

The Damascus Document

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Facing Hebrew – English Text

A large, bold, black serif letter 'T' logo, centered on the page. The letter has a classic, slightly decorative appearance with a small hook on the top left and a slight curve on the bottom right.

Timothy A. Lee Publishing

The Damascus Document: Facing Hebrew – English Text

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Introduction

This is a facing parallel edition for The Damascus Document. The purpose of this book and its series is to encourage students, scholars, and interested lay persons to read and study numerous Early Jewish Writings that have been marginalised for too long in scholarship. The book displays the Early Jewish Writings in an ancient language alongside a facing English translation for comparison.

The Damascus Document was a core text at Qumran. It is found in several Dead Sea Scrolls (4Q266-73, 5Q12, and 6Q15). Its modern name originates from the numerous references to Damascus throughout the document. Before the discoveries at Qumran, the text was first rediscovered in 1897 in the genizah of the Ben Ezra Synagogue, Cairo.¹ These texts were likely transported there after several Dead Sea Scrolls were found around 800 CE, an event described in Letter 47 of Timothy I, patriarch of the Church of the East. The Cairo text used in this book is specifically known as the Cairo Damascus Document (CD). It is extant in two different overlapping manuscripts. Manuscript A (10th century) contains columns 1-16. Manuscript B (12th c.) is labelled columns 18-19 and overlaps with columns 7 and 8 of manuscript A, but contains a longer text. Some of the latter columns are damaged. Solomon Schechter who deciphered the manuscript misplaced columns 15-16, they should follow column 8, as in this edition.

¹ A genizah is a depository of damaged Jewish texts.

1.1-2.13 introduce the document with historical background and alludes to the origins of the Qumran community after they split off from the priest in Jerusalem. The community is the remnant of the true people of God led by the mysterious ‘Teacher of Righteousness’ (1.11). This text uses scripture to interpret (פֶּשֶׁר *peshet* 4.14) current events. Deuteronomy and the Prophets are especially quoted, but so too is the book of Jubilees (11.18, 16.3-4). Despite stating belief in God’s predeterminism (2.2-13) the text still admonishes the community to live by Torah showing tension between free will and determinism. From column 8 onwards halakhic laws for living in the community are given.

What are Early Jewish Writings?

This series of early Jewish writings is unique for it presents Greek, Latin, Ethiopic, or Syriac texts alongside an English translation. This allows students, scholars, and interested lay persons to get into these marginalised texts quickly and without the need for unaffordable editions. The works included in this series are those not found in the Rabbinic Bible, Christian deuterocanonical works (or apocrypha), and Hellenistic Jewish works such as Josephus and Philo. They reflect different theologies and a pluriformity of beliefs unknown in Judaism until being rediscovered in the last few centuries. These writings contain numerous genres popular from the period. These include: Apocalyptic writings (e.g., 1 Enoch, 4 Ezra, 2 Baruch, Sibylline Oracles); Rewritten Scripture (e.g., Jubilees, the Genesis Apocryphon, the Temple Scroll, Liber Antiquitatum Biblicarum, Josephus’ Jewish Antiquities); Psalms, and Prayers (e.g., The Psalms of Solomon, additional Psalms); Legends (e.g., the Letter of Aristeas); Testaments (e.g., Testament of Twelve Patriarchs, Testament of Abraham); and more explicitly Hellenistic works (e.g., Exagoge).

These books have historically been referred to as pseudepigrapha (singular pseudepigraphon); however, growing awareness of the problems with this term have led me to disregard it in place of the more neutral ‘early Jewish writings’. There are two main problems with the term pseudepigrapha.

Firstly, it involves anachronistic value judgements of different corpus when the boundaries were not so clear.² For instance, 4 Ezra is normally included among the Pseudepigrapha since it is not found in the Septuagint, but from the eighth century it began to be included among the Latin Vulgate with Christian additions in a work known as 2 Esdras, so is found in many Catholic and Anglican Bibles today. Likewise, Jubilees and 1 Enoch are found in the Ethiopic Bible and so canonical for the Ethiopian Orthodox church and Beta Israel (Ethiopian Jews).³

Secondly, the term pseudepigrapha contains the idea of forgery and falsehood which degrades the works.⁴ It is probable that many of these works were not written to deceive, but followed the accepted literary conventions of the day in a culture for whom our modern concepts of authority would be alien. The place use of pseudepigrapha was contested in the early church.⁵ We should not assume these writings are frauds, or literary devices that the audience were expected to recognise. Michael Stone argues a kernel of actual visionary activity or religious experience lies behind many of these visions.⁶ Philip Alexander also finds

² See Hindy Najman. “The Vitality of Scripture Within and Beyond the “Canon”.” In: *Journal for the Study of Judaism* 43 (2012), pp. 497–518.

³ Likewise, the Psalms of Solomon and Book of Odes are sometimes also included among the Deuterocanonical works since they are preserved in several Septuagint manuscripts.

⁴ James C. VanderKam. *An Introduction to Early Judaism. Second Edition*. Eerdmans: Grand Rapids, MI, 2022, p. 56. The Oxford English Dictionary simply defines the pseudepigrapha as spurious (i.e. fake) writings.

⁵ The term pseudepigrapha was used by the Church Fathers. Eusebius quotes Serapion of Antioch (c. 200 CE) who speaks of rejecting works falsely ascribed to Peter, such as the ‘Gospel of Peter’ (Eccl. Hist. 6.12.3)

παραιτούμεθα ἔμπειροι ψευδεπίγραφα αὐτῶν ὀνόματι δὲ τὰ

‘the writings which **falsely ascribe** their names we reject intelligently.’

⁶ Michael E. Stone. *Ancient Judaism. New Visions and Views*. Grand Rapids, MI: Eerdmans, 2011, p. 90.

it possible the scribes were inspired interpreters like the Teacher of Righteousness at Qumran (1QpHab 7.4-5), though thinks it more likely the authors received traditions they believed originated with figures such as Moses.⁷ Origen adopted an eclectic position where he considered some works neither genuine, nor spurious, but mixed and thus for (cautious) use (Commentary on John 13.104).⁸

Initially, these writings were accepted as authoritative in many Jewish and Christians communities. However, they came to be rejected by the Jews and most of the church, especially in the Western Catholic tradition (which includes Protestants). Take, for example, 1 Enoch which was cited as authoritative in the Epistle of Jude, and the Epistle of Barnabas (Barn. 4.3). A century later (c. 200 CE) Tertullian still considered this book to be authoritative scripture given its use in the New Testament Epistle of Jude, while recognising it was not received by some and rejected by the Jews.⁹ Tertullian goes on to explain that 1 Enoch had been rejected in part given the impossibility of it surviving the flood. A few years later, Origen labelled the works apocrypha, but not in a disparaging way.¹⁰ Due to hesitancy over their origins, they never circulated widely in the church or

⁷ Philip S. Alexander. “Retelling the Old Testament.” In: *It is Written: Scripture Citing Scripture. Essays in Honour of Barnabas Lindars, SSF.* ed. by D. A. Carson and H. G. M. Williamson. Cambridge: Cambridge University Press, 1988, pp. 99–121, p. 101.

⁸ γνήσιόν ποτε πότερόν βιβλίον, τοῦ περὶ καὶ ἐξετάζοντας ... κηρύγματος Πέτρου μικτόν· ἢ νόθον ἢ ἔστιν

“The Preaching of Peter ... we would have to examine whether it is genuine at all, or spurious, or a mixture.” (Origen, Commentary on John 13.104, cited William Adler. “The Pseudepigrapha in the Early Church.” In: *The Canon Debate.* Ed. by Lee Martin McDonald and James A. Sanders. Peabody, MA: Hendrickson, 2002, pp. 211–228, p. 215)

⁹ Scio scripturam Enoch, quae hunc ordinem angelis dedit, non recipi a quibusdam quia nec in armarium Iudaicum admittitur... Eo accedit quod Enoch apud Iudam apostolum testimonium possidet.

‘I know that the scripture of Enoch, which has given this order to angels, is not received by some people, because it is not admitted into the Jewish chest ... To these considerations is added the fact that Enoch possesses a testimony in the Apostle Jude.’ (*de cultu Feminarum* 1.3)

¹⁰ *ibid.*, pp. 214–215.

synagogue and so were not included among the fourth century canon lists. Some works such as Jubilees and 1 Enoch were translated around the fifth century from Greek into Ethiopian where they remained part of a church untouched by Catholic influence after the Christological debates and split of the 4th and 5th centuries.

Why Read these Writings?

There are several reasons why these writings should be read. Firstly, these texts were very important for many people in early Judaism and the early church so they should be for us, whether a Jew or Christian. In several communities, many of these works were authoritative and even considered scripture on par with the books that we now consider Scripture. The Dead Sea Scroll community (almost certainly Essenes) had more copies (and often luxurious ones) of 1 Enoch, Jubilees, and the Temple Scroll than most books of scripture. In fact, as mentioned previously, books like 4 Ezra, Jubilees, and 1 Enoch are still considered scripture by various churches and Jewish groups today.

Secondly, the Pseudepigrapha is saturated with examples of early Jewish biblical interpretation. If one wants to know how Jews and early Christians understood scripture they should study the exegetical practices employed in these writings. They contain some of the earliest examples of biblical hermeneutics, commentary, and theological reasoning. These texts record developing and competing theologies of determinism, free-will, messianism, resurrection, and the origins of evil.

Thirdly, related to this, reading these texts are important for correcting false ideas about early Judaism. In Protestant scholarship since the days of Martin Luther, later ideas of legalism, often inspired by narrow readings of Rabbinical Judaism were assumed to reflect the scene in Second Temple Judaism. How-

ever, reading these writings, and the Dead Sea Scrolls shows this not to be exactly the case.

Fourthly, for Christians the New Testament itself quotes and depends upon these writings. Here are three examples. Jude 14 cites 1 Enoch 1.9 with the same formula the synoptic gospels use to cite Isaiah.¹¹ Likewise, Paul makes a typological reference of Jesus being a rock that followed the Israelites in the wilderness (1 Corinthians 10.4). Liber Antiquitatum Biblicarum (sometimes labelled Pseudo-Philo) describes a well of water following the Israelites to miraculously water them in the Exodus (LAB 10.7). This – by extension – implies the rock Moses struck to supply water (Exodus 17.6) is supposed to have miraculously followed them – a theme developed further in Rabbinic literature. Finally, the magicians who assist Pharaoh during the plagues of Egypt are never named in Exodus. However, 2 Timothy 3.8 supplies the names Jamnes and Mambres. Origen notes these names are found in a secret (pseudepigraphical) work titled ‘the book of Jamnes and Mambres’ (Commentariorum Series 117)¹²

Fifthly, these writings were not only read throughout early Judaism and the early church, but even more recently. It was used in debates over the origins of native Americans in the New World.¹³ One might think Protestants have flatly rejected them with an insistence on *sola scriptura*. However, history is more complex. Bruce Metzger draws attention to one unexpected al-

¹¹ λέγων· Ἐνώχ Ἀδὰμ ἀπὸ ἑβδομος τούτοις καὶ δὲ Προεφήτευσεν

‘about these things Enoch the seventh from Adam prophesied’ (Jude 14)

ὕμῶν περὶ Ἡσαΐας ἐπροφήτευσεν Καλῶς

‘Well did Isaiah prophesy concerning you’ (Mark 7.6)

Ἡσαΐας ὑμῶν περὶ ἐπροφήτευσεν καλῶς

‘Well did Isaiah prophesy of you’ (Matt 15.7)

¹² item quod ait »sicut Iamnes et Mambres resisterunt Moysi« non invenitur publicis libris, sed in libro secreto qui suprascribitur liber Iamnes et Mambres.

Likewise, what he says, “as Jamnes and Mambres resisted Moses,” is not found in public books, but in a secret book which is titled the book of Jamnes and Mambres.

(This section of his commentary is only extant in its Latin translation.)

¹³ Michael E. Stone. *Fourth Ezra*. Hermeneia—A Critical and Historical Commentary on the Bible. Minneapolis, MN: Fortress Press, 1990, p. 47.

lusion to 4 Ezra by none other than Hugh Latimer, one of the architects of the English Reformation.¹⁴ The spot where he was burned alive is marked with a cross on Broad Street in Oxford. On the stake with his fellow reformer Nicholas Ridley, Latimer echoed 4 Ezra,

Play the man, Master Ridley; we shall this day light such a candle, by God's grace, in England, as I trust shall never be put out.

I will light a lamp of understanding in your heart which will not be put out until the things have ended about which you will write. (4 Ezra 14.25)

I suggest these writings are not only relevant to Jews, and Catholics, but also to Protestant heirs of Latimer.

Further Study

If you want more commentary on the English texts, then you can consult the two-volume collection of English translations by James Charlesworth.¹⁵ This collection spurred on modern study into the Pseudepigrapha.¹⁶ Since the 1980s more collections of texts have been added.¹⁷ And recently a more student-friendly

¹⁴B. M. Metzger. "The Fourth Book of Ezra." In: *The Old Testament Pseudepigrapha. Volume One*. Ed. by James H. Charlesworth. Garden City, N.Y: Doubleday, 1983, pp. 517–560, p. 523.

¹⁵James H Charlesworth, ed. *The Old Testament Pseudepigrapha. Two Volumes*. Garden City, N.Y: Doubleday, 1983-85.

¹⁶This supplants R. H. Charles, ed. *The Apocrypha and Pseudepigrapha of the Old Testament in English. Two Volumes*. Clarendon Press: Oxford, 1913.

¹⁷Richard Bauckham, James R. Davila, and Alex Panayotov, eds. *Old Testament Pseudepigrapha. More Noncanonical Scriptures*. Eerdmans: Grand Rapids, MI, 2013.

anthology with helpful introductions has appeared.¹⁸ There are also several good introductions to these early Jewish writings, but pride of place goes to George W. E. Nickelsburg, *Jewish Literature between the Bible and the Mishnah*.¹⁹

Sources

The Hebrew and English texts are from S. Schechter, “*Documents of Jewish Sectarians: Volume 1: Fragments of a Zadokite Work*” Cambridge: Cambridge University Press, 1910. This text is in the public domain. The English text includes asterisks added by Schechter to mark words or phrases that he emended from the original. I have modernised the language.

Contact

If a reader finds an issue with this book, or wishes to suggest an improvement, please email: corrections@timothyalee.com.

Acknowledgments

My interest in these writings stems from the encouragement Hindy Najman gave to me to read broadly and to read ancient

¹⁸ E.g., Brad Embry, Ronald Herms, and Archie T. Wright, eds. *Early Jewish Literature. An Anthology. Two Volumes*. Grand Rapids, MI: Eerdmans, 2018.

¹⁹ George W. E. Nickelsburg. *Jewish Literature between the Bible and the Mishnah. Second Edition*. Minneapolis, MN: Fortress Press, 2005. For an introduction to the setting and academic questions of the period, see Matthias Henze and Rodney A. Werline. *Early Judaism and Its Modern Interpreters*. Atlanta, GA: SBL Press, 2020. For a simple introduction just to the Pseudepigrapha see Daniel M. Gurtner. *Introducing the Pseudepigrapha of Second Temple Judaism. Message, Content, and Significance*. Grand Rapids, MI: Baker Academic, 2020.

biblical interpretation. Through her Oxford Biblical Interpretation Seminars during my MPhil, I had my mind blown open by the whole new world of fascinating text to explore. So, I thank Hindy for all the encouragement she has given me and all her students in Oxford. Through my ongoing studies, now in Cambridge, I have continued to engage with many of these texts, especially rewritten scriptures(/Bible), or as Molly Zahn would say simply 'reuse'. Discussions with the late Jim Aitken, and now Nathan MacDonald have also been fruitful. When I did not find any useful resources that laid out English translations alongside ancient languages, I decided to create this series myself. I hope these books will be as useful to many people, just as they were useful to me.

Emmanuel College, Cambridge
24th April, 2024.

Timothy A. Lee

- 1 ועתה שמעו כל יודעי צדק ובינו במעשי
- 2 אל כי ריב לו עם כל בשר ומשפט יעשה בכל מנאציו
- 3 כי במועלם אשר עזבוהו הסתיר פניו מישראל
וממקדשו
- 4 ויתנם לחרב ובזכרו ברית ראשנים השאיר שאירית
- 5 לישראל ולא נתנם לכלה ובקץ חרון שנים שלוש מאות
- 6 ותשעים לתיתו אותם ביד נבוכדנאצר מלך בבל
- 7 פקדם ויצמח מישראל ומאהרן שורש מטעת לירוש
- 8 את ארצו ולדשן בטוב אדמתו ויבינו בעונם וידעו כי
- 9 אנשים אשימים הם ויהיו כעורים וְכִימְגַשְׁשִׁים דרך
- 10 שְׁנַיִם עֶשְׂרִים וַיְבִן אֶל אֶל מַעֲשִׂיהֶם כִּי בִלְב שֶׁלֶם
דרשוהו
- 11 ויָקָם לָהֶם מוֹרָה צַדֵּק לְהַדְרִיכֶם בְּדֶרֶךְ לְבוֹ וַיּוֹדַע
- 12 לְדוֹרוֹת אַחֲרוֹנִים אֵת אֲשֶׁר עָשָׂה בְּדוֹר אַחֲרוֹן בְּעֵדֶת
בוגדים
- 13 הֵם סְרֵי דֶרֶךְ הִיא הָעֵת אֲשֶׁר הִיָּה כְּתוּב עֲלֶיהָ כְּפָרָה
סורירה
- 14 כֵּן סָרָר יִשְׂרָאֵל בְּעַמּוּד אִישׁ הַלְצוֹן אֲשֶׁר הִטִּיף
לישראל
- 15 מִיָּמֵי כּוֹז וַיִּתְעַם בְּתוֹהוֹ לֹא דֶרֶךְ לְהַשְׁח גְּבוּהוֹת עוֹלָם

1 Now, therefore, listen to me, all you who know righteousness and meditate upon the work of
2 God. For he has a controversy with all flesh and he will execute judgement upon all who despise him.
3 For because of their treason that they forsook him, he hid his face from Israel and from his sanctuary
4 and delivered them to the sword. But when he remembered the covenant of the forefathers he left a remnant
5 to Israel and did not give them over to extermination. And at the end of the wrath, three hundred
6 and ninety years after he had delivered them into the hand of Nebuchadnezzar, the King of Babylon,
7 he remembered them, and caused to sprout from Israel and Aaron a root of a plant to inherit
8 his land, and to rejoice in the good of his earth. And they meditated over their sin and they knew that
9 they were guilty men, and they were like the blind *groping in the way
10 twenty years. And God considered their deeds, for they sought him with a perfect heart
11 and he raised for them a Teacher of Righteousness to make them walk in the way of his heart. And he made known
12 to later generations what he has worked in a *former generation in an assembly of treacherous men.
13 They are those who turned out of the way. This is the time concerning which it has been written: “As a backsliding heifer
14 so did Israel slide back, ” when there arose the man of Hos 4.16 scoffing who dropped to Israel
15 waters of deceitfulness and caused them to wander in the wilderness where there is no way, to bow down the loftiness of eternity, to turn away

- ולסור
16 מנתיבות צדק ולסיע גבול אשר גבלו ראשנים
 בנחלתם למען
17 הדבק בהם את אלות בריתו להסגירם לחרב נקמת
 נקם
18 ברית בעבור אשר דרשו ויבחרו במתילות ויצפו
19 לפרצות ויבחרו בטוב הצואר ויצדיקו רשע וירשעו
 צדיק
20 ויעבירו ברית ויפירו חוק ויגודו על נפש צדיק ובכל
 הולכי
21 תמים תעבה נפשם וירדפום להרב ויָסִסוּ לריב עִם
 ויחר אף

- 2** אל בעדתם להשם את כל המונם ומעשיהם לנדה
 לפניו
- 2** ועתה שמעו אלי כל באי ברית ואגלה אזנכם בדרכי
- 3** רשעים אל אהב דעת חכמה ותושייה* הציב לפניו
- 4** ערמה ודעת הם ישרתוהו ארך אפים עמו ורוב סליחות
- 5** לכפר בעד שבי פשע וכוח וגבורה וחמה גדולה
 בלהבי אש
- 6** בו כל מלאכי חבל על סררי דרך ומתעבי חק לאין
 שארית
- 7** ופליטה למו כי לא בחר אל בהם מקדם עולם ובטרם
 נוסדו ידע

16 from the paths of righteousness and to remove the bound which the forefathers have set in their inheritance. So as
17 to make cleave to them the curses of the covenant, to deliver them to the sword that shall execute the vengeance
18 of the covenant. Because that they searched in smooth things and chose deceits, and looked forward
19 to the breaches. And they chose the goods of the throat and justified the wicked and condemned the just
20 and *transgressed the covenants and broke the statute and gathered themselves together against the soul of the righteous man. And all that walked
21 uprightly their soul abhorred and they pursued them with the sword and *rejoiced at the* war of the people. Therefore, was kindled the wrath

2 of God against their congregation to make desolate their multitude, and their deeds* were unclean before him.

2 And now, listen to me you all who entered into the covenant and I will reveal to you concerning the ways
3 of the wicked. God loves knowledge. Wisdom and counsel he placed before him

4 prudence and knowledge, they minister to him. Long-suffering is with him and an abundance of forgiveness
5 to atone for those who return from sin, and power and might and great wrath in flames of fire.

6 In that place are all the angels of destruction for them who turned out of the way and despised the statute, so that there should be no remnant

7 nor escaping for them. For, before the world was, God did not chose them, and before they were established he knew

למילפנים פקד

16 אל את מעשיהם ויחר אפו בעלילותיהם כי לא עם
בינות הוא

17 הם גוי אבד עצות מאשר אין בהם בינה כי מלפנים
עמד

18 משה ואהרן ביד שר האורים ויקם בליעל את יחנה
ואת

19 אחיהו במזמתו בהושע ישראל את הראשונה

20 ובקץ חרבן הארץ עמדו מסיגי הגבול ויתעו את
ישראל

21 ותישם הארץ כי דברו סרה על מצות אל ביד משה
וגם

6 במשיחו הקודש וינבאו שקר להשיב את ישראל
מאחר

2 אל ויזכר אל ברית ראשנים ויקם מאהרן נבונים
ומישראל

3 חכמים וישמעם ויחפורו את הבאר באר חפרוה שרים
כרוה

4 נדיבי העם במחוקק הבאר היא התורה וחופריה הם

5 שבי ישראל היוצאים מארץ יהודה ויגורו בארץ דמשק

6 אשר קרא אל את כולם שרים כי דרשוהו ולא הושבה

7 פארתם בפי אחד והמחוקק הוא דורש התורה אשר

8 אמר ישעיה מוציא כלי למעשיהו ונדיבי העם הם

9 הבאים לכרות את הבאר במחוקקות אשר חקק
המחוקק

16 their deeds and his wrath was kindled because of their devices. For it is a people of no understanding.

17 They are a nation void of counsel, because there is no understanding in them. For beforetimes rose

18 Moses and Aaron through the prince of the Urim, *when Belial raised Yochaneh and

19 his brother in his device when Israel was delivered for the first time.

20 And at the end of the destruction of the land there arose those who removed the bound and led astray Israel.

21 And the land became desolate because they have spoken rebellion against the commandments of God through Moses and also

6 against his holy Anointed one, and they prophesied a lie to turn away Israel from after

2 God. But God remembered the covenant with the forefathers. And he took from Aaron* men of understanding and from Israel

3 wise men and made them* understand, and they dug the well. “The princes dug the well; they dug it,

4 the nobles of the people, by the lawgiver. ” The well is Num 21.18 the Law, and they who dug it are the

5 captivity of Israel who have gone forth out of the land of Judah and sojourned in the land of Damascus,

6 all of whom God called princes. For they sought him and their bough was not turned back

7 in the mouth of one. And the Lawgiver is he who interprets the Law concerning whom

8 Isaiah said, “He brings forth an instrument for his work.” Isa 54.16 And the nobles of the people are they

9 who came to dig the well by the precepts which the Lawgiver ordained

Imperative			
הִתְאַפֵּר	אֲפֹר	הִתְאַפֵּר	ms
הִתְאַפְּרִי	אֲפֹרִי	הִתְאַפְּרִי	fs
הִתְאַפְּרוּ	אֲפֹרוּ	הִתְאַפְּרוּ	mp
הִתְאַפְּרִינָה	אֲפֹרְנָה	הִתְאַפְּרִינָה	fp
Infinitive Construct			
הִתְאַפֵּר	אֲפֹר	הִתְאַפֵּר	
Infinitive Absolute			
הִתְאַפֵּר	אֲפֹר	הִתְאַפֵּר	
Active Participle			
מְתַפְּרֵם	מְתַפְּרֵת	מְתַפְּרֵם	ms
מְתַפְּרֵיִם	מְתַפְּרֵיִת	מְתַפְּרֵיִם	mp
מְתַפְּרֵה	מְתַפְּרֵה	מְתַפְּרֵה	fs
מְתַפְּרֹת	מְתַפְּרֹת	מְתַפְּרֹת	fp
Passive Participle			
מְתַפְּרָה	מְתַפְּרָה	מְתַפְּרָה	ms
מְתַפְּרִים	מְתַפְּרִים	מְתַפְּרִים	mp
מְתַפְּרָה	מְתַפְּרָה	מְתַפְּרָה	fs
מְתַפְּרוֹת	מְתַפְּרוֹת	מְתַפְּרוֹת	fp
<i>wayyiqtol</i> (Waw Consecutive)			
הִתְאַפֵּר	אֲפֹר	הִתְאַפֵּר	3ms