5Leviticus 11:2229Hasmonean; Palaeo-Hebrew script[94][99]2QNumaNumbers2Q6Numbers 3:3841, 51 4:3HebrewHerodian[94][100]2QNumb2Q7Numbers 33:4753[94][101]2QNumc2Q8Numbers 7:88[94][102]2QNumd?2Q9Numbers 18:89Hellenistic-RomanThis fragment may belong to 2Q7; possibly = Leviticus 23:13[94][103]2QDeutaDeuteronomy2Q10Deuteronomy 1:79Hebrew5025 BCELate Hasmonean or Early Herodian[94][48]2QDeutb2Q11Deuteronomy 17:1215Hebrew30 BCE 68 CEHerodian[94][48]2QDeutc2Q12Deuteronomy 10:812Hebrew168 CELate Herodian[94][48]2QJerJeremiah2Q13Jeremiah 42:711, 14; 43:811; 44:13, 1214; 46:2747:7; 48:7, 2539, 4345; 49:10HebrewHerodianDoubtfully identified fragments: 13:22; 32:2425; 48:24, 4142[104][105]2QPsPsalms2Q14Psalm 103:211; 104:611[104][106]2QJobJob2Q15Job 33:2830[104][107]2QRuthaRuth2Q16Ruth 2:1323; 3:18; 4:34HebrewHerodian[104][108]2QRuthb2Q17Ruth 3:1318Hasmonean[104][109]2QSir"Wisdom of Sirach" or "Ecclesiasticus"2Q18Sir 6:1415 (or 1:1920); 6:2031HebrewHerodianBen Sira[104][110]2QJubaBook of Jubilees2Q19Genesis 25:79HebrewHerodianJub 23:78[104][111]2QJubbBook of Jubilees2Q20Exodus 1:7; Genesis 50:26, 22 (different order)Jub 46:13[112]2QapMoses /2QapocrMoses(?)"Apocryphon of Moses"2Q21HebrewHerodianApocryphal writing about Moses[104][113]2QapDavid /2QapocrDavid"Apocryphon of David"2Q22HebrewHerodianApocryphal writing about David[114][115]2QapProph /2Qapocr.Prophecy"Apocryphal Prophecy"2Q23HebrewHerodianApocryphal prophetic text in six tiny fragments.[116][117]2QNJ"New Jerusalem"2Q24AramaicHerodianDescription of the New Jerusalem. cf. 1Q32 ar, 11Q18 ar[116][118]2Q Juridical Text"Juridical Text"2Q25HebrewHerodianA juridical text[116][119]2QEnGiants"Book of Giants" from "Enoch"2Q26AramaicHerodianNow known as part of the "Book of Giants". cf. 6Q8[120]2Q272Q28 2Q292Q30 2Q312Q32 2Q332Q272Q28 2Q292Q30 2Q312Q32 2Q33Unidentified Texts[91][116]2QX12QX1Debris in a box[116]Fragment or scroll identifierFragment or scroll nameAlternative identifierEnglish Bible AssociationLanguageDate/scriptDescriptionReferenceQumran Cave 33QEzekEzekiel3Q1Ezekiel 16:3133HebrewHerodian[116][121]3QPsPsalms3Q2Psalm 2:67Hebrew[122][123]3QLamLamentations3Q3Lamentations 1:1012; 3:5362Hebrew[122][124]3QpIsaPesher on Isaiah3Q4Isaiah 1:1HebrewHerodian[122][125]3QJubJubilees3Q5HebrewHerodianJubilees 23:67, 1213, 23[122][126]3QHymnUnidentified Hymn3Q6HebrewHerodianHymn of Praise[122][127]3QTJud(?)Testament of Judah(?)3Q7HebrewHerodiancf. 4Q484, 4Q538[122][128]3Q Text Mentioning Angel of Peace3Q8HebrewHerodianText about an Angel of Peace[122][129]3QSectarian text3Q9HebrewHerodianPossible unidentified Sectarian text[122][130]3QUncUnidentified3Q103Q11HebrewHellenistic-RomanUnclassified fragments[122]3QUncA-BUnclassified fragments3Q123Q13AramaicHellenistic-RomanUnclassified fragments[131]3QUncCUnidentified3Q14Hebrew?Hellenistic-Roman21 unclassified fragments[132][133]3QCopScrThe Copper Scroll3Q15HebrewRomanCopper plaque mentioning buried treasures[132][134]Fragment or scroll identifierFragment or scroll nameAlternative identifierEnglish Bible AssociationLanguageDate/scriptDescriptionReferenceQumran Cave 44QGen-ExodaGenesisExodus4Q1Genesis 8:2021; Exodus 14; 5:317; 6:421,25; 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23:1820; 24:1622; 25:15,1419; 26:15; 28:2125,2729Hebrew125 CEMiddle HerodianFragments of Deuteronomy[48][172]4QDeuth4Q35Deuteronomy 1:117,2223,2941,432:6,2830; 19:21; 31:911; 33:922Hebrew501 BCETransitional: Hasmonean to Early HerodianFragments of Deuteronomy[48][172]4QDeuti4Q36Deuteronomy 20:913; 21:23; 22:19; 23:68, 1216, 2226; 24:1Hebrew10050 BCELate HasmoneanFragments of Deuteronomy[48][172]4QDeutj4Q37Exodus 12:4344, 4651; 13:15; Deuteronomy 5:111, 1315, 2133; 6:13; 8:510; 11:610, 1213; 30:1718; 32:78Hebrew50 CELate HerodianFragments of Exodus and Deuteronomy[48][172]4QDeutk14Q38Deuteronomy 5:2831; 11:613; 32:1718, 2223, 2527Hebrew301 BCEEarly HerodianFragments of Deuteronomy[48][172]4QDeutk24Q38aDeuteronomy 19: 816; 20: 619; 21:16; 23:2226; 24:13; 25:19; 26:15, 1819; 27:1Hebrew301 BCEEarly HerodianFragments of Deuteronomy[48][172][173]4QDeutk34Q38bDeuteronomy 30: 1618Hebrew50 CELate HerodianFragments of Deuteronomy[174][173]4QDeutl4Q39Deuteronomy 10:1,1415; 28:6768; 29:25; 31:12; 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fragments[379][383]Fragment or scroll identifierFragment or scroll nameAlternative identifierEnglish Bible AssociationLanguageDate/scriptDescriptionReferenceQumran Cave 66QpaleoGenGenesis6Q1Genesis 6:1321HebrewEarly Hellenistic; Palaeo-Hebrew script[384][385]6QpaleoLevLeviticus6Q2Leviticus 8:1213HebrewEarly Hellenistic; Palaeo-Hebrew script[384][386]pap6QDeut or 6QpapDeut(?)Deuteronomy6Q3Deuteronomy 26:19HebrewHellenistic-RomanA few letters of Deuteronomy 26:19 on papyrus[384][48][387]6QpapKgsKings6Q41 Kings 3:1214; 12:2831; 22:2831; 2 Kings 5:26; 6:32; 7:810,20; 8:15; 9:12; 10:1921HebrewHasmoneanMade up of 94 Fragments.[384][388]pap6QPs or
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4344GreekHasmoneanEpistle of Jeremiah. On papyrus.[416]7Q3Unidentified7Q3GreekHerodianUnknown biblical text[417]7Q4Unidentified7Q4GreekHasmoneanUnknown biblical text[418]7Q5Unidentified7Q5GreekHerodianUnknown biblical text. Believed by some to be Mark 6:5253[419]7Q618Unidentified7Q618GreekHellenistic-Roman;
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[48]8QMezMezuzah8Q4Deuteronomy 10:111:21Hebrew30 BCE68 CEHerodian[48]8QHymnUnidentified hymn8Q5HebrewHerodianNon-biblical composition.[91]Fragment or scroll identifierFragment or scroll nameAlternative identifierEnglish Bible AssociationLanguageDate/scriptDescriptionReferenceQumran Cave 1111QpaleoLevaPaleo-Leviticusa11Q1Leviticus 4:2426; 10:47; 11:2732; 13:39; 13:3943; 14:1621; 14:5215:5; 16:24; 16:3417:5; 18:2719:4; 20:16; 21:611; 22:2127; 23:2229; 24:914; 25:2836; 26:1726; 27:1119HebrewHerodian/palaeo-Hebrew script[91]11QLevbLeviticusb11Q2LeviticusHebrewHerodian/palaeo-Hebrew script[91]11QDeutDeuteronomy11Q3Deuteronomy
1:45; 2:2830Hebrew50 CELate Herodian[48]11QEzekEzekiel11Q4EzekielHebrewHerodian[421][422]11QPsThe Great Psalms Scroll11Q5PsalmsHebrewHerodianA unique Psalms scroll with only about a quarter of the Masoretic psalms (in atypical order), three Syriac psalms, one from Ben Sira, and the only known copies of three more unique
psalmsPlea for Deliverance, Apostrophe to Zion, and Hymn to the Creatorall of which are unattested by other sources, as well as the short text of David's Compositions.[91]11QPsaPsalms11Q5HebrewHerodian[91]11QPsb11Q6Psalm 77:1821; 78:1; 109:34; 118:1; 118:1516; 119:163165; 133:13; 141:10; 144:12HebrewHerodian[91]11QPsc11Q7Psalm
2:18; 9:37; 12:59; 13:16; 14:16; 17:915; 18:112; 19:48; 25:27HebrewHerodian[91]11QPsd11Q8Psalm 6:24; 9:36; 18:2629; 18:3942; 36:13; 37:14; 39:1314; 40:1; 43:13; 45:68; 59:58; 68:15; 68:1418; 78:512; 81:49; 86:1114; 115:1618; 116:1HebrewHerodian[91]11QPse11Q9Psalm 50:37HebrewHerodian[91]11QtgJobTargum
Job11Q10JobAramaicHerodianA unique Aramaic translation of the Book of Job; presents Job somewhat more favourably.[91]11QapocrPsApocryphal Psalms11Q11Psalm 91HebrewHerodianApocryphal paraphrase of Psalms 91[91]11QJubJubilees11Q12HebrewHerodianEthiopic text of Jubilees 4:611; 4:1314; 4:1617; 4:2931; 5:12; 12:1517;
12:2829[91]11QMelchMelchizedek11Q13Contains Pesher/commentary on Leviticus 25:13; Deuteronomy 15:2; Psalm 7:89; 82:2; Isaiah 52:7; Daniel 9:25; Leviticus 25:9Hebrew5025 BCE or 7550 BCELate Hasmonean or Early HerodianDescribes a tenth jubilee and portrays Melchizedek as a messianic agent of salvation, using similar language to that
used for Jesus in Hebrews, such as "Heavenly Prince Melchizedek"[91][48]11Q Sefer ha-MilhamahSefer ha-Milhamah ("The Book of War")11Q14HebrewHerodianAn account of the final eschatological battle of the Israelites and the Kittim (Romans), including a messianic figure named the "Prince of the Congregation."
[91]11QHymnsaHymns11Q15HebrewHerodian[91]11QHymnsb11Q16HebrewHerodian[91]11QShirShabbSongs of the Sabbath Sacrifice11Q17HebrewHerodianCollection of 13 hymns describing a heavenly temple service.[91]11QNJNew Jerusalem11Q18AramaicHerodianAppears to be an apocalyptic vision, including some architectural details of a
very large city (cf. Ezekiel and Revelation)[91]11QTaTemple Scroll11Q19HebrewHerodianRephrases the Pentateuch laws in the spirit of Deuteronomy, seeks to resolve biblical legal conflicts and expand ritual laws.[91]11QTbTemple Scroll11Q20HebrewHerodian[91]11QTc11Q21HebrewHerodian[91]11Q
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UnidentifiedUnidentified11Q30HebrewHerodianUnidentified fragments.[91]11Q UnidentifiedUnidentified11Q31Unidentified fragment[423]11Q9999UnidentifiedHellenistic-Roman[91]Ancient literatureBiblical manuscriptsList of the Dead Sea/Qumran Caves ScrollsSeptuagint manuscripts^ In 2022, D. Longacre and B. Strawn demonstrated this small
fragment to be part of the larger manuscript 4QPsc, as opposed to a separate manuscript of the Psalms.^ H. Kelley, Daniel Stephen Mynatt, Timothy G. Crawford, The Masorah of Biblia Hebraica Stuttgartensia: introduction and annotated glossary, Wm. B. Eerdmans Publishing, 1998, p. 18^ Randall Price, Searching for the Original Bible, Harvest
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different scribes, the older square script believed to be from the 10th century, whereas the newer Yemenite square script was written in the 16th century. See the British Library, Or. 4445 Archived 2022-12-08 at the Wayback Machine.^ "Digitised Manuscripts". Archived from the original on 2022-12-08. Retrieved 2016-12-01.^ Khomami, Nadia
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g Fitzmyer 2008, p.20.^ 1Q13 at the Leon Levy Dead Sea Scrolls Digital Library^ 1Q14 at the Leon Levy Dead Sea Scrolls Digital Library^ 1Q15 at the Leon Levy Dead Sea Scrolls Digital Library^ 1Q16 at the Leon Levy Dead Sea Scrolls Digital Library^ 1Q17 at the Leon Levy Dead Sea Scrolls Digital Library^ 1Q18 at the Leon Levy Dead Sea
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p.31.^ 4Q17 at the Leon Levy Dead Sea Scrolls Digital Library^ 4Q18 at the Leon Levy Dead Sea Scrolls Digital Library^ 4Q19 at the Leon Levy Dead Sea Scrolls Digital Library^ 4Q20 at the Leon Levy Dead Sea Scrolls Digital Library^ 4Q21 at the Leon Levy Dead Sea Scrolls Digital Library^ 4Q22 at the Leon Levy Dead Sea Scrolls Digital
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