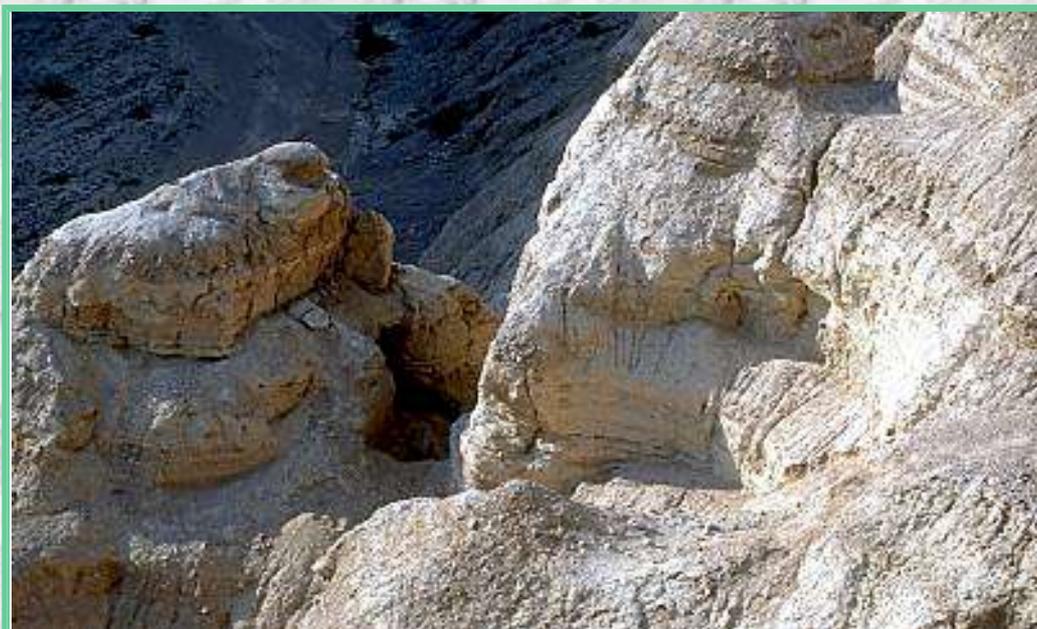


FRAGMENTS
▲ OF THE ▲
BOOK OF ENOCH
▲ FROM ▲
QUMRAN CAVE 7

AN IDENTIFICATION OF GREEK PAPYRUS FRAGMENTS
FROM QUMRAM CAVE 7 AS BEING PART OF FIRST ENOCH;
RESULTING FROM THE OBSERVATIONS OF:

G. WILHELM NEBE,
WITH CORROBORATION BY
ERNEST MURO & EMILE PUECH



Caves 7 and 8 at Qumran
The highly eroded remains of Cave 7 are visible at right.
(Photograph from BiblePlaces.com)

Before entering this site read the [Prologue](#).

Then read a [Synopsis](#) of the identification process. This page includes photos.

Read my [Article](#) in *Revue de Qumran* #70 on this subject.

Read [Companion Article](#) by Fr. Emile Puech in *Revue de Qumran* #70.

Read an [English translation and analysis](#) of the pertinent Greek text.

Read my [Refutation](#) of Carsten Peter Thiede's rejection of the *7QEnoch* identification.

Click here to read my observations and opinions regarding [Fragment 7Q5](#).

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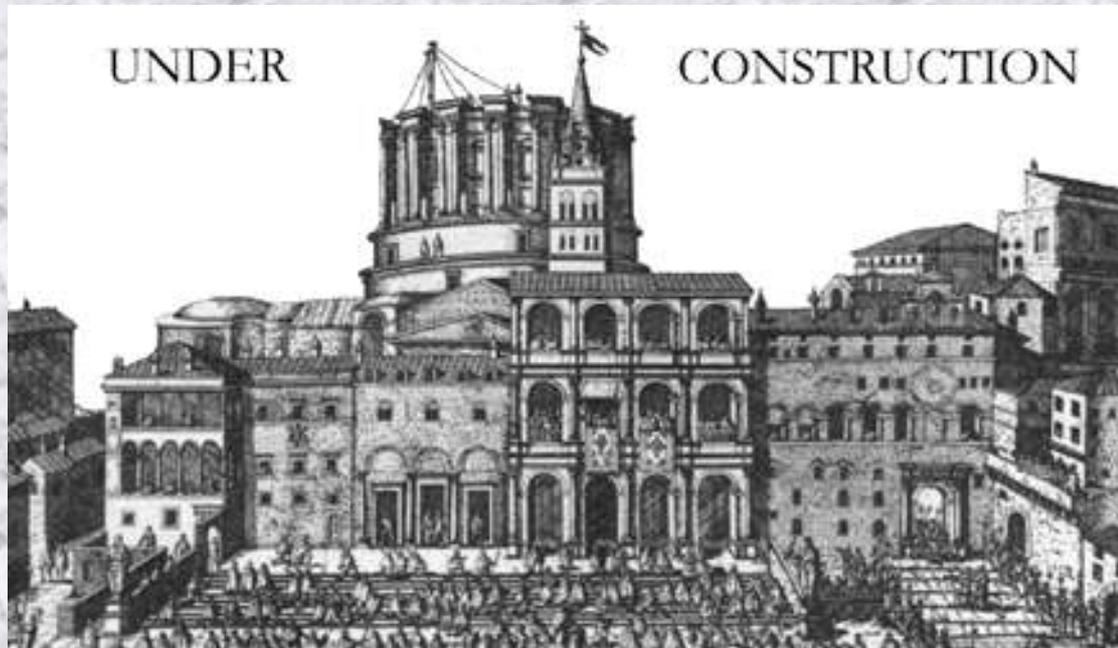
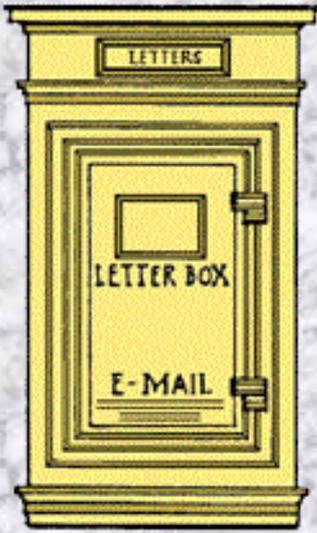
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As Loved...So Love
(John 13:34)





[mailto:
emuro@breadofangels.com](mailto:emuro@breadofangels.com)

August 19, 1999 / March 22, 2003





MAIN ENTRANCE

Bread Of Angels Web Site

 **DIRECTORY**    SITE MAP    Go to: [Site Map](#) for a complete list of topics and pages at this web site.   KNIGHTS OF COLUMBUS    Go to: [Knights of Columbus Council 12402](#). St. James Cathedral, Orlando, Fl.   DEAD SEA SCROLLS    Go to: [Fragments of Enoch from Qumran Cave 7](#). Go to: [A Defense of the 7QEnoch Identification](#), contra Carsten Thiede, et al. Go to: [7Q5: "Disloqué à Droite", Key to the Controversy](#). Go to: [7Q6: Can the Computer Be of Any Help?](#) Go to: [7Q20: What is it? Where is it?](#) Go to: [7Q21: What is it? Where is it?](#)   PERSONAL    Go to: [My Testimony](#). Jesus got you? Go to: [The Lake Cherokee Historic District](#): Antique postcard collection.

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Go to: [Quanta Cura vs. Vatican II](#): Do they contradict each other?

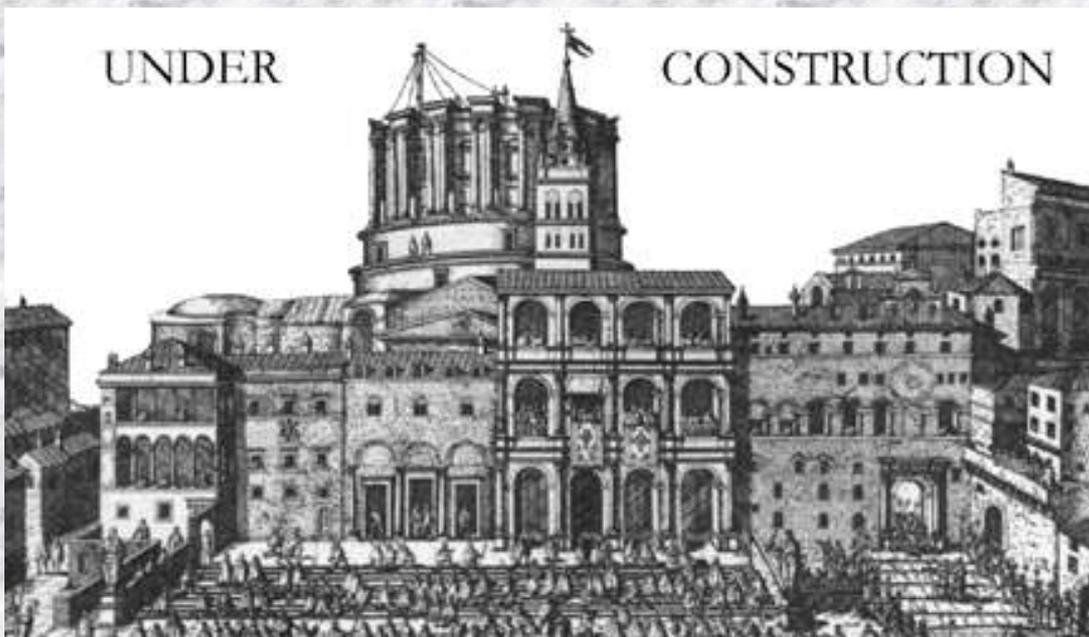
ONLINE AUCTION SALES

§ Auction Items: >

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UNDER CONSTRUCTION



Dear Visitors:

When I first launched this web site on August 19, 1997, I had no idea that it would eventually be mentioned in books and other publications about the Dead Sea Scrolls. Furthermore, this site has grown incrementally over the years with no overall means of navigating or organizing the pages within. Consequently, I am presently in the process of compiling a [site map](#) that will list and provide links to all the individual web pages at this site.

Keep in mind that <http://www.netcom.com/~emuro/index.html>, the original URL or web address for this site, has been defunct since 1999.

I can now be contacted by e-mail at: emuro@breadofangels.com Please be patient with these changes, as I must endeavor to be patient with this matter as well.

Ernest A. Muro, Jr.
March 31, 2003



August 19, 1997 / March 14, 2006

SITE MAP

for

<http://www.breadofangels.com>

A. DEAD SEA SCROLLS: QUMRAN CAVE 7

1a. 7QEnoch (7Q4, 7Q8, 7Q12, etc...)

[Fragments of the Book of Enoch from Qumran Cave 7](#)

[Prologue - A Steep and Rugged Ascent](#)

[7QEnoch: A Synopsis of the Identification Process](#)

[The Greek Fragments of *Enoch* from Qumran Cave 7 \(Article by Ernest Muro in *Revue de Qumran* #70\)](#)

[Seven Greek Fragments of the *Epistle of Enoch* from Qumran Cave 7 \(Article by Emile Puech in *RQ* #70\)](#)

[The Greek Text of the 7QEnoch Fragments: Analysis and Translation](#)

1b. 7QEnoch: Images

[Enlarged Photograph of the 7QEnoch Ensemble from *RQ* #70, p. 312](#)

[Locations of this Photograph in Print](#)

[Enlarged Photograph of the 7QEnoch Ensemble from the 1996 Rimini Meeting.](#)

1c. 7QEnoch: Rebuttals, Commentary

[My Refutation of Carsten Peter Thiede's Rejection of the 7QEnoch Identification by way of an analysis of the arguments put forth by Thiede in his book: "*The Dead Sea Scrolls and the Jewish Origins of Christianity.*"](#)

[Looking in Vain for the *Eta* on Line 1 of 7Q4,1: An Account of how a mere Shadow became a Doubt.](#)

2. 7Q5

[General Information](#)

[7Q5: "Disloqué à Droite", Key to the Controversy](#)

[No *Nu* in Line 2 of 7Q5, Part 1: Is the Definitive Dark Spot on Carsten Peter Thiede's High-Resolution Photograph a Trace of Writing, or is it Poopie?](#)

[No *Nu* in Line 2 of 7Q5, Part 2: An Evaluation of the Papyrological Evidence versus the Claims made by Carsten Peter Thiede in *The Dead Sea Scrolls and the Jewish Origins of Christianity.*](#)

3. 7Q6

[7Q6: Can the Computer Be of Any Help?](#)

4. 7Q20

[7Q20: What is it? Where is it?](#)

5. 7Q21

[7Q21: What is it? Where is it?](#)

B. KNIGHTS OF COLUMBUS

1. K. of C. Council 12402, St. James Cathedral, Orlando, Florida

[K. of C. Council 12402 Home Page](#)

March 31, 2003 / March 14, 2006

PROLOGUE

...A STEEP AND RUGGED ASCENT...

The words: ..."a steep and rugged ascent"... are from Plato's *Allegory of the Cave*, which is found in chapter 7 of his book: "*The Republic*." This famous allegory begins by describing a group of people who are imprisoned in a cave. Their knowledge is limited to viewing shadows that have been projected onto the walls of the cave. As the allegory develops, this world of shadowy images is contrasted with that of real objects as seen in broad daylight. Plato illustrates this contrast by describing the experience of a man who learns the truth about the shadows on the cave walls. This man then leaves the cave by way of "a steep and rugged ascent" out of illusion and into enlightenment. Such an ascent represents a turning point in the allegory; as it emphasizes the effort required in abandoning illusion and in opening oneself to the fullness of truth.

My drawing attention to Plato's *Allegory of the Cave* has little to do the fact that the Qumran scrolls were found in caves; although parts of the surrounding terrain can readily be described as "steep and rugged." The relevance of Plato's *Allegory* has to do with the effort required in identifying the contents of the Qumran caves and in understanding their significance. In the case of Qumran cave 7, the "steep and rugged ascent" has included some wrong turns. Some of the papyrus fragments were incorrectly identified; and this has led to a variety of dubious and premature conclusions. As scholars vigorously opposed each other about the identification and significance of these fragments; their efforts resembled more of a groping about than an ascent from the quandary that has become the legacy of cave 7. The abundance of books and articles on this subject has been the fruit of a widespread controversy that has even attracted public interest from time to time.

One of these books was "*The First New Testament*" by David Estrada & William White, Jr.; which was published in 1978. I first learned of the controversy when I purchased a copy of this book in 1982. I did not give the matter serious attention until 1997; when I decided to use my computer to scan the text of the Bible in order to locate places in the Biblical text that corresponded to the letters on the papyrus fragments. I also intended to publish the results of my scans on a web site on the Internet. After analyzing the two fragments that comprise the set known as 7Q6, I published the results of my observations on my web site; which I launched in August of 1997. Consequently, I received an e-mail from someone who informed me that [Emile Puech](#) of the [Ecole Biblique](#) had written an article in a journal where he argues that fragment 7Q4 was part of the book of *Enoch*.

Meanwhile, I also had a suspicion that fragments 7Q4 and 7Q8 were from the same scroll because both fragments had horizontal fibers that sloped slightly downward in the same direction. This suspicion of mine was the result of my carefully examining the photographs in Estrada & White in order to determine which Greek letters were actually on the papyrus fragments. After obtaining a copy of the Greek text of *Enoch*, I was able to locate all the letters on fragment 7Q8 in a position in the printed text very close to the location of the wording of fragment 7Q4 as described by Emile Puech. On the following day, September 16, I carefully made photocopies of these two fragments and

superimposed them in such a manner that the papyrus fibers of both fragments were in perfect alignment. I was then able to do this with fragment 7Q12. All three fragments fit together in an ensemble like pieces of a jigsaw puzzle and all the legible letters correctly corresponded to the printed text of chapter 103 of the book of *Enoch*.

In order to get assistance in publishing the results of my discovery, I sought advice from five scholars who had been involved in the controversy. One of them, Emile Puech, immediately expressed an interest in the matter and he asked me to write an [article](#) for inclusion in the next issue of *Revue de Qumran*; which is a scholarly journal devoted to Qumran studies. He also wrote a [companion article](#) where he demonstrated that another three fragments should be added to the ensemble. These articles were then published in the December 1997 issue of *Revue de Qumran* and they became available in June of 1998. These articles, one in English and the other in French, are of a technical nature that is characteristic of scholarly publications. In order to make them more understandable, I have written this prologue; and I have also supplied a brief [glossary](#).

As regards acknowledgements I must give credit to G. Wilhelm Nebe; who was the first to propose that fragments 7Q4 and 7Q8 were part of the book of *Enoch*. I must also give thanks to Emile Puech and Florentino Garcia Martinez for their assistance and for their inviting me to publish my article in *Revue de Qumran*. This is an honor for which I will always be grateful.

Most of all, I must give glory to God for His having granted me this opportunity, and for His leading me to take the steep and rugged ascent. It is my firm conviction that in due time the Gospel of Jesus Christ will be further corroborated by new discoveries of manuscripts, along with more archaeological evidence. Meanwhile, the steep and rugged ascent continues.

Ernest A. Muro, Jr.
July 8, 1998



 Continue by reading the [Synopsis](#) of the identification.

 To read my [article](#) in *Revue de Qumran* #70, click here.

 Read [companion article](#) by Fr. Emile Puech in *Revue de Qumran* #70.

 For the Glossary, click [here](#).

 Click [here](#) to return to index of "Fragments of Enoch from Qumran Cave 7".

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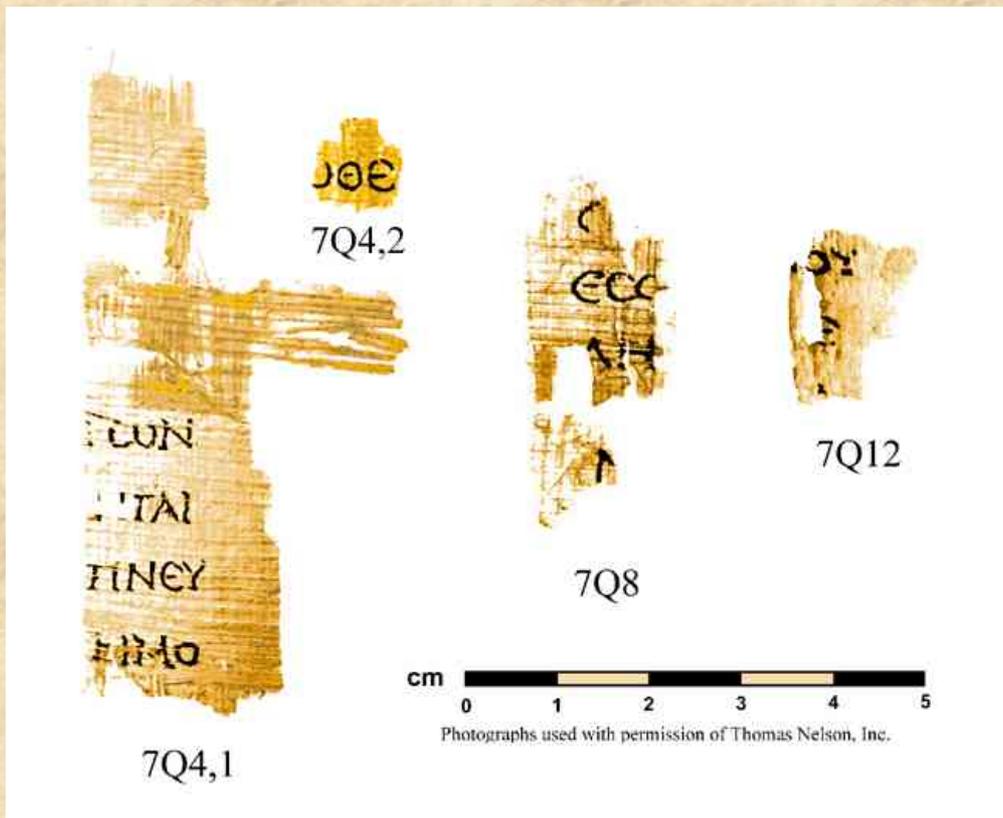
1-24-2000



7Q ENOCH:

A SYNOPSIS OF THE IDENTIFICATION PROCESS

The purpose of this synopsis is to provide an overview of how I was involved in clarifying the identification of certain Qumran cave 7 fragments. These fragments included the pair known as: 7Q4,1&2; along with the individual fragments known as: 7Q8; and 7Q12. Three of these four fragments are certainly part of *I Enoch* 103:3-8. The fourth fragment, which is 7Q4,2, consists of only three letters and has yet to be located in the text of *I Enoch* with certainty. These four fragments are depicted below.

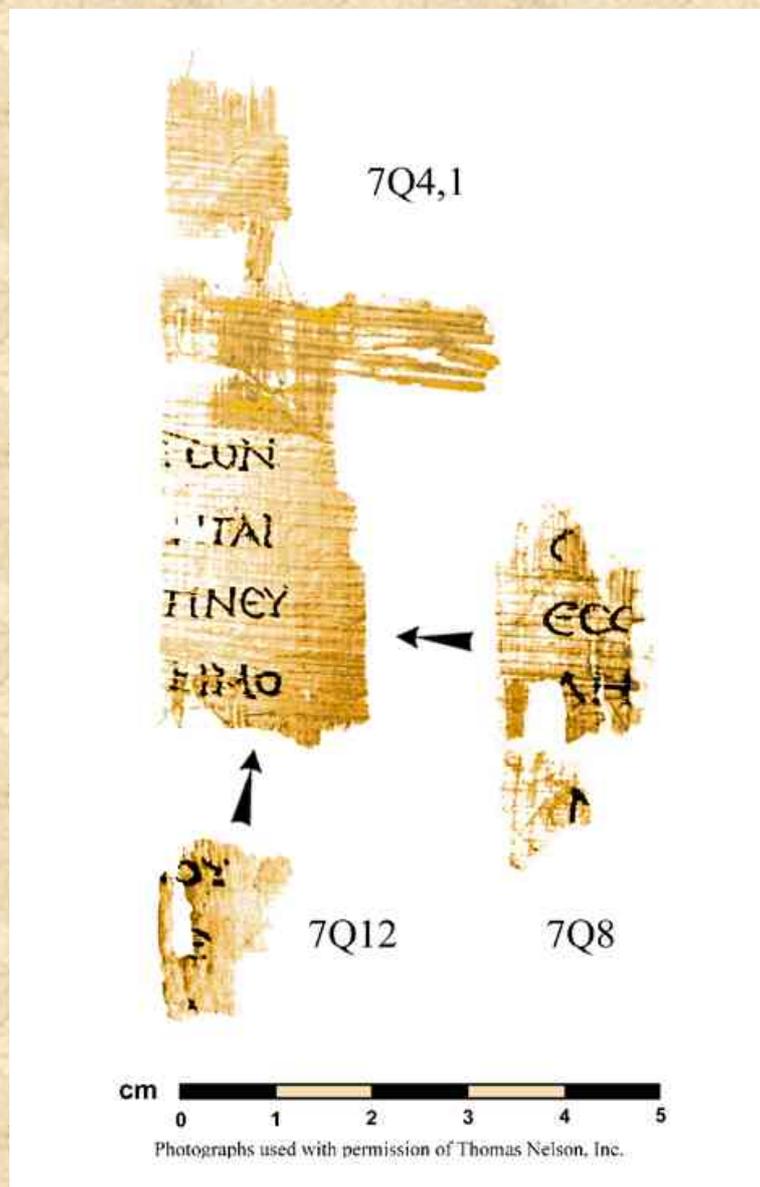


When the cave 7 fragments were first published in 1962, only fragments 7Q1,1&2 and 7Q2 were identified. In 1972 Fr. Jose O'Callaghan, S.J. attempted to identify another nine fragments. His efforts resulted in a controversy; as he proposed that all of these nine fragments were from the New Testament. These controversial identifications included 7Q4,1&2 and 7Q8; as Fr. O'Callaghan thought that 7Q4,1&2 was part of *I Timothy* 3:16-4:3 and 7Q8 part of *James* 1:23-24. To the best of my knowledge, nobody had ventured to identify 7Q12; as it preserves only three letters, all of them vowels. Because of their size, other scholars attempted to identify fragments 7Q4,1 and 7Q8. None of these attempts, however, were ever regarded as conclusive or final. One of these alternatives to Fr. O'Callaghan's identifications was made by G. Wilhelm Nebe; and it is described in an article by him

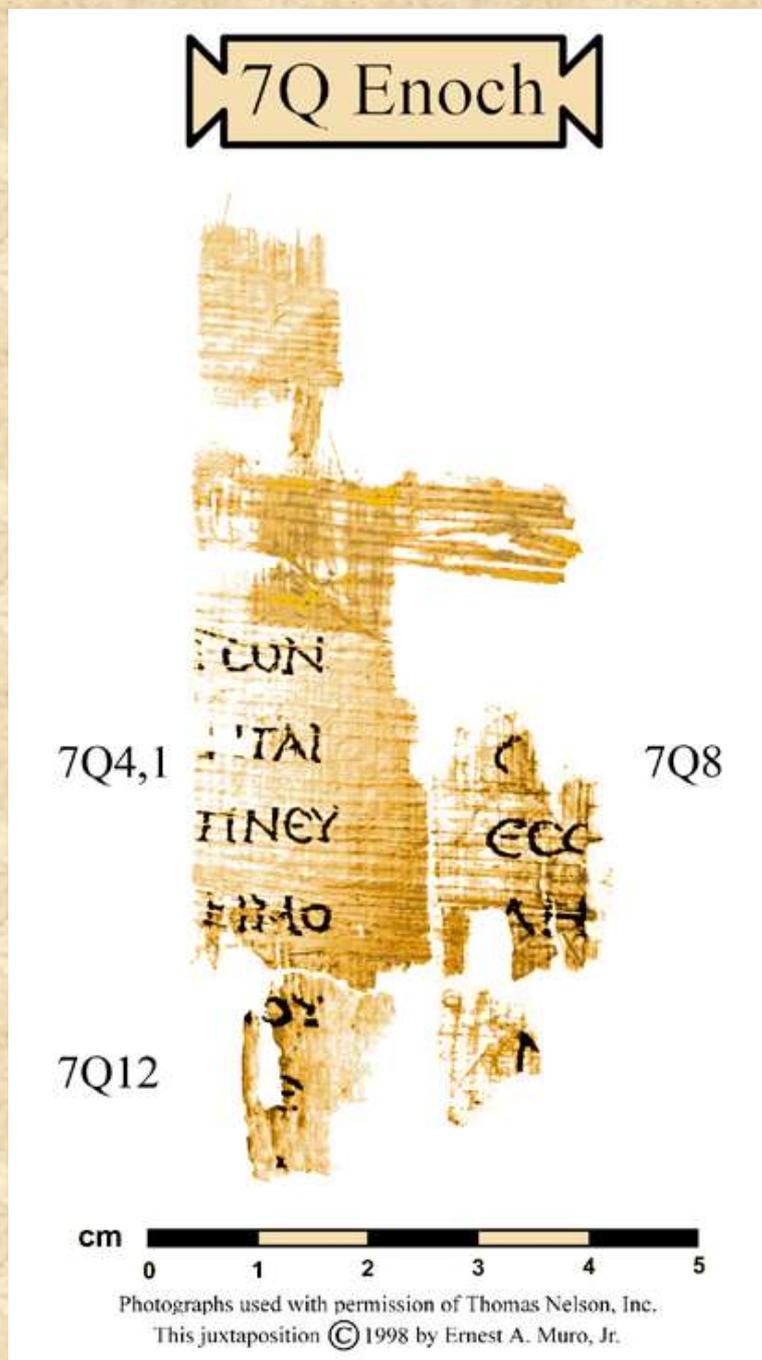
that was published in *Revue de Qumran* in 1988. In this article Prof. Nebe proposed that fragments 7Q4,1&2 and 7Q8 were not part of the New Testament but part of *I Enoch*. He convincingly demonstrated that fragment 7Q4,1 was part of *I Enoch* 103:3-4; while he thought that fragment 7Q4,2 was part of *I Enoch* 98:11. With much reservation, he also suggested that fragment 7Q8 was part of *I Enoch* 103:7-8. Although his observations were contested by other scholars such as Carsten P. Thiede; they were defended by [Fr.Emile Puech](#) in a 1996 article in *Revue Biblique*.

In 1997, out of curiosity, I endeavored to use my computer to shed some light on the controversy. I had just installed "*Bible Works for Windows*." This software, which is published by Hermeneutika, can do more than simple word searches; as it enables one to search the Greek texts of the Septuagint or the New Testament for any sequence of letters. With these capabilities in mind I began to scan the Greek Biblical text for possible locations or "hits" of groups of letters that are visible on various fragments from cave 7. I began with the pair of fragments known as 7Q6,1&2; and I published the results on my web site on August 19 of that year. A few days later, a visitor to my site informed me by e-mail about the possibility that 7Q4 was part of *I Enoch*. He referred to the article written by Fr. Emile Puech in 1996 that appeared in *Revue Biblique*. After reading this article I learned that the attempt was originally made by G. Wilhelm Nebe in 1988.

At about the same time, I suspected that fragments 7Q4,1 and 7Q8 were originally part of the same scroll. After closely studying photographs of these two fragments, I noticed that the horizontal papyrus fibers on both fragments had a characteristic downward slope to the right. I then reasoned that if Prof. Nebe was right about 7Q4,1&2 as being part of *I Enoch*; then fragment 7Q8 should also be part of it as well. After locating a copy of the Greek text of *I Enoch*, I observed the locations of the Greek letters from fragments 7Q4,1 and 7Q8 in close proximity in chapter 103. In order to confirm this observation, I made photocopies of these two fragments and superimposed them to see whether the papyrus fibers matched. Much to my surprise they did! Furthermore, I was able to add fragment 7Q12 to the group. All three fragments fit like pieces of a jigsaw puzzle and the position of all the letters corresponded correctly with Greek text of *I Enoch* as found in the printed edition. This happened on September 16, 1997. The manner in which these three fragments are related to one another is shown in the picture below:



All previous efforts to identify these fragments had been hampered by the assumption that these fragments were originally from different scrolls. To the best of my knowledge no one had taken into consideration the unique characteristics of the papyrus fibers. The result was an impasse, as each fragment in itself was too small to identify with certainty. If it could be shown that these three fragments were originally related to each other in the scroll; then the impasse or difficulty would be resolved. The following picture shows these three fragments in their original configuration in the scroll. Some of the papyrus fibers should be visible in this image. Because of the matching papyrus fibers, one should not attempt to identify three separate fragments but one ensemble that consists of three fragments. In essence, one is really dealing with one large fragment. This ensemble is depicted below:



In addition to the fact that the papyrus fibers match perfectly; the position of all the Greek letters corresponds correctly with that of the printed text of *I Enoch*. After having made this observation, I contacted five scholars that had been involved in the controversy. One of them, [Fr. Emile Puech](#), invited me to write an [article](#) for inclusion in issue number 70 of *Revue de Qumran*. This issue is dated December 1977 and was printed in May 1998. It became available in June. In this issue Fr. Puech wrote a [companion article](#) which builds upon my observations. In this article he demonstrates that fragment 7Q14 is located about two inches to the left of 7Q12; in the text of *I Enoch* 103:4. He also suggests that fragment 7Q11 is part of *I Enoch* 100:12 and that fragment 7Q13 is part of *I Enoch* 103:15. In keeping with his 1996 article in *Revue Biblique*, Fr. Puech maintains that fragment 7Q4,2 is part of *I Enoch* 105:1; as opposed to the identification proposed by G. Wilhelm Nebe, which is correct in all other respects.



Click [here](#) to read my article in *Revue de Qumran* #70.

Read [companion article](#) by Fr. Emile Puech in *Revue de Qumran* #70.

Click [here](#) to go to the Glossary

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1-22-2000



ARTICLE IN
REVUE DE QUMRAN #70
 by
 ERNEST A. MURO, JR

THE GREEK FRAGMENTS OF ENOCH FROM QUMRAN CAVE 7

(7Q4, 7Q8, & 7Q12 = 7QEn gr = *Enoch* 103:3-4, 7-8)

 Note: if you need to use the Glossary click [here](#) 

In 1955 Qumran cave 7 was excavated and twenty-four small scroll fragments were found. All were written in Greek and on papyrus; although three had survived only as imprints upon clay lumps. When the *editio princeps* (1) was published in 1962, these fragments were arranged into nineteen groups and numbered accordingly; for it was observed that some fragments were evidently from identical scrolls. (2) At that time only fragments 7Q1,1&2 and 7Q2 were identified. In 1972 O'Callaghan attempted to identify the pair of fragments known as 7Q4,1&2 as being part of *I Timothy* 3:16 - 4:3; and fragment 7Q8 as being part of *James* 1:23-24. (3) He did not attempt to identify 7Q12. The controversy that ensued following O'Callaghan's identifications led to numerous alternative identifications that were proposed for individual fragments (4) from cave 7; including those made by Nebe, (5) as described below.

In 1988 Nebe proposed that fragment 7Q4,1 was part of *I Enoch* 103:3-4; while 7Q4,2 was part of *I Enoch* 98:11. (6) He also suggested that 7Q8 was part of *I Enoch* 103:7-8; but with much reservation, since this fragment could just as easily be identified with several Old Testament passages. (7) Although Nebe concentrated his effort on identifying fragments 7Q4,1&2; this identification was challenged by Thiede, (8) who has supported the identifications made by O'Callaghan. In 1996, Puech defended Nebe's identification of fragment 7Q4,1 as being part of *I Enoch* 103:3-4; while suggesting that 7Q4,2 is part of *I Enoch* 105:1. (9)

All of these proposed identifications have remained inconclusive because of the fact that these three fragments are quite small in size and each preserves only a few letters. No one has been able to propose an identification for any of these fragments that excludes all other possibilities. In my opinion this impasse is primarily the result of these fragments having been considered separately, as if they were all originally from different scrolls. In this note I endeavor to resolve this impasse by introducing a new point of departure; which is that of considering these three fragments as an ensemble, as if they were from the

same scroll. If this is possible, then it clearly follows that the task of identification must apply to the ensemble; and no longer to three separate fragments.

The three fragments: 7Q4,1, 7Q8, and 7Q12 can be regarded as such an ensemble by demonstrating the affinity that these fragments have with each other; which is derived from observing the physical and textual characteristics that are shared by all three fragments. As a result, I am able to restore the position of these fragments in relation to each other as they originally appeared in the scroll. Once this is done, I can confidently assert that the identifications proposed by Nebe are correct; and I can also propose that fragment 7Q12 is part of *I Enoch* 103:4.

The Physical Affinity of Fragments 7Q4,1, 7Q8, & 7Q12:

A document written on papyrus can be described as having lines of text written upon a grid. It is very much akin to a document written upon graph paper. This grid has unique properties as well as does the text; due to the irregular spacing and direction of the papyrus fibers. These physical attributes, along with the text, can be of great help in re-establishing the original relationship among fragments that otherwise appear disparate. (10) Such is the case with the fragments under consideration; and possibly others from Qumran cave 7.

In the case of: 7Q4,1, 7Q8, and 7Q12, all three fragments have horizontal fibers that slope slightly downward to the right. This downward slope is in relation to both the vertical fibers and to the lines of Greek text. All three fragments exhibit this same downward slope, which is about 4 degrees from the horizontal. Furthermore, if 7Q8 is placed alongside 7Q4,1 so that the letters "εσο" are to the right of "πνευ", a perfect match is revealed between the two fragments. This is because the uneven spacing between the individual fibers is the same for both fragments. This is evident in the accompanying photograph, (11) especially if the fibers are viewed from the left side of the photograph.

Fragment 7Q12 can be positioned beneath 7Q4,1 because the curved edges of both fragments match each other quite well. This positioning is also appropriate because both fragments preserve the right edge of a column of text and because the photograph shows that both have similar vertical fibers along the edges where they can be joined.

On the basis of these observations, as shown in the accompanying photograph, it can be established that these three fragments were not only from the same scroll; but that they were also originally connected to one another. Consequently, this ensemble should be regarded as if it were one large fragment; and the task of identifying it should proceed accordingly. Since this ensemble is considerably larger than any of its three constituent fragments, it is possible to correctly identify it; provided that the text it preserves also exists in another extant document which has been identified.

The Textual Affinity of Fragments 7Q4,1, 7Q8, & 7Q12:

Of all the individual identifications proposed for fragments 7Q4,1 and 7Q8; only the ones made by Nebe are suitable for both fragments because he proposed that both were from chapter 103 of *I Enoch*. Furthermore, both identifications situate the fragments in their correct sequence in the text of chapter 103 of *I Enoch*; (12) and this sequence agrees with the physical relationship of the fragments alongside each other in the ensemble. The text of fragment 7Q8 follows that of 7Q4,1; both in *I Enoch* and in the ensemble.

The transcriptions of these two fragments, as made by Nebe, are as follows:

 NOTE: Click here to read an [English translation of the Greek text.](#) 

7Q4,1 (Column 1) = I Enoch 103: 3-4 [\(13\)](#)

[...και εγγεγραπται τ]η

[ς ψυχαις των αποθανον]των =21

[ευσεβων και χαρησο]νται =20

[και ου μη απολωνται τα]πνευ- =22

[ματα αυτων ουδε το μν]ημο- =20

[συνον απο προσωπου του με-]

[γαλου...]

7Q8 (Column 2) = I Enoch 103: 7-8 [\(14\)](#)

[...οτι εις αιδου (κα)τεξου-]

σ[ιν τας ψυχας υμων και εκει] =22

εσο[νται εν αναγκηι μεγα-] =20

λη[ι και εν σκοτει και ε-] =18

ν[παγιδι και εν φλογι καιιομενη...]

In addition to the above, I propose to identify fragment 7Q12 as being part of the text of *I Enoch* 103: 4. The letters that are preserved on this fragment are located in the correct sequence, both in the ensemble and in the text of chapter 103 of *I Enoch*. The transcription I present below is for this fragment only; as it introduces a slight departure from that of the bottom two lines of Nebe's transcription for 7Q4,1.

 NOTE: Click here to read an [English translation of the Greek text.](#) 

7Q12 (Column 1) = I Enoch 103:4 [\(15\)](#)

[συνον απο προσωπου τ]ου =19

[μεγαλου εις πασας τας γ]ε- =20

[νεας...]

In analyzing the above transcriptions from the standpoint of stichometry, one could substitute a different arrangement for some of the letters in the preserved portions of the fragments; resulting in a different restoration for the lacunae in some lines of the text. An example of this would be replacing the "ε" in line 2 of 7Q12 with the one from the next line. This would change the length of the line of text, and alter the conjectural position of the letters in the columns of text. Such rearrangements may not be necessary, as the number of letters per line ranges from 18 to 22 in the above transcriptions. It is possible that the second column of text, as represented by 7Q8, was slightly narrower than the column to the left of it in the original scroll. This presents a minor but resolvable difficulty; as Tov (16) has observed that varying column widths are not uncommon among the Dead Sea scrolls.

A detailed [analysis](#) of the stichometry of this ensemble has been provided by Puech; along with his careful positioning of the ensemble within the columns of text that he has reconstructed. (17)

In view of the above observations which demonstrate the physical and textual affinities shared by fragments: 7Q4,1, 7Q8, and 7Q12, one can conclude that they constitute an ensemble; which in turn can certainly be identified with the Greek version of chapter 103 of *I Enoch*. This identification excludes all other possible identifications that have previously been proposed for the individual fragments. (18) This is because the position of all the letters in the ensemble, which are preserved in two columns of text, agrees completely with the text of chapter 103 of *I Enoch*.

In conclusion, the identifications proposed by Nebe for fragments 7Q4,1, and for 7Q8 can be regarded as certain; putting an end to the mystery (19) that has previously characterized these fragments. Furthermore, I can confidently propose that fragment 7Q12 is part of the same ensemble, preserving part of the text of *I Enoch* 103:4. These three fragments from Qumran cave 7 clearly constitute an ensemble that preserves a portion of the Greek text of *I Enoch*. Consequently, a new siglum, (20) such as 7Q En gr, should be introduced and employed in order to designate this ensemble.

Ernest A. Muro, Jr.
Orlando, Florida
U. S. A.

 NOTE: 

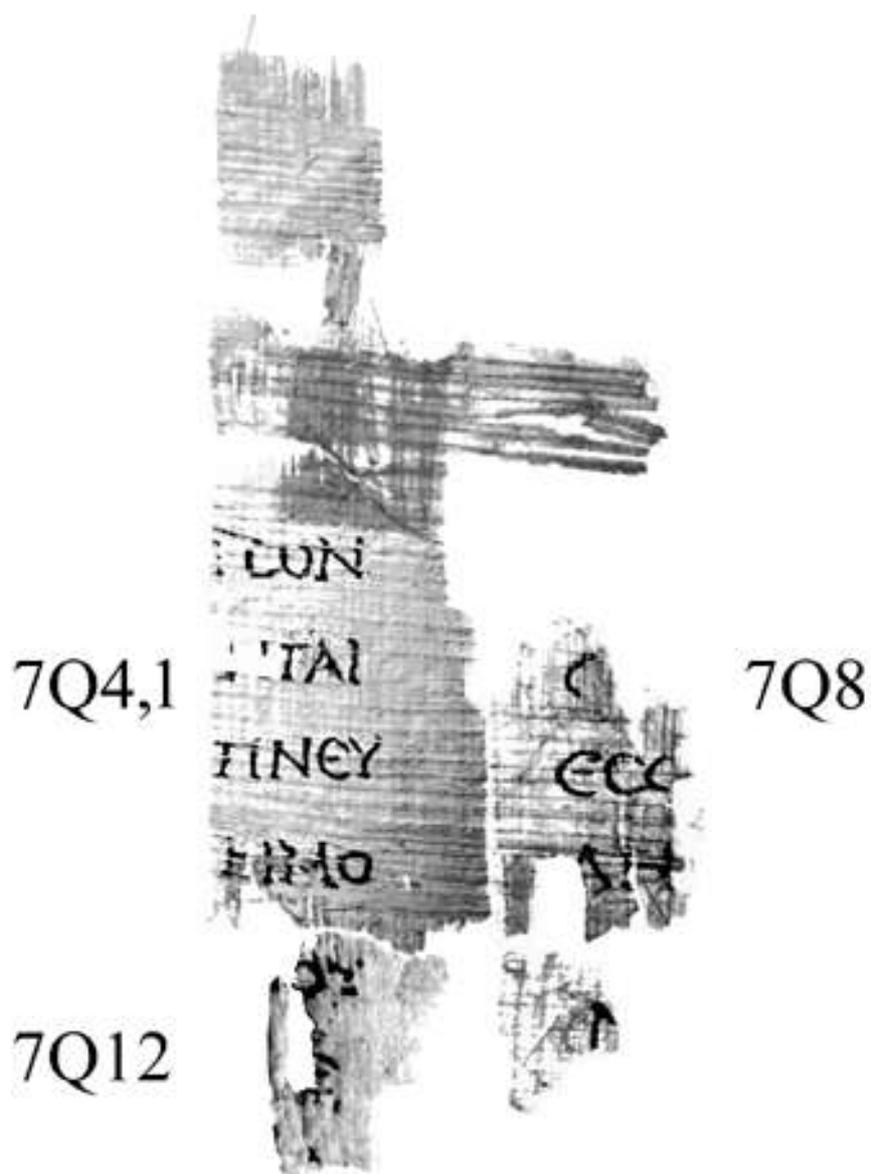
This is the photograph that is located at the end of this article.

It appears on page 312 of *Revue de Qumran* #70.

Click [HERE](#) to view an Enlargement.

Also, see Footnote [#11](#) below for additional details.

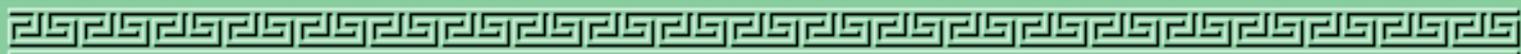
7Q En gr



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Note: e-mail me at emuro@breadofangels.com

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FOOTNOTES

[RETURN TO TOP OF THIS PAGE](#)

1. M. Baillet, *Les 'Petites Grottes' de Qumrân*, by M. Baillet, J. T. Milik, and R. de Vaux, *Discoveries in the Judaean Desert of Jordan III*, Oxford 1962, pp. 142-146 and plate XXX.
2. Baillet, *cit.*, According to the groupings in the *editio princeps*, 7Q1, 7Q4, and 7Q6 are pairs, while 7Q19 consists of three clay fragments.
3. J. O'Callaghan, "¿Papiros neotestamentarios en la cueva 7 de Qumrán?", *Biblica* 53 (1972), pp. 91-100; also "¿1 Tim 3,16; 4,1.3 en 7Q4?", *idem*, pp. 362-367; also "Notas sobre 7Q tomadas en el 'Rockefeller Museum' de Jerusalén", *idem*, pp. 517-533.
4. F. García Martínez, *The Dead Sea Scrolls Translated*, Leiden 1996, p. 516.
5. G. W. Nebe, "7Q4 - Möglichkeit und Grenze einer Identifikation", *Revue de Qumrân XIII* (1988), pp.629-633.
6. Nebe, *cit.*, pp. 630-632 for 7Q4, 1; p. 630, note 12 for 7Q4,2.
7. Nebe, *cit.*, pp. 632-633, note 26. A translation of the pertinent portions of this footnote is as follows: "If one were to continue a column of text of about 22 letters in width beyond the position of *Enoch* 103:3f as found in 7Q4; one could place 7Q8 in *Enoch* 103:7f after approximately 12 lines of text...7Q8 might be of the same hand as that of 7Q4. The association of 7Q8 with *Enoch* 103:7f, however, must remain theoretical in view of the fact that it could also be part of the text of: *Zechariah* 8:8; *Isaiah* 1:29f; *Psalms* 18:14f; *Daniel* 2:43; *Qoheleth* 6:3; and *Numbers* 22:38."
8. C. P. Thiede, *Qumrân et les Évangiles. Les manuscrits de la grotte 7 et la naissance du Nouveau Testament. Le fragment 7Q5 est-il le plus ancien manuscrit de l'Évangile de Marc?*, Paris 1994, pp. 75-86; also *Rekindling the Word: In Search of Gospel Truth*, Herefordshire 1995, p. 177.
9. É Puech, "Notes sur les fragments grecs du manuscrit 7Q4 = 1 Hénoch 103 et 105", *Revue Biblique* 103 (1996), pp. 592-600.
10. R. Parkinson, and S. Quirke, *Papyrus*, Austin 1995, pp. 80-81. This is a brief description of the technique of "fibre matching".
11. D. Estrada, and W. White, *The First New Testament*, Nashville 1978. This book is a popular introduction to all the identifications made by J. O'Callaghan for various Qumran cave 7 fragments. It includes several photographs of the cave 7 fragments; most of them being enlargements. The photographs that are pertinent to this note are found on pp. 19, 104, and 110. These photographs were used with the permission of Thomas Nelson, Inc. They were scanned into a computer, sized to the correct proportions, and joined together in order to produce a photograph of the ensemble. Note: Click [HERE](#) to access information about where to find this image in print.
12. M. Black, *Apocalypsis Henoch Graece*, Leiden 1970; and C. Bonner, with the collaboration of H. C. Youtie, *The Last Chapters of Enoch in Greek*, London 1937.

-  13. Nebe, *cit.*, p. 631.
-  14. Nebe, *cit.*, p. 632-633, note 26.
-  15. Black, *cit.*, p. 65; Bonner, and Youtie, *cit.*, p. 42.
-  16. E. Tov, *Textual Criticism of the Hebrew Bible*, Minneapolis 1992, p. 205. On p. 401 is a photograph (plate 21) of a fragment from the Greek Minor Prophets Scroll from Nahal Hever which preserves a portion of *Zechariah* 8:19-9:5. Those lines of text that can be reconciled with A. Rahlfs *Septuaginta* indicate that the left column of text was slightly narrower than the right.
-  17. É. Puech, "Sept fragments grecs de la *Lettre d'Hénoch* (1 Hén 100, 103 et 105) dans la grotte 7 de Qumrân (= 7QHéng), [Revue de Qumrân 70 \(1998\), pp. 313-23.](#)
-  18. Nebe, *cit.*, pp. 632-633, note 26. Of the six possible Old Testament identifications given for 7Q8, none are near a text that can serve as an identification for 7Q4,1. The same observation applies for the list in García Martínez, *cit.*, p. 516.
-  19. In my opinion, the only mystery that remains is the fact that, in spite of their matching fibers, these two fragments were considered separately; and that they were the subject of a prolonged controversy.
-  20. García Martínez, *cit.*, pp. 488-489. This extensive list of Qumran manuscripts includes sigla for the Aramaic fragments of *I Enoch*.

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-  NOTE: Click here to read an [English translation of the Greek text.](#)
-  Read [companion article](#) by Fr. Emile Puech in *Revue de Qumran* #70.
-  To use the Glossary, click [here](#).
-  To return to index of "Fragments of Enoch from Qumran Cave 7", click [here](#).
-  Click here to return to the [Main Entrance](#) to all my other web sites.

September 14, 1998 / February 28, 2003



ARTICLE IN
REVUE DE QUMRAN #70
 by
 FR. EMILE PUECH

NOTICE:

Because [Fr. Emile Puech](#) wrote his article in French, the following is a brief overview of the contents of his article; along with a short description of some of his most important observations. Please use the [Glossary](#) if you encounter terms that you do not understand.

Ernest A. Muro, Jr. August 24, 1998

SEVEN GREEK FRAGMENTS
 OF THE *EPISTLE OF ENOCH*
 (*1 Enoch* 100, 103, and 105)
 FROM QUMRAN CAVE 7 (=7QEngr)

In essence this article or note pertains to all of the Greek papyrus fragments from Qumran cave 7 that can be shown to be part of the "*Epistle of Enoch*;" which is a significant literary portion of the book of *First Enoch*. These seven fragments are: **7Q4,1&2**; **7Q8**; **7Q11**; **7Q12**; **7Q13**; and **7Q14**. Since all of these fragments are part of *1 Enoch*, it follows that none of them are part of the New Testament; especially [fragments: 7Q4,1&2; and 7Q8](#), as was once suggested by Fr. Jose O'Callaghan, S.J. and defended with "extreme conviction" by Carsten P. Thiede.

In this article Fr. Emile Puech refers to and substantiates the arguments he employed in his previous article on this subject. In that article he focused on fragments **7Q4,1&2** in an effort to verify their identification with *1 Enoch*. This identification had been originally proposed by G. Wilhelm Nebe in 1988; but was subsequently challenged by C. P. Thiede. In order to settle the matter "once and for all," he employs the observations that are contained within my article; which includes my view regarding

fragments **7Q8** and **7Q12**. After doing so, he proceeds to identify fragments **7Q11**; **7Q13**; and **7Q14**. Throughout his article, Fr. Puech draws upon an ample supply of "papyrological, paleographical and textual evidence" in order to definitively establish his case as being certain.

The contents of Fr. Puech's article include:

-  1. A summary written in both French and English.
-  2. A brief recapitulation of his opposition to Carsten P. Thiede.
-  3. An extensive treatment of fragments: 7Q4,1; 7Q8; 7Q12; and 7Q14.
-  4. A proposed identification for 7Q11 as part of *1 Enoch* 100:12.
-  5. A proposed identification for 7Q13 as part of *1 Enoch* 103:15.
-  6. A conclusion, which is polemical in nature.

1. The Summary

The English text of the summary that appears in *Revue de Qumran* #70 at the beginning of this article reads as follows:

"This note points out that the certain identification of seven fragments of a Greek papyrus from Qumran Cave 7 as part of chapters 100, 103, and 105 of *1 Enoch* or the *Enoch's Epistle*, definitively excludes the hypothesis identifying them as part of epistles of the New Testament, *1 Timothy* 3:16-4:3 and *James* 1:23-24, proposed by some papyrologists, but not without some palaeographic and textual distortions."

2. Opposition to Carsten P. Thiede

To begin with, Fr. Puech refers to his earlier article and reasserts the position he articulated in it: that the pair of fragments known as 7Q4,1&2 are not part of *1 Timothy* but part of *1 Enoch*. He goes on to state that he plans to build upon the observations of G. W. Nebe and [Ernest A. Muro, Jr.](#) in order to demonstrate that fragments 7Q8, and 7Q11-14 are also parts of *1 Enoch*. He makes reference to some of the details of the debate that he has had with C. P. Thiede and in a footnote he writes: "It is the object of this note to clarify the debate once and for all."

In the remainder of his introduction Fr. Puech firmly reiterates his rejection of the hypothesis of Fr. O'Callaghan which has been "obstinately defended" by C. P. Thiede. He emphasizes that fragment 7Q8 is not part of *James* 1:23-24 and explains why this is so.

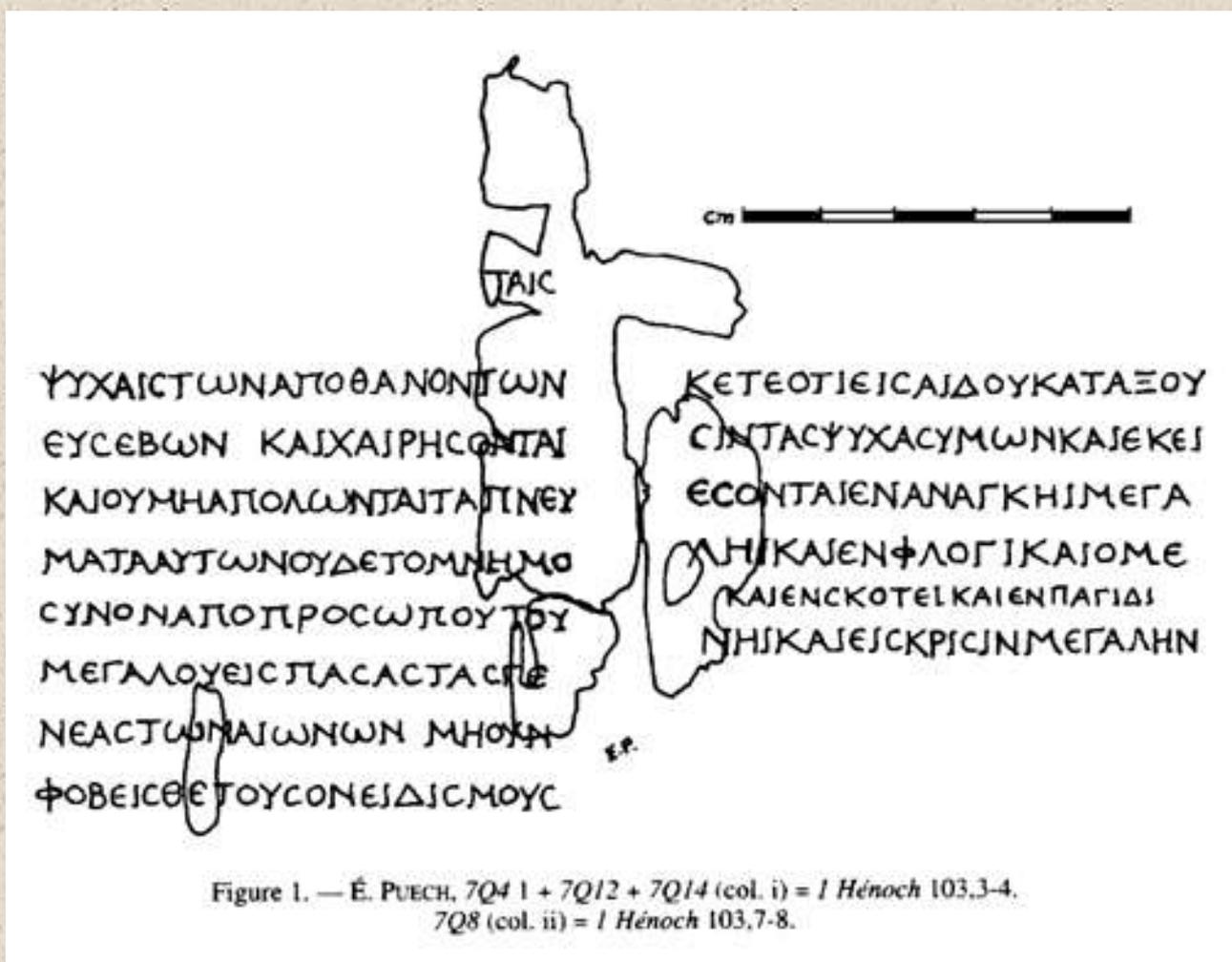
3. Fragments: 7Q4,1; 7Q8; 7Q12; and 7Q14 as parts of *1 Enoch* 103:3-8

Although this is the largest portion of his article, Fr. Puech does not deal with fragment 7Q4,2; since his opinion regarding the identification of this fragment has been clearly set forth in his earlier article. In that article he maintains that this fragment is part of *1 Enoch* 105:1 and not part of 98:11 as had been

originally suggested by Nebe. In spite of this difference, along with some minor changes to the reconstruction of the text, Fr. Puech is substantially in agreement with Nebe.

At this point Fr. Puech introduces some of the details of my observations regarding the physical ensemble of [fragments: 7Q4,1; 7Q8; and 7Q12](#). He then observes that fragment 7Q14 is not directly connected to this ensemble but that it is to the left of 7Q12 in verse 103:4. In spite of some minor difficulties with stichometry and with the letter "v" at the bottom of 7Q8; it is evident that he is certain that these four fragments are part of *I Enoch* 103:3-8.

In analyzing fragment 7Q8, Fr. Puech mentions that he has observed traces of ink at the top of the fragment. He maintains that this trace of ink is part of the letter "κ" and he regards this as part of the uppermost line of five lines of text that are preserved on the fragment. In reconstructing the text of this fragment he endeavors to resolve the difficulty presented by the fact that the space between the "λη..." of line 4 and the "v..." of line 5 is greater than that of the spaces between the other lines. This he does by "supposing" that the scribe who wrote this scroll made a mistake in copying the text and then corrected himself by squeezing in an extra line of text to include the words that he had inadvertently omitted. This omission was due to the fact that the Greek word for "and" is καὶ and it occurs five times in verses 7 and 8 of *I Enoch* 103. While the scribe was copying these verses, he got confused as to which words followed each occurrence of καὶ. This is a scribal error known as "homeoarchon." Because the scribe became aware of his mistake, he corrected it by inserting the extra line of text after line 4 before he wrote line 5. This reconstruction of the text is clarified with the aid of a full-scale diagram and with transcriptions of the Greek text.

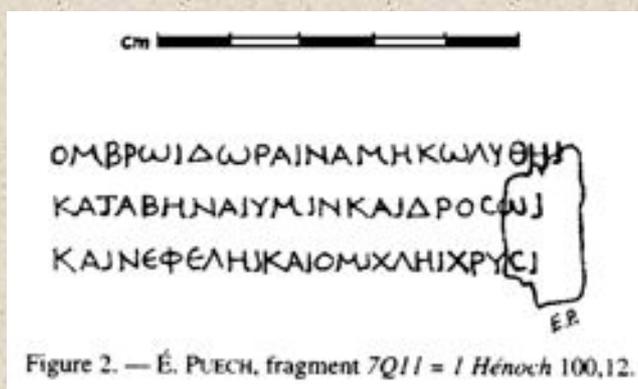


The reader should keep in mind the fact that all of the diagrams by Fr. Puech display a uniform column width; which is about 70 centimeters. Fr. Puech does not believe that the scribe [altered the width](#) of

adjacent columns of texts; as is [common](#) among other Dead Sea Scrolls. This uniformity of column width is an important factor with regard to the reconstruction of the texts in question as it implies a fairly regular stichometry or line length. It is also a factor in his proposed identifications for fragments 7Q11; and 7Q13.

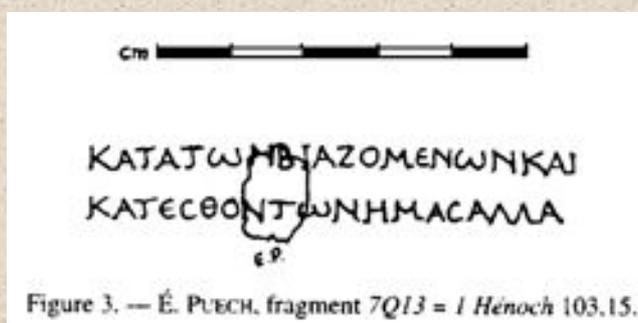
4. Fragment 7Q11 as part of *I Enoch* 100:12

With the aid of a diagram and a transcription Fr. Puech proposes that fragment 7Q11 is part of verse 12 in chapter 100 of *I Enoch*. He remarks that this identification employs a stichometry that is consistent with that of the other fragments. The reconstruction of the text of this fragment includes the same letters that are suggested by the editors of the *editio princeps*.



5. Fragment 7Q13 as part of *I Enoch* 103:15

In a manner similar to that of fragment 7Q11, Fr. Puech suggests that 7Q13 is part of *I Enoch* 103:15. In analyzing the fragment, he observes the letters "vβi" at the top with the letters "vτω" beneath. The *editio princeps*, however, has the letters "vτο" in this bottom line and no discernable letters in the upper line.



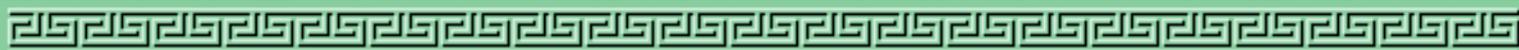
6. The Conclusion

In his conclusion Fr. Puech mentions that these identifications in themselves are not surprising because Aramaic fragments of *I Enoch* have also been found in cave 4. Consequently, the identified fragments

from Qumran cave 7 are clearly similar in nature to the literary contents of the other caves. Furthermore, the attempts to identify fragments 7Q4,1&2 and 7Q8 as part of the New Testament are simply not convincing and can also be dismissed on paleographical grounds.

In closing Fr. Puech goes on to say that fragment 7Q5 is not a part of the New Testament and that the task of identifying it should proceed calmly and without controversy.

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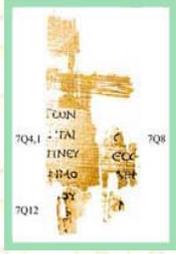
 To read my article, Click [here](#).

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August 24, 1998 / March 2, 2002



THE GREEK TEXT OF THE 7QENOCH FRAGMENTS: ANALYSIS AND TRANSLATION

THE GREEK TEXT

The focus of this analysis has to do with the Greek text of *First Enoch*; since the fragments under consideration preserve a portion of this text. These fragments include: **7Q4-1**, **7Q8**, and **7Q12**; along with **7Q14**. The first three fragments comprise the physical [ensemble](#); while fragment 7Q14 is located about 4 cm. to the left of 7Q12. These four fragments preserve portions of *I Enoch* **103:3-4**, and **7-8**. The precise identification of the other three fragments: 7Q4-2, 7Q11, and 7Q13 remains a matter of conjecture at this time.

Although a number of [Aramaic fragments](#) were discovered at Qumran that preserve portions of *I Enoch*, none of them include the verses mentioned above. These verses are preserved only in the Ethiopic and Greek versions; with the Ethiopic text being longer than that of the Greek. The complete Greek text of *I Enoch* 103 is attested by a single 4th. century AD manuscript. Portions of this manuscript are at the University of Michigan, while the others are at the Chester Beatty Library in Dublin. This manuscript was published by [C. Bonner & H. C. Youtie](#) in 1937; and also by [M. Black](#) in 1970. The Greek text of *I Enoch* 103:3-8 from these two editions is presented below, with the letters that match those of the Qumran cave 7 fragments emphasized by means of bold type and underlining.

FIRST ENOCH 103:3-8

3. οτι αγαθα και η χαρα και η τιμη ητοιμασται και εγγεγραπται ταις ψυχαις των αποθανοντων ευσεβων
4. και χαρησονται και ου μη απολωνται τα πνευματα αυτων ουδε το μνημοσυνον απο προσωπου του μεγαλου εις πασας τας γενεας των αιωνων. μη ουν φοβεισθε τους ονειδισμους αυτων.
5. και υμεις, οι νεκροι των αμαρτωνων, οταν αποθानητε ερουσιν εφ' υμιν, μακαριοι αμαρτωλοι πασας τας ημερας αυτων οσας ειδοσαν εν τη ζωη αυτων, και ευδοξως
6. απεθανοσαν, και κρισις ουκ εγενηθη εν τη ζωη αυτων.
7. αυτοι υμεις γνωσκετε οτι εις αδου καταξουσιν τας ψυχας υμων, και εκει

εσονται εν αναγκη μεγαλη

8. και εν σκοτει και εν παγιδι και εν φλογι καιομενη, και εις κρισιν μεγαλην εισελουσονται αι ψυχαι υμων εν πασαις ταις γενεαις του αιωνος. ουαι υμιν, ουκ εστιν υμιν χαιρειν.

THE ENGLISH TRANSLATION

The English translation of the above Greek text is situated in the left column while the English translation of the Ethiopic text is in the right column. This has been done so that the reader can compare the text as it has been preserved in the Greek version with that of the Ethiopic. Both the Qumran Cave 7 fragments and the Michigan/Chester Beatty papyrus appear to be in agreement with each other in preserving a text that is shorter in length than that of the Ethiopic version. The translation of the Greek is my own; while the translation of the Ethiopic is that of [R. H. Charles](#).

Translation of Greek by
Ernest Muro

3(...)because good things and joy and honor have been prepared and written down for the souls of the godly who have died;

4. and they will rejoice and their spirits will never perish nor their memorial from the presence of the Great One unto all generations forever. Therefore, do not be afraid of the insults they have received.

5. And you, dead sinners, when you die they will say about you: "Blessed are the sinners, they saw during their lifetime the full extent of all their days

6. and died honorably, and judgment did not happen during their lifetime."

7. You yourselves know that they will drag down your souls to Hades, and they will remain there in great anguish

Translation of Ethiopic by
R. H. Charles

3. That all goodness and joy and glory are prepared for them, and written down for the spirits of those who have died in righteousness, And that manifold good shall be given to you in recompense for your labours, And that your lot is abundantly beyond the lot of the living.

4. And the spirits of you who have died in righteousness shall live and rejoice, And their spirits shall not perish, nor their memorial from before the face of the Great One unto all the generations of the world: wherefore no longer fear their contumely.

5. Woe to you, ye sinners, when ye have died, If ye die in the wealth of your sins, And those who are like you say regarding you: "Blessed are the sinners: they have seen all their days.

6. And now they have died in prosperity and wealth, And have not seen tribulation or murder in their life; And they have died in honour, And judgement has not been executed on them during their life."

7. Know ye, that their souls will be made to descend into Sheol and they shall be wretched in their great tribulation.

8. and in darkness, ensnared and aflame; and your souls will enter the great judgment for all generations forever.

Woe unto you, for you are unable to rejoice.

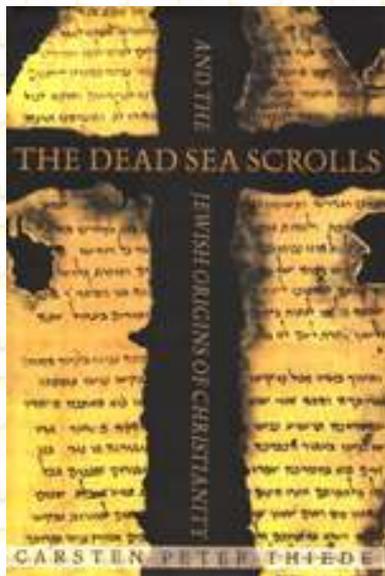
8. And into darkness and chains and a burning flame where there is grievous judgment shall your spirits enter; And the great judgment shall be for all the generations of the world. Woe to you, for ye shall have no peace.



ΕΠΙΣΤΟΛΗ
ΕΝΩΧ'

 To view a photograph of the 7Q *Enoch* ensemble, click [here](#). Click here to access the [Bibliography](#). Click here to access the [Outside Links](#). To return to the index of "Fragments of Enoch from Qumran Cave 7", click [here](#). Click here to return to the [Main Entrance](#) to all my other web sites.

January 22, 2000 / July 14, 2002



My Refutation of
Carsten Peter Thiede's
Rejection of the *7QEnoch* Identification
by way of an analysis of the
arguments put forth by Thiede in his book:
*"The Dead Sea Scrolls
and the Jewish Origins of Christianity."*

In his book entitled *"The Dead Sea Scrolls and the Jewish Origins of Christianity,"* (1) Carsten Thiede continues to reject the identification of certain Greek papyrus fragments from Qumran Cave 7 with various portions of *I Enoch* that was made in 1988 by G. Wilhelm Nebe. (2) Thiede does this in spite of the fact that this identification was substantiated and augmented in my article that appeared in *Revue de Qumran* #70, (3) along with additional identifications made by Emile Puech in the same issue. (4) In Chapter VII of his book, (which is entitled "Mark, Paul and the Great Debate"), Thiede devotes 17 out of 30 pages to this task, while continuing to maintain the late Jose O'Callaghan's (5) identification of the 7Q4 duo with *I Timothy* 3:16-4:3. (6) The remainder of this chapter, which is a defense of O'Callaghan's identification of fragment 7Q5 with *Mark* 6:52-53, (7) focuses on a topic that was outside of the intended scope of the two articles that appeared in *Revue de Qumran* #70.

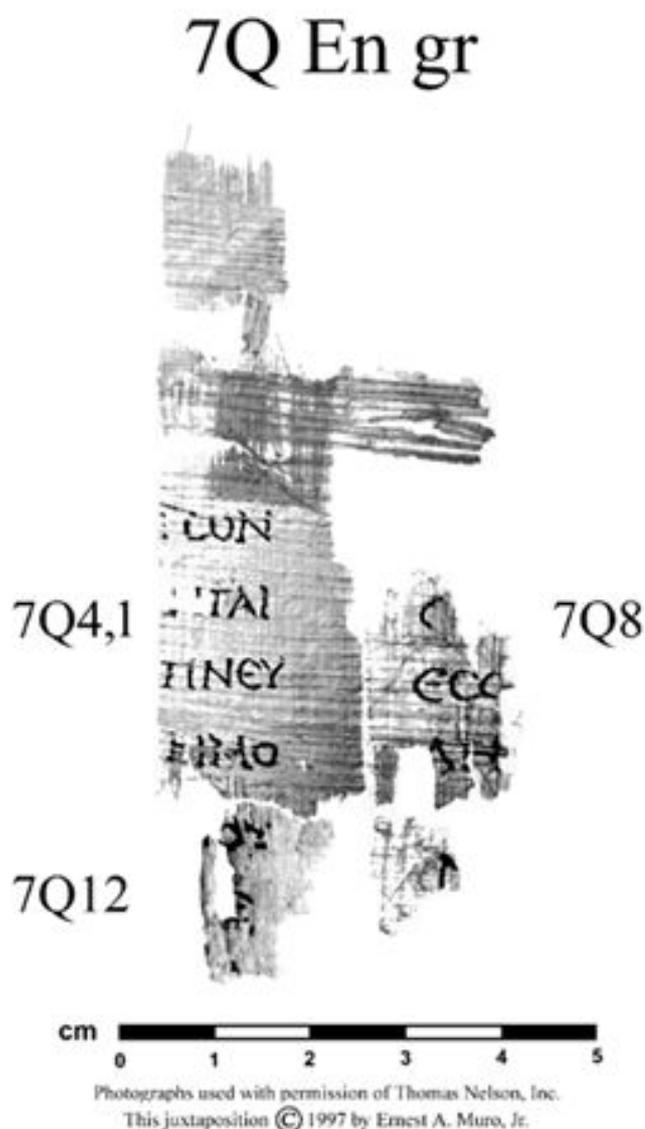
[Note: Readers who are unfamiliar with the papyrus fragments in question, or do not understand the manner in which they are designated by scholars, can refer to footnote number (8) for explanatory information].

Anyone who has read Thiede's book or plans to do so must take into consideration the images shown below, as both of them reveal the horizontal papyrus fibers that are common to both fragments 7Q4,1 and 7Q8. These matching fibers clearly indicate the original contiguous relationship between these two fragments, which means that they need to be studied as if they were one single papyrus fragment or ensemble. (9) It is also highly probable that fragment 7Q12 is likewise a part of this ensemble, although the quality of these photographs is not sufficiently clear for me to establish this observation with certainty. The original location of 7Q8 to the immediate right of 7Q4,1 clearly reveals the fact that the Greek letters on 7Q8 negate O'Callaghan's identification of 7Q4 with *I Timothy* 3:16-4:3 and, conversely, the letters on 7Q4,1 likewise rule out O'Callaghan's identification of 7Q8 with *James* 1:23-24. Nebe's identification of 7Q4,1 and 7Q8 with *I Enoch* 103:3-4 & 103:7-8 is confirmed, however, because the Greek letters on these two fragments, along with those of 7Q12, correctly match those of the Enochian text.

The 7QEnoch Ensemble, in Black & White and in Color.

This is the photograph that appears on page 312 of *Revue de Qumran* #70. It clearly shows the matching horizontal fibers between fragments 7Q4,1 and 7Q8. Click [HERE](#) to view an Enlargement.

This image is derived from a photo of the 7Q papyrus fragments that was taken when they were exhibited in 1996 at Rimini, Italy. See footnote (10) for details about this image. Click [HERE](#) to view an Enlargement.



NOTE: Printed copies of this image of the 7QEnoch ensemble have appeared elsewhere in addition to the one that initially appeared in *Revue de Qumran* #70. Click [HERE](#) to access information about publications that include a printed copy of this image.

The image at left, which appears at the end of [my article](#) in *Revue de Qumran* #70, is mentioned only once by Thiede in his entire book, by way of a brief and misleading reference on page 163. The image itself does not appear anywhere in his book, nor is there to be found any adequate verbal description of it. Furthermore, in endnote #12 on page 241, Thiede provides a reference to my article in *Revue de Qumran* yet he excludes the page number for the image. In other words, my article ends on page 211 while Puech's starts on page 213 (according to endnote #13). But page 212 is certainly part of my article and it is not blank. In essence Thiede is silent about what this photograph reveals, especially with regard to fragment 7Q8 and its original physical position to the immediate right of fragment 7Q4,1. This omission on the part

of Thiede is the most glaring shortcoming of Chapter VII of his book, showing that the avoidance of the obvious is the only advantage Thiede has in this matter.

The image shown above on the right is derived from a color photograph of the papyrus fragments from Qumran cave 7 that was taken in 1996 while these fragments were on display in Rimini, Italy. [\(10\)](#) Although not as clear as the image to the left, it still shows how the horizontal fibers are identical for both fragments 7Q4,1 and 7Q8. Ironically, this exhibition, which was entitled "Dalla Terra Alle Genti," was originally planned by Carsten Thiede. [\(11\)](#)

With the above photographs in mind, the reader of Chapter VII of "*The Dead Sea Scrolls and the Jewish Origins of Christianity*" will notice that Thiede continues to treat 7Q4,1, 7Q8, and 7Q12 as separate fragments, while always keeping his readers ignorant of the basic fact that two of these fragments, if not all three, must be studied together as a single ensemble. It readily follows that all the arguments he presents in favor of O'Callaghan's identifications are now pointless, since they are based upon or serve to uphold the obsolete and erroneous view that fragments 7Q4,1 and 7Q8 are separate scraps of papyrus, each from a different manuscript or scroll. There is no longer any need to refute these arguments, as the photographs clearly speak for themselves.

There is a need, however, to address Thiede's objections to the Enochian identification of these fragments. These objections, about 13 in number, display a considerable variation in quality, relevance, and veracity. Although some of them in their own right merit a detailed response, most of Thiede's objections can be readily dismissed as a waste of "too much printer's ink." [\(12\)](#) None the less, they are all enumerated below for the purpose of refuting them, one by one. My intention for doing so is not only to uphold the truth, but also to provide the reader with useful information, some of which is difficult to locate or is rendered in a foreign language. To this end I have also added my comments in response to some of Thiede's claims regarding fragment 7Q5.

A list of Thiede's objections is arranged below following the order that they appear in his book. Page numbers are given, along with hyperlinks to web pages that contain more detailed or lengthy information. It is possible that some of this information is little known or is being presented for the first time. It is my hope that this inclusion of new or obscure information will not only be of benefit to the reader but will also serve to address those concerns about the *7QEnoch* Identification that are reasonable and valid.

Thiede's Objections to the *7QEnoch* Identification:

A. Thiede's *ad hominum* attacks:

 1. I have been lured by fantasy and my research is guided by the presumption that *1 Timothy* could not have been written earlier than 68 AD, when Qumran fell to the Romans. (p. 160-1)

My response: Although I wrote Carsten Thiede in September of 1997 about my observations regarding the matching papyrus fibers, I have never received a response or any other type of communication from him. I was also completely unaware of his opinions regarding this matter until I discovered and purchased his book while browsing in an Orlando bookstore during a rainy Saturday afternoon in February of 2002. [\(13\)](#)

The implications of the matching papyrus fibers between 7Q4,1 and 7Q8 are arrestingly simple: O'Callaghan's attempted identifications for these fragments are history. Nebe's Enochian identification has been substantiated. Fact is not fantasy.

On a personal level, my motivation to study the Qumran Cave 7 fragments was due to my curiosity about the controversy that has surrounded them since 1972. Because of my conservative theological bias, I would "like" to believe that these fragments are indeed a part of the New Testament. I have also entertained for a long time the hope that first century evidence for the Bible and Christianity will eventually come to light. I also believe that more New Testament papyri and other early manuscripts

will be discovered. I cannot, however, evade or downplay the truth about the Qumran Cave 7 fragments. For Thiede to "pigeonhole" someone whom he does not know is unethical, to say the least.

B. Objections to Nebe:

2. There is no evidence for the existence of a Greek translation of *1 Enoch* in the 1st. century AD. (p. 161)

My response: Neither is there any such manuscript evidence for the New Testament, especially *1 Timothy*. As for the *Epistle of Enoch*, which contains Chapter 103, you just saw a picture of it. Details forthcoming.

3. The *eta* on line 1 of 7Q4,1 presents an insurmountable obstacle to the Enochian identification. (p. 162)

My response: Thiede provides a reasonably good copy of Rubinger's photograph of the 7Q4 duo. If one were to look at this photo for the *eta* in question, he would not find it. Furthermore, he would be unable to find any line 1 of text at all. The *eta* and line 1 are simply not there. The little known account of how this *eta* came into existence begins in the 1950s. Click [HERE](#) for details.

4. The identification of 7Q4,2, the smaller companion to 7Q4,1, by O'Callaghan is far more plausible than that of Nebe. (p. 163)

My response: The style of handwriting found on fragment 7Q4,2 is very similar to that of 7Q4,1. The orientation of the fibers and the color of the papyrus are different, however. The handwriting may match but the papyrus does not. O'Callaghan's identification is less plausible than that of Nebe's because O'Callaghan has situated the smaller fragment too close to the larger one. Details forthcoming.

5. Nebe's Enochian identification for fragment 7Q8 cannot be substantiated. (p. 163)

My response: Yes it can, look at the above photograph.

C. Objections to Muro:

6. I ignore 7Q4,2, the smaller companion fragment to 7Q4,1. (p. 163)

My response: I don't. Although the style of handwriting is similar, the papyrus is different. These two fragments are not contiguous, nor do they belong close to each other. Some physical distance between the two is necessary. Details forthcoming.

7. Fragment 7Q12 does not belong next to the bottom edge of 7Q4,1 because the papyrus fibers do not match. (p. 163)

My response: The horizontal papyrus fibers are not supposed to match, as 7Q12 is *below* 7Q4,1, not *alongside* it. Details forthcoming.

8. The paleographical incompatibilities among certain letters found among fragments 7Q4,1, 7Q8, and 7Q12 prove that they cannot be parts of the same manuscript. (p. 163-5)

My response: The fibers match, and the incompatibilities are not intractable. If Thiede can assert that 7Q5 has a *nu* on line 2 and an *alpha* on line 5, it makes little sense that he denies the possibility that fragments 7Q4,1 and 7Q8 are from the same hand. Details forthcoming.

D. Objections to Puech:

9. Fragment 7Q8 is too small to be given any serious consideration. (p. 165)

My response: It is not too small because it belongs alongside fragment 7Q4,1, as revealed in the above photographs. Details forthcoming.

10. Puech "adds" letters to the fragments in order to substantiate their Enochian identification. (p. 165)

My response: It is not necessary for him to do so. Details forthcoming.

11. He also ignores the paleographical incompatibilities that differentiate fragments 7Q4,1, 7Q8, and 7Q12 from each other. (p. 165)

My response: He doesn't. Details forthcoming.

12. Puech's identification of fragments 7Q11, 7Q13, and 7Q14 is an unconvincing "game" because these same three fragments can also be identified with portions of *1 Timothy*. (p. 166-7)

My response: Although Thiede is able to "identify" these three fragments with portions of *1 Timothy*, he does not include fragment 7Q8 as an example, in spite of his asserting in endnote 16 that "almost anything can be done" with this fragment. Details forthcoming.

13. Puech also ignores 7Q4,2, the smaller companion fragment to 7Q4,1. (p. 166)

My response: He doesn't, as he proposed his own Enochian identification for this fragment in a previous article that appeared in *Revue Biblique*. Details forthcoming.

Some of Thiede's claims concerning Fragment 7Q5:

1. In Thiede's own words: "...there is no *alpha* anywhere in Greek papyri which looks even remotely like the traces of ink on the papyrus." (p. 172)

My response: I am compiling a list of examples of such *alphas*, starting with those from Qumran Cave 7. This is where you too can join in the fun, by adding your own examples of such. Click [HERE](#) for details.

2. Herbert Hunger "demonstrated" that a *nu* was "the only conceivable reconstruction on the basis of all types of Ns in Greek papyri." (p. 174-5)

My response: I have read Hunger's article and have found it to be inadequate. Details forthcoming.

3. The use of an electronic stereo microscope has "rediscovered" the "previously invisible" diagonal stroke of a N. (p. 175)

My response: It did not reveal strokes from a *nu* or anything new. In fact, it looks more like an *iota* followed by an *alpha*. Then what is to be made of that dark spot in Thiede's photograph that resembles a slanted line? Is it writing or is it poopie? Click [HERE](#) for details.

Presented below are the footnotes, followed by information regarding the various editions of Thiede's book, along with critical reviews of it that were written by others.

FOOTNOTES

[RETURN TO TOP OF THIS PAGE](#)

1. Thiede, Carsten Peter, *The Dead Sea Scrolls and the Jewish Origins of Christianity*, New York: Palgrave, 2001. (Note: The table at the bottom of this web page contains information about some of the various editions of

this book. The edition referred to here has the ISBN 0-312-29361-5)

2. G. W. Nebe, "7Q4 - Möglichkeit und Grenze einer Identifikation", *Revue de Qumrân* XIII (1988), pp.629-633.
3. E. Muro, "The Greek Fragments of Enoch from Qumran Cave 7 (7Q4, 7Q8, & 7Q12 = 7QEn gr = *Enoch* 103:3-4, 7-8)", [*Revue de Qumrân* 70 \(1998\), pp. 307-12.](#)
4. É. Puech, "Sept fragments grecs de la *Lettre d'Hénoch* (1 Hén 100, 103 et 105) dans la grotte 7 de Qumrân (= 7QHéng)", [*Revue de Qumrân* 70 \(1998\), pp. 313-23.](#)
5. Jose O'Callaghan, the noted Spanish papyrologist, died on December 15, 2001.
6. J. O'Callaghan, "¿1 Tim 3,16; 4,1.3 en 7Q4?", *Biblica* 53 (1972), pp. 362-367; also "Notas sobre 7Q tomadas en el 'Rockefeller Museum' de Jerusalén", *idem*, pp. 517-533.
7. J. O'Callaghan, "¿Papiros neotestamentarios en la cueva 7 de Qumrán?", *Biblica* 53 (1972), pp. 91-100; also "Notas sobre 7Q tomadas en el 'Rockefeller Museum' de Jerusalén", *idem*, pp. 517-533.
8. Ancient manuscripts are commonly designated by scholars with a reference symbol that is called a siglum (pl. sigla). The Dead Sea Scroll fragments found among the 11 caves at Qumran have their own unique sigla, which serves to distinguish them from other manuscripts found at other locations around the Dead Sea region. The first number of a siglum refers to the cave in which the manuscript was found, while the letter "Q" refers to Qumran, the geographical place name for these 11 caves. The second number pertains to the individual manuscript fragments found within a given cave. Thus the "7Q" designation is applied to those manuscript fragments found in Qumran Cave #7. When the 24 papyrus fragments from cave 7 were published in 1962, they were designated as 7Q1 through 7Q19. The reason why there are only 19 but not 24 sigla for the contents of cave 7 is because 5 of them were grouped with certain of other fragments on the basis of similar handwriting styles. These groupings, three duos and one trio, have each their constituent fragments further designed by a "1", "2", or "3" following the siglum. Consequently, the duos or pairs are known as: 7Q1,1 & 7Q1,2; 7Q4,1 & 7Q4,2; and 7Q6,1 & 7Q6,2. The trio, a set of reverse impressions on clay, has three fragments known as 7Q19,1; 7Q19,2; and 7Q19,3. Because the identification of the 7Q4 duo is being considered here, it is useful to point out that in some publications, such as in Thiede's book, the final digit following the 7Q4 sigla appears as a subscript, instead of a full sized numeral.
9. It is not possible to do this with the smaller of the 7Q4 fragments, which is designated by the siglum 7Q4,2, because it does not have any fibers that match those of its larger counterpart, 7Q4,1, or those of 7Q8. Furthermore the orientation of the fibers on 7Q4,2 and the color of the papyrus differs from that of 7Q4,1.
10. A gallery of photographs of the 1996 Rimini exhibition entitled: "Dalla Terra Alle Genti" can be found in the [archive](#) of the Rimini meetings web site.
11. See "Voyage to the Depths of Qumram", *Inside the Vatican*, June - July 1996, page 44. Also see [Helios](#) Magazine.
12. Thiede page 160.
13. At the same time, in September of 1997, I also wrote: Jose O'Callaghan, G. Wilhem Nebe, Emile Puech, and Florentino Garcia-Martinez. I received a response from all, except for Carsten Peter Thiede. Emile Puech's response

included an invitation to me to write my article that appeared in *Revue de Qumran* #70.

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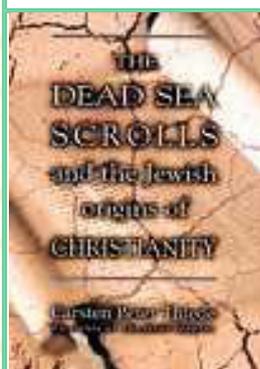
OTHER REVIEWS OF THIS BOOK:

1. Avraham Bronstein in *The Commentator*, Vol. 66, Issue 12, May 7, 2002. Click [HERE](#).

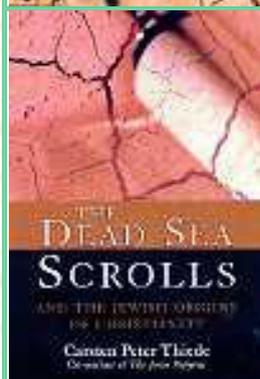
2. Rob Kugler in the *Journal of Hebrew Scriptures*, Vol 4, 2002-2003. Click [HERE](#).

PUBLICATION INFORMATION:

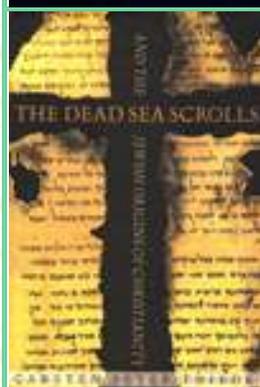
Some of the printed editions of
"The Dead Sea Scrolls and the Jewish Origins of Christianity":



Hardcover:
Lion Publishing / St. Martin's Press
Great Britain
July, 2000
ISBN 0745942628

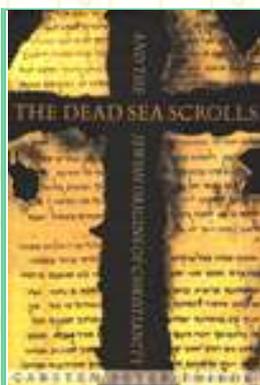


Paperback:
Lion Publishing / St. Martin's Press
Great Britain
July, 2001
ISBN 0745950507



Hardcover:
Palgrave / St. Martin's Press
New York
September, 2001
ISBN 0312293615

(Note: This is the edition referred to in this web site.)



Paperback:
Palgrave / Macmillan
New York
February 1, 2003
ISBN 1403961433



German translation:
"Die Messias-Sucher: Die Schriftrollen vom Toten Meer
und die jüdischen Ursprünge des Christentums"
Kreuz Verlag, Stuttgart
September 2002
ISBN 3783121507



Italian translation:
"I Rotoli del Mar Morto e le radici ebraiche del cristianesimo"
Mondadori
Milan
Fall 2003
ISBN 8804489901

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 To return to index of "Fragments of Enoch from Qumran Cave 7", click [HERE](#).

 Click here to return to the [Main Entrance](#) to all my other web sites.

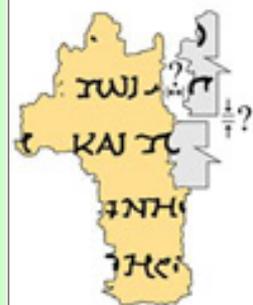
 E-mail me at emuro@breadofangels.com



March 8, 2002 / December 7, 2003



7Q5: "DISLOQUÉ À DROITE", KEY TO THE CONTROVERSY



Please allow time for the images to load.
Click on any diagram or photo of 7Q5 for an enlargement.
Navigation & e-mail information at bottom.

I. PROLOGUE

A. Introduction

Anyone familiar with the controversy concerning the identification of fragment 7Q5 is aware of the highly detailed arguments over certain letters that may or may not appear on the papyrus. Sometimes these arguments make note of the physical condition of the papyrus surrounding a given letter; but rarely is the condition of the entire fragment taken into consideration. The purpose of this web page is to do just that, to examine as best as possible the papyrus fragment that bears the text that has been the subject of so much debate and publicity. A secondary aim is novel: to attempt to demonstrate that 7Q5 is physically comprised of at least two distinct papyrus scraps; and that a portion of one is partly covered by another. The third goal follows from the second: to explore the possibility that the identity of some of the uncertain letters can be clarified; and that additional letters might be discovered in the area where the papyrus scraps overlap.

B. What Does "Disloqué à droite" Mean?

To begin with, I start with the description of the fragment that was given in the *editio princeps*, which was the first published edition of this fragment. This edition appeared in 1962 and is entitled: "Discoveries in the Judaean Desert of Jordan III, Les 'Petites Grottes de Qumrân". It is commonly referred to by the initials DJD III. On pages 142-146 the fragments from Qumran cave 7 are analyzed and deciphered. The larger fragments, such as 7Q5, have a description that includes details about the size, quality and condition of the papyrus.

The description of fragment 7Q5 appeared at the bottom of page 144 and it was written in French. It is reproduced below, followed by a translation into English.

DESCRIPTION OF QUMRAN FRAGMENT 7Q5 IN FRENCH

Description of fragment 7Q5 from *editio princeps* or DJD III
Discoveries in the Judaean Desert of Jordan III: Les 'Petits Grottes' de Qumrân
by
M. Baillet, J. T. Milik, and R. deVaux, O.P.

5

(PL. XXX)

Papyrus fin, très abîmé, et disloqué à droite. Surface rugueuse, dos plus lisse. L'écriture appartient au 'Zierstil' et peut dater de 50 av. à 50 ap. J.-C. Hauteur des lettres 2 à 3 mm. Les mots semblent séparés par des intervalles allant jusqu'à 5 mm. (l. 3). Interlignes de 7 à 9 mm.

Si on restitue ἐγέννησεν à la l. 4, le f. peut provenir de quelque généalogie.
Le déchiffrement et les notes sont dues au R.P. Boismard.

].-[
]. τῶ α. [
]η καὶ τῶ [
ἐγέ]νησ[εν
]θησ[

- L. 1: trace d'epsilon, théta, omicron ou sigma.
L. 2: après alpha, peut-être un pi, mais les traces ont l'air trop basses.
L. 3, début: éta probable (cf. l. 5). Dernière lettre: oméga ou omicron.
L. 4, fin: trace anguleuse de sigma. ἐγέννησεν n'est qu'une suggestion.
L. 5: première lettre omicron ou plutôt théta; troisième epsilon ou sigma (le trait médian n'est pas certain); quatrième sigma, epsilon ou théta.

ENGLISH TRANSLATION

A papyrus of fine quality, which is very much damaged, and is displaced at the right. The surface is rough, while the back is smoother. The handwriting is of the "Decorated" style and can be dated from 50 BC to 50 AD. The height of the letters is 2-3 mm. The words appear to be separated and this spacing can be as much as 5 mm. as in line 3. The overall distance between each line of text is 7-9 mm.

If one were to restore the word ἐγέννησεν (begot) in line 4, this fragment might be part of some genealogy.

The decipherment of the text and the notes are by R. P. Boismard.

].{
]. τῶ α. {
]η καὶ τῶ {
 ἐγέ]ννησ[εν
]θηεσ[

Line 1. Trace of an ε, θ, ο, or σ.

Line 2. After α, possibly a π, but the traces appear too low.

Line 3. At the beginning: η is probable (see line 5). The last letter is an ω or ο.

Line 4. At the end: angular trace of a σ. ἐγεννησεν is only one suggestion.

Line 5. The first letter is an ο or rather a θ; the third is an ε or a σ (the middle stroke is not certain); the fourth letter is a σ, ε, or θ.

The first sentence describes the size and condition of the papyrus. In French it reads: "Papyrus fin, très abîmé, et disloqué à droite"; which in English is translated as: "A papyrus of fine quality, which is very much damaged, and is displaced at the right." I have used the last three words, "disloqué à droite", as part of the title for this web page because they indicate something that could very well resolve the controversy that has surrounded this fragment since 1972. To translate these words as: "displaced at the right" is one thing; to understand what they mean or imply is yet another.

C. Overview

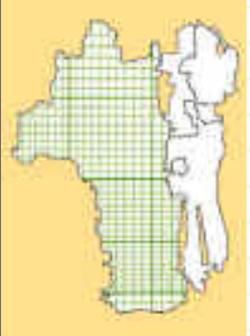
What follows below is an attempt, using photographs and diagrams, to understand what the words "disloqué à droite" indicate. The primary source photograph that I have used for this purpose was taken by the well-known Israeli photographer David Rubinger in 1972. It has been reproduced many times since then. In 1978 it appeared as plate II on page 18 of "The First New Testament" by David Estrada and William White, Jr. I have copied this photograph with the permission of Thomas Nelson, Inc. It appears as image #1 in the chart below and it will be found in other charts as well, serving as a basis for comparison. All the other images and diagrams that appear on this web site are derived from this primary photograph by means of shading, tinting, outlining, or diagramming. In the images that are diagrams the orientation or direction of the papyrus fibers is shown by means of various grids taken from scans of two different type of graph paper. Any of these images can be clicked upon in order to access a larger copy of the image. (Approximately 75-140 KB in size).

In view of what I have stated above in the introduction, I believe that the words "disloqué à droite" imply the likelihood that 7Q5 is comprised of at least two or more distinct papyrus portions or scraps. These portions are as follows:

1. A large primary portion with horizontal papyrus fibers. (See image #2 below)
2. A smaller displaced portion that is to the right which is characterized by fibers with an upward slant of 10 degrees. (See image #3 below)
3. A few uncertain areas that I have not been able to distinguish as belonging to the other two portions. (See image #4 below)

OVERVIEW

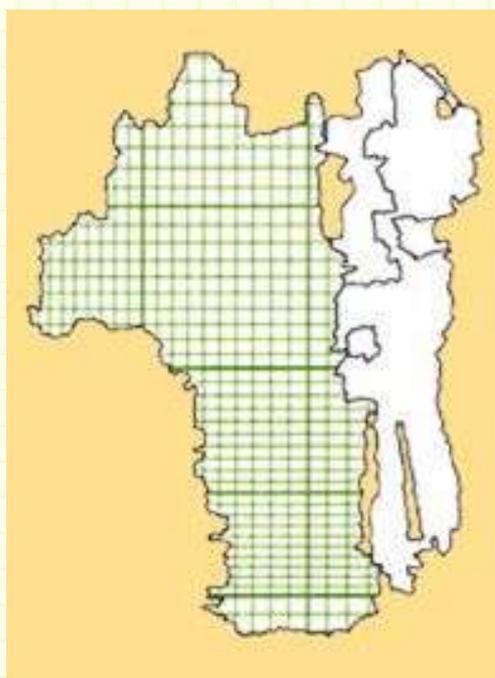
Click on any image for an enlargement

Image #1 Original Source Photograph	Image #2 Primary Portion	Image #3 Displaced Portion	Image #4 Uncertain Portions
			

What follows below is a series of detailed observations regarding the Primary, Displaced and Uncertain portions of fragment 7Q5. These observations are in turn followed by my conjectures, which are more speculative in nature. These conjectures examine the possibility that there is a tertiary scrap of papyrus, which may also exhibit a matching alignment of papyrus fibers with the primary portion. I then explore the possible existence of additional letters in lines 1-3 of the text. I finally end with my conclusion.

II. OBSERVATIONS:

A. The Primary Portion



The area in the diagram at left that is highlighted by logarithmic graph paper represents the primary portion of 7Q5. The green lines of the grid are horizontal and vertical, as are most of the papyrus fibers on this portion of the fragment. All of the letters described in DJD III are located within this portion except for the π that might follow the α in line 2. It is likely that this scrap extends to the right and is overlapped by the displaced portion.

At the left of the row of photos in the chart below the original scan is included for the sake of comparison. The black & white photo has a black line that defines the right edge of the shaded portion of the photo. The color photo has a similar red line to the right of the tinted portion. About half of this line runs along the edges of holes in the fragment. The papyrus to the left of this line is uniformly rough in texture and has very few dark spots that are not ink. In all likelihood the primary portion extends to the right of the line, especially in the area midway down the fragment between the holes.

In my opinion, however, nothing to the left of the line is displaced.

PRIMARY PORTION
 Surface of papyrus is uniform
 to the left of the vertical line.

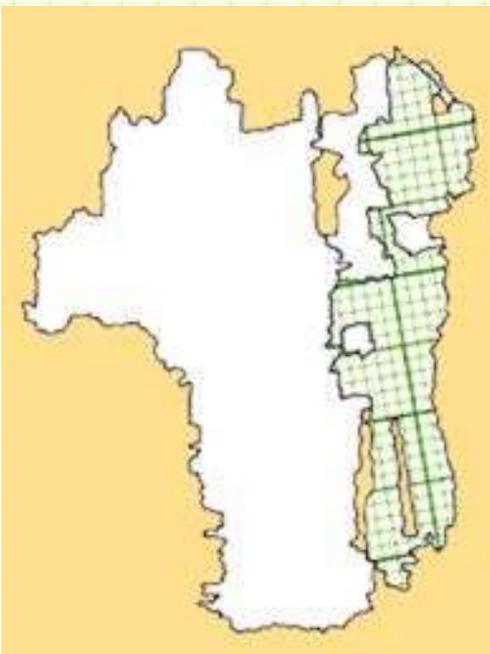
Click on any image for an enlargement.

Image #5 Original photograph	Image #6 Primary portion-black&white	Image #7 Primary portion-color
		
Reproduced as is	Shaded area to left of line	Tinted area to left of red line



0 1 2 3 4 5
Scale in Centimeters

B. The Displaced Portion



The right-hand third of the diagram is highlighted by graph paper with a normal, square grid. This grid, however, is rotated 10 degrees counter-clockwise in order to represent the orientation of the papyrus fibers that are visible in this section of the photo. This is the primary distinguishing characteristic of the displaced portion. Furthermore, there are no letters visible on its surface; and it is slightly lighter and smoother in appearance than the larger portion to the left.

In the black & white photo below, the displaced portion is outlined in black and lightened in relation to the rest of the fragment. The color photo again has a red line around the pertinent area, which is tinted. Within this area the texture and orientation of the papyrus fibers is uniform. It is possible, however, that this portion includes some of the dark spots located to the right of the upper hole. I have only outlined and highlighted those areas that are readily distinguishable from the



primary portion. Where the lines in my photos cross the third line of text there are no such dark spots. It appears that the edge of the displaced portion is cleanly broken and that it overlaps the primary portion underneath it. When the original photograph of this area is scrutinized, it appears that the curved letter that follows the τ is covered over by the displaced portion. In all likelihood this letter is not an τ but probably an ω or ο that is not abraded or distorted but obscured by the displaced portion which appears to cover it.

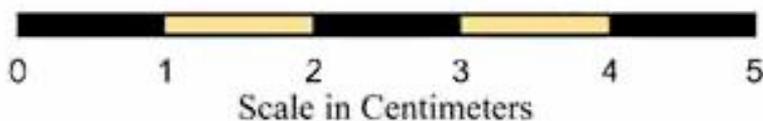
Another distinguishing characteristic of the displaced portion is the apparent discontinuity of the horizontal papyrus fibers in relation to the primary portion. If one were to take a photograph of the fragment and cut out the displaced portion, he can place this piece over the larger one and slide it up and down to see whether the fibers align; as is the case with [fragments 7Q4,1 and 7Q8](#). My attempts at doing so, however, even with the aid of my computer graphics program, have been unsuccessful. A few fibers seem to line up, but not all. It follows that there is a possibility that this scrap of papyrus was not originally close to or adjacent to the primary portion. It might be from a different fragment of the same document, or it might be from a different scroll altogether.

DISPLACED PORTION

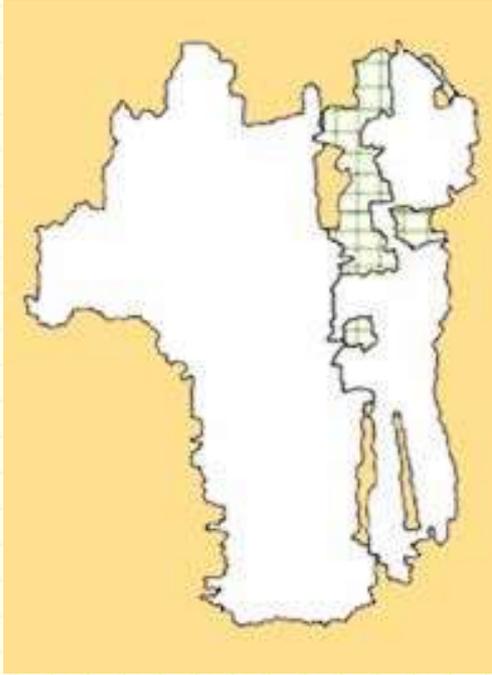
Surface of papyrus is uniform and fibers are rotated 10 degrees counter-clockwise within the outlined area to the right.

Click on any image for an enlargement.

Image #8 Original photograph	Image #9 Displaced portion-black&white	Image #10 Displaced portion-color
		
Reproduced as is	Light area to the right	Tinted area in outline at right



C. The Uncertain Portions



This diagram shows the areas that are not highlighted in the other images. I have been unable to determine whether these areas belong to the primary or to the displaced portions of 7Q5. These areas are mostly dark spots in the original photograph. In the photos below I have outlined them and shaded them in a dark gray in contrast to the rest of the fragment.

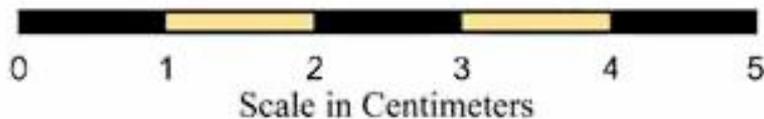
It seems that some of these areas around the top two lines of text might belong to the primary portion. There are some apparent traces of ink in both lines. In line 1 there appears to be the upper right-hand curve of a letter. In line 2 is located the possible trace of a π that was mentioned in DJD III, although it appears too low in relation to the rest of the line. Others have suggested that it is an η , perhaps a θ or a combination of two letters. The remaining uncertain portions are too dark or indistinct to identify. The photograph lacks the clarity necessary for determining the relationship of these areas to the rest of the fragment.

UNCERTAIN PORTIONS

Outlined areas could be part of either
the Primary or Displaced portions.

Click on any image for an enlargement.

Image #11 Original photograph	Image #12 Uncertain portion-black&white	Image #13 Uncertain portion-color
		
Reproduced as is	Dark areas in outline	Untinted areas within red lines



III. MY CONJECTURES:

A. Questions Arising from the Observations:

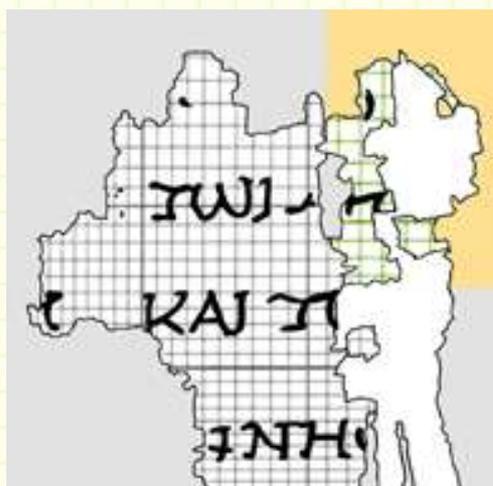


The above observations, which are merely based on a single photograph, give rise to a variety of questions: What is the actual appearance of the recto and verso surfaces of 7Q5? Would an examination of both of these surfaces enable one to discern two or more papyrus scraps? Is it possible to know the outlines or outer edges of these scraps and thus determine the areas where they overlap? Is there any writing that is obscured by a scrap of papyrus which overlaps it? If a close re-examination of the recto and verso surfaces of 7Q5 could provide some answers to these questions, what kind of answers could one expect?

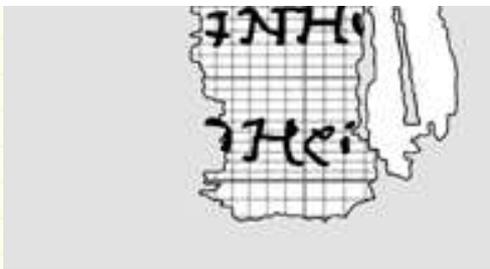
At this point I can only put forth a few conjectures about the papyrus scraps and the possibility of deciphering additional letters. These conjectures are inconclusive and have no value other than drawing attention to the necessity and reasonableness of minutely examining the recto and verso surfaces of 7Q5. Although my conjectures are merely speculations about the results of such an examination, it is my hope that they also serve as an invitation to

consider what might be discovered if the displaced portion could be removed or peeled back from the surface of the primary portion. I am mainly concerned with those uncertain portions of 7Q5 which are to the right of the large upper hole and extend vertically along the upper three lines of text. My conjectures are as follows:

B. Tertiary Scrap of papyrus

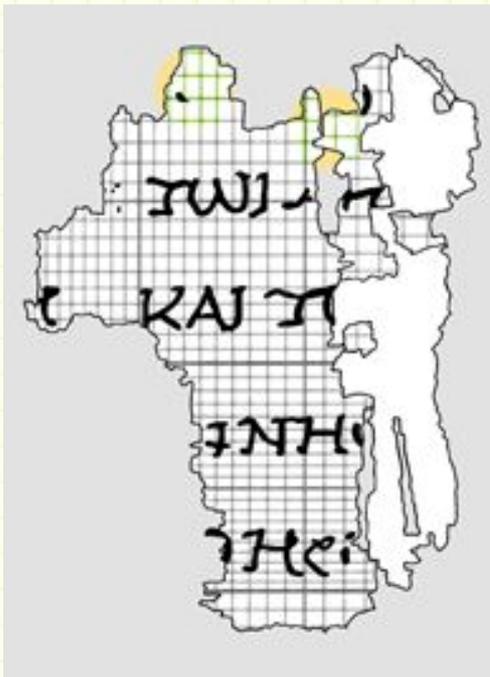


In view of the above observations it is possible to speculate that part of the primary portion broke loose and shifted downward about 1 mm. This hypothetical tertiary scrap would probably include the top two lines of text at the upper right area of 7Q5, which is indicated by the tinted portion of the diagram to the left. At this point I cannot determine the extent to which this tertiary scrap had shifted horizontally. The extent of the vertical shift will be discussed in the other conjectures that follow below. It is possible that this scrap broke away from the primary portion and became reattached over the course of time. It is also possible that it is still connected to the primary



portion but is displaced due to a wrinkle in the papyrus.

C. Papyrus Fiber Matching

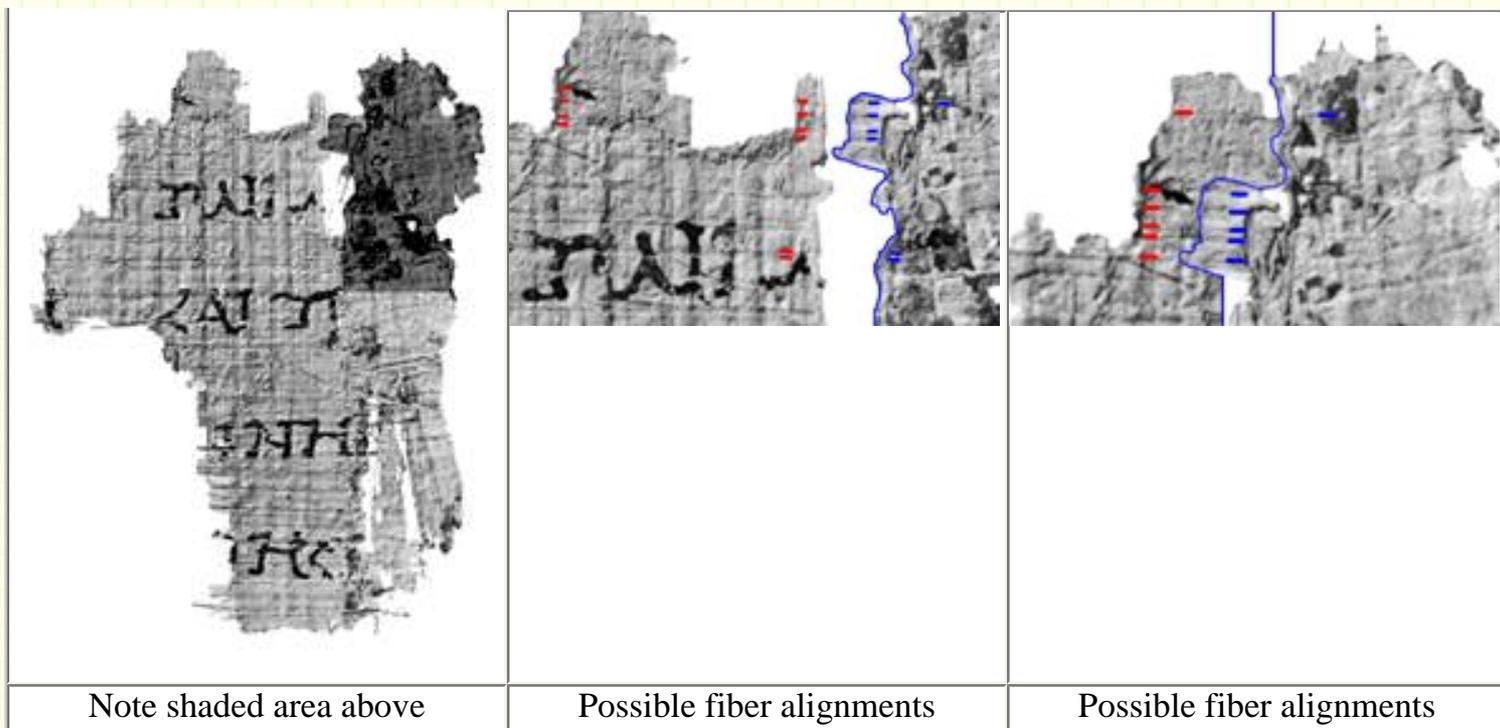


In the area above the large hole, which is indicated by the tinted circular area in the diagram at left, one finds a portion of papyrus that overlaps the primary portion and casts a shadow on it. If this portion were shifted upwards about 1 mm., the horizontal papyrus fibers appear to match those just below the trace of the letter that is on the far left of line 1 of the primary portion. In image #14 below, please take note of the shaded portion and how it is then shifted upwards in images #15 and 17 in relation to the rest of the fragment. In the corresponding enlargements (images #16 and #18) at the bottom of the chart, the blue line represents the left edge of the shaded portion. The red dashes to the left of this line indicate papyrus fibers that appear to align with corresponding fibers indicated by blue dashes in the shaded area to the right of the line.

POSSIBLE ALIGNMENT OF PAPYRUS FIBERS

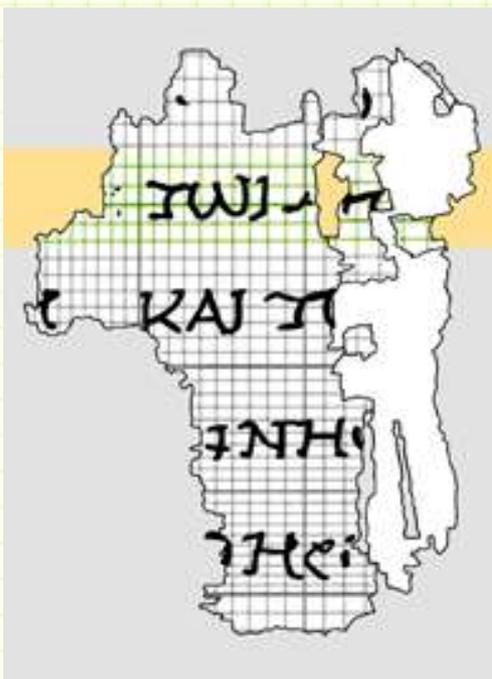
Click on any image for an enlargement

Image #14 Original photo with shaded area	Images #15 (above) and #16 (below)	Images #17 (above) and #18 (below)
		
	See enlargement below	See enlargement below



E. Line 2 of Text

In DJD III, one reads that the letter after the α in line 2 might be a π ; although it is too low to be certain. If it were raised about 1 mm., the horizontal stroke would align with the tops of the other letters in line 2. (See image #20 in the chart below.) Because this horizontal stroke slopes upwards to the right, it is unlikely that it is part of an η or a θ . Perhaps it is part of a τ or π which is followed by an \omicron or ω that is joined to it, as with the $\tau\omega$ in line 2. In image #21, I have provided a diagram of the pertinent portions of lines 2 and 3 of the text that are identical to that which is depicted in image #20. In three instances I have darkened the traces of ink in the diagram in order to draw attention to the similarities of the letters, all of which could be a τ or π followed by an \omicron or ω .



LINE 2 OF TEXT

Click on either image for an enlargement

Image #20



Line 2: Possible $\tau\omega$ or $\tau\omicron$ at right

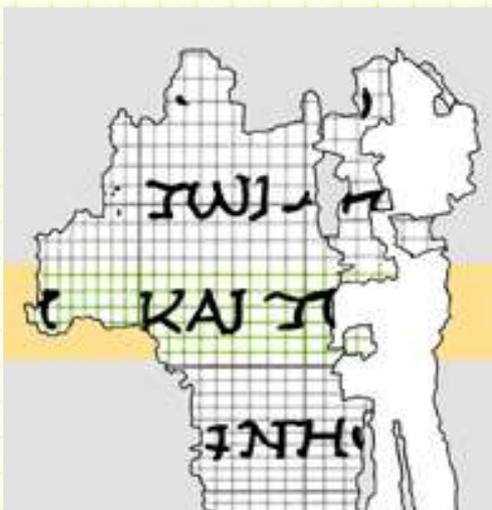
Image #21

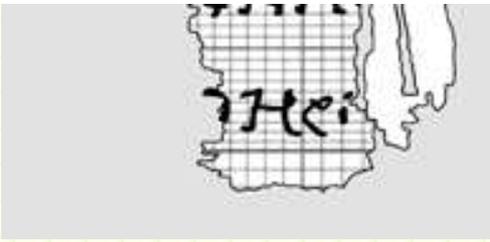


Line 2: Comparison of possible $\tau\omega$ or $\tau\omicron$ with that of lines 2&3

F. Line 3 of Text

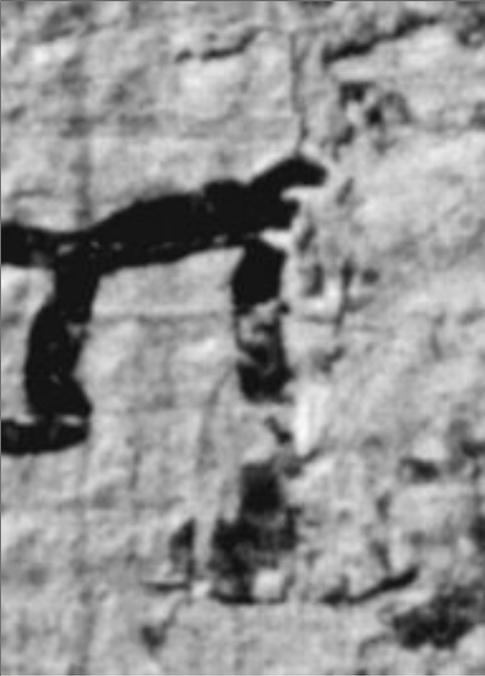
If the displaced portion could be peeled back from line 3, it is possible that one could find an ω or \omicron following the τ , as is suggested in DJD III. (See images # 22-24 below.) It is also possible that additional letters could be found farther to the right.



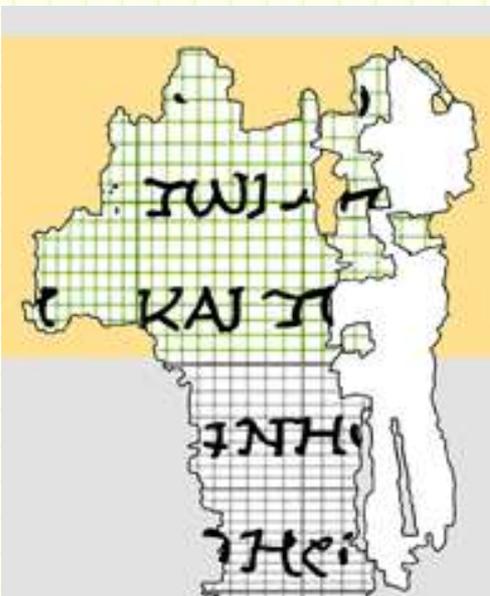


LINE 3 OF TEXT

Click on any image for an enlargement

Image #22 Original photo with shaded area	Image #23 Enlargement of shaded area	Image #24 Diagram of shaded area
		
<p>Line 3: Letter τ and following</p>	<p>Close up view of τ on line 3</p>	<p>Possible ω or ο following τ</p>

G. Summary of Conjectures



The essence of these conjectures is as follows: Qumran fragment 7Q5 is comprised of at least three papyrus scraps. The primary portion, as described above, preserves five lines of text. This large portion is partly overlapped along its upper right edge by the secondary or displaced portion, which does not appear to have any writing on it. If it could be removed or peeled back, certain obscured letters in lines 1-3 might be clarified or revealed. A third papyrus scrap is also partly covered by the upper half of the displaced portion. This tertiary portion appears to preserve two lines of text and also appears to have horizontal papyrus fibers which align with those in the primary portion. This alignment of text and fibers suggests that this scrap had shifted downward about 1 mm. Finally, it is quite possible that additional letters could be discerned, especially in lines 2



and 3. The following three images in the chart below, (# 25-27), summarize in a graphical manner the overall aim of what I have sought to convey at this web site.

SUMMARY OF MY CONJECTURES

If the displaced portion could be removed, what would be revealed?

Click on any image for an enlargement

Image #25 Original photograph	Image #26 Displaced portion removed	Image #27 Some of the Possibilities
7Q5 as is	What if ?	Maybe, maybe not
<p style="text-align: center;">Scale in Centimeters</p>		

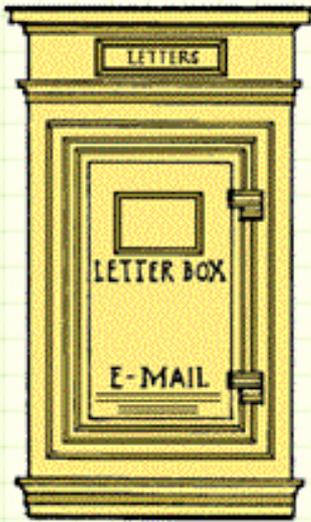
IV. CONCLUSION

It is hoped that the above observations and conjectures, along with the questions that they naturally raise, demonstrate the necessity and propriety of closely re-examining Qumran fragment 7Q5 in the manner suggested above in order to resolve or defuse the controversy that has surrounded this fragment since 1972. It is my personal opinion that such an examination is not only possible but necessary, since no responsible attempt to identify or edit Qumran fragment 7Q5 should be undertaken without first seeking to accurately decipher as many of the Greek letters as possible.



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As Loved...So Love
(John 13:34)



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First published on August 19, 1999.
Revision completed on July 4, 2001.





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- ☞ [Beta Theta Pi](#) Fraternity, [Beta Delta](#) Chapter
- ☞ The Book of Enoch: [English translation by R. H. Charles.](#)
- ☞ The Book of Enoch: [Ethiopic text.](#)
- ☞ [Dead Sea Scrolls & Qumran: Index.](#) By M. Hoselton. (Excellent site for many additional links.)
- ☞ [Ecole Biblique et Archeologique Francaise.](#) (Dominican school at Jerusalem).
- ☞ [Resource Page for Biblical Studies.](#) (Very comprehensive site focusing on early Christian writings.)
- ☞ [TC: A Journal of Biblical Textual Criticism.](#)
- ☞ [The Orion Center](#) for the study of the Dead Sea Scrolls and associated literature.
- ☞ [Wieland Willker's home page.](#) (Very good Bible links page.)



Internal Links

- ☞ Go to: Qumran Cave 7 Fragments and the Computer.
- ☞ Go to: [Fragments of Enoch from Qumran Cave 7.](#)
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1-22-2000 / 6-21-2001

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The Vision of Fr. Michael McGivney

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"Father McGivney's vision remains as relevant as ever."

Pope John Paul II, July 25, 2003

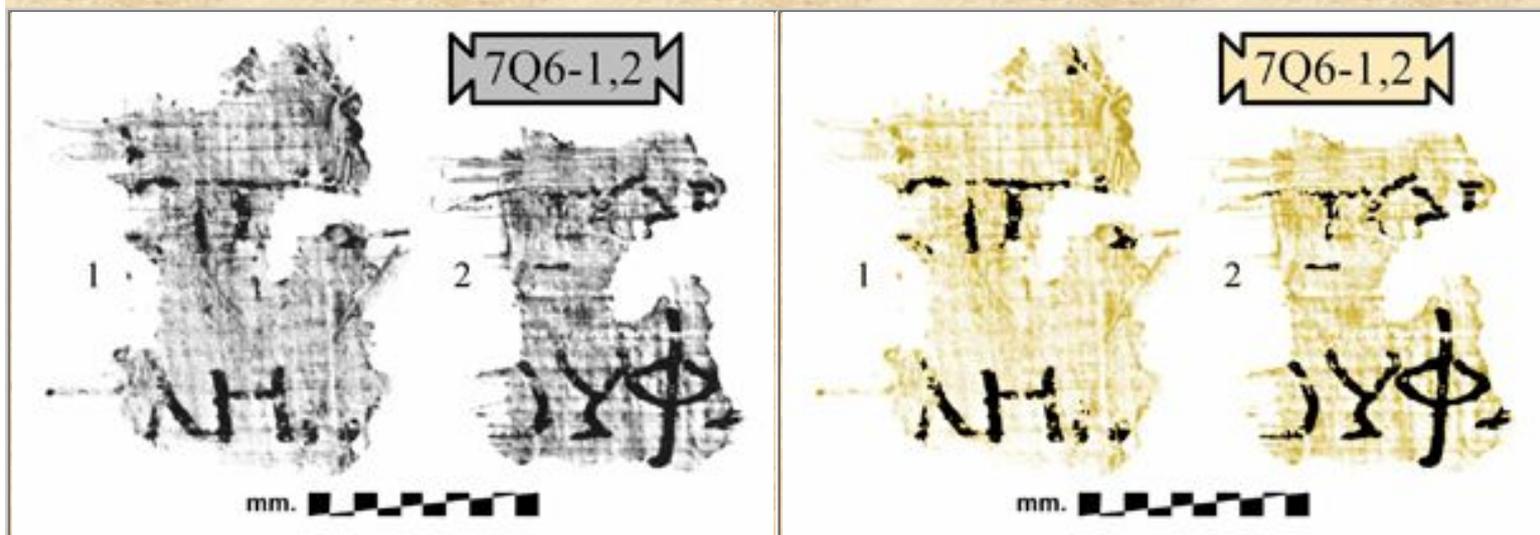


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June 10, 2001 / August 7, 2005

7Q6: CAN THE COMPUTER BE OF ANY HELP?

Fragment 7Q6 is actually two small pieces of papyrus that were found "one atop the other." In all likelihood they are from the same scroll. The larger of these two fragments is designated by the siglum **7Q6,1** while the smaller is designated by **7Q6,2**. The first piece (7Q6,1) preserves three lines of text while the second (7Q6,2) preserves only two lines.



The black and white image is a scan from page 107 of: "The First New Testament" by Estrada and White; done with the permission of Thomas Nelson, Inc. The color image is a copy of the black and white image, which has been enhanced with the help of Adobe Photoshop. In using Photoshop, I did not erase or add to the original scan. I only changed the color to resemble papyrus and I highlighted in black what I regarded as ink. This was done in order to ascertain what letters are on the papyrus.

Father O'Callaghan identified 7Q6,1 as part of Mark 4:28. He identified 7Q6,2 as part of Acts 27:38. These identifications are not very convincing because they involve two different New Testament books. It makes more sense to regard them as from the same book; since one piece was found atop the other. If that is the case, the texts of these two pieces must be in close proximity to each other due to their physical position in the scroll.

Prior to using Bible Works for Windows, I made a list of what I regarded were the letters on these two pieces; in order to establish the parameters of my search:

7Q6,1

- Line 1: There is preserved a trace of a vertical stroke.
- Line 2: This appears to be an ε or a σ followed by an ι. The next letter seems to be a π or a τ, followed by an α or a λ. There may be an additional narrow letter after the τ, as there is a fair amount of space between a τ and the last letter. If the τ is in fact a π, an extra letter after it is unlikely.
- Line 3: This is a λ followed by η and followed by a faint trace of a vertical stroke. This last letter could be one of the following: β, γ, η, ι, κ, μ, ν, π, or ρ.

7Q6,2

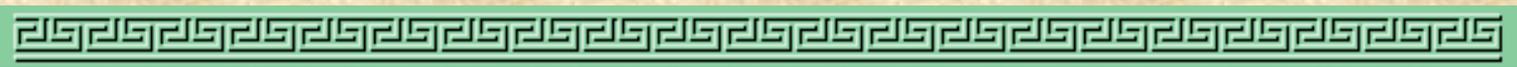
- Line 1: There is a τ followed by a θ or ο. The next letter has the upper part of a vertical stroke, along with what appears to be a serif. As with line 3 above, it could be: β, γ, η, ι, κ, μ, ν, π, or ρ.
- Line 2: The first letter appears to be an ο followed by υ and φ. The last letter appears to be an α or λ.

In using Bible Works, I performed searches for every possible combination of the letters listed above. I also took into account all the possible positions of spaces between these letters. I searched the Greek texts of both the Septuagint and the New Testament. I treated both pieces as part of the same textual source; looking for "hits" that were close to each other in the Biblical text and having similar stichometry or number of letters per line.

The results of such a search could never be conclusive, as these scraps of papyrus are quite small. (Note the scale bar in the images above). The following is a list of seven possible Biblical identifications for 7Q6,1&2. The first reference is for the first piece, while the second is for the second piece. The number in parentheses represents the average stichometry between the two pieces.

- Exodus 13:21; Exodus 12:29; (29).
- Exodus 29:20-21; Exodus 28:7-8; (30).
- Deut. 31:3; Deut. 28:30-31; (36).
- Sirach 22:14; Sirach 20:17; (13).
- Mark 12:7; Mark 14:14; (21).
- Mark 15:47-16:1; Mark 14:14; (41).
- Luke 22:42; Luke 22:11; (34 or 39).

In my opinion regarding the above list, only Sirach and Luke seem possible; although none of the above possibilities appear to provide an entirely satisfactory identification for 7Q6.



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As Loved...So Love
(John 13:34)



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7Q20: What is it? Where is it?

INTRODUCTION



The above picture shows Najib Anton Albina at work in his photographic studio at the Palestine Archaeological Museum, which is located in Jerusalem and is now known as the Rockefeller Museum. Albina photographed most of the Dead Sea Scrolls during the 1950s and 1960s. Although this photograph of Albina was taken in May of 1952, the copy shown above is from a 1963 guidebook to the museum; which gives one an idea of what the research facilities looked like during the early years of scroll research. This research entailed photographing the myriad manuscript fragments, pottery, and other artifacts that were found in the Dead Sea region. These photographs provided a means for recording and studying these archaeological finds; along with preserving them for posterity.

OBSERVATIONS

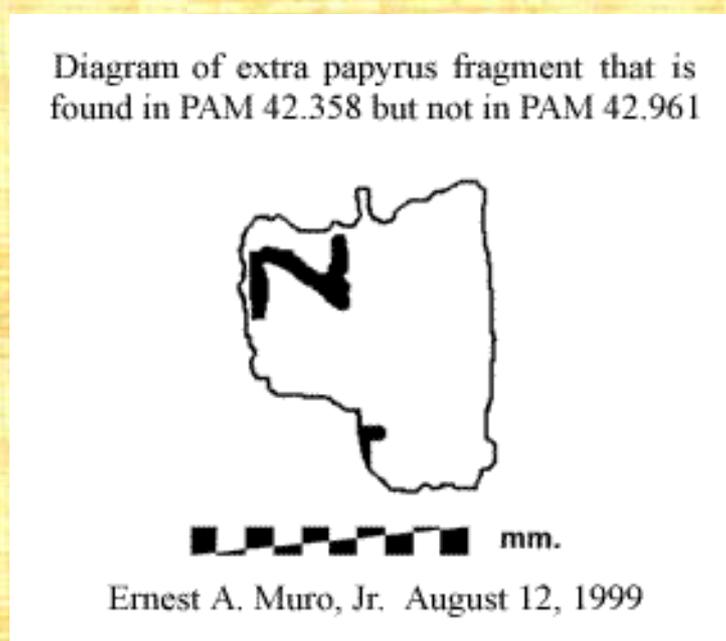
This collection of photographs is known as the PAM series, the letters "PAM" being an abbreviation for the Palestine Archaeological Museum. The manuscript fragments from Qumran cave 7 were photographed between 1957 and 1959; and can be seen in the following infrared photographs:

PAM 42.358	7Q1-18	May 1957
PAM 42.433	7Q19 (verso)	June 1957
PAM 42.433A	7Q19 (recto)	June 1957
PAM 42.593	7Q1	July 1958
PAM 42.961	7Q1-18	April 1959

All the papyrus fragments (7Q1-18) are depicted in PAM 42.358 and also in PAM 42.961. The clay imprints (7Q19) are depicted in PAM 42.433 and PAM 42.433A. Fragment 7Q1 is also found in PAM 42.593, along with some fragments from caves 6 and 8. Some of these photographs (PAM 42.433, PAM 42.433A and PAM 42.961) were edited and published in 1962 as plate XXX in the *editio princeps*, better known as DJD III or "Discoveries in the Judaean Desert of Jordan, Les Petits Grottes de Qumran." During the 1990s all of these photographs have been made available in various formats for study.

The fragments that were photographed twice are the papyrus fragments (7Q1-18), although 7Q1 was photographed three times. Since PAM 42.358 was taken prior to PAM 42.961, the latter depicts some minor adjustments to a few of the fragments and was consequently used for DJD III. In comparing these two photographs, one will notice that PAM 42.358 has an extra papyrus fragment that is not included in PAM 42.961 or in DJD III. This extra fragment is located on the right hand side of PAM 42.358. It is the third fragment down from the top and is situated below the fragment that came to be designated by the siglum 7Q13. It is also above 7Q7 and to the right of 7Q4,2. This small fragment preserves the Greek letter v, along with a trace of a letter below it. It appears to be part of the right hand edge of a column of text.

A diagram of this fragment appears below:



The fragment is 9 mm wide and 12 mm high. The height of the v is 3mm and the distance from the top of the v to the trace below it is 7mm. A transcription of the text is as follows:

Transcription of extra papyrus fragment that is
found in PAM 42.358 but not in PAM 42.961

]v
].

Line 1 The top left portion appears to be missing, and it is possible that the letter had serifs; although it is hard to distinguish between ink and shadow in the photograph.

Line 2 There is a small trace of a horizontal stroke from the top of a letter. There may also be a faint trace of a vertical stroke at the left edge of the fragment which descends from the horizontal stroke. This letter may have been an: ι η or v with serifs.

☐ IMPLICATIONS ☐

Since the horizontal papyrus fibers slope downward to the right, as with fragments 7Q4, 7Q8, and 7Q12; it is possible that this fragment is from the same scroll. The possibility that this fragment is part of *First Enoch* is enhanced by the fact that all of these fragments are broken along the edge of a column of text.

☐ QUESTIONS ☐

1. Where is this Greek papyrus fragment?
2. Can anything else be known about it?
3. Why wasn't it published in DJD III?
4. Is there really a **7Q20**?

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As Loved...So Love

(John 13:34)

August 14, 1999 / June 7, 2003

7Q21: What is it? Where is it?

INTRODUCTION



The building depicted above is the Rockefeller Museum, which is located in Jerusalem. In addition to the Shrine of the Book, many of the Dead Sea manuscripts and artifacts are kept here. Much of the early work on the scrolls was done in this facility, which was then known as the Palestine Archaeological Museum. This work entailed cataloging, analyzing and photographing the myriad manuscript fragments, pottery, and other artifacts that were found in the Dead Sea region. This result of this effort served as the basis for the official series on the Dead Sea scrolls. This series, which is still being compiled, has in turn provided scholars from around the world with a suitable means for studying the scroll material.

The primary source for information on the contents of Qumran cave 7 is the *editio princeps*, which is entitled: "Discoveries in the Judaean Desert of Jordan III, Les Petits Grottes de Qumran". This publication, which appeared in 1962, is often referred to as "DJD III" and is the third volume in the official series on the Dead Sea scrolls. It provides a record of the discovery and excavation of the minor caves, including cave 7. It also describes the contents of each cave, such as: manuscripts, pottery, and other artifacts. The analysis of the contents of cave 7 includes photographs and drawings of the pottery fragments found within this cave; along with infrared photographs, transcriptions, and notes regarding the papyrus fragments found there as well. The account of the discovery of the cave, along with the description of the pottery fragments, was provided by Fr. Roland deVaux, O.P. The papyrus manuscript fragments were published by Fr. Maurice Baillet, who acknowledged his reliance on the assistance rendered by Fr. Pierre Benoit and Fr. Marie-Emile Boismard, O.P. (page 47).

OBSERVATIONS

In addition to his contribution to DJD III, Fr. deVaux also referred to cave 7 in earlier publications. This should come as no surprise, since cave 7 was discovered in 1955, seven years before the publication of DJD III. Furthermore, Fr. deVaux was certainly qualified to write about cave 7, as he was one of the

leaders of the excavations of the Qumran area. In addition to his work as an archaeologist and as director of the Ecole Biblique, he also assembled the first team of scholars in order to edit and publish the scroll material.

In 1959 he delivered a series of lectures to the British Academy where he recounted the archaeological work done in the Dead Sea area up to that time. These lectures were published in 1961 in a book entitled "L'Archeologie et les Manuscrits de la Mer Morte". In the foreword Godfrey R. Driver mentions the fact the deVaux has been involved in the Qumran excavations since 1947 and that "he has presented reports, which are models of accurate scholarship, of the progress of the work carried out by himself and his team of colleagues at regular intervals." On page 43 deVaux briefly mentions the excavations that took place during February and March of 1955; which resulted in the discovery of caves 7 through 10. In a footnote, he directs the reader to more detailed accounts of this excavation. These supplementary sources included DJD III and pages 572-3 of the 1956 issue of *Revue Biblique*, the prestigious journal published by the Ecole Biblique.

On pages 572-3 of the 1956 issue of *Revue Biblique*, one finds a partial listing of the contents of Qumran caves 7 through 10. Cave 7 is described in a single paragraph which is found near the bottom of page 572. This paragraph, written in French by Fr. deVaux, is as follows:

7Q. — A l'extrémité de l'esplanade qui s'étend au sud du Khirbet et dominant le Wady Qumrán. La poterie se rattache à la période I b; une jarre porte deux fois le nom רומא peint en noir. Sur les marches de l'escalier d'accès, on a recueilli quelques fragments grecs de l'*Exode* et de la *Lettre de Jérémie* sur papyrus et un petit fragment hébreu sur peau.

Qumran cave 7 and some of its contents.
Fr. R. deVaux in *Revue Biblique* 63 (1956), page 572.

7Q. - A l'extremite de l'esplanade qui s'etend au sud du Khirbet et dominant le Wady Qumran. La poterie se rattache a la periode I b; une jarre porte deux fois le nom רומא peint en noir. Sur les marches de l'escalier d'acces, on a recueilli quelques fragments grecs de l'*Exode* et de la *Lettre de Jeremie* sur papyrus et un petit fragment hebreu sur peau.

ENGLISH TRANSLATION

7Q. - (Is) at the edge of the esplanade which extends southward from the ruins and overlooks the Qumran valley. The pottery belongs to period I b. A jar has the name "roma" painted on it twice in black. At the entrance steps we have retrieved some Greek fragments of *Exodus* and the *Letter of Jeremiah* on papyrus along with a small Hebrew fragment on parchment.

☐ IMPLICATIONS ☐

The last few words merit special attention. These are: "...et **un petit fragment hebreu sur peau.**"; which in English means: "...and **a small Hebrew fragment on parchment.**" These few words from a respected author in a prestigious journal indicate that not all of the fragments found in Qumran cave 7

were written in Greek and on papyrus. One was written in Hebrew and on parchment. This obviously leads to the following questions:

☐ QUESTIONS ☐

1. Where is this Hebrew parchment fragment?
2. Can anything else be known about it?
3. Why wasn't it published in DJD III?
4. Is there really a **7Q21**?

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As Loved...So Love

(John 13:34)

8-14-99 / 1-22-2000

HEAD TRIP/HEART TRIP

+

j. m. j.

*Jesus knocked, I answered.
We ate, that settles it.*

"I'm not even a born-again Christian but you have the Holy Spirit". It was April 14, 1984, and I was attending the Jesus Festival at the Central Florida Fairgrounds near Orlando. The late Dr. Walter Martin had concluded his presentation on cults. During the question and answer session, a Baptist from the Tampa area had voiced her concern about the perils involved in evangelizing cult members who were also interested in recruiting her. After the session, I approached her and told her what I knew about the cult in question; as I had almost joined it in 1974. Because she continued to express her concern about the possibility of being ensnared by the cult, I told her that she should not worry because she had the assistance of the Holy Spirit. In so doing I had also voluntarily disclosed to her that I was not a Christian.

In the conversation that ensued, she began to address the fact that I was not Christian; and I was not surprised that she did so. My telling her that I was not born-again was spontaneous, but intended. She stressed that there was a reason for this conversation with her; as if it were part of God's plan. She urged me to be mindful of my eternal destiny and to promptly choose the way of salvation. I told her that although I had been evangelized many times before, I had always rejected the offer of salvation because I was hampered by my pride and by my fear.

With those words our conversation came to an end and I left the Jesus Festival. This was the eighth time during my adult life that I was personally evangelized. As with the other seven occasions, I had evaded my need to repent of my sins and to get right with God. On this day, however, I had told her the truth: I was not ready for repentance because of my pride and my fear. In so doing I had gained a valuable insight that helped me understand why I did not want to be a Christian. Little did I know that in eight days I would overcome these two strongholds with the help of God's grace and encounter Jesus Christ in "the breaking of the bread" on Easter Sunday at a Catholic Mass.

My new insight about my pride and fear was a blessing; as it enabled me to see how I had consistently evaded God's offer of salvation during the previous eleven years. During the latter part of 1972 I was a freshman at Cornell University in Ithaca, New York; where I was very much enthralled by the university environment: parties, loads of beer, rowdy dorm life, fraternities, new friends, new experiences, other points of view, and freedom from my parents and from religion. Needless to say I was very much stimulated and intoxicated by the whole experience. I was enchanted by countless isms and viewpoints and I became interested in philosophical speculation. I naively dreamed of possessing some vantage-point that would enable me to understand and synthesize all that I was encountering. For a brief while I thought that this was possible. It felt exhilarating to ponder this possibility and to wonder about the form that such a synthesis would take. Little then did I realize that my mushy syncretism and ideas about God were not

much different from those sentiments that were popular among adolescent baby-boomers in the early 1970s.

From time to time I was aware that I was getting carried away with all of this and in late 1972 I went to confession in downtown Ithaca and acknowledged my pride to the priest. I resumed Mass attendance for a few weeks but then drifted away; succumbing again to the lure of enticing freedoms, pleasant experiences, and captivating thoughts. In January of 1973 I had begun to articulate my understanding of these thoughts by writing them down on paper. By mid-month I had also written a friend, describing with enthusiasm some of these new thoughts in my letter to him. By so doing I had implicitly announced my rejection of the Christian faith; although I did not realize that I was now AWOL (Acting without the Lord).

In the military, when one goes AWOL he is pursued so that he can return to duty. Likewise, God pursued me so that I could return to His sheepfold. Within a matter of days, by late January or early February of 1973, I was evangelized for the first time while doing my laundry in the dormitory laundromat on the ground floor of University Hall #1. As I was waiting on my wash, a student member of the Campus Crusade for Christ introduced himself to me and asked me what I thought about Jesus Christ. I told him that he was a great teacher of humanity, like Buddha or Socrates. He was obviously dissatisfied with my response and he handed me a tract entitled "*The Four Spiritual Laws*". He explained to me the contents of the tract and urged me to consider Christianity. I took the tract back to my dorm room and read it. I then discarded it because I did not like the message that it conveyed: my need to surrender my will to Jesus Christ. I was disturbed by the two diagrams with the thrones. Because of my pride, I wanted my ego on the throne of my life, not Jesus Christ. My memory of the first time I was evangelized as an adult would disturb me from time to time; but I continued to remain obstinate in my pride.

With the approach of spring, the harsh Ithaca weather improved; and it became more comfortable to spend time outdoors. The university quadrangles again became inviting public spaces, along with the area in front of the student union. This area, known as the "steps of the Straight", was the main entrance to Willard Straight Hall, an impressive Gothic structure built in the mid 1920s. As I approached the union one sunny spring day, I was handed a small green Gideon Bible by a group of people who were handing them out at the porch in front. In my free time I perused the book, taking notice of the inside back cover. There were two blank lines where one could sign and date the time he received Jesus Christ as his personal savior. I could not understand how God could intervene in someone's life in such a manner that a date could be affixed to it. My fear of the unknown hampered me from believing that this was possible, that God was so personal.

Although Cornell was a fairly secular environment, there were still many Christians who were evangelizing others. My rejection of their message was in large part due to my twin strongholds of pride and fear. I wanted my independence, and the idea of a personal God was alien to me. I recall my incomprehension in 1966 at seeing a new sign on the door to the principal's office at Sacred Heart School in Highland Falls, New York. This sign, which resembled a small license plate, simply said: "Smile, God loves you". In retrospect, I could not fault the school, the Church, or my family for doing their best to raise me as a Catholic. They had their agenda, and I had mine. This continued to be the case when I went to college, where I savored my newfound freedoms.

My rebellion took its toll, however, and I dropped-out of college; while embarking on a search for something akin to the "true, universal philosophy"; whatever that was. I was on a head trip, while being unaware that I was also on a heart trip that had its roots in my childhood. In spite of my wanderings I was evangelized another six times: during autumn of 1973, twice in 1974, twice in 1975, and also by a co-worker at Disney World during 1983. Shortly after one of these occasions, in early 1976, I went so far as to say the "sinner's prayer" but nothing happened. I had said the prayer on my own terms; expecting to be blessed by a savior made after my own image.

As I drove home from the Jesus Festival that April day in 1984, I recalled many of the events described above. That evening I gave the matter serious consideration and wrote down some notes while I

evaluated my life and the direction it was headed. With my new insights in mind, I felt that I could no longer evade the issue and I set out to resolve the "Jesus question" once and for all. I decided that I would attend the Sunday service at Calvary Assembly of God in Winter Park, go forward during the altar call, and ask Jesus to come into my life. This was to be the next day, April 15. I had never been in this church before, but my co-worker at Disney World had told me about this dynamic pentecostal church; and I had seen some of the services on television. Before I knew it, I was at the service the next day and I found myself walking down the aisle during the altar call. Everything seemed to be going as I had planned, until the unexpected took place. As I walked down the aisle I was stunned to hear the pastor say the following from the pulpit in a crowded 1,500 seat sanctuary: "There is someone here who seven years ago asked the Lord into his life but through certain circumstances has gone far astray. He is a backslider, he needs to receive the Lord". This was amazing, the pastor having a "word of knowledge" about me; because the only other person that went forward was a woman! The next surprise occurred in the prayer room, when the counselor discerned that I was not ready to say the sinner's prayer because I did not yet have a repentant heart. I didn't argue with him, as he was able to recognize what I had admitted to myself the day before. Because I wanted to resolve the "Jesus question", I went home and prayed to God, asking Him to give me a repentant heart.

During the ensuing week, which was Holy Week, I sought out the advice and counsel of my co-worker and also of my dentist, as both were born-again members of Calvary Assembly. During the early days of Holy Week, I became increasingly aware that my philosophical search was going nowhere. It was a significant step for me to admit this to myself. On Tuesday I went to the Calvary bookstore and purchased a study Bible. I picked the New International Version, as the pastor quoted from that translation during his homilies. I was considering the possibility of joining Calvary Assembly, and I wanted a suitable study Bible. On the following day, I attended the Wednesday evening service with my dentist. We talked for about half an hour after the service. He discerned my pride, and emphasized that my rebellious thoughts and individualism were not compatible with fellowship in the Church. I also conveyed to him my fears and apprehensions. He repeatedly stressed that "God is perfect love" and that if I took the "existential leap of faith", I would fall into God's loving arms. I recall being impressed by the straightforward nature of his statements.

On Good Friday, April 20, I awoke with the recollection of that event when I was first evangelized at Cornell in 1973. The words from the first of *"The Four Spiritual Laws"* came to mind: "God loves you and has a wonderful plan for your life". By this time, as Holy Week was drawing to a close, my mind and heart were in turmoil about the whole situation. I simply did not know what was going to happen next and this disturbed me greatly; as I was so used to having a neat and orderly existence. As I got ready to go to work, I filled two grocery bags with various occult books and discarded them in the dumpster. These books dealt with various occult subjects, such as the Caballa, Numerology, Freemasonry, Rosicrucianism, and the like. I had an unpleasant feeling of dread come over me as I tossed the bags into the dumpster. That evening, I spoke to some people over the telephone about the situation. One of them was my co-worker, who assured me that God would certainly answer the sinner's prayer if I said it with a repentant heart. He added that I would clearly know and recognize God's answer to this prayer as well. As midnight approached I discarded another two bags of occult books. I did this because I had realized in my heart that I had already discarded the books; because I knew that since they did me no good, they would not be good for anyone else. At last I felt that I had a repentant heart. I quickly said the sinner's prayer and went to bed.

On the next day, I didn't experience anything; and I became increasingly distressed about the matter. I knew that I had assailed my twin strongholds of pride and fear and I was also aware that I had taken a leap of faith and that I was still falling. Other than that I did not know what was going on and this disturbed me greatly. As the day progressed I made preparations to visit my family for the weekend; as I had made plans to do so a few weeks before. I drove to Satellite Beach and had dinner with them that evening. As night drew near my anxiety and dread increased and I pleaded with God to make His presence known to

me. In spite of this harrowing experience my family did not notice and I somehow managed to go to sleep.

I awoke on Easter Sunday with the same feelings of dread and anxiety. I wondered if they would ever go away. I again prayed for the third time, asking the Lord to come into my heart. I got dressed and attended Easter Mass with my family; although I had stopped going to Mass when I was a freshman at college. I would only attend Mass while I was at home with my family and this day was simply no exception. During Mass, which was at Holy Name of Jesus Catholic Church in Indialantic, I could not pay attention because of my anxiety. I was very much confused and I did not understand what was taking place or what was to come next. I went up for Communion in the mechanical way that I was accustomed to since childhood. My understanding of the Mass and of Holy Communion had never progressed beyond my seeing them as mere rituals, as an empty routine. That childish "understanding" was quickly altered, however. After I went forward to receive Communion, I returned to my pew and swallowed the Host. In that instant, while my eyes caught the empty cross that symbolized the risen Lord, I felt and knew, both personally and generally, the love of God. The sinner's prayer was answered, as was the Eucharistic prayer said by the priest during Mass.

Two prayers were said, and two prayers were answered. Jesus had knocked at the door of my heart for many years. I had this door locked from the inside with two bolts: pride and fear. Then I heard Him, withdrew the bolts, and opened the door. Jesus came in as He said He would and He supped with me and I with Him. (*Revelation 3:20*) On that day, Easter Sunday, April 22, 1984, in the presence of the family I had rebelled against and in the midst of the Church I had rejected, I came to know Jesus Christ in "the breaking of the Bread." (*Luke 24:35*)

In the days and weeks that followed, I sought to understand what had happened and to discern this dramatic answer to my prayers. The encounter that took place on Easter Sunday was not isolated. On one hand it was the culmination of a long series of events in my life and on the other hand it also marked the beginning of a new life. From the very start this new life included such blessings as being set free from the use of vulgar language; along with total liberation from the occult mindset that had clouded my understanding of the Bible and of Christianity. I was aware of this from the beginning, especially when I read *Philippians 3:7-8* that Sunday afternoon. The Bible began to make sense to me as I realized that I could now relate to these verses by St. Paul. I had just repented and parted company with a lot of garbage and now Jesus Christ was in its place. It was as if the scales had fallen off my eyes. I also became aware of the amazing nature of the Lord's timing. I recalled that I was first evangelized within days of when I had started to articulate and share my new philosophy, which entailed a rejection of Christianity. When I renounced that philosophy on April 20th, I would encounter the Lord just two days later!

My life began to take a new direction in other ways as well. On the Saturday following Easter I discovered the house that I would eventually purchase. It was an old house in need of repair and restoration and it was located in a historic district in downtown Orlando. My opportunity to purchase the house and work on it was the realization of a dream I had since 1970. Time and again I would get the impression that God was speaking to me in a language that I could personally and readily understand. On the following Tuesday I signed a purchase order on the house. I also observed that He was vivifying and encouraging me with new challenges, friends, and other opportunities for spiritual growth.

In addition to finding an interesting home and starting a new life, I was also certain that I was to return to the Roman Catholic Church. I felt as if Jesus Himself had personally invited me to return to His Church and that leaving His Church would be disobeying Him. Not only was my Eucharistic encounter with Him very intimate and personal; it was also clearly rooted in a liturgical and ecclesial context. In light of the above I considered it prudent to resume Mass attendance and to return to the Roman Catholic Church. After I completed the purchase of my house, I registered in my parish, which is that of St. James Cathedral.

For about six months, until October of 1984, I also regularly attended the services at Calvary Assembly and fellowshiped with some of its members. I sought spiritual advice from both Catholics and

members of Calvary Assembly in order to discern my experiences and make sense of them. By June I was confident that God had truly answered my prayers and that I had undergone a born-again experience. Although I was rapidly becoming familiar with the Bible, I did not know much theology and my understanding of things included a mixture of Catholic and Pentecostal viewpoints. When I was asked to receive water baptism at Calvary Assembly I initially hesitated, as I was still discerning my recent experiences. When I was certain that my doubts had been dispelled, I received water baptism on June 10. Just before I was immersed, the pastor introduced me to the congregation and related my testimony to them, including my encounter with Jesus in the Eucharist. On the following day, I was awestruck by all of this and I felt moved to repent of all the rebellious thoughts and feelings I had harbored over the years against the Catholic Church. I was amazed to realize that this water baptism was accompanied by further reconciliation with the Catholic Church and that it was a confirmation of my Easter experience. Furthermore, I would experience similar encounters with Jesus in the Eucharist in the months and years that followed. Not only was it clear that God wanted me to return to the Catholic Church; it was also evident that He was healing me and enabling me in order to do so.

By October of 1984 I had become involved with the Catholic charismatic renewal movement and I began fellowshipping with some of the local prayer groups. I felt led to shift my involvement from Pentecostalism to the charismatic renewal in the Catholic Church. By year's end I had stopped attending services at Calvary Assembly in order to devote more time to the charismatic renewal movement. During the holiday season many charismatic Catholics in the Central Florida area would read an anonymous summary of my testimony in the diocesan charismatic newsletter. A portion of that summary read as follows:

"...God made it clear to me that He wanted me to return to the Roman Catholic Church, that I found my Savior right here, and here is where I belong..."

Although I had found the Faith and was beginning to share it, I did not yet assent to all the teachings of the Roman Catholic Church. I had some misgivings about certain doctrines, such as Papal infallibility and the Immaculate Conception of Mary. As a result of my interacting with fellow Catholics and Christians, I also became aware of the great variety of doctrinal viewpoints held by other Christians, along with varying forms of dissent within the Catholic Church. In early 1985 I had begun to pray to the Lord for answers about these concerns of mine. At first I did not see myself as part of this problem but within a few years time I began to sense that I was being hypocritical. How could I say that I was clearly led by God to return to the Catholic Church yet pick and choose which teachings to believe? How could I be concerned about doctrinal differences and dissent if I myself did not assent to all of the teachings of the Catholic Church? It was clear to me that God wanted me to be in the Catholic Church and it was also clear that I already believed in most of its teachings, including those regarding the Mass and the Holy Eucharist. If I was to remain in the Catholic Church in spite of my difficulties with some doctrines I needed to know what I meant by "in spite of". By 1988 I became increasingly aware that I needed to resolve this issue once and for all. I prayed about the matter again and by late September I had my answer.

As mentioned above, my encounter with Jesus in the Holy Eucharist was both personal and corporate. In the years that followed I sought a better understanding and discernment of these two aspects. My initial concern in 1984 was with the personal aspect. Later on, I saw the need to properly understand the corporate or shared ecclesial aspect. By August of 1988 I viewed my concern about assent and dissent in terms of full or partial profession of the Faith. My choice of the word "profession" was based on my conviction that I am supposed to share or profess my faith, not my doubts. Furthermore, it appeared to me that harboring private doubts impaired my fellowship in the Body of Christ, a fellowship that entailed a sharing or participation in a commonly professed Faith.

In view of the above I realized that I had two choices open to me. One was full profession, or giving

assent to all of the teachings of the Catholic Church. The other was to articulate a partial profession position in the form of a list of those Catholic doctrines that I accepted. My being without such a list meant that I had not yet articulated a partial profession position. I knew that such a lack of articulation was no longer adequate or honest. Since I believed that God wanted me to remain in the Catholic Church, it followed that the alternatives were quite clear: full or partial profession. While pondering these alternatives I was concerned about doing God's will and with the integrity of my testimony. I did not want my choice to be a form of disobedience and I did not want to appear as if I had abandoned or fallen away from that which I already believed and professed. I was also aware that the correct choice must edify the Body of Christ and that it could not be merely an example of do-it-yourself religion.

Most importantly, I knew that my choice would have to reflect or bear witness to the normative Christian faith, not my individual opinions or preferences. By "normative Christian faith" I understood as "One Lord, one faith, one baptism". (*Ephesians* 4:5) If full profession is normative, it follows that the entire Catholic teaching is also normative. If partial profession is the normative choice, then my resultant list of believable teachings must also be normative for all Christians. Either choice would have to uphold the normative Christian faith in two ways: The choice itself would have to be normative; along with all that such a choice implied or entailed. During the months of August and September I struggled with this dilemma and I wrote about 50 pages of notes and observations. I wanted to be satisfied with a choice that enabled me to profess a faith that was normative and worthy of being shared. A brief synopsis of these notes follows, starting with my analysis of the partial profession position and leading to my adoption of the full profession position.

If partial profession is the correct choice, it follows that it is a form of discernment; which is the evaluation of religious teachings with the help of a normative standard. This standard, often called the rule of faith, can be used for the purposes of discernment but by itself it can not be discerned. If it could, that would mean that there was yet another rule or standard that could be applied to it. A quest for such a standard can not go on indefinitely, as if one could engage in some form of infinite regress. To the Christian the rule of faith comes from God and it is accepted by virtue of His authority. It is propositional truth that is revealed by God rather than acquired by human experience or reflection.

The Bible, rightly handled or understood (*2 Timothy* 2:15), is God's written word to us. Throughout its history, however, it has been subject to countless examples of abuse and erroneous interpretation. The presence of the written word of God among us demonstrates that there is no infinite regression in the search for a standard; but the facile manipulation or contrasting of Biblical texts readily suggests some form of infinite digression or confusion. In view of this certain questions remain: Which interpretation is correct? Where is the standard that is acceptable in its own right and that does not need to be evaluated by another?

Since infinite digression makes no more sense than infinite regression, neither one has a place in the quest for a historical and normative standard. The answer lies in the nature of such a standard, which is propositional truth that is accepted on the authority of its source. To the Catholic, the source is God; and the authority has been established by Jesus Christ and is exercised by the Magisterium. If I were to choose partial profession and reject the authority of the Magisterium, I would have to find a replacement, which meant looking for another "sure charism of truth" (St. Irenaeus, *Against Heresies* 4, 26, 2).

As August drew into September I sweated over other concerns that were related to partial profession, in addition to what I described above. Would I ever find another "sure charism of truth", and if so, when? What was I to do in the meantime? How was I to view my relationship to the Catholic Church? Would I have to modify or curtail my involvement in its liturgical and spiritual life? Would I need to stop receiving Holy Communion if I did not fully share the faith of the Church? Regarding my testimony, would I be reinterpreting it? Would I need to change the manner in which I shared it with others? Last but not least I asked myself the following: If God led me back to the sacramental life of the Catholic Church, why would He also want me to question its authority? While pondering and praying over these concerns, I

realized that I was not getting any prompting from God to choose the partial profession option. None of my thoughts, feelings, research, Bible study or other events in my life at this time indicated that such a choice was God's will for me. I found myself confronting a dilemma. On one hand I did not want to evade the responsibility of dealing with this issue but on the other I certainly did not want to embark on another head trip as I did years ago. Perhaps I was not being called to question authority to begin with.

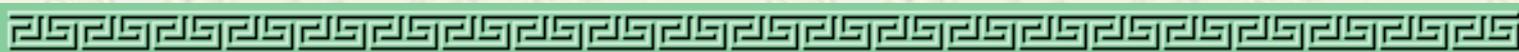
On September 16 I had my first breakthrough. If I was not getting any prompting from God to choose partial profession, perhaps He wanted me to choose full profession. I also entertained the possibility that my testimony already implied that full profession was God's will for me. I knew from the many details of the blessings described above that it was possible for me to choose full profession and not contradict anything in my testimony. Furthermore, I realized that I would not have to reinterpret or reevaluate my testimony if I opted for full profession.

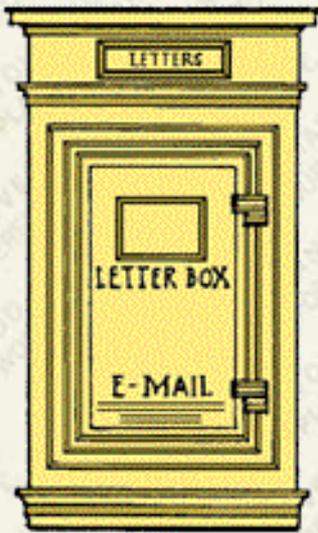
On September 22 I found myself facing a new question: To what degree was it evident in my testimony that it was always God's will for me to opt for full profession? After about a dozen pages of notes I concluded that my testimony clearly indicated that it was indeed God's will for me to assent to all the teachings of the Roman Catholic Church. I concluded with the following reasons:

1. Because my testimony is personal, it does not authorize me to set myself up as judge over the faith and moral teaching of any church, let alone the Catholic Church. I am able to share my testimony, not because it is a rule of faith but because it accords best with the rule of faith that is upheld by the Catholic Church.
2. My choice of full profession means that I am in full communion with the Catholic Church and that I do not have to seek for an alternative "charism of truth".
3. Some of the timing and other details described above indicate that God does not want me to go AWOL again by embarking on another personal search for normative truth.
4. Full profession enables me to retain and share my entire testimony as it is. I do not have to change my understanding of it. I do not have to explain to myself or to others how I was led back to the Catholic Church while somehow also being free to pick and choose from its teachings and practices.
5. If I am in full communion with the Catholic Church, I already have a vantage-point and I do not have to go looking for one. My identity as a Christian is not that of a seeker but that of one for whom the search is over.
6. To choose full profession over partial profession permits me to continue full fellowship at the Lord's table. Because I came to know Jesus "in the breaking of the bread", this choice makes more sense.
7. Lastly, I can confidently share a faith that is normative for all, and not just some list of my personal beliefs.

In concluding this account of how I returned to full communion with the Roman Catholic Church I present it to the reader with the hope that he will benefit from it and be encouraged to accept the same Faith that I did. My readiness to give an account for this hope (*1 Peter 3:15*) is not based on the outward plausibility of any argumentation but on the efficacy of the power and promises of the Lord Jesus Christ.

Ernest A. Muro, Jr.
June 13, 1999





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[Return to Main Entrance](#)

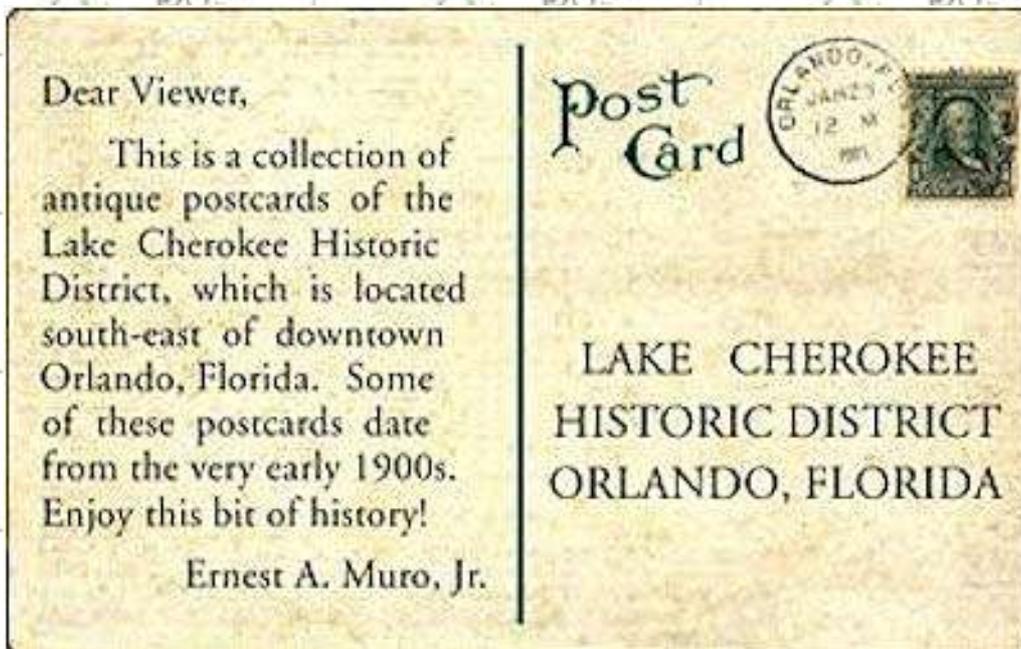
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This portion of my web site was first launched on April 22, 1999; on the 15th. anniversary of my encounter with Jesus Christ in "the breaking of the Bread".

Sixth Revision: October 14, 2002



ANTIQUE POSTCARD COLLECTION: LAKE CHEROKEE HISTORIC DISTRICT ORLANDO, FLORIDA



Dear Viewer,

This is a collection of antique postcards of the Lake Cherokee Historic District, which is located south-east of downtown Orlando, Florida. Some of these postcards are dated as early as 1905. In assembling my collection of postcards, I have limited my acquisitions to only those cards which depict some part of the Lake Cherokee Historic District or some part of the Lake Lucerne area.

When I first launched this web site on April 17, 1999, I had only 18 postcards in my collection. At the beginning of 2002, I now have about 100 items in my collection, thanks to eBay and also to the postcard shows that come to town every January. After discovering eBay and the shows, my trickle of acquisitions became a flood. Unfortunately, I have not had the time to update this web site by adding scans of my new acquisitions. Furthermore, the larger size of my collection will entail redesigning this site in order to facilitate navigation.

In the meantime, please use the following links to view my collection. Remember to use the "back" button on your browser to return here.



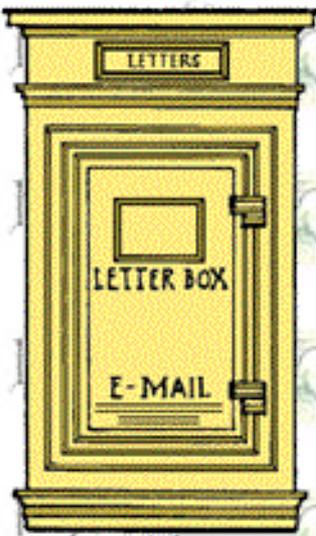
[1. The Original April 17, 1999 Web Site.](#)



[2. See the Swans on Lake Lucerne.](#)



[3. Return to Main Home Page.](#)



<mailto:emuro@aol.com>

Post Card  *As Loved, So Love*  (John 13:34)

First launched April 17, 1999, Revised February 2, 2002



MERRY CHRISTMAS
FROM ERNIE JR.

Enjoy these selections from my scrapbook
The LoPresti Christmas Village 1969-1973



ENTIRE CHRISTMAS VILLAGE, 1972



Click here to read [The Story of the Christmas Village](#).



Click here to view more pictures of [Christmas Village](#).



Click here to view pictures of [Church](#).



Click here to view pictures of [Individual Houses](#).



Click here to view [Four Large Black & White Photographs](#).



Click here to view [Newspaper Articles](#) about the Village.



Click here to view original [Working Drawings](#).

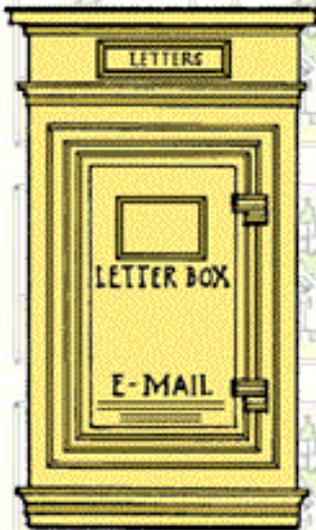


Click here to listen to "[Hark, the Herald Angels Sing](#)".



Click here to return to [Home Page](#).

This Cyber Christmas village is in loving memory of my grandparents, Rosario and Filomena LoPresti; who encouraged me to build this village. It was displayed on their front lawn near Newburgh, New York during the Christmas season in the early 1970s. Their generosity, encouragement, and inspiration will not be forgotten.



<mailto:emuro@breadofangels.com>



Site first launched on November 26, 1998

Revised December 17, 2000.

The Molten Sea and the Value of Pi

Is π "in" Scripture?

Can Pi be accurately found in the Biblical texts describing the dimensions of the Molten Sea using: Numerics, Gematria, or Equidistant Letter Sequencing (ELS)? To what degree of accuracy? To how many decimal places?

This site deals with my attempts to read the value of π into the Scripture texts that describe the Molten Sea. Its purpose is to show how easily this can be done; which implies that the fantastic claims made by some for: ELS, Gematria and Numerics are ungrounded. The ease by which the value of π can be "found" indicates the fact that these methods do not reveal hidden "codes" or other secrets. It is simply a matter of reading something into the Biblical text, not out of it.

In confining my examples to that of locating a more accurate value for π in the verses that describe the Molten Sea, I draw attention to the fact that it is quite easy to "find" whatever you are looking for. Also, these examples do not add to or subtract from the Biblical message. They merely "give" a more accurate value for π . Since π is an irrational number, all values that represent it are approximations; some being more accurate than others. Among other things, I wanted to use an example that does not violate or tamper with the Word of God.

The Biblical texts in question are I Kings 7:23 and II Chronicles 4:2. Both verses have 20 words; although there are three textual variants between them. The Hebrew text of both verses is reproduced below:

I Kings 7:23

ויעש את־הים מוצק עשר באמה משפתו עד־שפתו עגל סביב
 וחמש באמה קומתו וקוה שלשים באמה יסב אתו סביב :

II Chronicles 4:2

ויעש את־הים מוצק עשר באמה משפתו אל־שפתו עגול סביב
 וחמש באמה קומתו וקו שלשים באמה יסב אתו סביב :

Both Hebrew verses describe the diameter of the Molten Sea as being 10 cubits, with the circumference as 30 cubits. The Greek *Septuagint* (LXX) translation supplies the same dimensions in II Chronicles 4:2 but differs from I Kings 7:23 by describing the circumference as 33 cubits. Since π

to eight decimal places is 3.14159265, it appears that Scripture is in error. However, it must be kept in mind that all values given for π are approximations, since π is an irrational number. Furthermore, decimal notation was not in use at the time these verses were written.

The links below are to my other pages that describe examples using each of the three methods: ELS, Gematria and Numerics. They are accompanied by another page where I present my comments about the matter. These pages are listed below:

[\$\pi\$ Pi and ELS](#)

[\$\pi\$ Pi and Traditional Gematria](#)

[\$\pi\$ Pi and ASCII Gematria](#)

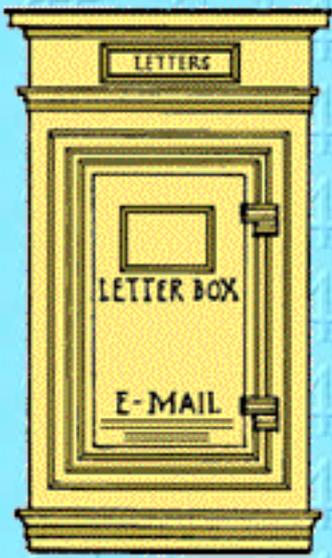
[\$\pi\$ Pi and Numerics](#)

[\$\pi\$ My Comments](#)

[\$\pi\$ Return to Main Entrance.](#)

Outside Links:

The interested and discerning reader of this page can click [Here](#) to access Jochen Katz's web site that deals with this and related topics. His site contains many useful and informative links pertaining to: Numerics, Gematria, ELS, and π .



<mailto:emuro@aol.com>

This page has been accessed **00000425** times.

July 27, 1999

QUANTA CURA vs. VATICAN II

[Click here to return to Main Entrance](#)

A Catholic traditionalist group has posed the following question: "Which of the quotes below do you consider true, or are both of them true even though one contradicts the other?"

"They do not hesitate to put forward the view which is not only opposed to the Catholic Church, but very pernicious for the salvation of souls, an opinion which Gregory XVI, Our Predecessor, called insane. This is the view that liberty of conscience and worship is the strict right of every man, a right which should be proclaimed and affirmed by law in every properly constituted state.... When they rashly make these statements, they do not realize or recall to mind that they are advocating what St. Augustine calls a "liberty of perdition." - Pope Pius IX, in his encyclical letter: *Quanta Cura* #3, Dec. 8, 1864

"...the human person has a right to religious freedom...This right of the human person to religious freedom is to be recognized in the constitutional law whereby society is governed; thus it is to become a civil right." Vatican Council II: "Declaration on Religious Liberty" (*Dignitatis Humanae*) #2, Dec. 7, 1965.

The answer to this biased question is as follows: Both statements are true and they do not contradict each other because they describe different subjects. The former deals with individual licentiousness while the latter is about the natural right to religious freedom.

In its teaching on religious liberty, the "Catechism of the Catholic Church" makes reference to both of these documents. In paragraph 2108 of the CCC religious liberty is described as a "natural right" that "ought to be acknowledged in the juridical order of society in such a way that it constitutes a civil right." A reference is then made to *Dignitatis Humanae* #2. Paragraph 2109 continues by stating: "The right to religious liberty can of itself be neither unlimited nor limited by a public order conceived in a positivist or naturalist manner." This in turn is accompanied by a reference to *Quanta Cura* # 3. These documents, along with the Catechism of the Catholic Church, in contrast to the question as worded above, do not confuse individual licentiousness with religious freedom. The same can be said for the examples given from papal and Church teaching given below:

1. POPE PIUS IX

In *Quanta Cura*, Pope Pius IX clearly distinguishes between individual licentiousness and the rights and liberties proper to the Catholic Church. The entire text of this brief encyclical can be found in "The Papal Encyclicals in their Historical Context", edited by Anne Freemantle, Mentor Books, New York, 1956. The above excerpt from *Quanta Cura*, without the omissions, reads as follows:

"From this totally false notion of social government, they fear not to uphold that erroneous opinion most pernicious to the Catholic Church, and to the salvation of souls, which was called by Our Predecessor, Gregory XVI the insanity (Encyclical of 13 August, 1832): namely, 'that the liberty of conscience and of worship is the peculiar (or inalienable) right of every man, which should be proclaimed by law, and that citizens have the right to all kinds of liberty, to be restrained by no law, whether ecclesiastical or civil, by which they may be enabled to manifest openly and publicly their ideas, by word of mouth, through the press, or by any other means'. But whilst these men make these rash assertions, they do not reflect, or consider, that they preach the liberty of perdition. (St. Augustine, *Epistle 105 or 166*)."

Not only does Pope Pius IX condemn the above; but he also has the following to say about the holders of the above opinion:

"And these same persons also impiously pretend that citizens should be deprived of the liberty of publicly bestowing on the Church their alms for the sake of Christian charity, and that the law forbidding 'servile labor on account of Divine worship' upon certain fixed days should be abolished, upon the most fallacious pretext that such liberty and such law are contrary to the principles of political economy."

This distinction between individual licentiousness and the religious liberty proper to the Catholic Church is also evident toward the end of the encyclical, where Pope Pius IX exhorts his bishops to:

Teach them 'that kingdoms rest upon the foundation of the Catholic faith (St. Celestine, *Epistle 22 ad. Syn. Eph.*), and that nothing is so deadly, nothing so certain to engender every ill, nothing so exposed to danger, as for men to believe that they stand in need of nothing else than the free will which we received at birth, if we ask nothing further from the Lord; that is to say, if, forgetting our Author, we abjure His power to show that we are free'. And do not omit to teach, 'that the royal power has been established, not only to exercise the government of the world, but, above all, for the protection of the Church (St. Leo, *Epistle 156 or 125*); and that there is nothing more profitable and more glorious for the Sovereigns of States, and Kings, than to leave the Catholic Church to exercise her laws, and not to permit any to curtail her liberty'."

2. JOHN HENRY NEWMAN

In 1874, William Gladstone of England strongly criticized the encyclical *Quanta Cura*, along with the teachings of Vatican Council I. In the following year, 1875, Cardinal John Henry Newman responded to these criticisms in a letter entitled "Letter to His Grace the Duke of Norfolk". The texts of this letter, along with that of the opinions of Mr. Gladstone, can be found in: "Newman and Gladstone: The Vatican Decrees", with an introduction by Alvan Ryan, Notre Dame, 1962. In his letter Newman paraphrases part of *Quanta Cura* as follows:

"It is the liberty of *every* one to give *public* utterance, in *every* possible shape, by *every* possible channel, without *any* let or hindrance from God or man, to *all* his notions *whatsoever*."

Newman's use of italics in the above paraphrase stressed the sweeping or universal nature of this erroneous proposition; which he sharply contrasted with Gladstone's charge that the Vatican had promulgated a universal prohibition of the exercise of religion. Newman goes on to say that Pope Pius IX condemned the above proposition because it extolled a false liberty of conscience. Newman then calls this false liberty a "liberty of self-will." Cardinal Newman also makes the distinction between individual licentiousness and religious freedom when he commented on the above excerpt from *Quanta Cura*:

"Both popes certainly scoff at the 'so-called liberty of conscience,' but there is no scoffing of any Pope, in formal documents to the faithful at large, at that most serious doctrine, the right and duty of following that Divine Authority, the voice of conscience, on which in truth the Church herself is built."

3. POPE LEO XIII

Some of the principal encyclicals authored by Pope Leo XIII can be found in "The Church Speaks to the Modern World", edited by Etienne Gilson, Garden City, N.Y., 1954. In 1888 Pope Leo XIII wrote an encyclical on human liberty, which was entitled *Libertas Praestantissimum*. In section 30 he contrasts individual licentiousness and religious freedom by stating:

"Another liberty is widely advocated, namely, *liberty of conscience*. If by this is meant that everyone may, as he chooses, worship God or not, it is sufficiently refuted by the arguments already adduced. But it may also be taken to mean that every man in the State may follow the will of God and, from a consciousness of duty and free from every obstacle, obey His commands. This, indeed, is a true liberty, a liberty worthy of the sons of God, which nobly maintains the dignity of man and is stronger than all violence or wrong—a liberty which the Church has always desired and held most dear."

4. POPE PIUS XI

The social encyclicals of Pope Pius XI can be found in "The Church and the Reconstruction of the Modern World", edited by Terence McLaughlin, C.S.B., Garden City, N.Y. 1957. In 1937, Pope Pius XI issued an encyclical dealing with the situation in Nazi Germany, which was entitled *Mit brennender Sorge*. In section 36 religious freedom is defended as follows:

"The believer has an inalienable right to profess his faith and put it into practice in the manner suited to him. Laws that suppress or make this profession and practice

difficult contradict the natural law."

5. POPE PIUS XII

In an address to the delegates of the Eighth International Congress on Administrative Science, dated August 5, 1950, Pope Pius XII said:

"Moreover, there are certain rights and freedoms pertaining to individuals-every individual-or the family which the State must always protect, which it cannot violate or sacrifice to some fictitious common good. We have in mind, to quote but a few examples, the right to honor and a good reputation, the right and the freedom to worship the true God...The fact that some recent constitutions have adopted this way of thinking is a happy omen which We hail with joy as the dawn of a renewal of the true rights of man as intended and established by God." (From "Papal Pronouncements on the Political Order", edited by Francis Powers, C.S.V., Westminster, MD, 1952.)

6. VATICAN COUNCIL II

The above-mentioned excerpt from *Dignitatis Humanae* is repeated below, along with its immediate context. It is taken from the edition of the Council documents that was edited by Walter Abbott, S.J.

(2) "This Vatican Synod declares that the human person has a right to religious freedom. This freedom means that all men are to be immune from coercion on the part of individuals or of social groups and of any human power, in such wise that in matters religious no one is to be forced to act in a manner contrary to his own beliefs. Nor is anyone to be restrained from acting in accordance with his own beliefs, whether privately or publicly, whether alone or in association with others, within due limits.

The Synod further declares that the right to religious freedom has its foundation in the very dignity of the human person, as this dignity is known through the revealed Word of God and by reason itself.* This right of the human person to religious freedom is to be recognized in the constitutional law whereby society is governed. Thus it is to become a civil right." (Note: The asterisk in the second paragraph is accompanied by a footnote that refers to previous Papal teaching on this matter. Two of the sources given are *Libertas Praestantissimum* by Pope Leo XIII and *Mit brennender Sorge* by Pope Pius XI. Pertinent excerpts from these two documents have been given above.)

CONCLUSION

The examples supplied above serve to demonstrate that Catholic teaching consistently recognizes the distinction between individual licentiousness and religious freedom. These two concepts should not be confused; as is the case in the above question, with its selective use of excerpts from *Quanta Cura* and *Dignitatis Humanae*.

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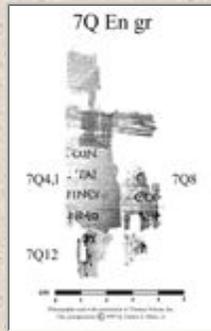
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7QEnoch: Entire Ensemble

Enlargement of the photograph that appears on page 312 of
Revue de Qumran #70, December 1997.

File size: 140 KB

Click [HERE](#) to return to my article in *Revue de Qumran*

(Note: See footnote [#11](#) for details about this image and
a list of [other publications](#) where it may be found in print.)

7Q En gr

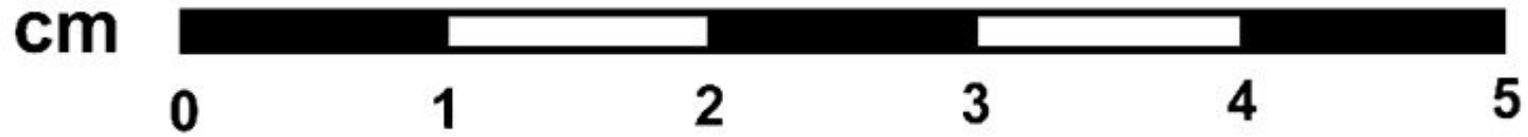


7Q4,1



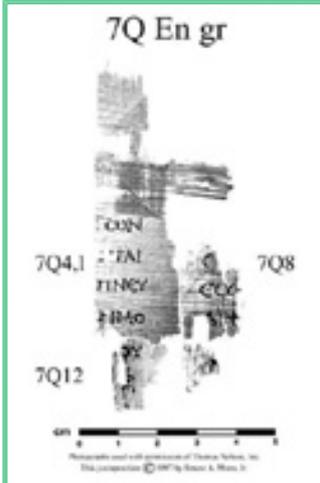
7Q8

7Q12



Photographs used with permission of Thomas Nelson, Inc.
This juxtaposition © 1997 by Ernest A. Muro, Jr.

March 8, 2002



Printed Copies of The *Enoch* Ensemble from Qumran Cave 7 (7Q En gr).

In addition to that which is available at my [website](#) and elsewhere on the Internet, this important image has also appeared in print. Listed below are some of those publications in which the image may be found.



"The Greek Fragments of Enoch from Qumran Cave 7"

by

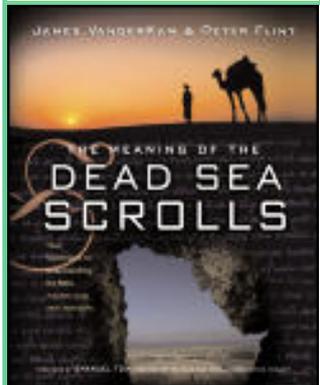
Ernest A. Muro, Jr.

REVUE DE QUMRAN

Number 70, December 1997

ISSN 0035-1725

Page 312. Ensemble reproduced at actual size.



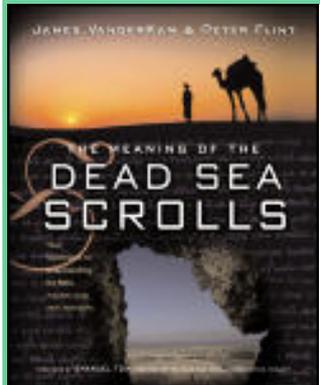
"The Meaning of the Dead Sea Scrolls: Their Significance for Understanding the Bible, Judaism, Jesus, and Christianity"

by James Vanderkam and Peter Flint

Harper San Francisco

Hardcover: ISBN 006068464X Nov. 26, 2002.

Page 318, Figure 14.4. Ensemble reproduced at actual size.



"The Meaning of the Dead Sea Scrolls: Their Significance for Understanding the Bible, Judaism, Jesus, and Christianity"

by James Vanderkam and Peter Flint

Harper Collins

Paperback: ISBN 00606846458 March, 2003.

Page ?, Figure ? Details forthcoming.



"That's no Gospel, It's Enoch!"

by Peter Flint

Bible Review

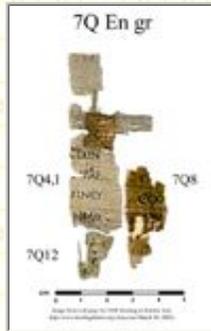
April, 2003

Volume XIX, Number 2

Page 39

Click [HERE](#) to return to Bread of Angels Main Entrance (Home Page).

February 28, 3003 / April 11, 2003



7QEnoch: Entire Ensemble

Enlargement of the image derived from a photograph of the Qumran Cave 7 fragments taken in 1996 during an exhibition in Rimini, Italy.

File size: 95 KB

Click [HERE](#) to return to my refutation of Carsten Peter Thiede's rejection of this ensemble.

7Q En gr



7Q4,1



7Q8



7Q12

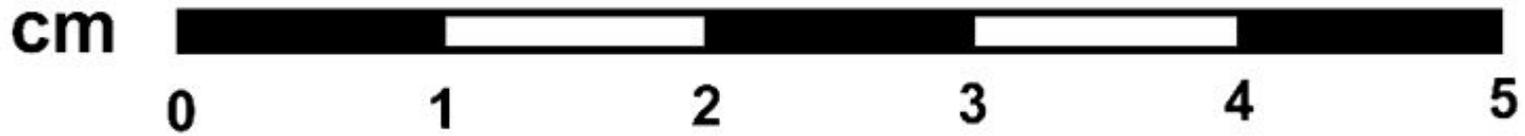


Image from web page for 1996 Meeting in Rimini, Italy.
<http://www.meetingrimini.org> (Accessed March 30, 2002).

March 8, 2002 / May 20, 2002



**Looking in Vain for the *Eta*
on Line 1 of 7Q4,1:
An Account of how a mere
Shadow became a Doubt.**

Note: Additional details forthcoming.

One of the apparently substantive objections raised against the identification of Qumran fragment 7Q4,1 with *1 Enoch* has to do with mistaken premise that there is a first line of text that contains the letter *eta*. Instead of finding traces of the word ταῖς as in the Greek text of *1 Enoch* 103:3, it has been pointed out that the trace of an *eta* at the right terminus of this line poses an insurmountable obstacle to the enochian identification of 7Q4,1. This is because it is unlikely for a scribe to truncate a short word like τῆς by having the final *sigma* continue in the subsequent line of text. Furthermore, it has been stressed that it is highly unlikely in Greek literary papyri for the article τῆς to precede ψυχᾶς, which has a different grammatical ending.

If one were to evaluate this objection by looking for the *eta* in question, he would not find it; nor would he find any first line of text at all. The account of how this *eta* came into existence was described by Maurice Baillet in his response to Jose O'Callaghan that he published in *Biblica* in 1973. In essence, this *eta* can be attributed to the shadows caused by holes in the papyrus that appeared in the photograph used for the *editio princeps*. Baillet adds that these holes are in a small scrap that is barely attached to the fragment. The first photograph of this fragment, (PAM 42.358), was taken in 1957. It shows a faint left half of an *eta* that is rotated about 45 degrees clockwise. In 1958 Baillet repositioned this scrap by turning it over and positioning it vertically as close as possible to its original location on 7Q4,1. In 1959 a new photograph, (PAM 42.961), was taken, which now showed the right half an *eta* instead of the left half. This second photograph was trimmed and used for plate XXX in the *editio princeps*. Because the printer did not trim or remove all of the shadows, this dubious *eta* "appeared" in print and thus became an integral part of the controversy regarding the Qumran Cave 7 fragments.

Furthermore, if one were to examine the excellent photograph of 7Q4 taken by David Rubinger in 1972, he would find no *eta* or dark spots at all in the area in question. Nor would he find any traces of a first line of text on both the right and left sides of the long horizontal portion of papyrus, even where such is expected to be seen in the area to the right of the dark rectangle over the column of text in 7Q8, which was originally contiguous with 7Q4,1 along its lower right edge.

The pertinent portions of Baillet's article, along with an English translation, are provided below. This includes a copy of the illustration provided by Baillet, which is unusual in that it is based on PAM 42.358, which is the earlier photograph that shows the papyrus scrap in its lopsided position prior to repositioning. Following this is a series of five images, arranged in chronological order, taken from the photographs in question. Each image is accompanied with a diagram beneath it showing the position of the tiny scrap, which is shaded in gray. The holes in the papyrus that have been mistaken for the letter *eta* are highlighted in red. The fifth image, at the far right, shows my conjectural repositioning of the scrap by moving it downward about 1 mm. in order to have the horizontal papyrus fibers align properly.

The image at the very bottom of this page shows the 7QEnoch ensemble, consisting of fragments 7Q4,1, 7Q8, and 7Q12. It has been modified by marking in red the location of the holes that have been mistaken for the *eta*. The gray bars along both vertical edges represent the regular spacing between the lines of text. On either the right or left hand sides of the ensemble, no traces of ink are discernable for the top three horizontal gray bars, including the ones marked with the numeral "1." In all likelihood, the original upper line of text is actually line two.

It is interesting to add that the dimension given in the *editio princeps* for the top margin of 7Q4,1 is 4 cm., which extends to the top of the τὼν in line 2 instead of an *eta* in line 1! I have provided alongside the illustration in Baillet's article a copy of the centimeter scale placed alongside 7Q4,1 in order to point out this discrepancy.

To sum it up, there is no "shadow of a doubt" that these fragments are part of the 103rd. Chapter of *I Enoch*. In due time I will add footnotes, reorganize, and complete this web page - Ernest Muro.

Excerpts from the French text of an article by Maurice Baillet
that was published in *Biblica*, Volume 54, Fascicle 3. (1973)

Les manuscrits de la Grotte 7 de Qumrân
et le Nouveau Testament

Maurice Baillet

(Text: Pages 340-342)

(p. 340) Entre janvier et mars 1958, j'ai moi-même manipulé ces morceaux de papyrus. Il y en a que j'ai nettoyés et restaurés de mes mains. Je les ai tous examinés au moyen de puissantes loupes, tantôt à la lumière du jour, tantôt à la lumière électrique. C'est moi qui les ai classés, mis entre des plaques de verre et préparés pour la conservation. (p. 341) J'ai enfin rédigé et signé *seul* leur édition princeps (1). Je crois donc utile de faire connaître une fois de plus ma réaction. Outre mes notes personnelles, je suis en possession de deux photographies faites autrefois au Musée Archéologique de Palestine (PAM 42.358 et 42.961). La seconde de ces photos a servi d'original à la planche XXX de l'édition (2); un découpage de la première illustrera cet article...

F. 1, l. 1: l'*ëta*, nous dit-on, n'est pas clair sur la planche. C'est tout à fait vrai, et je trouve même qu'il n'est pas clair sur les photographies. (p. 342) Sur PAM 42.358 on croit le lire. Sa forme apparaît alors sur un lambeau de papyrus détaché en partie du bord, replié sous lui et incliné d'environ 45°. C'est dans cet état que le fragment m'a été confié. J'ai ensuite remis moi-même le morceau à peu près en place, et sur PAM 42.961 on voit de nouveau l'*ëta*, mais sur l'autre face, et il se trouve encore trop haut, si l'on tient compte de l'espacement régulier des ll. 2-5. La lettre ressort donc des deux côtés et, notons-le, en traits

pâles. Pourquoi? C'est que, autant qu'il m'en souviennne, il ne s'agit pas de traits d'encre, mais de lacunes dans les fibres, qui peuvent avoir été produites par de l'encre ayant rongé le papyrus. Ce n'est qu'une hypothèse, qui demanderait à être contrôlée. Mais rien ne presse, puisque J. O'Callaghan trouve cet *ëta* acceptable (1).

Baillet's Footnotes

(Page 341, #1) M. BAILLET, dans *Les 'Petites Grottes' de Qumrân* (DJD III, Oxford 1962) 144-145 et pl. XXX. J. T. MILIK, R. DEVAUX et H. W. BAKER ont rédigé *d'autres parties* du même ouvrage.

(Page 341, #2) C'est cette même photographie qui a été reproduite, après découpage, par P. Benoit dans *RB* 79 (1972) pl. XVII A, ainsi que par J. O'Callaghan dans *Studia Papyrologica* 11 (1972), face à la p. 86, et dans *Bib* 53 (1972), entre les pp. 520 et 521. Les fragments n'ont pas été détournés, et c'était préférable. Je déplore que l'imprimeur de DJD III ait fait lui-même cette opération. Il a cru bon de supprimer les ombres, mais tantôt il en a laissé en restant trop loin de bord, tantôt il a mordu sur ce bord et a supprimé des traces.

(Page 342, #1) J'invite J. O'Callaghan à faire plus attention lorsqu'il regarde les originaux. A droite de la l. 1, il y a un rectangle plus sombre, qu'il a pris pour un morceau de papyrus collé sur le fragment. C'est en réalité une pièce de scotch qu'un de mes prédécesseurs a mise pour consolider le fragment. Point n'était besoin d'une loupe pour s'en apercevoir.

English Translation by Ernest Muro

The Manuscripts from Qumran Cave 7 and the New Testament

Maurice Baillet

(Text: Pages 340-342)

(page 340) Between January and March of 1958, I personally handled these papyrus fragments, having cleaned and restored them with my own hands. I examined all of them using strong magnification, sometimes in daylight and at other times under electric light. It is I who had sorted them, placed them between plates of glass and prepared them for conservation. **(page 341)** Lastly, I alone wrote and signed the description of them that appeared in the *editio princeps* (1). I therefore believe it is useful to once again make known my reaction. In addition to my personal notes, I am in possession of two photographs taken earlier at the Palestine Archaeological Museum (PAM 42.358 and 42.961). The second of these photographs was used as the source for plate XXX of the *editio princeps* (2); and portions cut out from the first are used in the illustration that follows in this article...

Fragment 1, Line 1: The *eta*, we are told, is not clear on the plate. This is quite true, and I likewise find that it is not clear on the photographs. **(page 342)** On PAM 42.358 it seems to be legible, for at that time its shape was apparent on a scrap of papyrus that was partly detached from the edge, bent under it and rotated approximately 45 degrees. It was in this state when the fragment was entrusted to me. I then repositioned the scrap near its original location, and on PAM 42.961 a new *eta* becomes visible, but from the other side; and it is still too high, if one takes into account the regular spacing of lines 2-5. The letter thus arises from both sides and, I point out, in faint traces. Why? Such is the case because, as best as I can remember, it is not a matter of traces of ink, but of gaps within the fibers, which might have been produced by ink having eaten through the papyrus. It is only a hypothesis, which needs to be verified.

But there is no hurry, since J. O' Callaghan finds this *eta* acceptable (1).

Baillet's Footnotes

(Page 341, # 1) M. Baillet, in *Les 'Petits Grottes' de Qumran* (DJD III, Oxford 1962) 144-145 and plate XXX. The other sections of this book were written by: J. T. Milik, R. DeVaux, and H. W. Baker.

(Page 341, # 2) Portions of this same photograph were cut out and reproduced by P. Benoit in *Revue Biblique* 79 (1972) plate XVII A; likewise by J. O' Callaghan in *Studia Papyrologica* 11 (1972), facing page 86; and in *Biblica* 53 (1972), between pages 520 and 521. The fragments have not been trimmed in these photos so as to make them stand out, and this is preferable. I regret that the printer of DJD III did perform such a procedure. He believed that it was good to eliminate the shadows, but sometimes he left too much remaining around the edges, and at other times he cut in too far and removed traces of the edges.

(Page 342, # 1) I invite J. O' Callaghan has to pay more attention while he is looking at the originals. To the right of line 1, there is a slightly darker rectangle, which he took for a piece of papyrus that was stuck to the fragment. It is in reality a piece of adhesive tape that one of my predecessors affixed in order to consolidate the fragment. There is clearly no need for a magnifying glass in order to see it.

Baillet's illustration facing page 342 of *Biblica* 54. This illustration consists of portions cut out from PAM photograph 42.358.

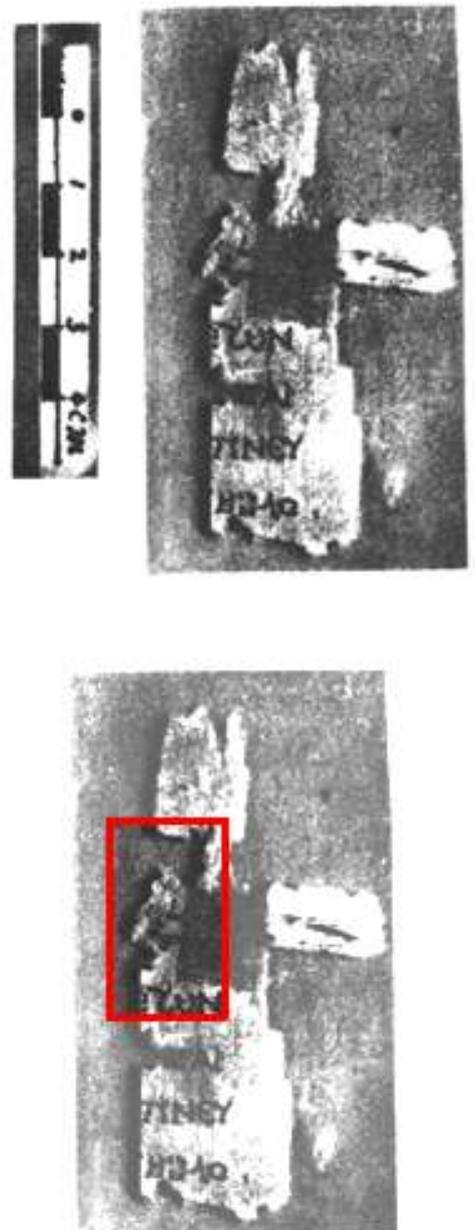
Fragment 7Q4,1 and scale from illustration at left. Area outlined in red shows papyrus scrap before repositioning by Baillet.

M. Baillet, Les manuscrits de la Grotte 7 de Qumrân et le N.T.
(Tabula extra seriem)



Photographie infrarouge Palestine Archaeological Museum 42.358

Fragment 7Q4,1



The non-existent *eta* and line 1 at the top of 7Q4,1.
A graphic account of how a shadow became a doubt.

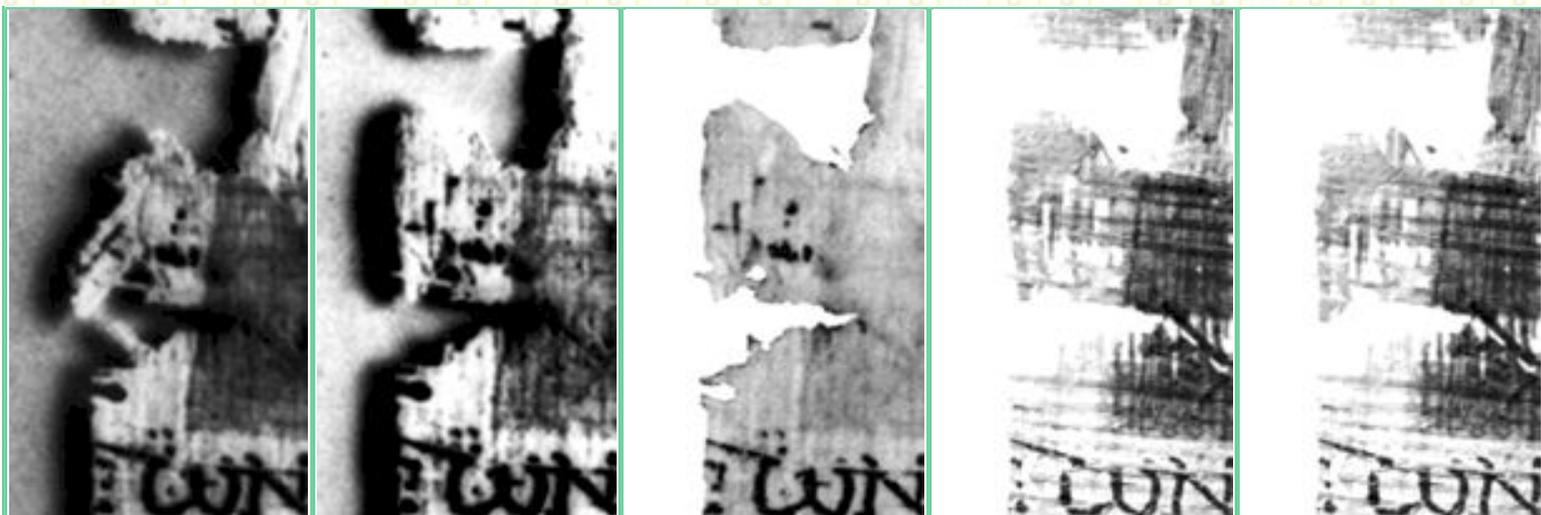
1

2

3

4

5



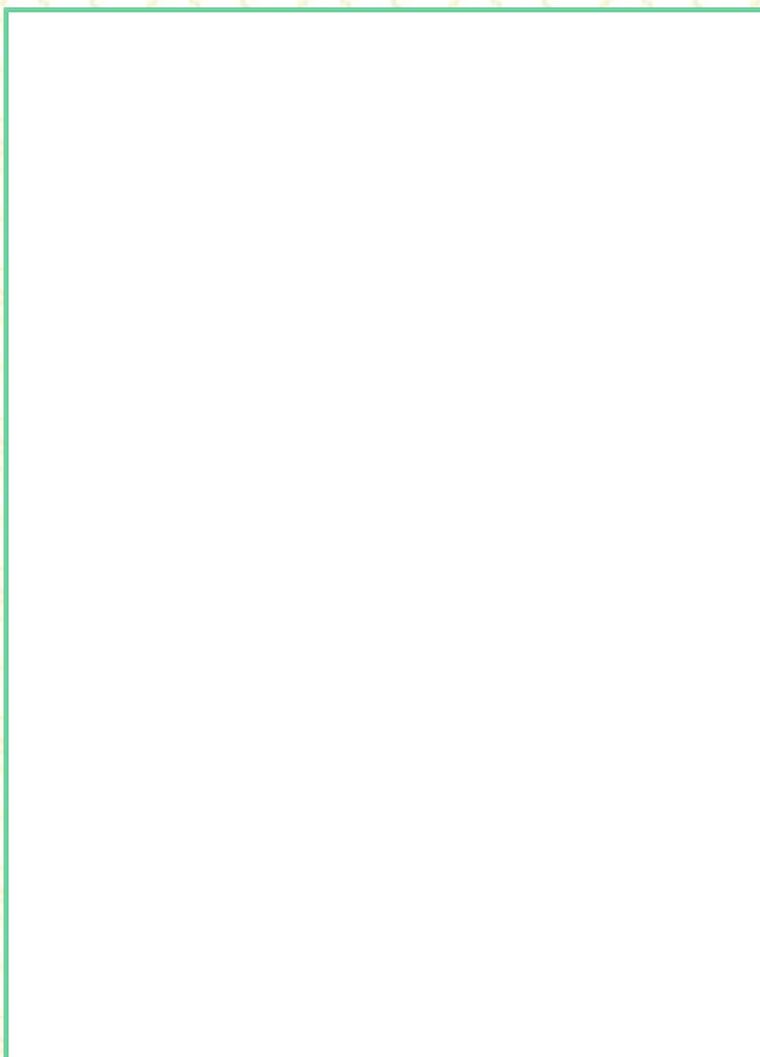
PAM 42.358
May 1957

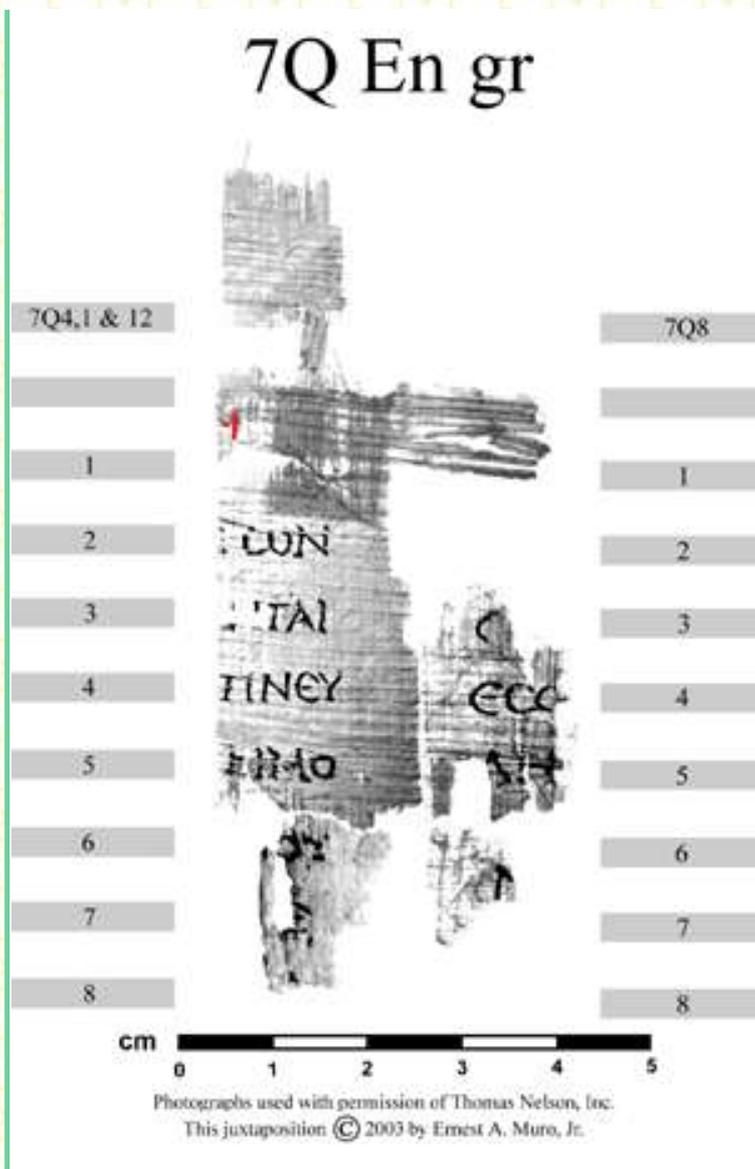
PAM 42.961
April 1959

DJD Plate XXX
1962

David Rubinger
1972

David Rubinger
(Correct Position)



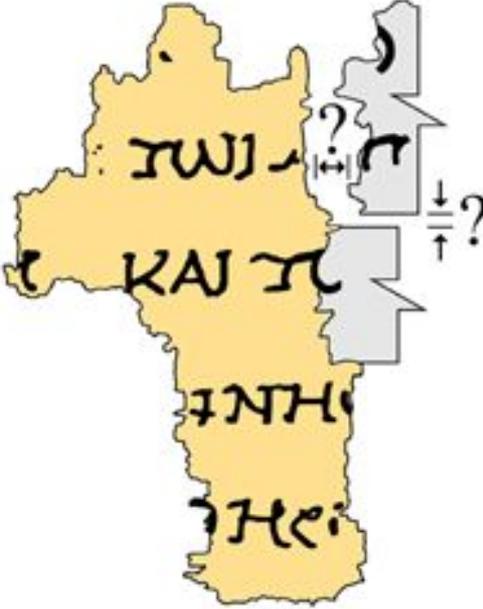


The red marks indicate the holes in the papyrus that have been mistaken for the letter *eta*. Notice the incorrect spacing, as indicated by the gray bars on both sides of this image. There are no traces of letters or ink visible across the entire top horizontal portion of 7Q4,1, both over the left and right columns of text. The uppermost line of text is in fact line 2.

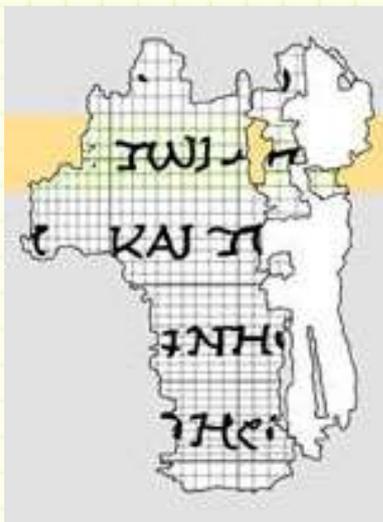
November 10, 2003 / November 20, 2003

☐ PLEASE NOTE: ☐

To access my observations and conjectures regarding Qumran fragment 7Q5 please click [here](#) to go to [7Q5: "Disloqué à Droite", Key to the Controversy](#). The images in the chart below are a sampling of my observations and conjectures.

Image #28 Original photograph	Image #29 Displaced portion removed	Image #30 Summary of 7Q5 Conjectures
		
7Q5 as is	What if ?	Maybe, maybe not
 <p style="text-align: center;">Scale in Centimeters</p>		

July 1, 2001 / March 19, 2003



No *Nu* in Line 2 of 7Q5, Part 1: Is the Definitive Dark Spot on Carsten Peter Thiede's High-Resolution Photograph a Trace of Writing, or is it Poopie?

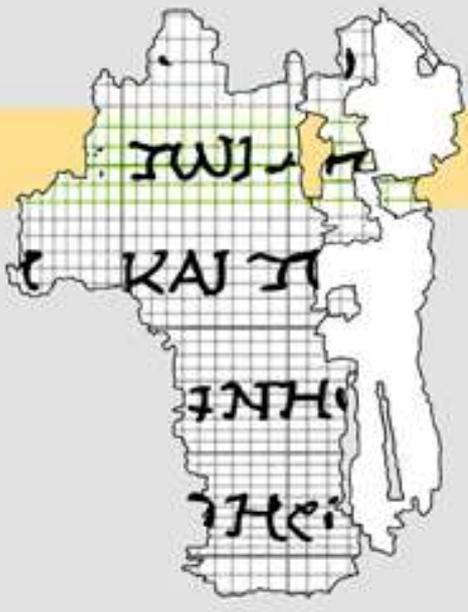
In 1972 the late Fr. Jose O'Callaghan endeavored to identify Qumran fragment 7Q5 with Mark 6:52-53. (1) His attempt to do so involved a two-fold process that has not been entirely convincing. On the one hand, he had to adapt the standard Greek text of the Gospel of Mark in order to make it fit his proposed identification. (2) Furthermore, he had to take into account certain letters on the papyrus fragment that did not match those in the Greek text of Mark 6:52-53. (3) This two-fold procedure of explaining such discrepancies ordinarily follows upon the otherwise certain identification of a manuscript with a known text. This only makes sense, as one needs to be certain of the identification of a manuscript beforehand in order to resolve any discrepancies that may be found to exist between the text and orthography of the manuscript in question and that of the known text used for comparison. In the case of 7Q5, however, this procedure was not followed, simply because the fragment is too small and has too few letters in order to form the basis of a firm identification with Mark 6:52-53. Consequently, the process of accounting for textual and orthographic discrepancies, which ordinarily is based upon the observation of an identified manuscript, ironically became the basis for the proposed identification itself.

In spite of this backward approach, O'Callaghan maintained that his identification was correct and a scholarly controversy ensued. Part of this controversy involved differences of opinion regarding the decipherment of certain badly preserved letters on the papyrus fragment, especially those following the $\tau\omega$ in line 2. For O'Callaghan to be correct, this *tau* and *omega* must be followed by a *nu*, rather than by an *iota adscript* and a possible *alpha* as was first suggested in 1962 by Boismard in the *editio princeps*. (4) Although the infrared photograph of 7Q5 in the *editio princeps* lacked clarity and sharpness, in none the less appeared to substantiate Boismard's initial decipherment. The same could be said for a much clearer photograph of 7Q5 which was taken in 1972 by David Rubinger, the noted Israeli photographer. (5) These two photographs, which are accompanied by a highlighted diagram of 7Q5, are presented below alongside of each other in order to show the difficulty O'Callaghan and his supporters have encountered in trying to find the *nu* in line 2 that is required for identifying 7Q5 with Mark 6:52-53.

QUMRAN FRAGMENT 7Q5: LINE 2 OF TEXT

Is Boismard correct to read $\tau\omega\iota \alpha$ in line 2
or is O'Callaghan correct in reading $\tau\omega\nu$?

Note: To access other images of 7Q5 and their enlargements,
along with my opinion regarding the identification of this fragment,
click [HERE](#) to go to: 7Q5: "Disloqué à Droite", Key to the Controversy.

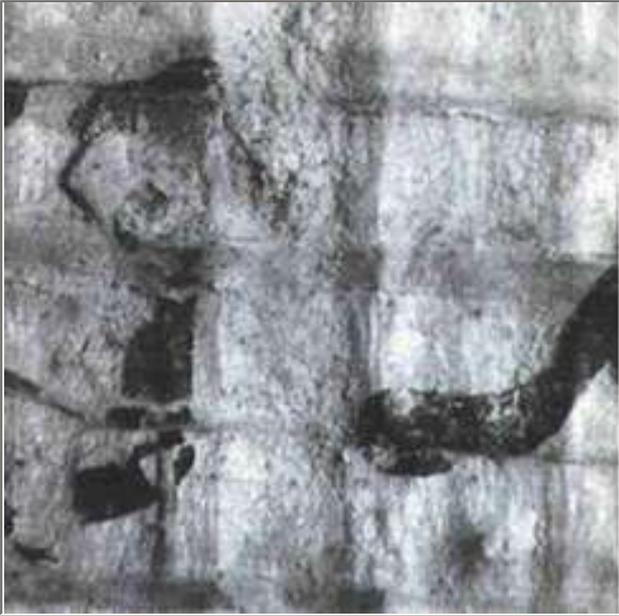
Image #1 Line 2 of Text is Highlighted	Image #2 Photo in <i>editio princeps</i>	Image #3 Rubinger's Photograph
		
Diagram	Infrared Photograph	Photo taken in 1972
 0 1 2 3 4 5 Scale in Centimeters		

A word about Images 4-14 which follow:

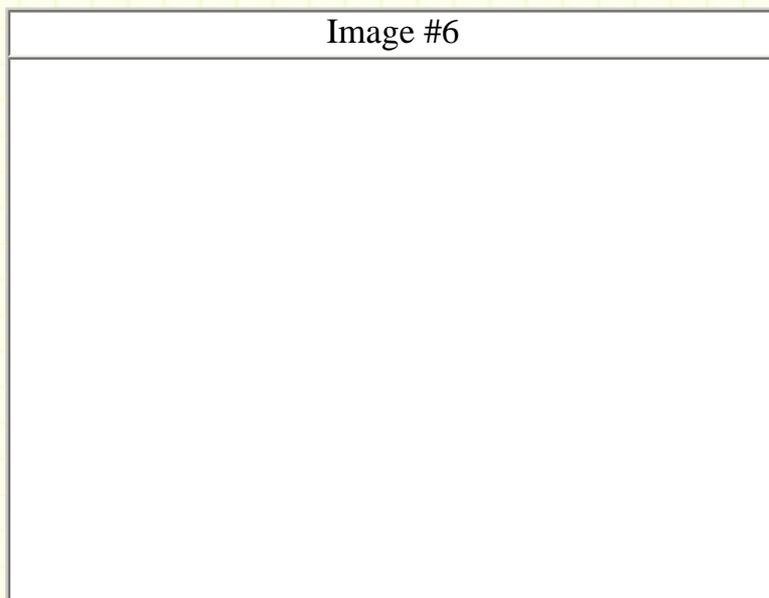
Images 4-14 depict the same area of line 2 of fragment 7Q5. This rectangular area, which is approximately 5.00 mm. wide and 4.05 mm. high, contains the disputed traces of ink that are under consideration. All of these images are of the same scale, and the traces of ink are positioned in an identical manner in all of them. The blank areas in some images is due to the manner in which the source image was cropped.

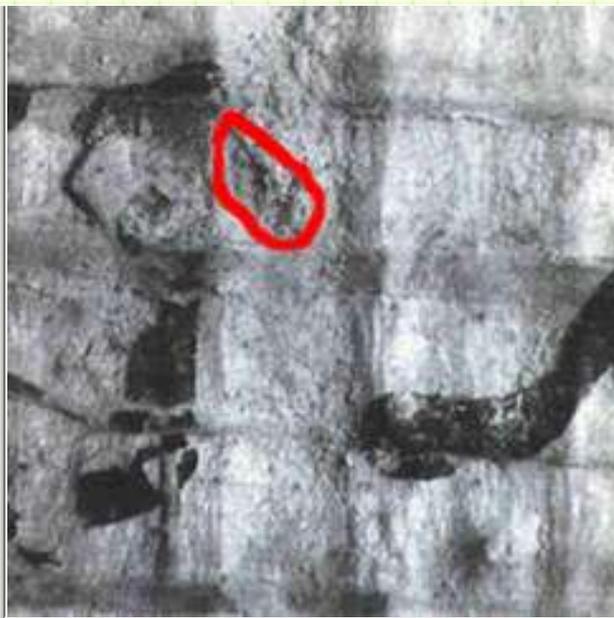
Although the controversy surrounding the Marcan identification of 7Q5 had diminished by the late 1970s, it was revived in 1984 by Carsten Peter Thiede with his publication in *Biblica* of an article on the Qumran cave 7 fragments, including 7Q5. (6) Since then, the renewed debate has led Thiede to publish numerous books and articles in support of O'Callaghan, some of which draw upon evidence gleaned from novel sources and techniques. One of the novel approaches employed by Thiede has been the use of a sophisticated microscope and high-resolution photography in order to discern certain Greek letters on fragment 7Q5 in a manner that would validate O'Callaghan's claims. In early 1992, Qumran fragment 7Q5 was examined at the Division of Identification and Forensic Science of the Israel National Police. The

resultant photographs and analysis were published later that year by Thiede. (7) Two different copies of the close-up photograph that was published by Thiede showing the disputed portion of line 2 have been reproduced below.

Image #4	Image #5
	
<p>"Christen und Christliches in Qumran" ed. B. Mayer, Regensburg, 1992, pg. 243.</p>	<p>Journal of Biblical Literature Vol. 118, No 4, Winter 1999, Page 700</p>
<p>Click HERE for pertinent images and commentary by Stefan Enste Click HERE to access source image and commentary by Dr. Wieland Willker.</p>	

According to Thiede, the upper left portion of the diagonal stroke of a *nu* is visible to the immediate right of what had mistakenly been regarded by Boismard and others to be an *iota*. (See the portion outlined in red in image #6 below.) Furthermore, this *iota*, in Thiede's opinion, is really the left vertical stroke of the *nu* in question, while the right half of this *nu* can be found in the traces of Boismard's *alpha* that follows. Thiede accounts for the absence of a complete diagonal stroke by explaining that the dark spot near the top of the mistaken *iota* is a fault (Verwerfung) in the surface of the papyrus that was caused by the heavy pressure of the pen exerted by the scribe when he commenced writing the diagonal stroke. (8)

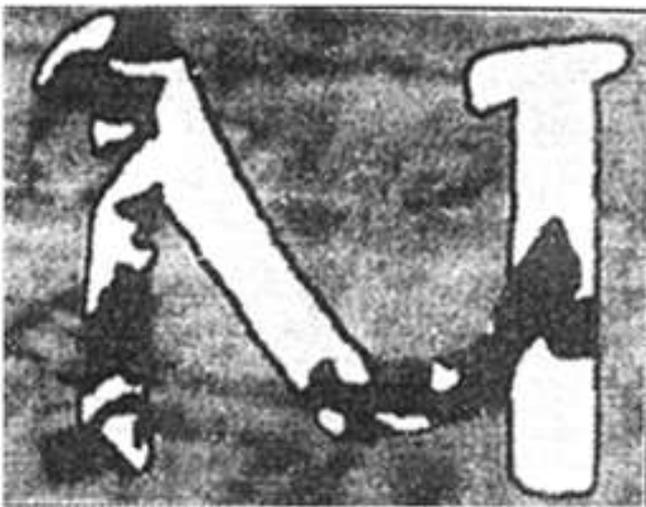




Is this a diagonal stroke from a *nu*?

In view of the above, Thiede concluded that this photograph clearly shows a *nu*, not an *iota* followed by part of an *alpha*. Thiede maintains his confidence in his observations and considers the matter definitively settled despite acknowledging the fact that the laboratory analysis was unable to find traces of ink where such clearly existed at one time. To be fair, he mentions three examples: the left vertical stroke of the *kappa* in line 3, the join of the *alpha* and *iota* in the $\kappa\alpha\iota$ of line 3, and the right vertical stroke of the disputed *nu* in line 2. (9) In spite of his awareness of the shortcomings of his microscopic analysis, Thiede published his results along with his diagrammatic reconstruction of the *nu* under consideration. Two versions of his reconstructed *nu* are shown in images #7 and #8 below.

Image #7



Journal of Biblical Literature
Vol. 118, No 4, Winter 1999, Page 700
also: "Eyewitness to Jesus," p 42.

Image #8

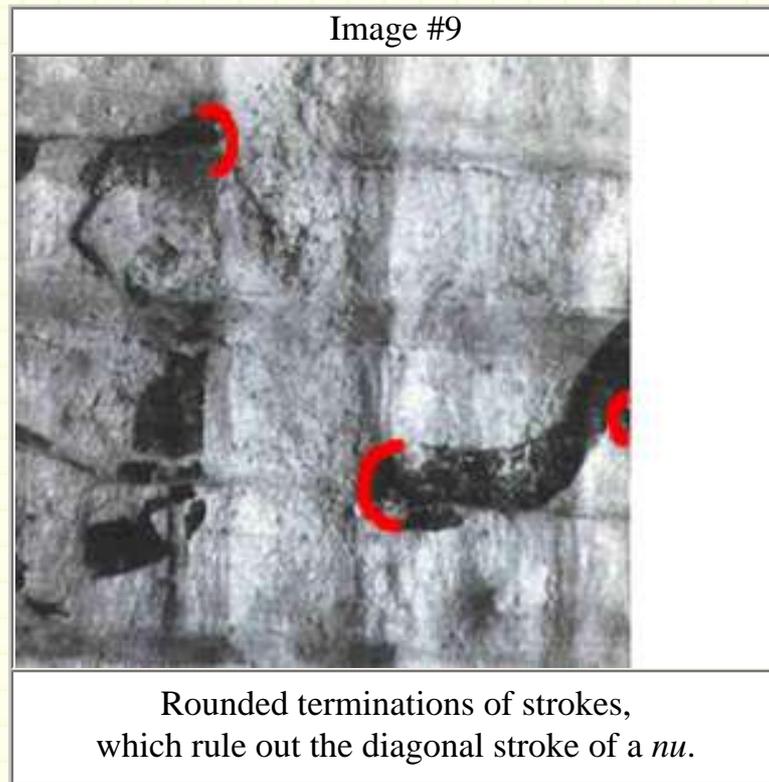


"The Dead Sea Scrolls and the
Jewish Origins of Christianity"
by Carsten Peter Thiede, 2001, p 128 f.

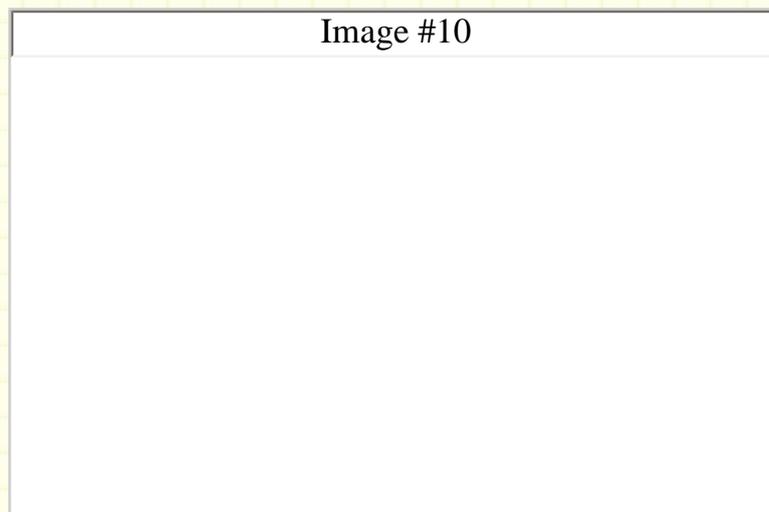
In spite of all this technological prowess, not everyone has been convinced by Thiede's photographs and

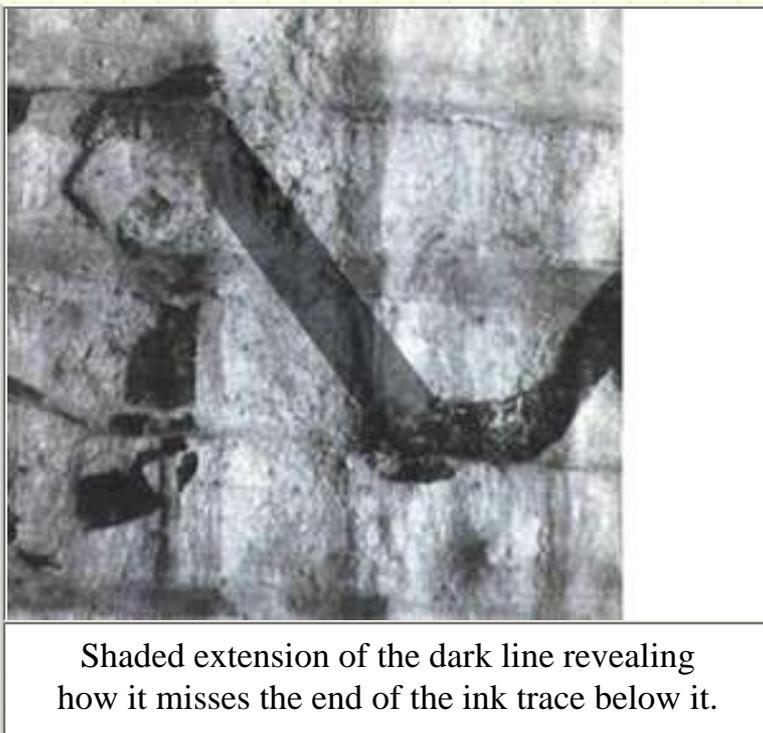
diagrams. Others have minutely examined the evidence for themselves and have concluded that there can't possibly be a *nu* on line 2 of 7Q5. Ironically, in some cases, such observations and conclusions can be based on the same photographic enlargement that Thiede himself used. A few examples of such alternative interpretations of Thiede's photograph are as follows:

1. It is possible to see in this photograph evidence of the terminations of strokes as highlighted in image #9 below. These rounded terminations rule out the possibility of a connecting diagonal stroke as in the letter *nu* and, furthermore, lend support to Boismard's earlier reading of an *iota adscript* followed by the initial trace of an *alpha*. (10)



2. This same photograph reveals an additional obstacle that thwarts the attempt to find evidence for the letter *nu*. If one were to extend the purported diagonal stroke downward at the same angle as that of the sharp upper edge of the elongated dark spot until it met the trace of ink at the lower right corner of the photograph, he would observe that this stroke goes too far to the right. If one were to follow the bottom edge of this same dark spot, the extended line would go even farther to the right. As shown in the darkened area in image #10 below, a straight continuation of Thiede's purported diagonal stroke does not meet the lower ink trace at its left termination, it clearly misses it.





Shaded extension of the dark line revealing how it misses the end of the ink trace below it.

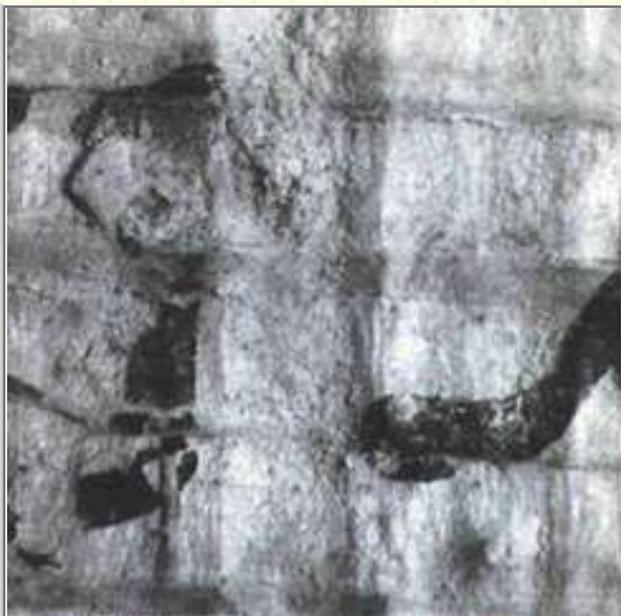
3. The angle of the elongated dark spot near the top of the *iota* presents yet another difficulty if this high-resolution image were to be used for the purpose of reconstructing a *nu*. Not only does a continuation of this line miss the left termination of the ink trace at the bottom as explained above, it also follows an angle different from that of its counterparts as shown above in images #7 and #8. The angle of the diagonal stroke in these two diagrams, both of which were drawn atop the Rubinger photograph instead of the enlargement, is steeper in order for them to meet the ink trace at the bottom in the desired manner. It is also likely that the surface area covered by the diagonal stroke in both reconstructions excludes a portion of the upper area of the dark spot as found in the enlargement. In image #7, all the surviving traces of ink are shown except for that of the newly revealed dark spot, which is essential for Thiede's reconstruction of a *nu*. Lastly, the contrived nature of this reconstruction is evident in image #8 where one can see traces of the bottom of the serif of the *alpha* protruding below the curve of the awkwardly rendered diagonal stroke of an imaginary *nu*.

4. In spite of its clarity, the enlargement is unfortunately cropped along the right edge, thus omitting a significant part of the area where traces of the right vertical stroke and serifs of a *nu* might be found. The traces of ink that suggest an *alpha*, however, are sufficiently and clearly visible.

5. In addition to all of the above, one can also compare Thiede's photographic enlargement to that of the same portion of other photographs of 7Q5, as shown in the set of images below. When Thiede's photograph (Image #11) is compared with that of the *editio princeps* (Image #12), it is evident that Thiede's image reveals nothing new. Both images show the same dark areas, especially the area which Thiede maintains is the upper portion of the diagonal stroke of a *nu*. The next two images (#13 and #14), lack the dark area that can be associated with the diagonal stroke of a *nu*. In all likelihood, the similarities and differences among these photographs can be attributed to the direction of the source of light used by the photographer. In the case of Thiede's photograph and that of the *editio princeps*, (#11 and #12), the similarities between both are due to the fact that the light source for both comes from the right. The differences presented by the other two photographs can be explained by noting that the light source for image #13 is somewhat diffuse, perhaps coming from the bottom, while that of image #14 comes from the left.

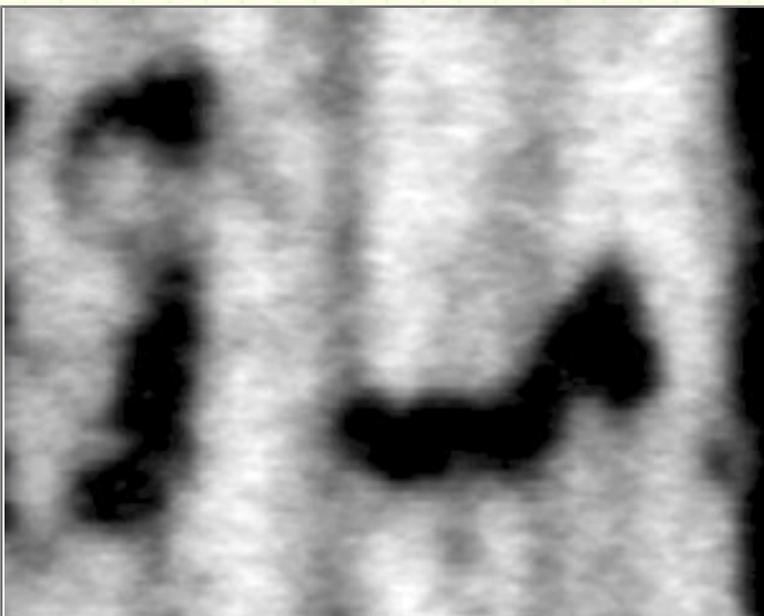
Image #11

Image #12



Thiede's Enlargement

Image #13

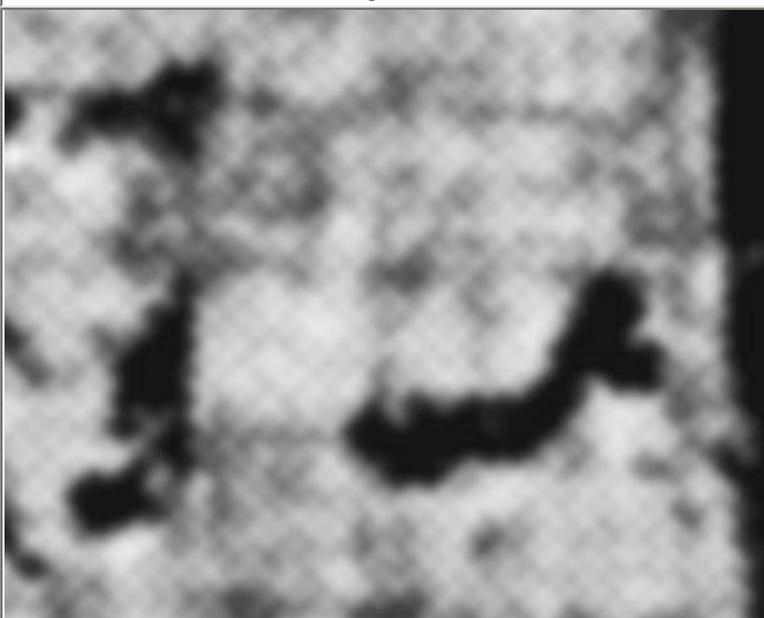


Editio Princeps

Image #14



David Rubinger 1972



1998 Handout from Gordon Fee [\(11\)](#)

As stated above, it is ironic that the photograph used by Thiede to bolster his views has also been used to undermine them. Where Thiede claims to see the letter *nu*, others claim to see something else. Shortly after the publication of this photograph, Stephen Pfann minutely examined 7Q5 at the Rockefeller Museum in Jerusalem and concluded that the surface irregularity in question was most likely due to fecal remains from insects that had eaten portions of the papyrus. [\(12\)](#) The question remains: What is that dark spot in the photograph of Thiede's *nu*? The humor that follows is inescapable: Is it a trace of writing that will demolish two centuries of higher critical scholarship, or is it simply poopie?



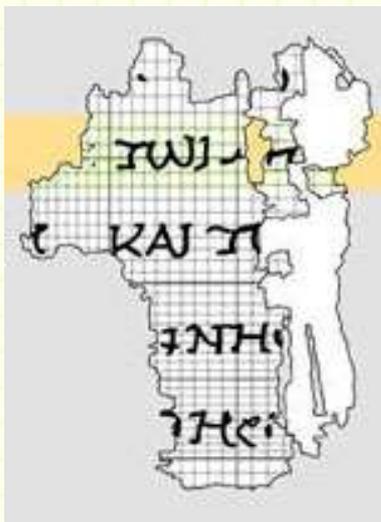
FOOTNOTES

1. J. O'Callaghan, "¿Papiros neotestamentarios en la cueva 7 de Qumrán?", *Biblica* 53 (1972), pp. 91-100; also "Notas sobre 7Q tomadas en el 'Rockefeller Museum' de Jerusalén", *idem*, pp. 517-533.
2. The most notable example is the omission of $\epsilon\pi\iota$ $\tau\eta\nu$ $\gamma\eta\nu$ from Mark 6:53
3. Primarily the *tau* vs. *delta* on line 3 and *nu* vs. *iota* followed by *alpha* on line 2.
4. M. Baillet, *Les 'Petites Grottes' de Qumrân*, by M. Baillet, J. T. Milik, and R. de Vaux, *Discoveries in the Judaean Desert of Jordan III*, Oxford 1962, pp. 142-146 and plate XXX.
5. D. Estrada, and W. White, *The First New Testament*, Nashville 1978, page 18.
6. Thiede, Carsten Peter, "7Q - Eine Ruckkehr zu den neutestamentlichen Papyrusfragmenten in der siebten Hole von Qumran", *Biblica* 65 (1984), pp. 538-559.
7. Thiede, C. P., "Bericht uber die kriminaltechnische Untersuchung des Fragments 7Q5 in Jerusalem", in Mayer, Bernhard, *Christen und Christliches in Qumran?*, Regensburg: Pustet, (1992), pp. 239-245. An English translation without any photographs is in Thiede, C. P., "Fragment 7Q5: A Forensic Analysis in Jerusalem" in *Rekindling the Word: In search of Gospel truth*, Valley Forge, (1995), pp. 195-197.
8. Thiede, C. P., "Bericht uber die kriminaltechnische Untersuchung des Fragments 7Q5 in Jerusalem", p. 245; also "Fragment 7Q5: A Forensic Analysis in Jerusalem", p. 197.
9. Thiede, C. P., "Bericht uber die kriminaltechnische Untersuchung des Fragments 7Q5 in Jerusalem", p. 240, 245; also "Fragment 7Q5: A Forensic Analysis in Jerusalem", p. 197.
10. Gundry, Robert H., "No NU in Line 2 of 7Q5: A Final Disidentification of 7Q5 with Mark 6:52-53", *Journal of Biblical Literature*, 118, #4, (1999) pp. 698-707.
11. Fee, Gordon D., "7Q5 is not Mark 6:52-53 - A Response to Carsten Thiede", Handout, Session S58: *New Testament Textual Criticism*, Annual Meeting: Society of Biblical Literature, November 22, 1998.
12. Gundry, Robert H., "No NU in Line 2 of 7Q5: A Final Disidentification of 7Q5 with Mark 6:52-53", p. 707.



Note: Click [HERE](#) to read Part 2.

March 23, 2003 / April 2, 2003

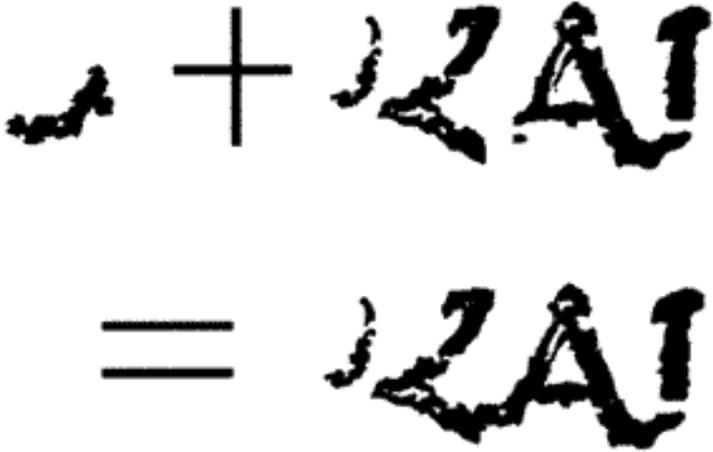


No Nu in Line 2 of 7Q5, Part 2a:
An Evaluation of the Papyrological
Evidence versus the Claims made by
Carsten Peter Thiede in
*The Dead Sea Scrolls and the
Jewish Origins of Christianity*

In the year 2000, Carsten Peter Thiede published a book entitled *"The Dead Sea Scrolls and the Jewish Origins of Christianity"*. (1) In chapter VII, which is entitled "Mark, Paul and the Great Debate," Thiede defends O'Callaghan's attempted identifications of Qumran fragments 7Q4 and 7Q5 as parts of the New Testament. (2) Despite the fact that he and O'Callaghan are clearly in error regarding 7Q4, he castigates those who have put forth the alternate proposal that fragment 7Q4 is really part of *I Enoch*, namely: G. Wilhelm Nebe, Emile Puech, and myself. (3)

Towards the end of this chapter, he reiterates his arguments in favor of the Markan identification of 7Q5, including a reference to his microscopic analysis of the text on line 2. (4) He goes on to assert that "this decisive letter, which in Mark 6:52 must belong to the Greek word $\alpha\upsilon\tau\omega\nu$, is a N and nothing else. The *iota* + *alpha* of the first edition have disappeared for good..." Because he has declared that there is certainly a *nu* in line 2 of 7Q5, Thiede stresses that this *nu* rules out the presence of an *iota* followed by an *alpha*. Thiede is emphatic in this regard and boldly claims that "there is no *alpha* anywhere in Greek papyri which even looks remotely like the traces left on the papyrus." (5) Furthermore, in endnote #34, Thiede repeats his sweeping assertion by stating that the *alpha* on line 3 shows that "it is obvious enough to the trained Greek papyrologist that there is not even the widest margin of tolerance which could turn the remaining ink (on line 2) into anything resembling a capital *alpha*...But today, with...electronic microscope print-outs and first-rate enlargements at our disposal..., to insist on an *alpha* suggests hidden agendas."

Stefan Enste, who is harshly criticized by Thiede in the same endnote, also published a book in 2000 outlining in detail the arguments for and against the Markan identification of 7Q5. (6) In essence, Enste concludes that 7Q5 cannot possibly be part of Mark's Gospel. In the plates at the end of his book, Enste includes a comparison of the *alpha* in line 3 of 7Q5 with the traces of the *alpha* that remain in line 2. He combines the two in order to produce a complete *alpha*. In reproducing his diagram below, I have accompanied it with a copy of the same diagram with the extraneous ink removed in order to emphasize the appearance of this hypothetical *alpha*. In essence, this *alpha* resembles a plain capital A with half serifs extending outwards at the bottom.

Image #1	Image #2
 <p data-bbox="76 618 758 707">Producing a complete Alpha by joining the traces from line 2 with that of line 3</p>	
Stefan Enste: <i>Kein Markustext in Qumran.</i>	Hypothetical <i>Alpha</i> derived from image at left.

If Thiede is correct, the traces of ink on line 2 cannot be compared with that of the *alpha* on line 3 or any capital *alpha*, not even by "the widest margin of tolerance." Such an *alpha* with a horizontal crossbar and outward pointing half serifs at the bottom as suggested by the traces of ink in line 2 is not to be found "anywhere in Greek papyri." This assertion of Thiede is complemented by his claim that there is certainly a *nu* in line 2 of 7Q5. The bold and dogmatic nature of Thiede's statements demands an evaluation of their veracity vis-a-vis the pertinent papyrological evidence. To this end I have posed the following two questions, each of which addresses a claim made by Carsten Thiede.

1. Does such an *alpha* as described above exist anywhere in Greek papyri?
2. Does the reconstructed *nu* as proposed by Carsten Thiede exist anywhere in Greek papyri?

The results of my research are summarized in the chart shown below, which is arranged in two columns related to each of the questions posed above. In the left column I address the first question by giving the total count of the examples of the letter *alpha* that I have been able to find which are compatible with the traces of ink on line 2 of 7Q5 as shown below in image #3. (7) In the right column of the table I have considered the second question by enumerating those examples of the letter *nu* that I have found which resemble that of Thiede's reconstructed *nu* for line 2 of 7Q5. (8)

At the bottom of both columns is a hyperlink to a sub-page that lists and depicts all of the examples that I have found. The link from the first or left column to a list of several examples provides an affirmative answer to the first question and also invalidates Thiede's claim that no such *alpha* exists anywhere in Greek papyri. The link from the second column to any available pertinent examples provides an affirmative answer for the second question and renders more plausible Thiede's reconstructed *nu* for line 2 of 7Q5. At this point it is important to stress that although the data summarized below will be useful for answering the above two questions in order to evaluate Thiede's claims, they cannot be expected to supply any proof that there is an *alpha* on line 2, as the possibility remains that it could be a *lambda*, *chi* or another letter. In spite of this shortcoming, it is certainly not wrong to suggest the possibility that it could be an *alpha*, based on the evidence provided by the examples enumerated below.

In conducting my research, I have endeavored to study the clearest images available. When applicable, I have utilized the Microfiche (9) and Facsimile (10) editions of the Dead Sea Scrolls. In publishing this web page, I do so with the intention of inviting visitors to contribute to my list of examples, as my access to the

pertinent data from Greek papyri is limited. It is with this in mind that I am willing to supplement my research with examples provided by others, provided they supply the pertinent sigla, photographs, and source information. I can be reached by e-mail at emuro@breadofangels.com

Line 2 of Qumran Fragment 7Q5:

Is there any truth to the following assertions made by Carsten Thiede in his book "The Dead Sea Scrolls and the Jewish Origins of Christianity" ?

Carsten Thiede has asserted that "there is no *alpha* anywhere in Greek papyri which even looks remotely like the traces left on the papyrus." In other words, the ink traces shown below cannot possibly belong to an *alpha*.

Image #3



5 mm

The above assertion by Carsten Thiede elicits the following question: Does such an *alpha* exist anywhere in Greek papyri that is compatible with the ink traces shown above?

The 6 examples I have found justify an affirmative answer to the above question.

Click [HERE](#) to view the examples.

Carsten Thiede has also claimed that the traces of ink on line 2 are certainly that of the letter *nu*. He further maintains that the reconstructed *nu* shown below is correct and also compatible with the *nu* on line 4.

Image #4



The position of Thiede as described above also elicits the following question: Does the reconstructed *nu* shown above exist anywhere in Greek papyri?

The 1 example I have found justifies an affirmative answer to the above question.

Click [HERE](#) to view the examples.

FOOTNOTES

 1. Thiede, Carsten Peter, *The Dead Sea Scrolls and the Jewish Origins of Christianity*, Great Britain: Lion Publishing / St. Martin's Press, 2000. (Note: The edition referred to here was published in New York by Palgrave in 2001 and has the ISBN 0-312-29361-5)

2. J. O'Callaghan, "¿Papiros neotestamentarios en la cueva 7 de Qumrán?", *Biblica* 53 (1972), pp. 91-100; also "¿1 Tim 3,16; 4,1.3 en 7Q4?", *idem*, pp. 362-367; also "Notas sobre 7Q tomadas en el 'Rockefeller Museum' de Jerusalén", *idem*, pp. 517-533.
3. G. W. Nebe, "7Q4 - Möglichkeit und Grenze einer Identifikation", *Revue de Qumrân* XIII (1988), pp.629-633; also E. Muro, "The Greek Fragments of Enoch from Qumran Cave 7 (7Q4, 7Q8, & 7Q12 = 7QEn gr = *Enoch* 103:3-4, 7-8)", *Revue de Qumrân* 70 (1998), pp. 307-12; also É. Puech, "Sept fragments grecs de la *Lettre d'Hénoch* (1 Hén 100, 103 et 105) dans la grotte 7 de Qumrân (= 7QHéng)", *Revue de Qumrân* 70 (1998), pp. 313-23.
4. Thiede, page 175.
5. Thiede, page 172.
6. Enste, Stefan, *Kein Markustext in Qumran Eine Untersuchung der These: Qumran-Fragment 7Q5 - Mk 6, 52-53*, [NTOA 45](#), Freiburg, Schweiz: Universitätsverlag; Gottingen: Vandenhoeck & Ruprecht, 2000.
7. Enste, Abb. 10, page 164 f.
8. Thiede, page 128 f.
9. Tov, Emanuel, with the collaboration of Stephen Pfann. *The Dead Sea Scrolls on Microfiche: A Comprehensive Facsimile Edition of the texts from the Judean Desert with a Companion Volume* (2nd ed., Leiden: Brill and IDC, 1996).
10. Eisenman, Robert and James Robinson, *A Facsimile Edition of the Dead Sea Scrolls*, Washington, DC: Biblical Archaeology Society, 1991.



March 23, 2003 / September 5, 2003

GLOSSARY

7Q4, 7Q8, ETC... These combinations of letters and numbers are the sigla used by scholars to designate the papyrus fragments from Qumran cave 7. The first number refers to the cave, which in this case is cave 7. The "Q" stands for Qumran, the geographical location of the cave. The second number indicates the individual fragment. These designations are official; and in the case of Qumran cave 7 the sigla run from 7Q1 through 7Q19.

CODEX (plural: Codices) The ancient precursor to the book. In contrast to a rolled-up scroll, the codex was a series of leaves bound at the spine in a manner that resembles the pages of a book. At an early period, Christians abandoned the scroll in favor of the codex. Scholars are in disagreement about when this change took place.

DEAD SEA SCROLLS The scrolls and manuscript fragments found at about half a dozen sites in the vicinity of the Dead Sea. The most famous of these sites is Qumran.

ÉCOLE BIBLIQUE An institution devoted to Biblical studies that is located in Jerusalem. It was founded in 1890 by the Dominicans.

EDITIO PRINCEPS The first printed edition of an ancient text. The editio princeps of the Qumran cave 7 fragments is: "*Discoveries in the Judaean Desert of Jordan, III: Les Petites Grottes de Qumran.*" It was published in 1962.

ENOCH, BOOK OF A non-Biblical work that was composed shortly before the time of Christ. It is often referred to as *First Enoch* or *Ethiopic Enoch*. It is completely preserved only in the Ethiopic language. Smaller portions of the work are also preserved in Aramaic, Greek, and Latin.

HOMÉOARCHON (English: Homoioarchton) One of a variety of errors that can occur when manuscripts are copied by hand. In this case words with similar beginnings in their spelling are confused, rearranged, or omitted.

IOTA ADSCRIT (English: Iota Adscript) In ancient Greek manuscripts a silent iota was written after certain vowels. In modern Greek, this iota is now written below these vowels and is called Iota Subscript.

LACUNA (plural: Lacunae) A gap or a missing portion in a manuscript. This is usually due to the deterioration of the manuscript over time.

MINUSCULE Greek manuscripts that are written in small letters that are usually joined to each other as in cursive script. These manuscripts are more recent than the Uncial manuscripts, which are written in large capital letters that are separate from each other.

PAL(A)EOGRAPHY The study of ancient handwriting techniques and styles. This science is helpful in determining the age of a manuscript.

PAPYROLOGY The study of ancient manuscripts.

PAPYRUS Writing material that is made from the papyrus plant; not animal skins.

QUMRÂN The geographical place name for the most important of the Dead Sea scroll finds. The Qumran ruins (Khirbet Qumran) and the Qumran valley (Wadi Qumran) are located on the north-west shore of the Dead Sea; to the east of Jerusalem.

REVUE BIBLIQUE A scholarly journal published by the Ecole Biblique.

REVUE DE QUMRÂN A scholarly journal that specializes in Qumran studies.

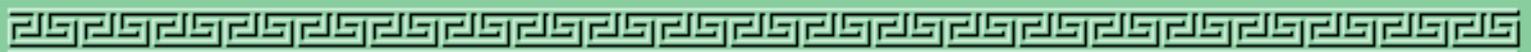
SEPTANTE (English: Septuagint or LXX) The first Greek translation of the Old Testament. The translation work began in the 3rd. century BC.

SIGLUM (plural: Sigla) An abbreviation or symbol that is used to designate a certain manuscript, Bible version, or ancient work.

STICHOMETRY The analysis of the length of lines in a column of handwritten text. The number of letters in the lines of text should be similar for all the lines in a column. This is a very helpful factor in identifying small manuscript fragments.

STIQUE (English: Stich or Stichos) A single line of text or a single line of poetry.

TRANSCRIPTION A detailed copy of a manuscript that is done in modern letters or print. It often includes details about missing letters (lacunae), poorly preserved letters, or other conjectural restorations of the text.



Go to: [Qumran Cave 7 Fragments and the Computer](#)

Go to: [Fragments of Enoch from Qumran Cave 7.](#)

Return to [Main Entrance](#) to all my other web sites.

1-22-2000



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1. Baillet, M., Milik, J.T., & DeVaux, R. "Discoveries in the Judaean Desert of Jordan III, Les Petits Grottes de Qumran", Oxford, 1962; Pages 142-146; Planche XXX. (Known as DJD III.)
2. Black, M. "Apocalypsis Henochi Graece", Leiden, 1970.
3. Bonner, C. & Youtie, H.C. "The Last Chapters of Enoch in Greek" (Studies and Documents, viii) London, 1937.
4. Charles, R.H. "The Book of Enoch or 1 Enoch", Oxford, 1912. Click [here](#) for Internet copy.
5. Estrada, D., & White, W. "The First New Testament", Nashville, 1978. (Photographs used with permission of Thomas Nelson Inc.)
6. Garcia-Martinez, F., "The Dead Sea Scrolls Translated", Grand Rapids, 1996. (On page 516 is a detailed list of the contents of cave 7; along with a list of alternative identifications for some of the fragments.)
7. Kenyon, Frederic G., "The Chester Beatty Biblical Papyri, Fasciculus VIII, Enoch and Melito", London, 1941.
8. Milik, J.T., & Black, M. "The Books of Enoch: Aramaic Fragments of Qumran Cave 4", Oxford, 1976.



 Go to: [Qumran Cave 7 Fragments and the Computer](#).

 Go to: [Fragments of Enoch from Qumran Cave 7](#).

 Return to [Main Entrance](#) to all my other web sites.

1-22-2000




5 mm

No *Nu* in Line 2 of 7Q5,
Part 2b:
Examples of *Alphas* that
are compatible with
the ink traces preserved
on line 2 of 7Q5

The examples presented here are similar to the *alphas* shown below in figure 1. In each case, a capital *alpha* with a horizontal cross stroke has outward pointing serifs at the base of the left or both slanted strokes. There may or may not be a serif at the apex or top of the letter. The left serif may be integral with the slanted stroke or it may be a separate stroke. In all cases the serif is entirely or mostly to the left of the left slanted stroke.



Figure 1
Alphas included in the list below.

The type of *alphas* that are not included in this list of examples are shown below in figure 2. These *alphas* have a left serif that is centered on the bottom of the left slanted stroke or is positioned partially or entirely to the right of it. The right serif may or may not be different. Also excluded are those *alphas* that have no serifs.



Figure 2
Alphas not included in this list.

The list that follows includes thumbnail images of all the examples. Click on any thumbnail image or hyperlink to access a copy of the image that was the source for the thumbnail, along with bibliographical and other pertinent information.

Qumran Cave 7:

	<p style="text-align: center;">7Q7 Line 3 Click HERE for Details.</p>	
	<p style="text-align: center;">7Q19, 1 Line 3, Second <i>Alpha</i>. Click HERE for Details.</p>	

Qumran Cave 4:

	<p style="text-align: center;">4Q120, 24 Line 4 Click HERE for Details.</p>	
	<p style="text-align: center;">4Q121, 4 Line 1 Click HERE for Details.</p>	
	<p style="text-align: center;">4Q126, 4 Line 3 Click HERE for Details.</p>	
	<p style="text-align: center;">4Q127, 9 Line 3 Click HERE for Details.</p>	

August 24, 2003 / September 5, 2003



No *Nu* in Line 2 of 7Q5,
Part 2c:
Examples of *Nus* that
are compatible with
Carsten Thiede's
reconstructed *Nu*.

The examples presented here are similar to the *nus* shown below in figure 1. In each case, the diagonal stroke of a capital *nu* does not intersect the right vertical stroke at the bottom but somewhere above it. The intersection of these two strokes is also above the bottom right serif, if any, and does not include it. Most importantly, at the point of juncture with the right vertical stroke, the diagonal stroke has turned upwards to the right as in Thiede's reconstructed *nu* or is horizontal.



Figure 1
Nus included in the list below.

The type of *nus* that are not included in this list of examples are shown below in figure 2. In these cases the diagonal stroke still slants downwards to the right where it meets the right vertical stroke. Although the diagonal stroke may begin to curve upward, it still slopes downward at its bottom or right-hand terminus.



Figure 2
Nus not included in this list.

The list that follows includes thumbnail images of all the examples. Click on any thumbnail image or hyperlink to access a copy of the image that was the source for the thumbnail, along with bibliographical and other pertinent information.

Qumran Cave 7:

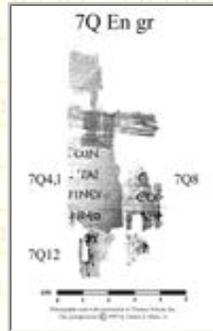
In fragments 7Q5 and 7Q10 the diagonal stroke of the *nus* begins to curve but it still slopes downwards to the right at the point where it meets the right vertical stroke.

Qumran Cave 4:



4Q127, 3
Line 3
Click [HERE](#) for Details.

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7QEnoch: Entire Ensemble

Enlargement of the photograph that appears on page 312 of
Revue de Qumran #70, December 1997.

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7Q En gr



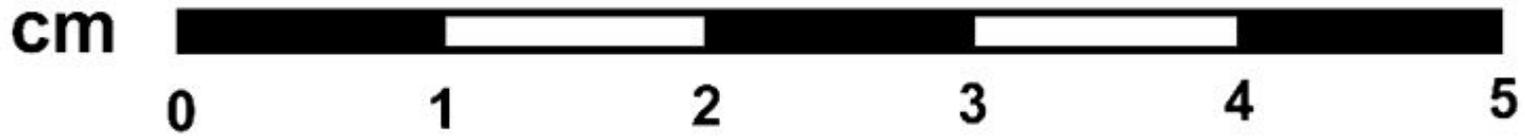
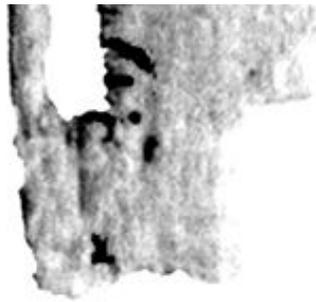
7Q4,1



7Q8



7Q12



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March 8, 2002 / May 20, 2002

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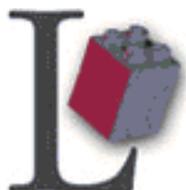
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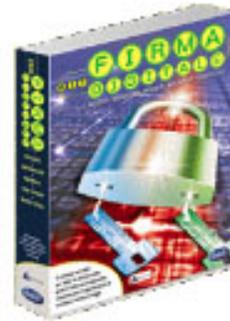
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da Virgilio

Journal of Hebrew Scriptures - Volume 4 (2002-2003) - Review

Carsten Peter Thiede, *The Dead Sea Scrolls and the Jewish Origins of Christianity* (New York: Palgrave, 2000). Pp. 256. \$27.95. ISBN 0-312-29361-5.

This book, intended for a popular audience, advances Thiede's unusual views regarding the Dead Sea Scrolls and their relationship to early Christian writings. The volume purports to be a general introduction to some topics related to the scrolls, and in the course of treating these Thiede usually offers fairly uncontroversial views, although even these parts of the book are not without their problems. Yet once the reader is deep into the volume Thiede turns increasing attention to defending his oft-repeated theses: that the people of the scrolls and early followers of Jesus, though proponents of competing religious perspectives, were all Jews; that Cave 7 held early Christian writings kept at Qumran by the Essenes for the purpose of studying the views of their Jewish competitors; and that 7Q4 and 7Q5 are fragments of 1 Timothy and the Gospel of Mark. The volume's chief focus on defending these narrow (and widely contested) hypotheses makes it difficult for a reviewer to recommend it to its target audience without reservation.

The first five chapters provide Thiede's general introduction to various aspects of the scrolls. The topics, though somewhat eccentric as an assemblage, are treated in a generally straightforward fashion. In the first chapter Thiede addresses the identity of the people of the scrolls, coming down on the side of the Essene consensus. The second chapter presents a mostly typical "scenario of the archaeology of Qumran and the sites where scrolls were found near the Dead Sea" (p. 41). The third chapter rehearses "the struggle for the scrolls, between the Bedouins, the Israelis, the Jordanians and some Christians in the years 1947 to 1956" (p. 61). The fourth chapter defines the kinds of texts found among the scrolls, dividing them in the usual way among biblical texts, pseudepigrapha and apocrypha, and "group-specific" texts. And the fifth chapter takes up the puzzling absence of the Book of Esther at Qumran to conclude that the lacuna may just as easily be the result of scroll decay as of a community decision to exclude the book. In all of this Thiede is hardly unusual in his views.

Yet even in these first five chapters Thiede takes several detours to propose very unusual theories. Because the theories are often difficult to relate to the context in which he places them and they require more support than the volume's genre allows, Thiede has considerably weakened this part of the book's credibility. For example, in the midst of treating the archaeology of the scrolls (ch. 2) Thiede finds occasion to suggest that the Essenes, Jesus, and Paul shared an emphasis on the *written* Torah over the teachings of later interpreters, and on the *doing* of the law over reflection on it (pp. 53-55). He bases this claim on a comparative reading of 4QMMT's references to "works of the law," Paul's use of the similar term (Rom 2:15; 3:20, 28; Gal 2:16; 3:2, 5, 10), and Jesus' comment in Mark 7:8 rejecting the "traditions of men." Especially astounding is Thiede's reading of Gal 3:10-12, one of the most vexing passages in the entire Pauline corpus: in one brief paragraph he remarkably makes of Paul a proponent of *doing the law*, certainly the least likely understanding of the passage. And all of this in a chapter on the archaeology of the scrolls! Similarly, in his rehearsal of the history of

the scrolls' discovery (ch. 3) Thiede takes time to identify P. Mur. 108 as a fragment of a lost play from Ezekiel the Tragedian, one he tentatively dubs "Joseph in Egypt" (pp. 77-80). While inventive, his reading of the fragmentary remains of the manuscript is too briefly explained to be convincing, and it hardly belongs in a volume intended for general readers.

In the fourth and fifth chapters Thiede does begin to relate his departures from theme to his particular agenda. For example in addressing the kinds of texts preserved at Qumran he discusses the scrolls jar from Cave 7 inscribed with the word $\mu\omega\rho$ to suggest that it held texts from "Rome" (1 Timothy and the Gospel of Mark, as he later tells us) and was therefore deposited in a cave which held the writings of one of the Jewish groups in competition with the Essenes, early followers of Jesus. Likewise, in speculating on the reasons for Esther's absence among the scrolls he manages to offer oblique support for his view that the Essenes and the authors of early Christian texts were all Jews who shared much in common. He notes that in spite of the absence of the Book of Esther among the scrolls the Essene library nonetheless included a "Commentary on Esther" (4Q550). He compares this with the account of John's beheading in the Gospel of Mark, saying that Herod's offer of half his kingdom in exchange for his step-daughter's dance must have been meant to echo Ahasuerus' promise to Esther (Mark 6:23-24; cf. Esther in 5:3, 6; 7:2). His point, apparently, is that just as knowledge of the story of Esther was presumed at Qumran, it was also assumed by the author of the Gospel of Mark; therefore, says Thiede, we may conclude that both the Essenes and Mark's author shared a common heritage, the thought and literature of early Judaism; thus they were all Jews.

In chapters six to eight Thiede finally turns to pursuing his own agenda. The sixth chapter reasserts two of his familiar theses: first, the scrolls of Cave 7, poorly understood by their official editors, were in fact texts from the early Christian movement, preserved by the Essenes out of interest in knowing their competitors views; and second, the Essene interest in the writings of early Christians should hardly be surprising since they were, after all, fellow Jews. Chapter seven, the most technical part of the book, restates Thiede's identification (following José O'Callaghan) of 7Q4 as 1 Timothy 3:16-4:1, 3 and 7Q5 as a fragment of Mark 6:52-53. He devotes particular attention to defending the latter identification against its more recent detractors (chief among them Émile Puech, "Sept fragments grecs de la lettre d'Hénoch (1 Hén 100, 103 et 105) dans la grotte 7 de Qumrân (=7QHéng)," *Revue de Qumran* 18/2 [1997], pp. 313 - 323). In the eighth chapter Thiede discusses the religious differences between these two kinds of first-century Jews, the Essenes and the followers of Jesus. The book closes with an epilogue that addresses yet another scrolls topic, the current problems in adequately preserving them. It is difficult to recommend this volume to its target market, the general reader. As I note above, where Thiede does treat topics of interest to this audience, he undermines his own effort by introducing highly speculative and off-topic theories which the uninitiated reader would have great difficulty judging adequately. And when he comes to defending his own pet theories, they are either too obvious to warrant the attention he gives them (that the Essenes and early Christians shared a common Jewish heritage) or too speculative to merit the intensity of his defense of them (the identifications of 7Q4 and 7Q5 and the assertion that Cave 7 contained the texts of the Essenes' competitors, "Jewish Christians" of the first century).

Rob Kugler
Gonzaga University



7Q5

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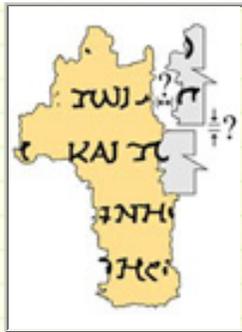
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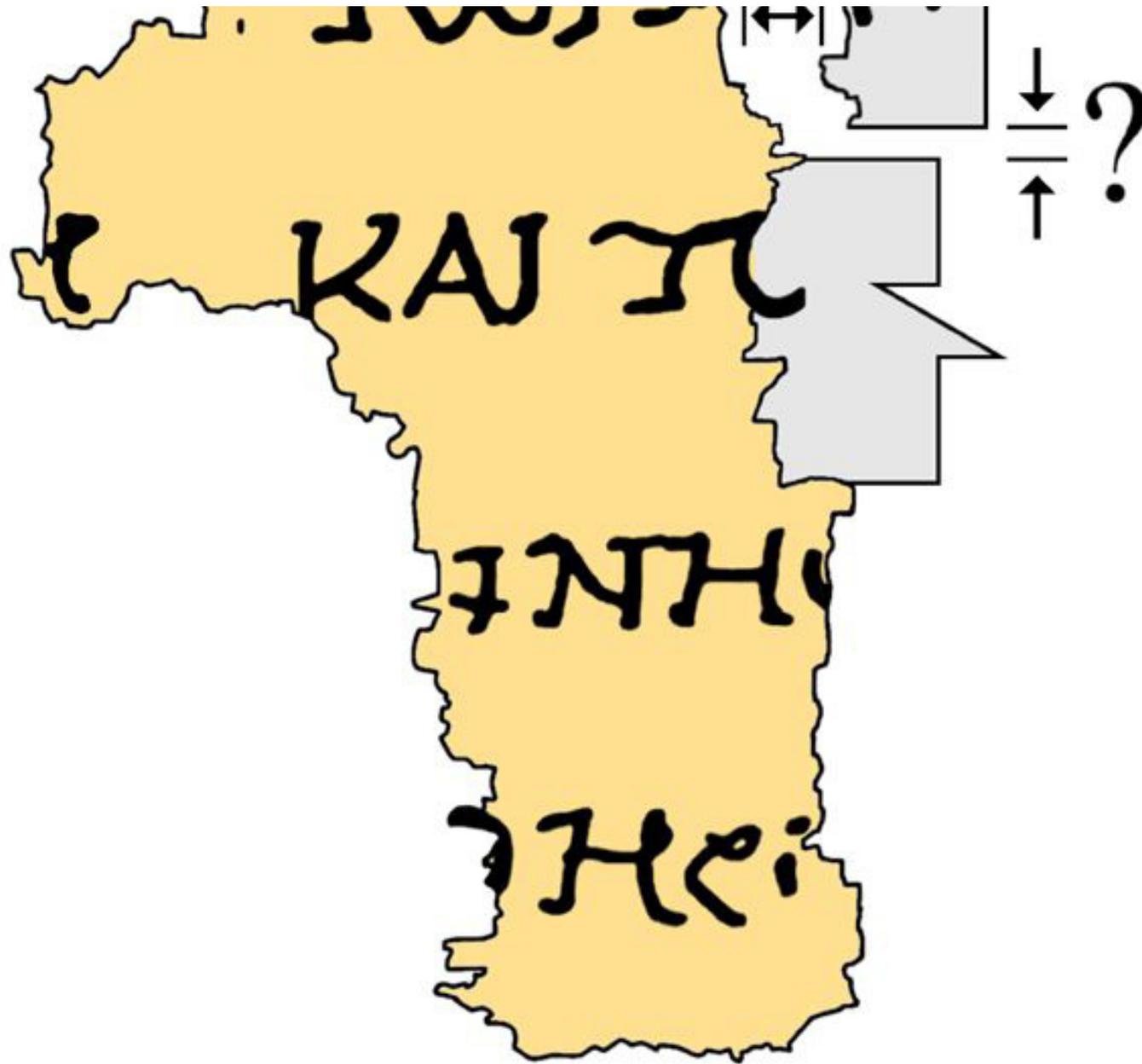
Diagram: Conjectures regarding extra letters.

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7Q5 My Conjectures:
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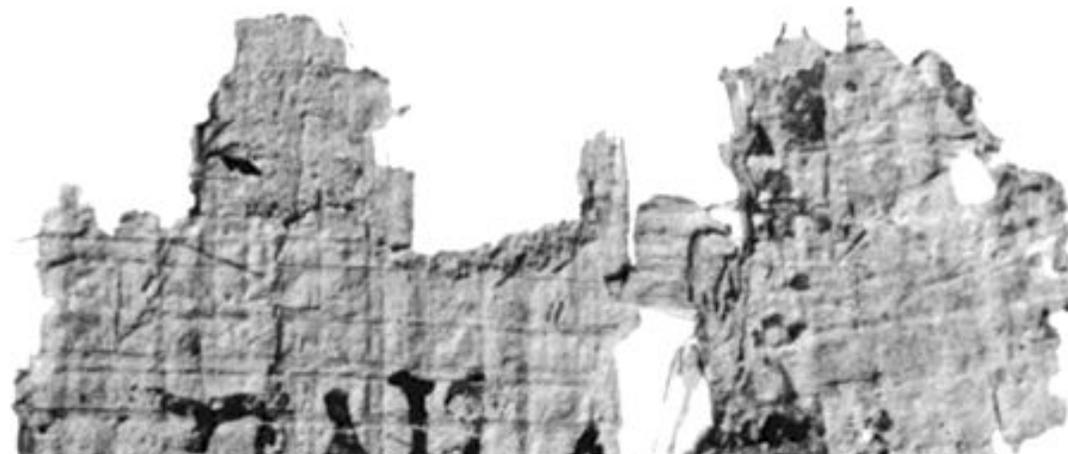
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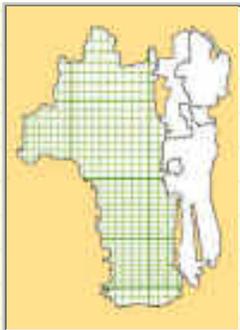
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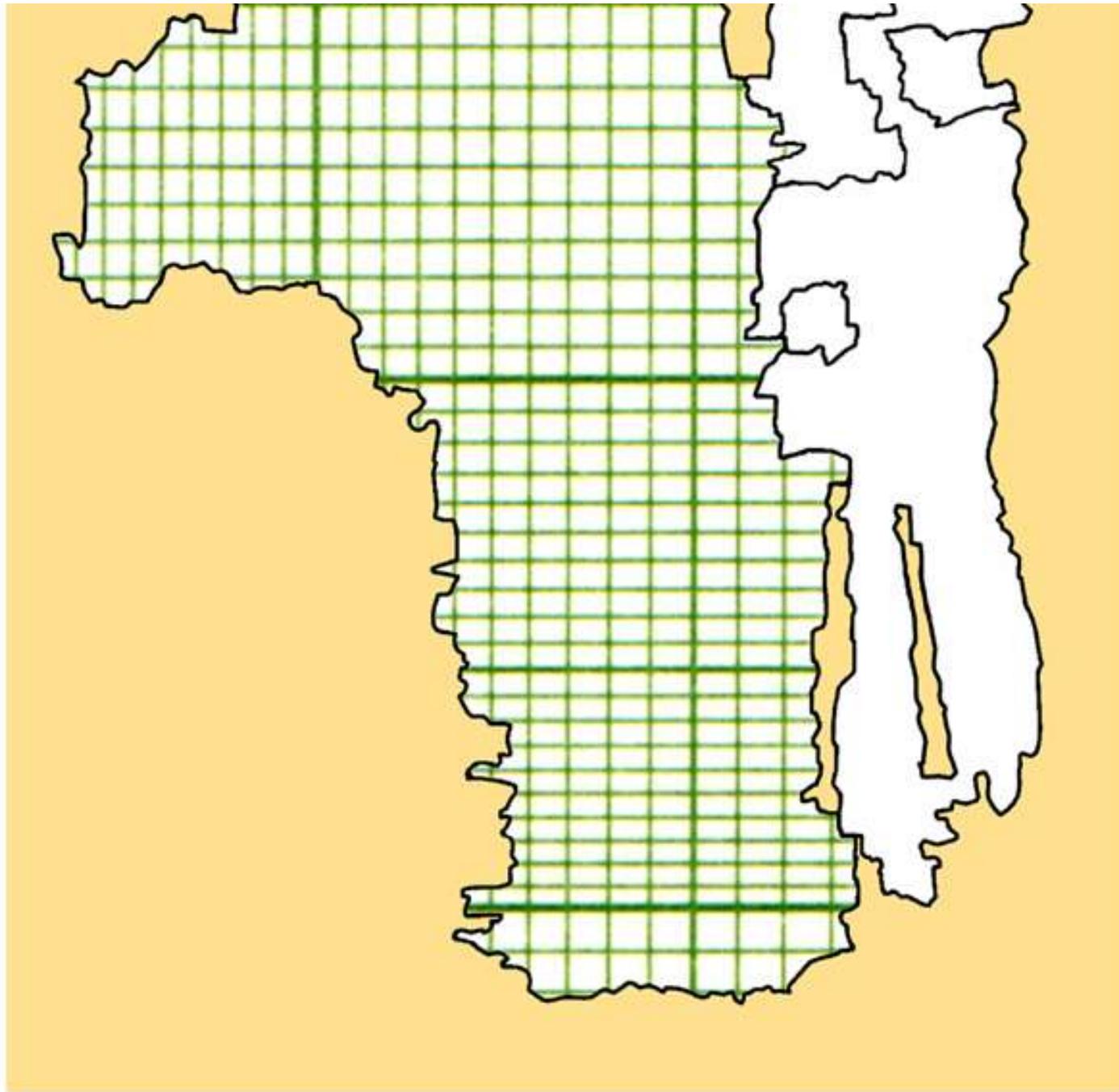
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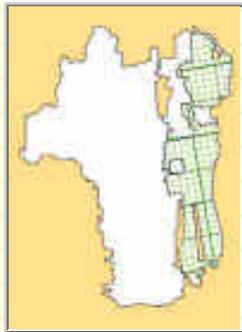
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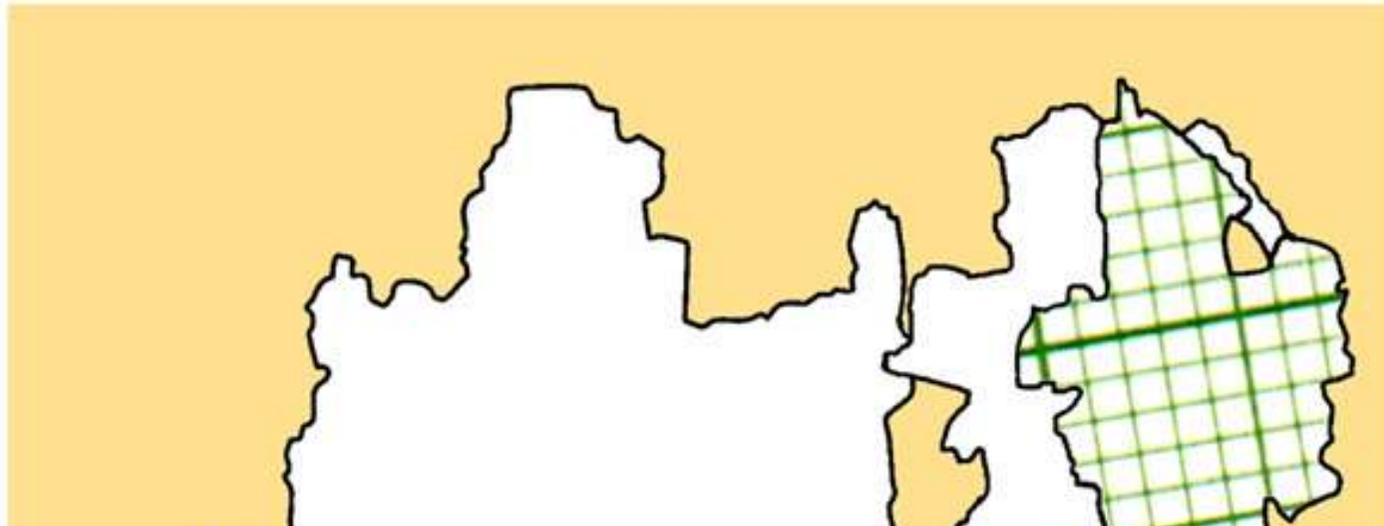
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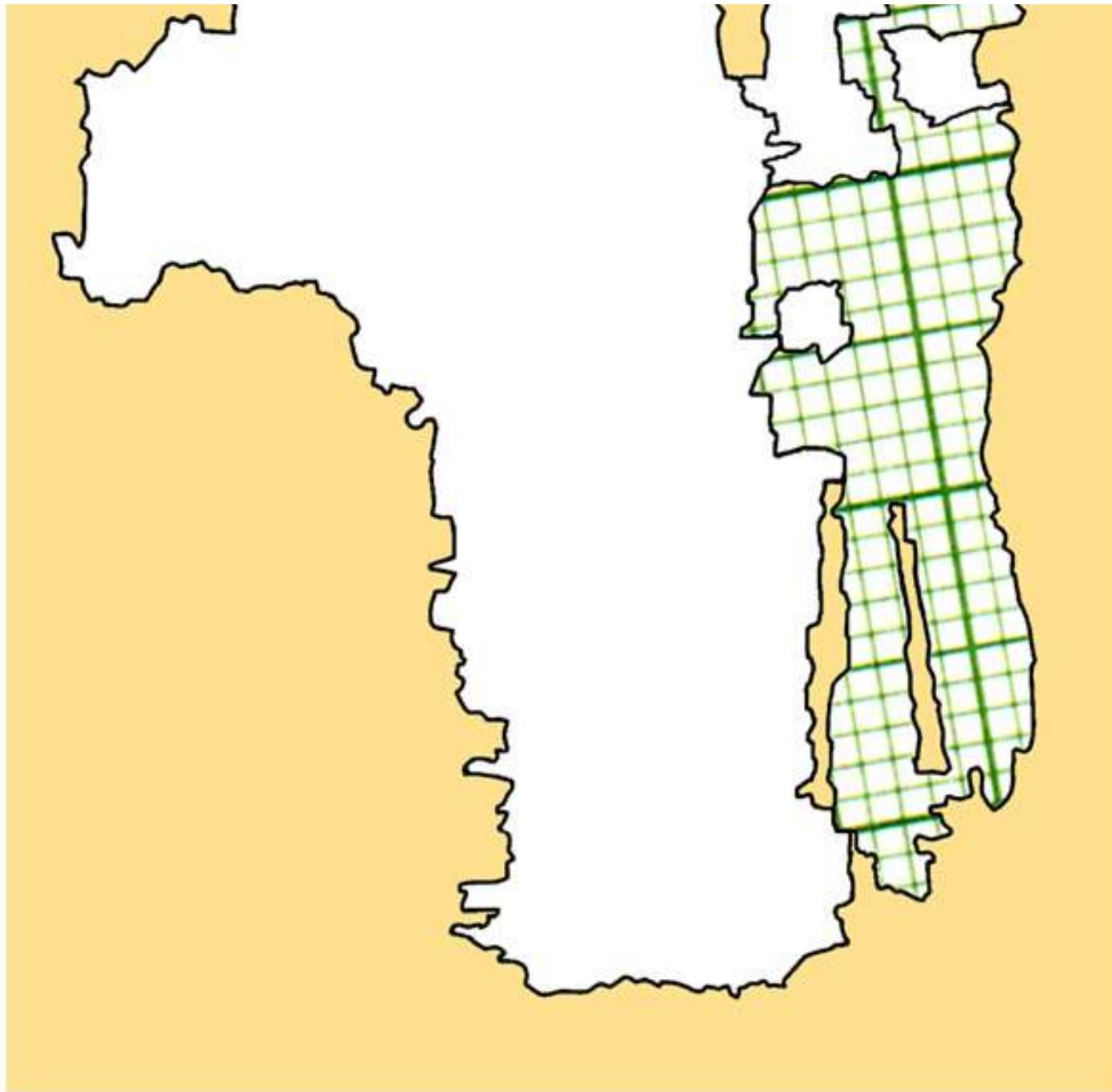
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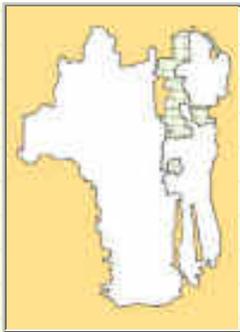
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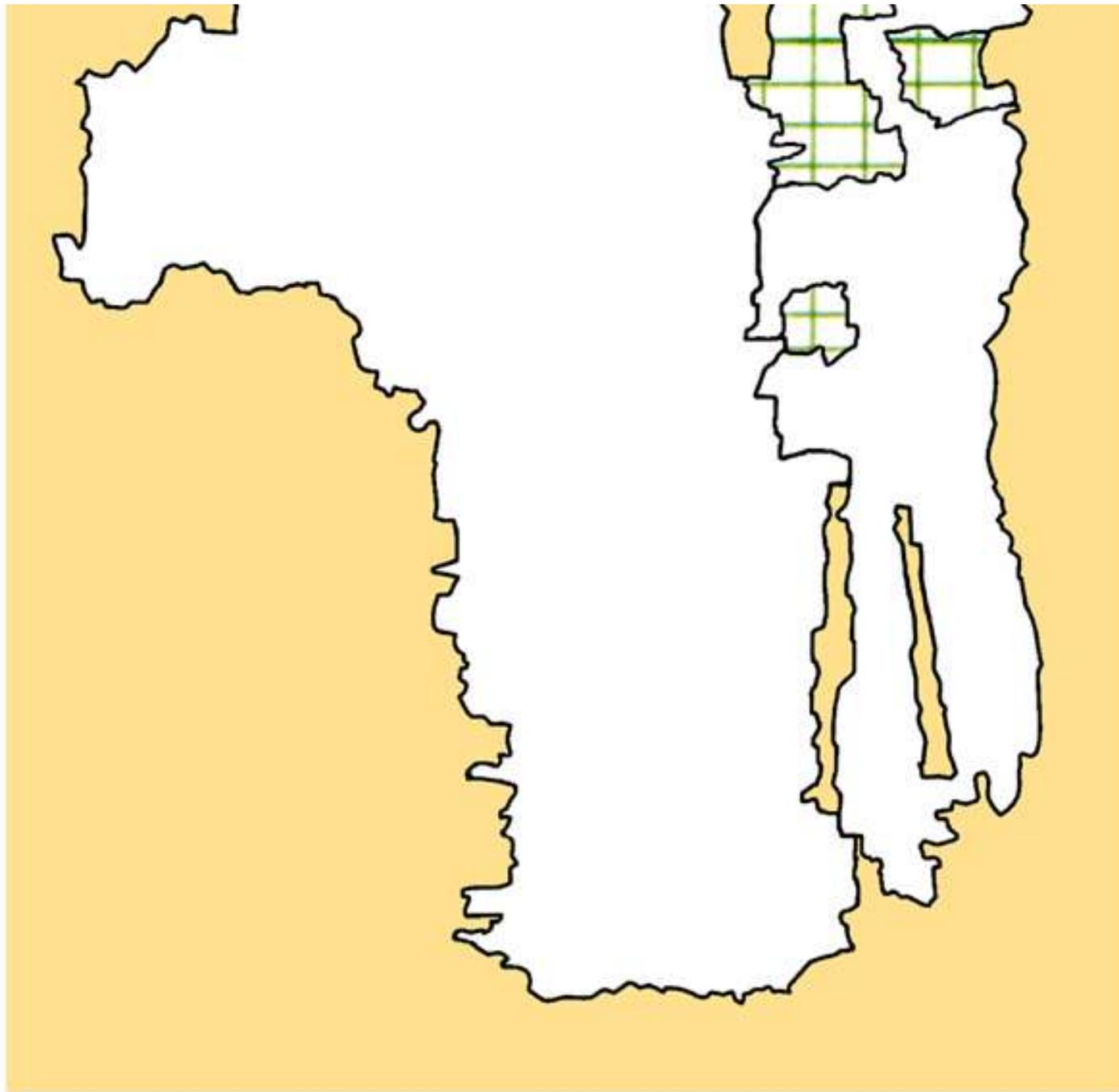
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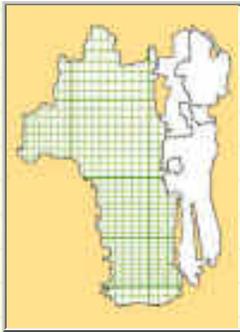
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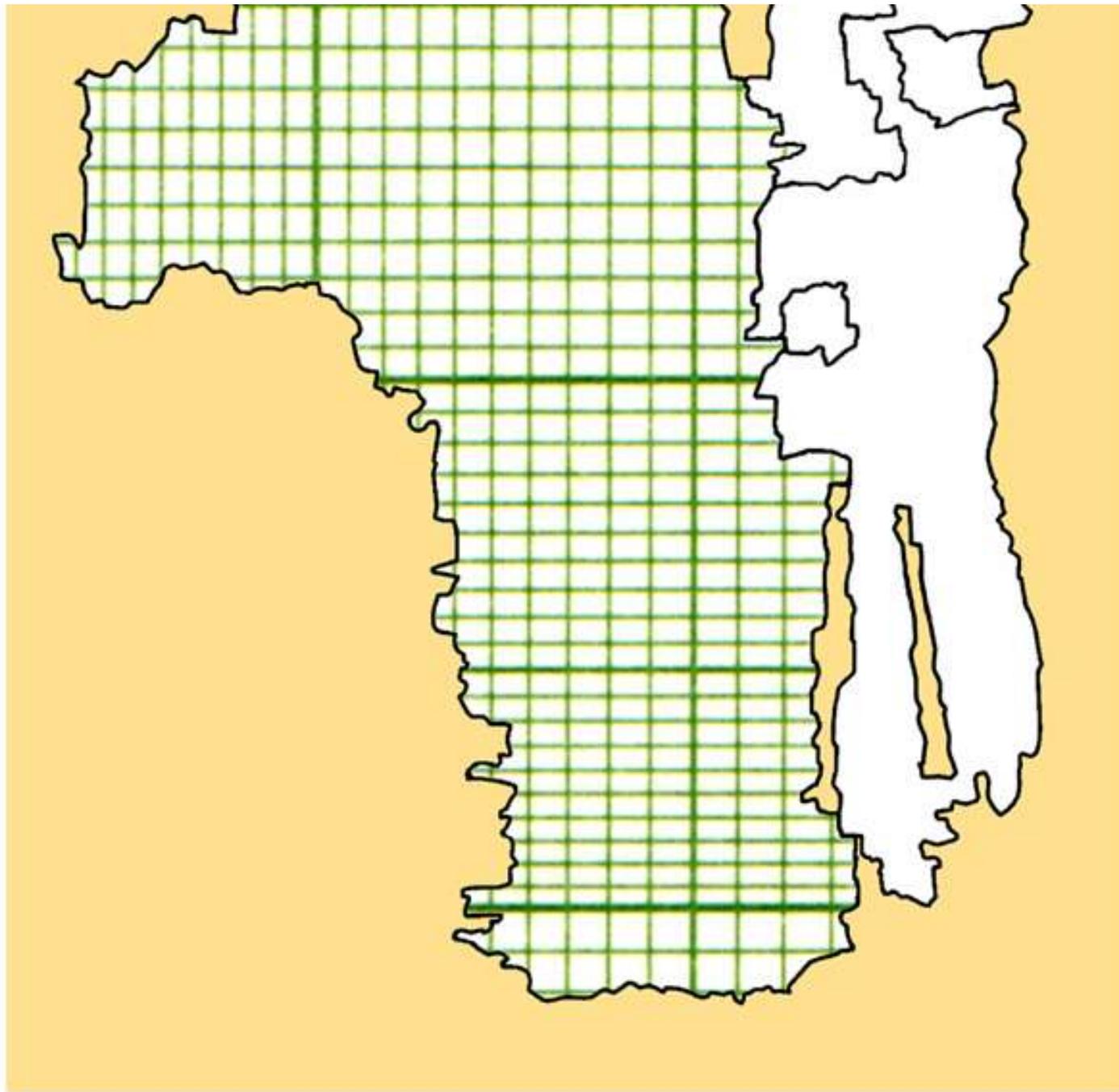
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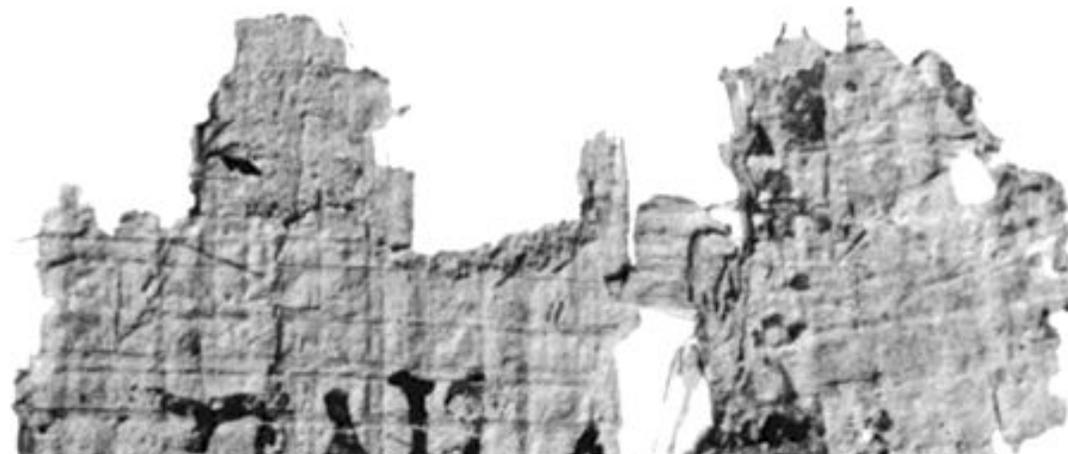
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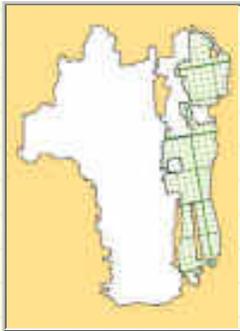
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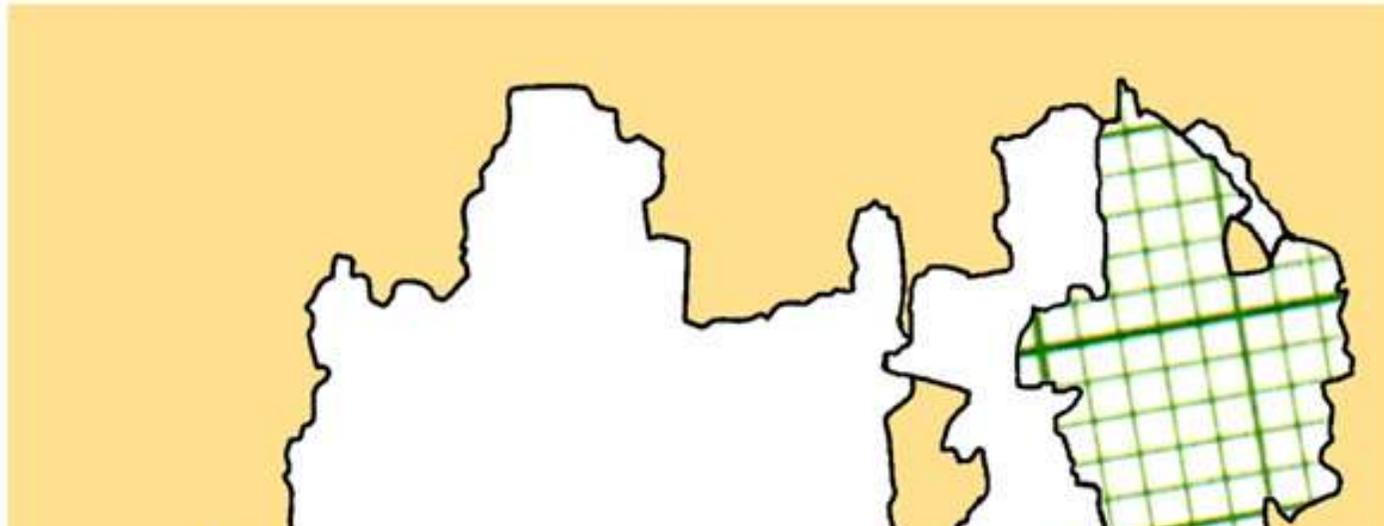
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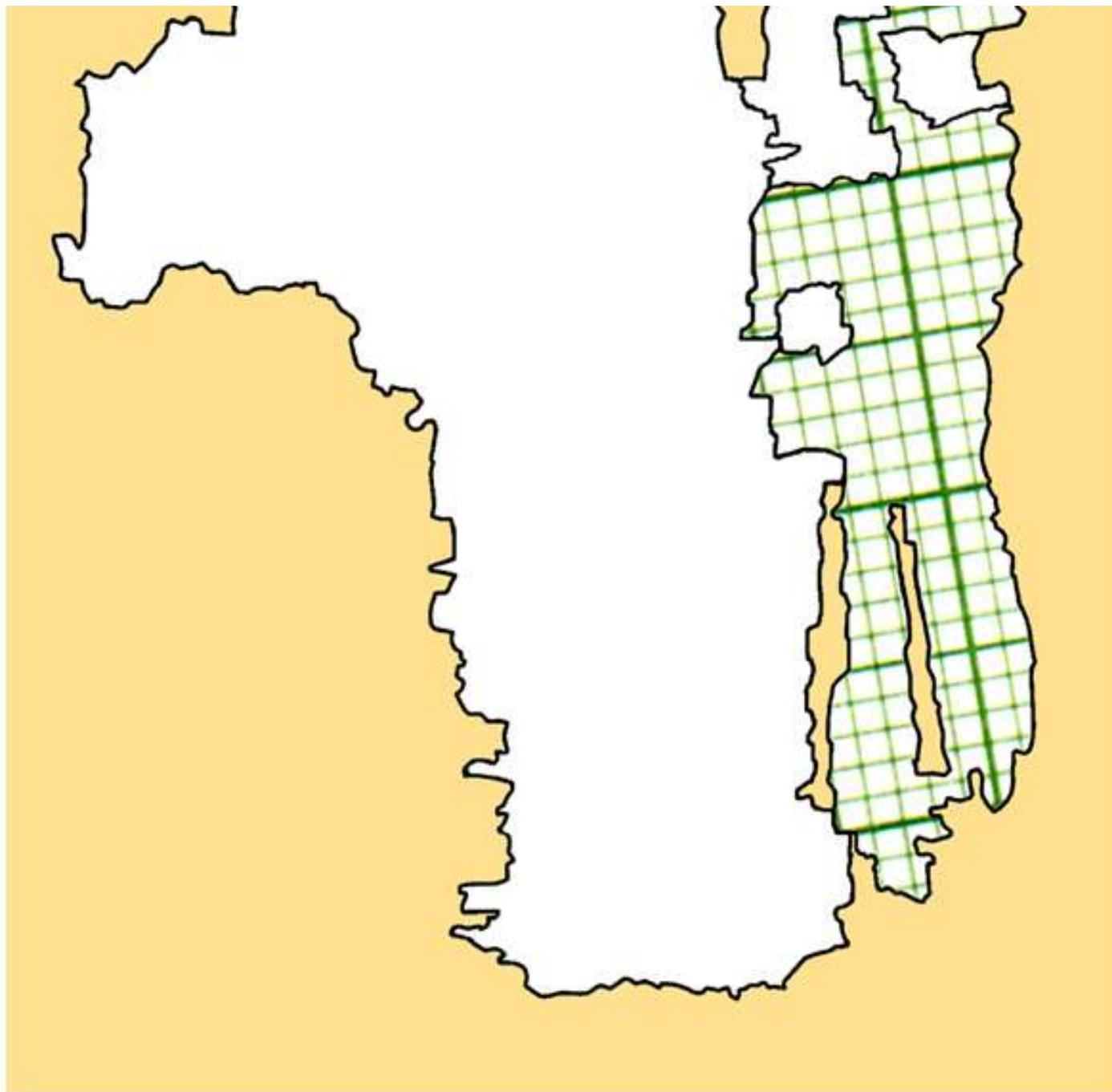
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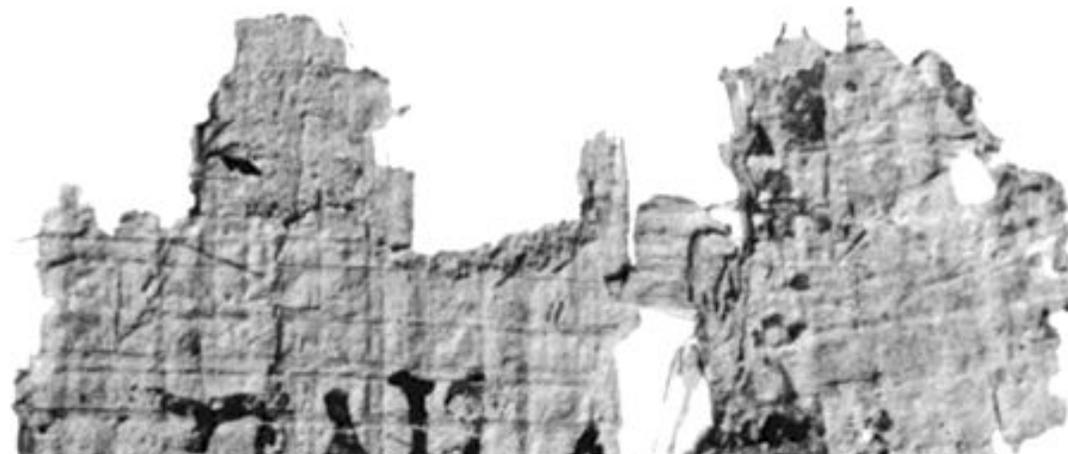
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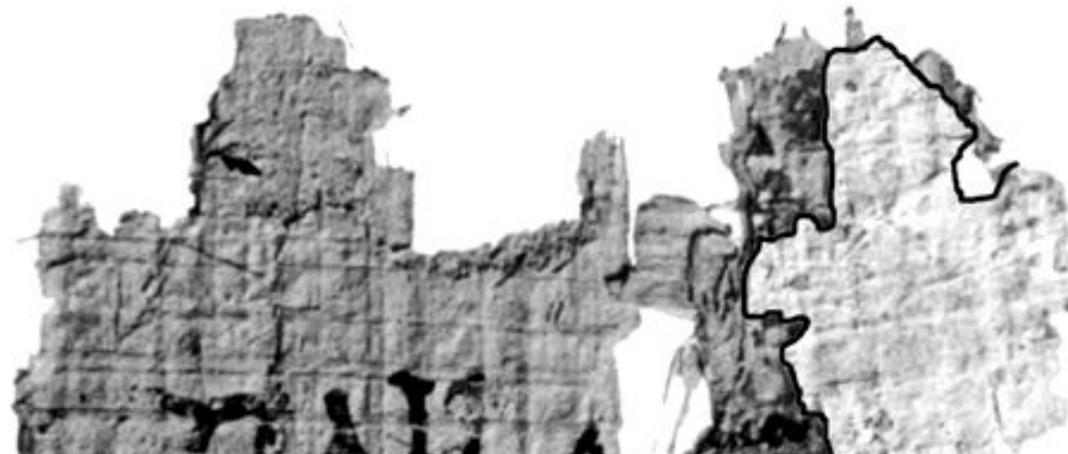
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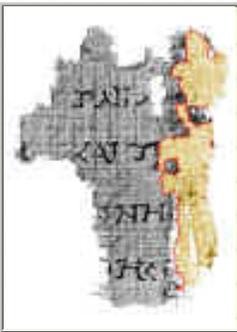
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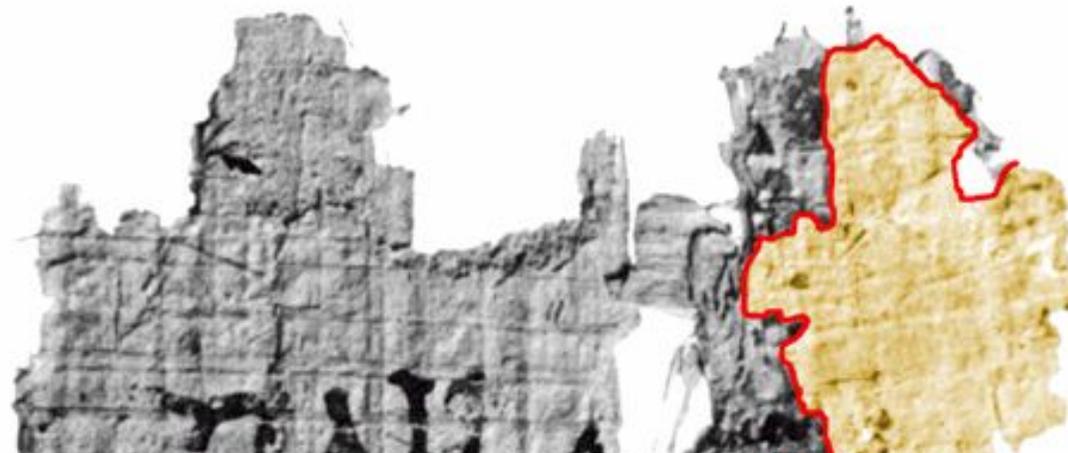
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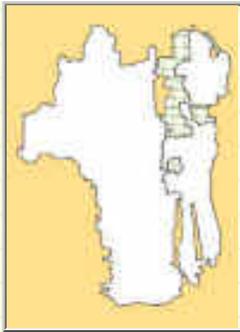
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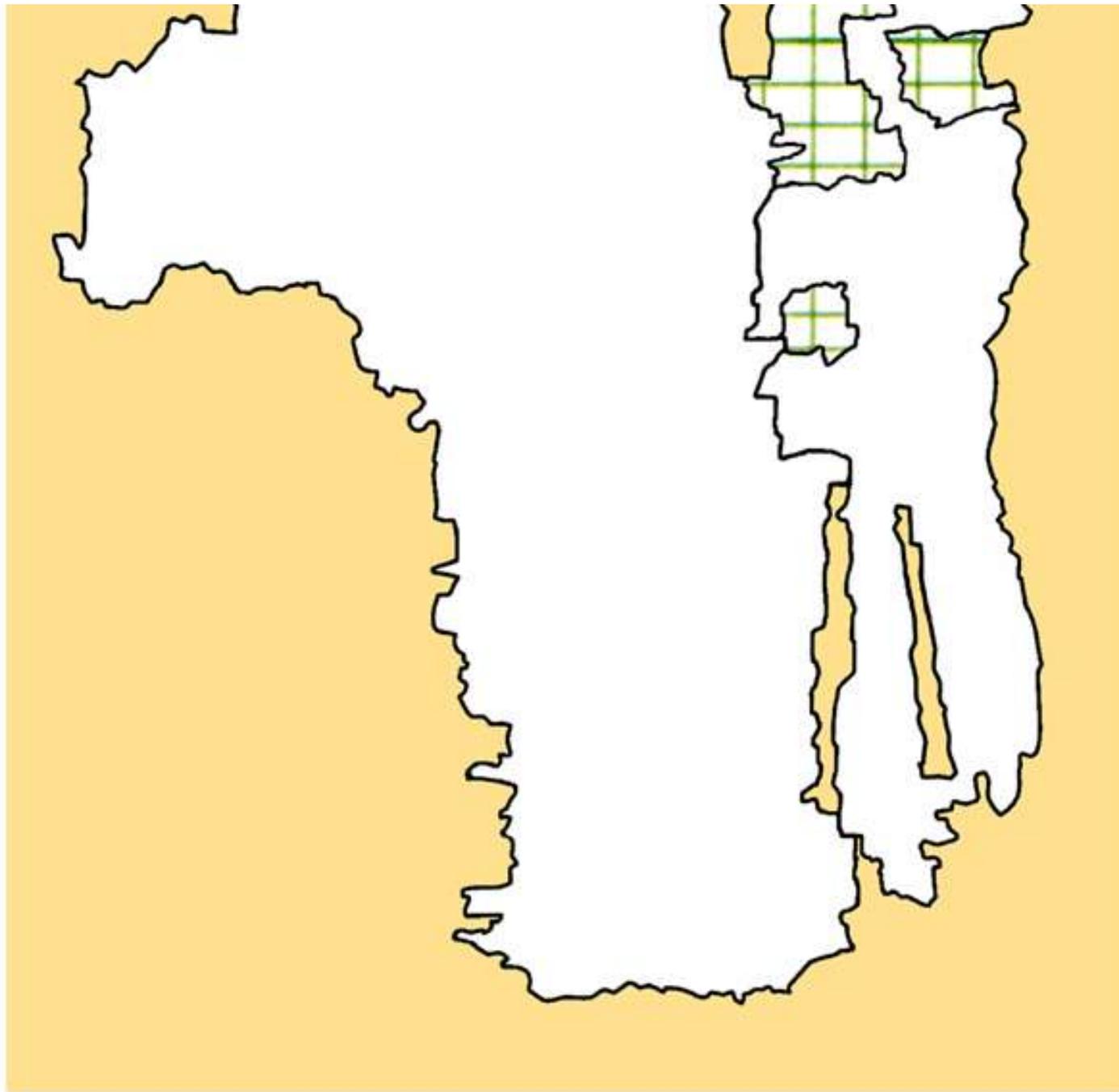
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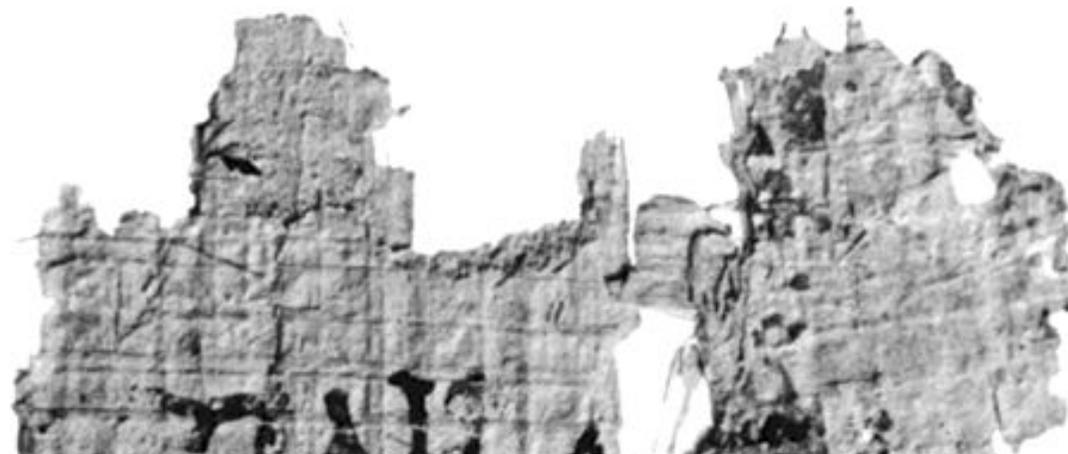
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7Q5 Uncertain Portions

Outlined areas could be part of either the Primary or Displaced portions.
Ernest A. Muro, Jr. Aug. 21. 1999





cm

0

1

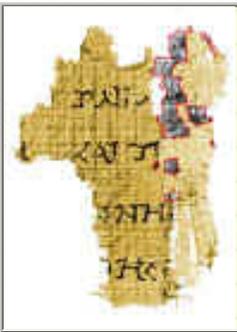
2

3

4

Photograph used with permission of Thomas Nelson, Inc.

1-24-2000



7Q5

Color Photo: Uncertain Portions

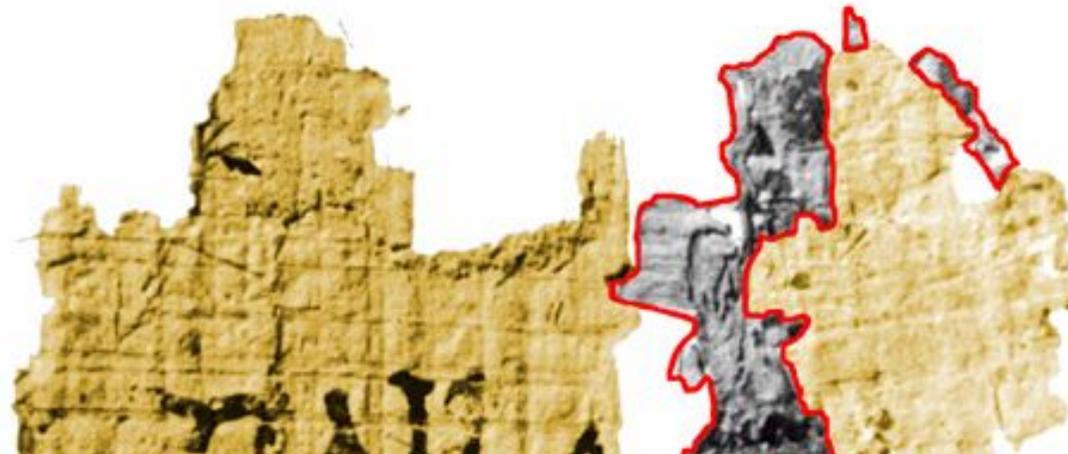
File size: 142 KB

Click [here](#) to return to 7Q5: Disloqué à Droite

7Q5

Uncertain Portions

Outlined areas could be part of either the Primary or Displaced portions.
Ernest A. Muro, Jr. Aug. 21. 1999





cm

0

1

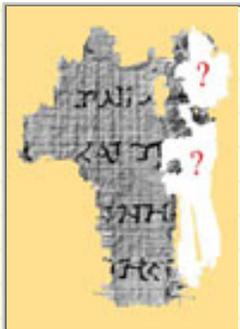
2

3

4

Photograph used with permission of Thomas Nelson, Inc.

1-24-2000



7Q5

Black & White Photo showing hypothetical removal of displaced portion.

File size: 131 KB

Click [here](#) to return to 7Q5: Disloqué à Droite

7Q5

My Conjectures:

The displaced portion is deleted
to emphasize conjectural possibilities.

Ernest A. Muro, Jr. June 23, 2001





0

1

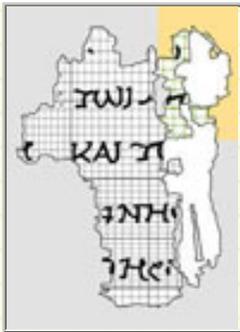
2

3

4

Photograph used with permission of Thomas Nelson, Inc.

July 1, 2001



7Q5

Diagram with pertinent area tinted for emphasis.

File size: 123 KB

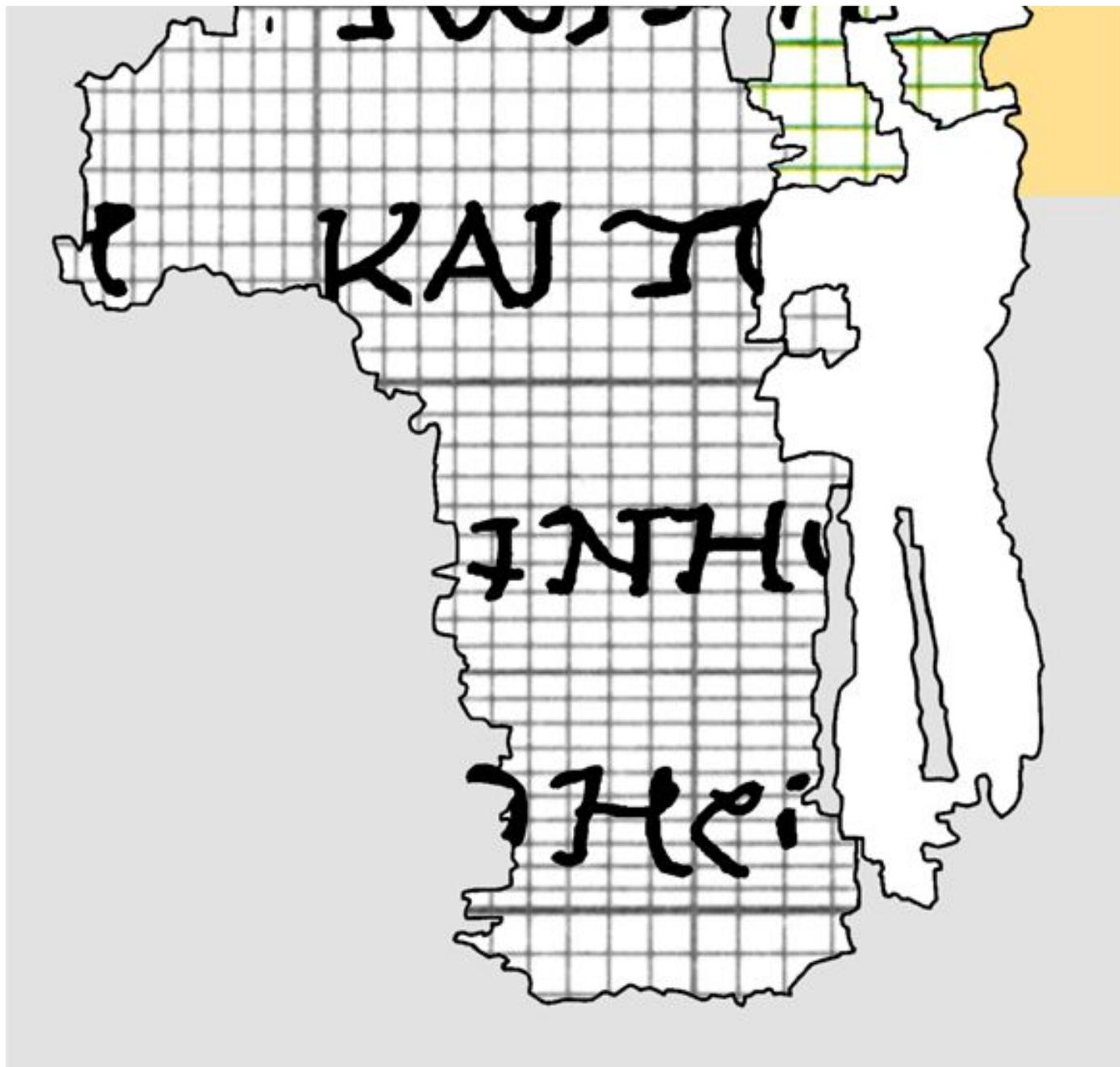
Click [here](#) to return to 7Q5: Disloqué à Droite

7Q5

My Conjectures: "Tertiary" Portion

The pertinent area is tinted.





cm

0

1

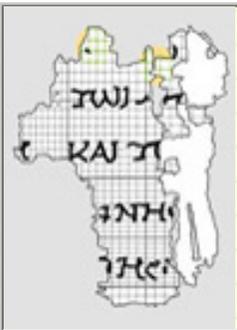
2

3

4

Ernest A. Muro, Jr. July 4, 2001

July 4, 2001



7Q5

Diagram pertaining to papyrus fiber matching.

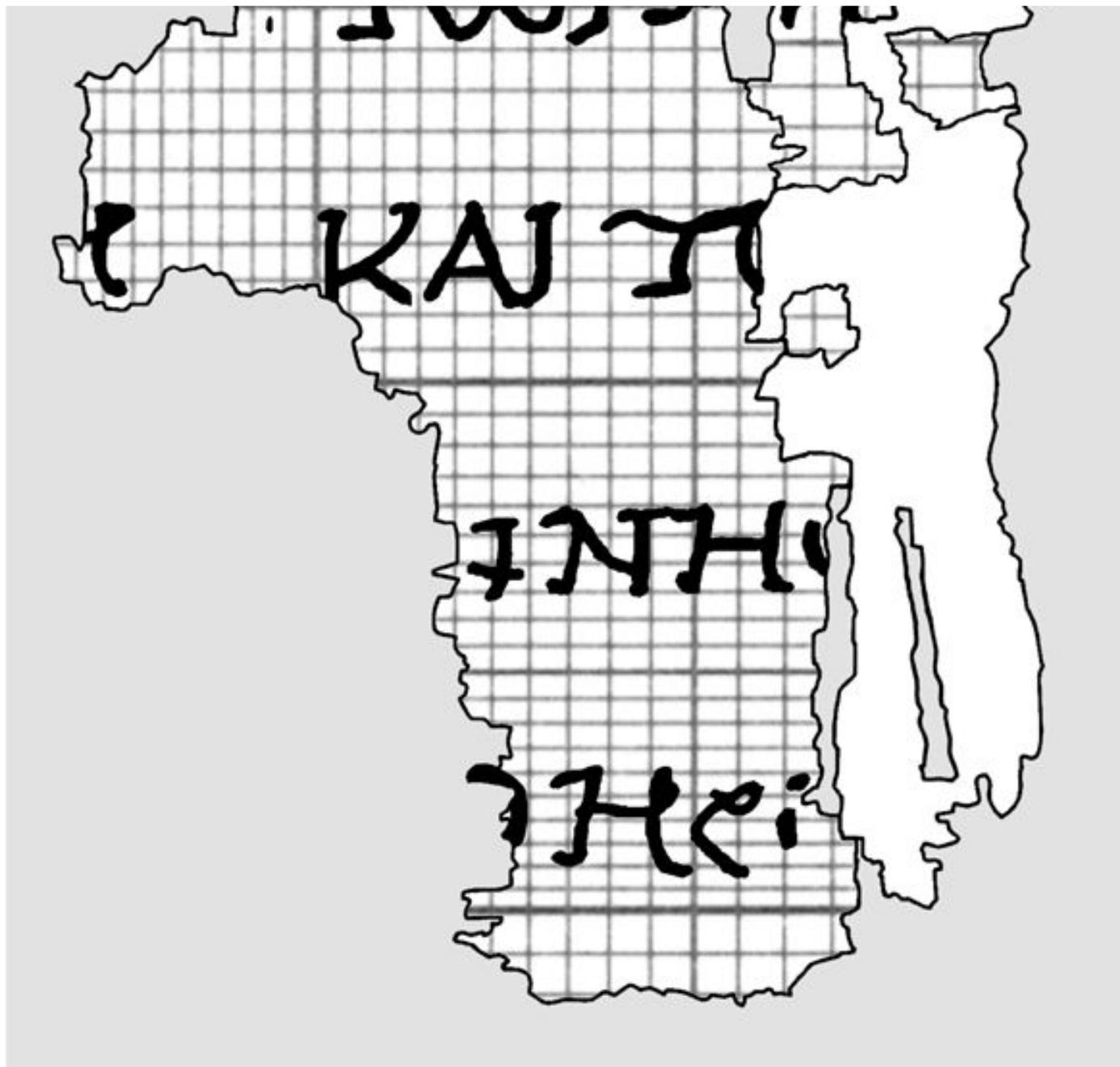
File size: 133 KB

Click [here](#) to return to 7Q5: Disloqué à Droite

7Q5

My Conjectures:
Fiber Matching
The pertinent areas are tinted.





cm



0

1

2

3

4

Ernest A. Muro, Jr. July 3, 2001

July 3, 2001



7Q5

Black and white photograph. Shaded area repositioned for emphasis.

File size: 129 KB

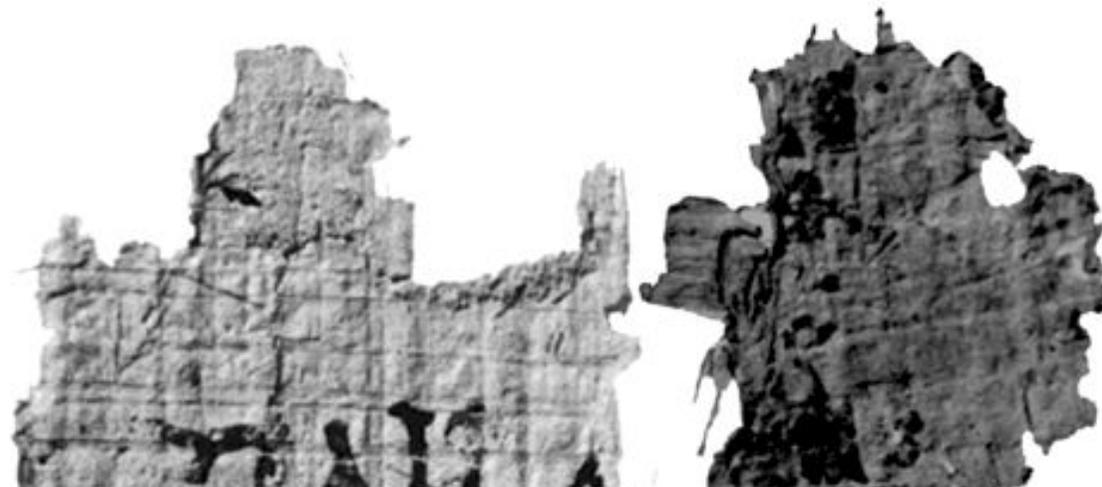
Click [here](#) to return to 7Q5: Disloqué à Droite

7Q5

My Conjecture:

Fiber Matching.

Shaded area repositioned
to the right for emphasis.





cm

0

1

2

3

4

Photograph used with permission of Thomas Nelson, Inc.

July 4, 2001



7Q5

Black and white photograph. Shaded area repositioned for emphasis.

File size: 120 KB

Click [here](#) to return to 7Q5: Disloqué à Droite

7Q5

My Conjecture:

Fiber Matching.

Shaded area repositioned
to the left for emphasis.





cm



0

1

2

3

4

Photograph used with permission of Thomas Nelson, Inc.

July 4, 2001



7Q5

Black and white photograph with shading to pertinent area.

File size: 131 KB

Click [here](#) to return to 7Q5: Disloqué à Droite

7Q5

My Conjecture:
Upper right portion of fragment.
Shaded area indicates
area being considered.





cm

0

1

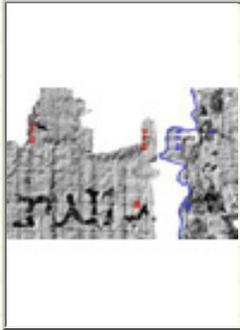
2

3

4

Photograph used with permission of Thomas Nelson, Inc.

July 3, 2001



7Q5

Black and white photograph with certain papyrus fibers marked.

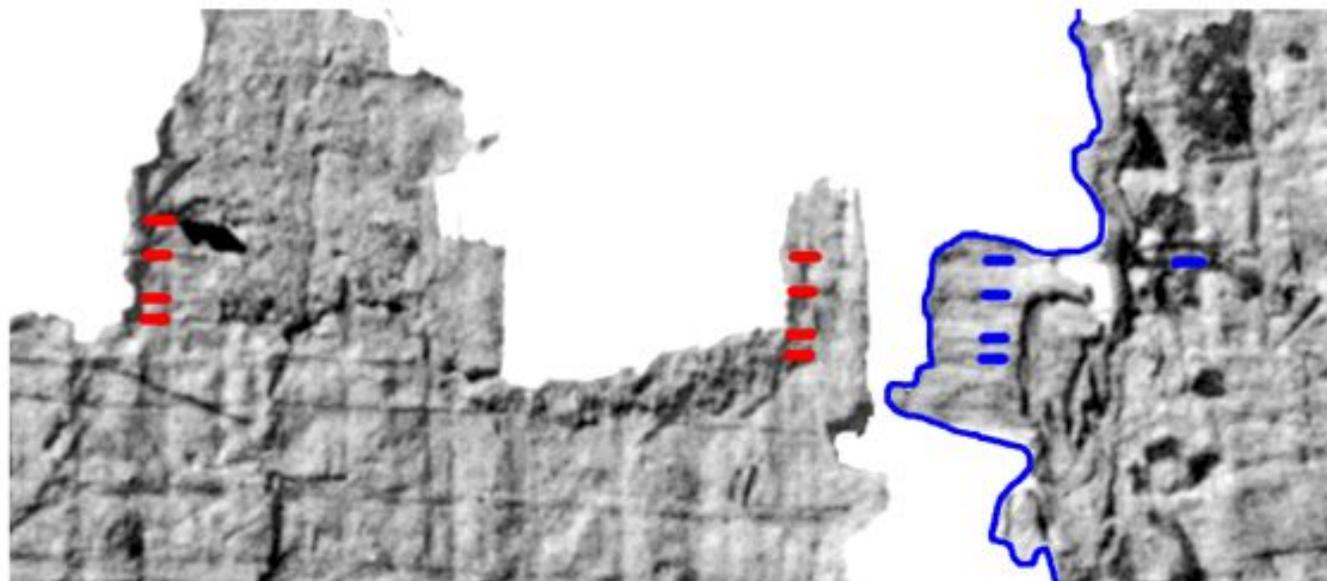
File size: 96 KB

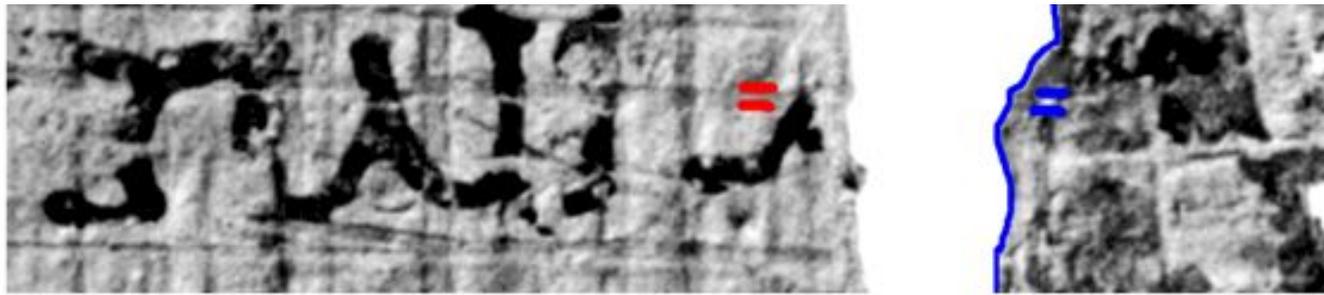
Click [here](#) to return to 7Q5: Disloqué à Droite

7Q5

My Conjecture: Fiber Matching.

Note similarity of fibers indicated
by red and blue dashes.

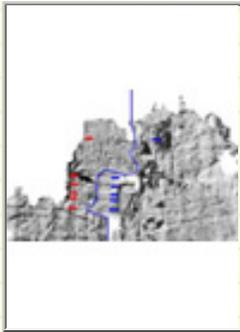




Scale in Millimeters

Ernest A. Muro, Jr. December 30, 2000

July 4, 2001



7Q5

Black and white photograph with certain papyrus fibers marked.

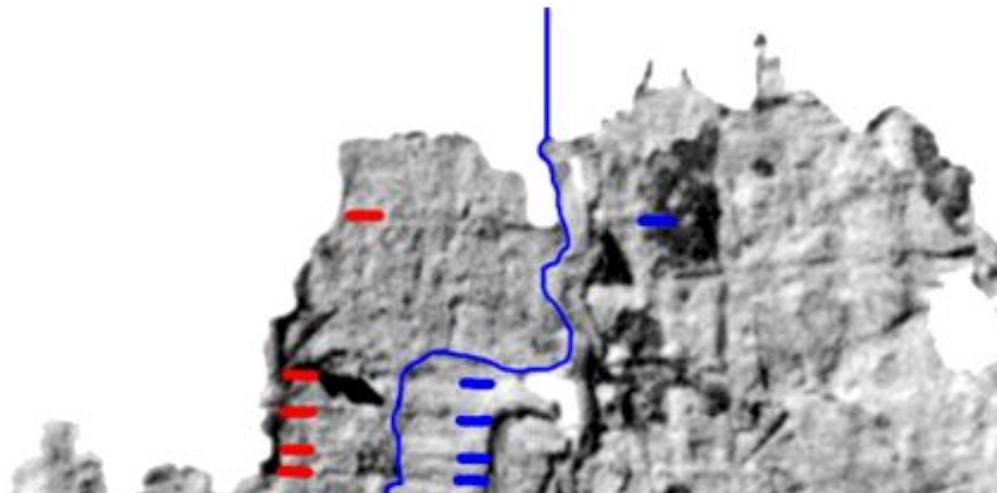
File size: 74 KB

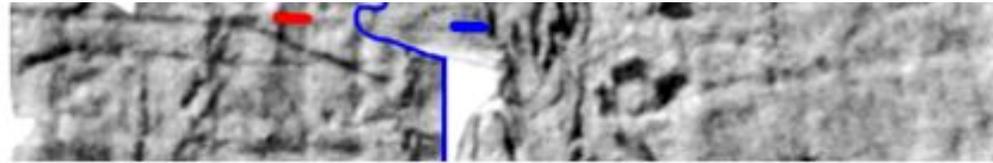
Click [here](#) to return to 7Q5: Disloqué à Droite

7Q5

My Conjecture: Fiber Matching.

Note similarity of fibers indicated
by red and blue dashes.

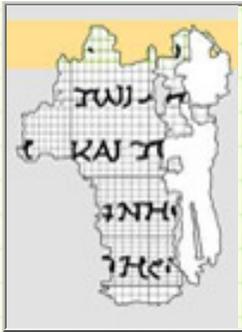




Scale in Millimeters

Ernest A. Muro, Jr. December 30, 2000

July 4, 2001



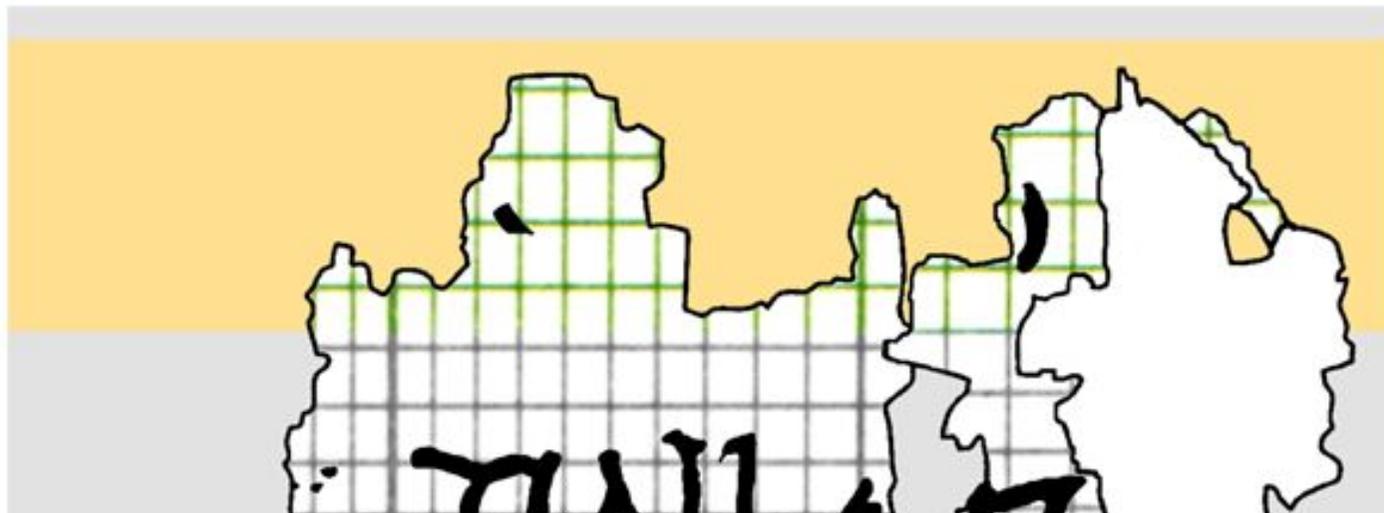
7Q5

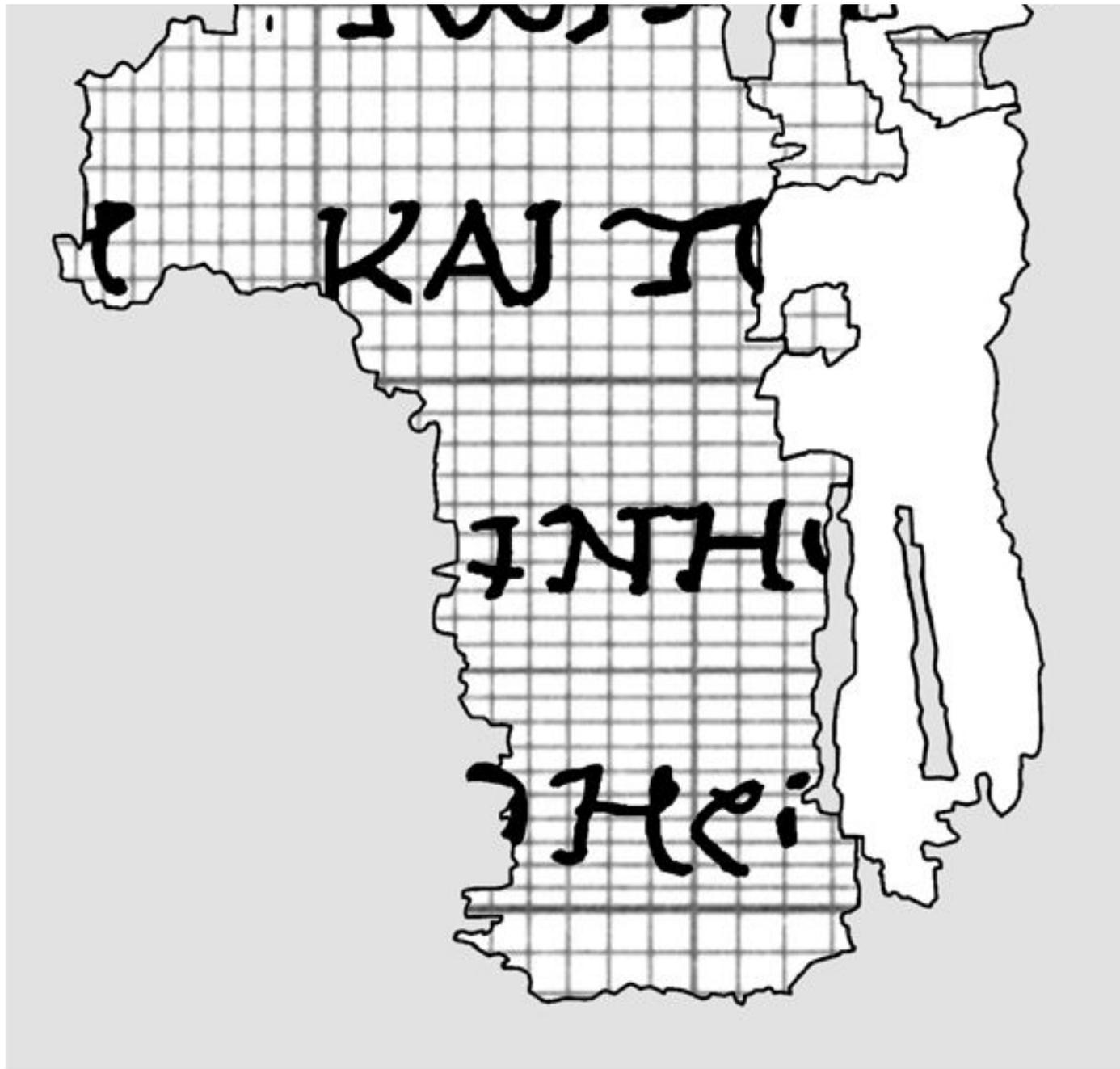
Diagram highlighting Line 1 of Text.

File size: 123 KB

Click [here](#) to return to 7Q5: Disloqué à Droite

7Q5 My Conjectures:
 Line 1 of Text
 The pertinent areas are tinted.





cm



0

1

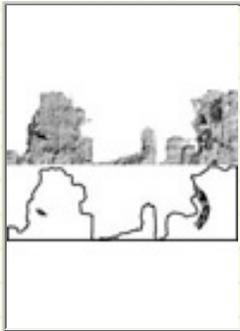
2

3

4

Ernest A. Muro, Jr. July 3, 2001

July 3, 2001



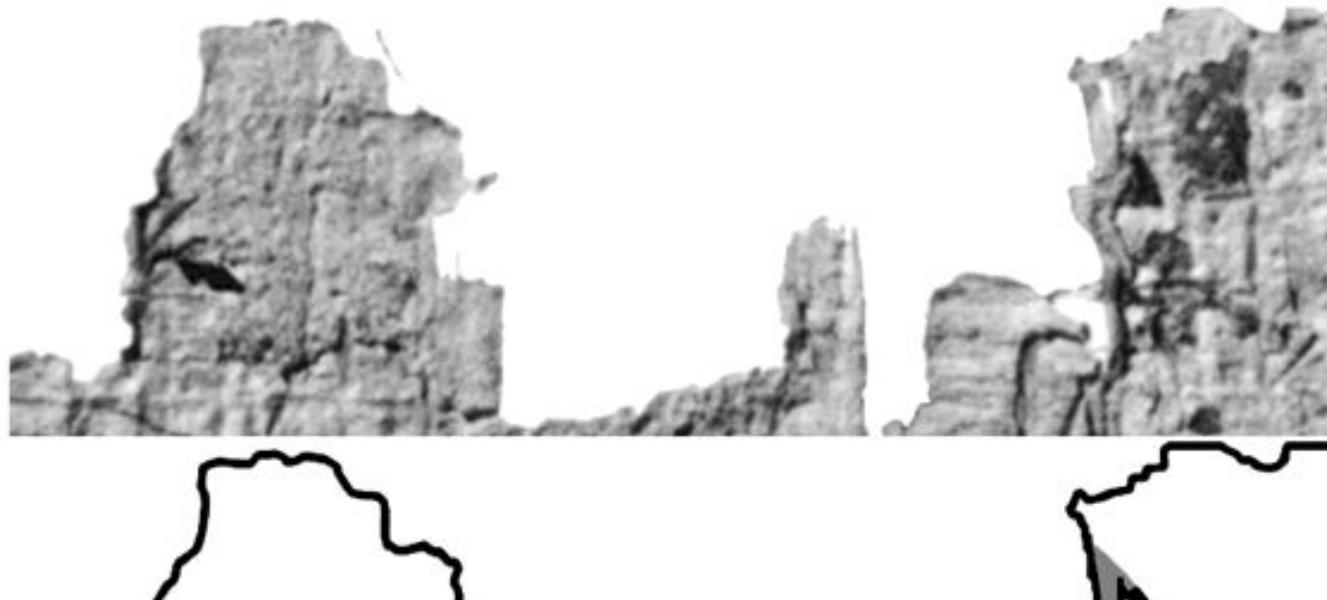
7Q5

Photograph and matching diagram showing possible traces of ink.

File size: 78 KB

Click [here](#) to return to 7Q5: Disloqué à Droite

7Q5 My Conjecture:
First Line of Text.
Photograph and matching diagram
showing possible traces of ink,

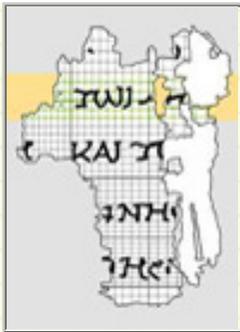




Scale in Millimeters

Ernest A. Muro, Jr. January 1, 2001

July 4, 2001



7Q5

Diagram highlighting Line 2 of Text.

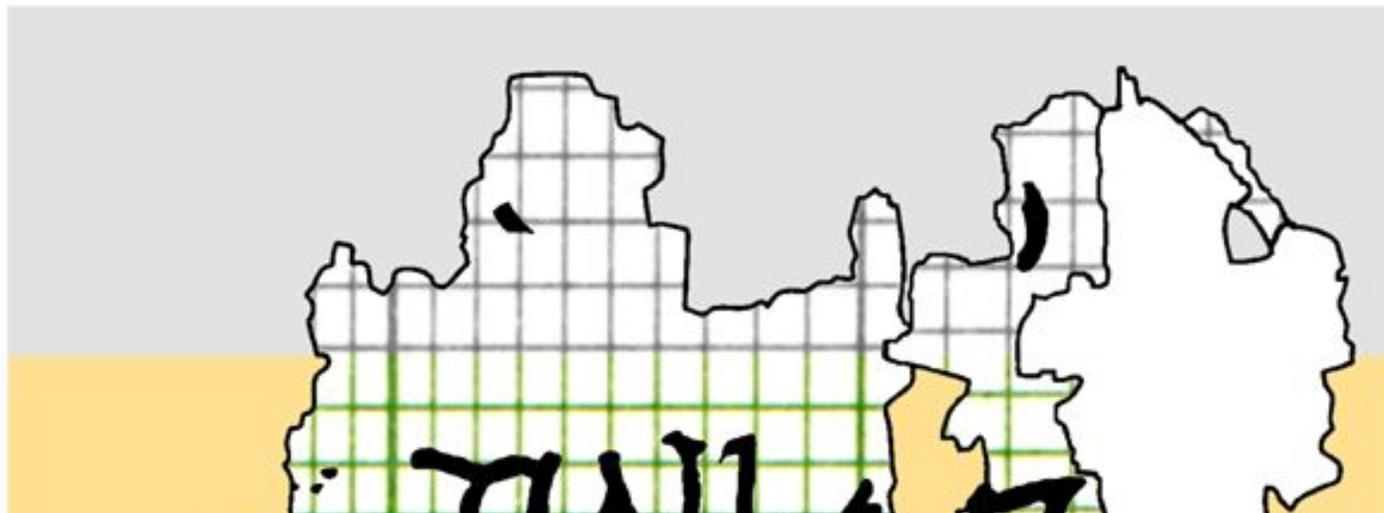
File size: 123 KB

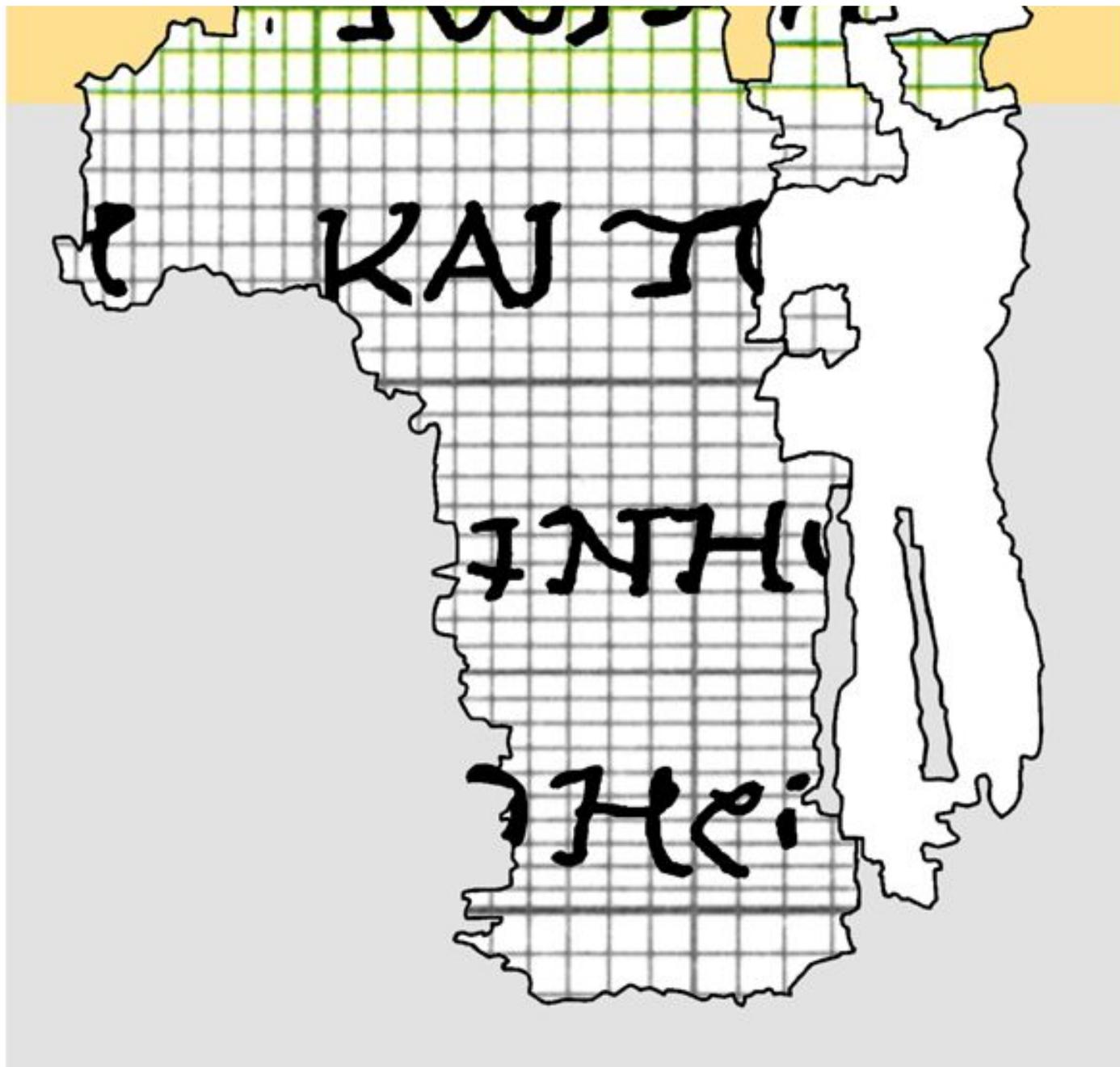
Click [here](#) to return to 7Q5: Disloqué à Droite

7Q5

My Conjectures: Line 2 of Text

The pertinent areas are tinted.





cm

0

1

2

3

4

Ernest A. Muro, Jr. July 3, 2001

July 3, 2001



7Q5

Black & white photograph with pertinent areas enlarged and repositioned.

File size: 99 KB

Click [here](#) to return to 7Q5: Disloqué à Droite

7Q5

My Conjecture:
Second and Third Lines of Text.
Enlarged area pertains to
similar looking traces of letters.

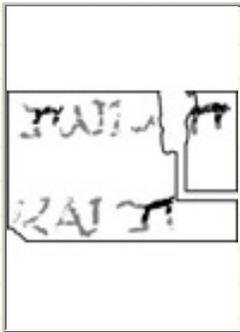




Scale in Millimeters

Ernest A. Muro, Jr. January 1, 2001

July 4, 2001



7Q5

Diagram: Dark shading represents similarities among traces of letters.

File size: 75 KB

Click [here](#) to return to 7Q5: Disloqué à Droite

7Q5

My Conjecture:

Second and Third Lines of Text.
Darkened areas represent similar looking traces of letters.

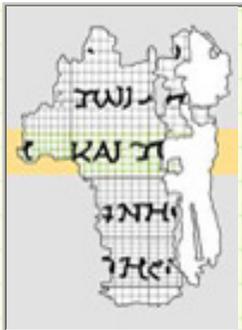




Scale in Millimeters

Ernest A. Muro, Jr. January 1, 2001

July 4, 2001



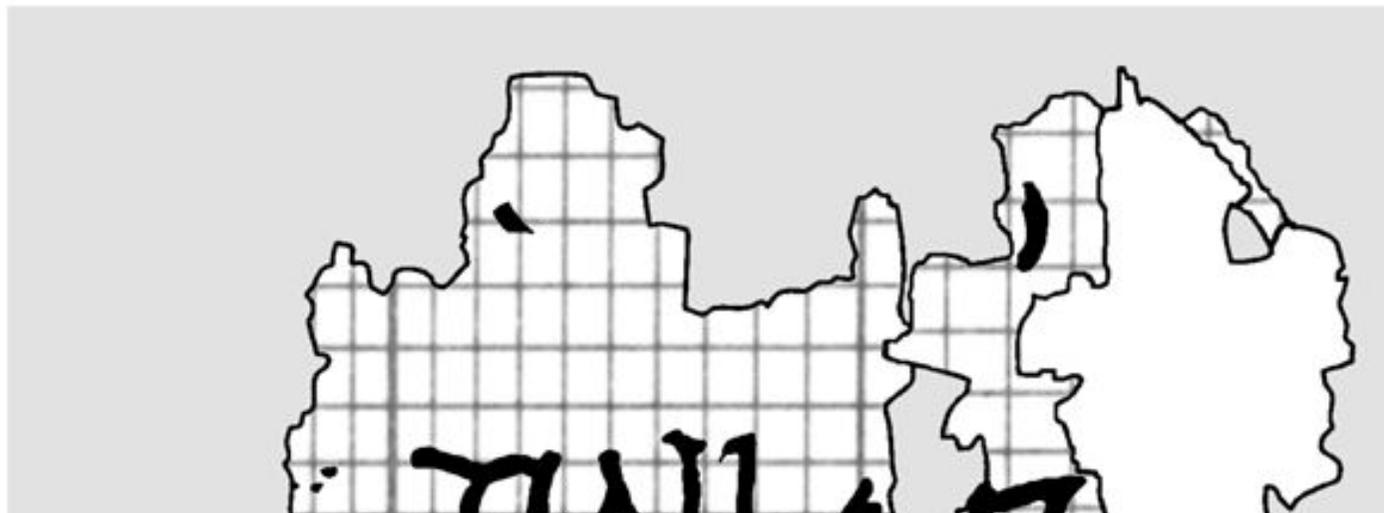
7Q5

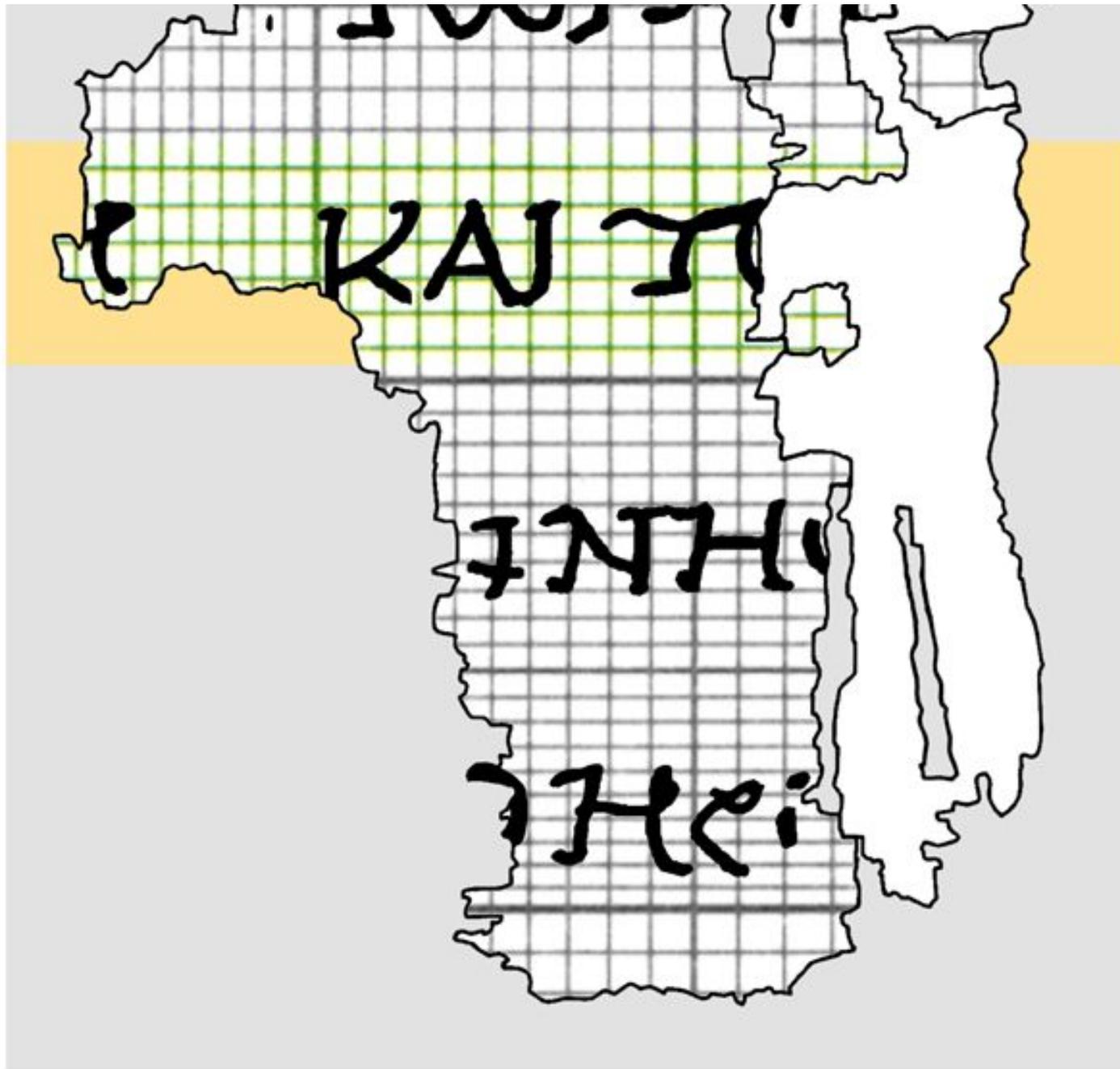
Diagram highlighting Line 3 of Text.

File size: 123 KB

Click [here](#) to return to 7Q5: Disloqué à Droite

7Q5 My Conjectures:
Line 3 of Text
The pertinent areas are tinted.





cm

0

1

2

3

4

Ernest A. Muro, Jr. July 3, 2001

July 3, 2001



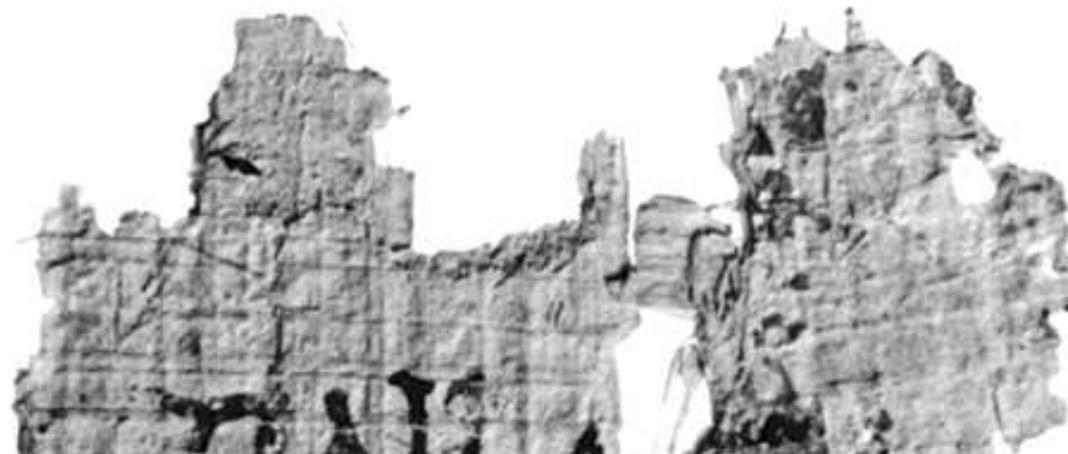
7Q5

Black & white photograph showing shaded area of 3rd. line of text.

File size: 97 KB

Click [here](#) to return to 7Q5: Disloqué à Droite

7Q5 Conjecture: Letters
Third Line of Text
Shaded portion indicates area
where papyrus scraps overlap.





cm



0

1

2

3

4

Photograph used with permission of Thomas Nelson, Inc.

July 3, 2001



7Q5

Black & white photograph: enlarged portion.

File size: 25 KB

Click [here](#) to return to 7Q5: Disloqué à Droite

7Q5 Conjecture: Letters

Third Line of Text
Enlarged portion of photograph
where papyrus scraps overlap.

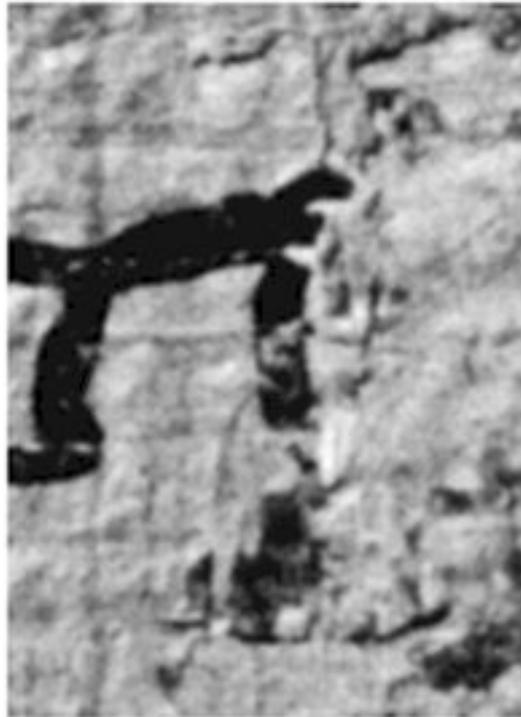
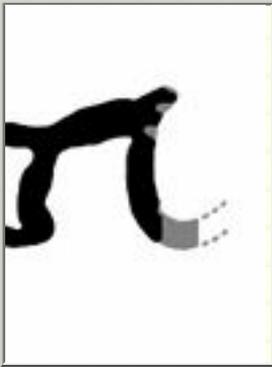


Image is 6.5 mm in height
Ernest A. Muro, Jr. December 25, 2000

July 2, 2001



7Q5

Diagram: Enlargement

File size: 18 KB

Click [here](#) to return to 7Q5: Disloqué à Droite

7Q5 Conjecture: Letters

Third Line of Text
Diagram showing possible continuation of line of letters.

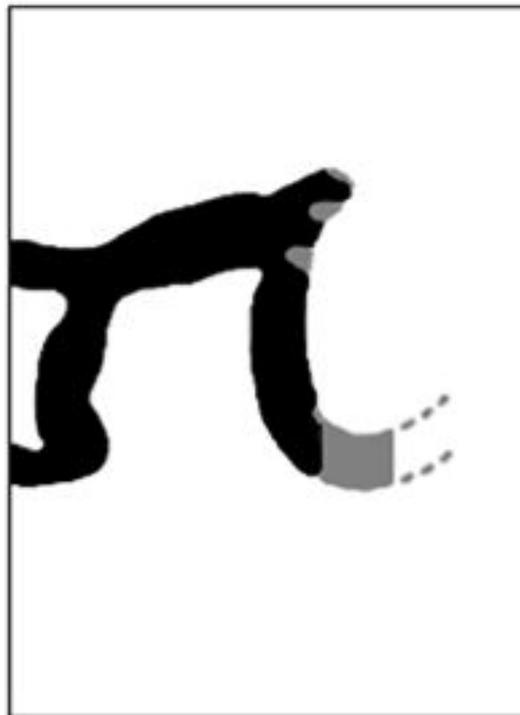
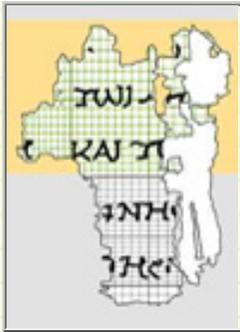


Image is 6.5 mm in height
Ernest A. Muro, Jr. December 25, 2000

July 2, 2001



7Q5

Diagram highlighting Lines 1-3 of Text.

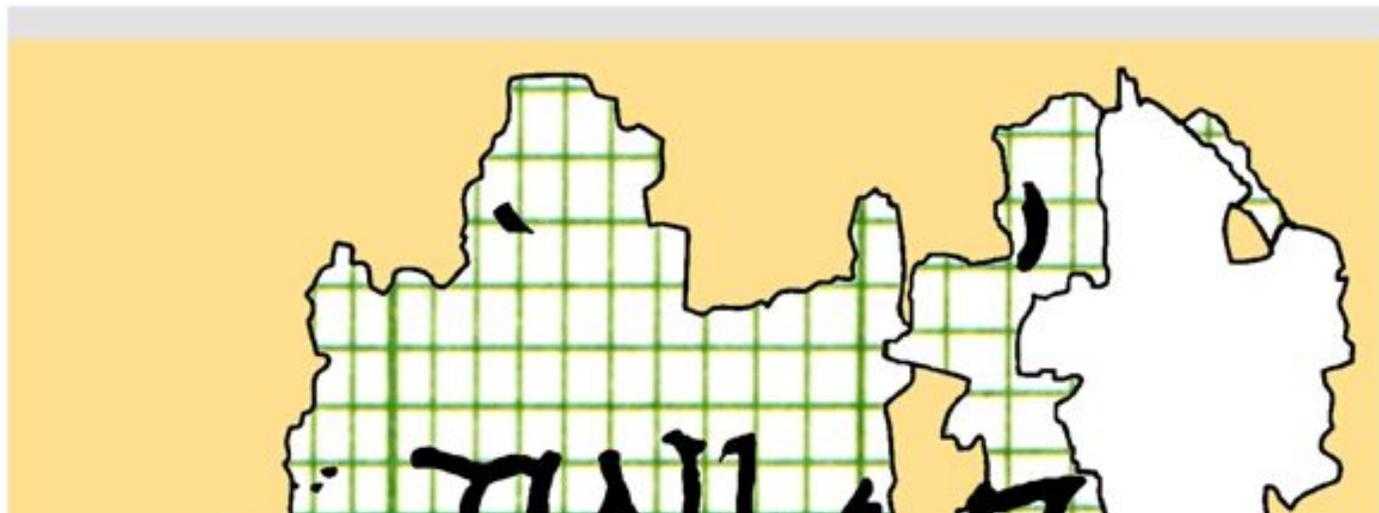
File size: 127 KB

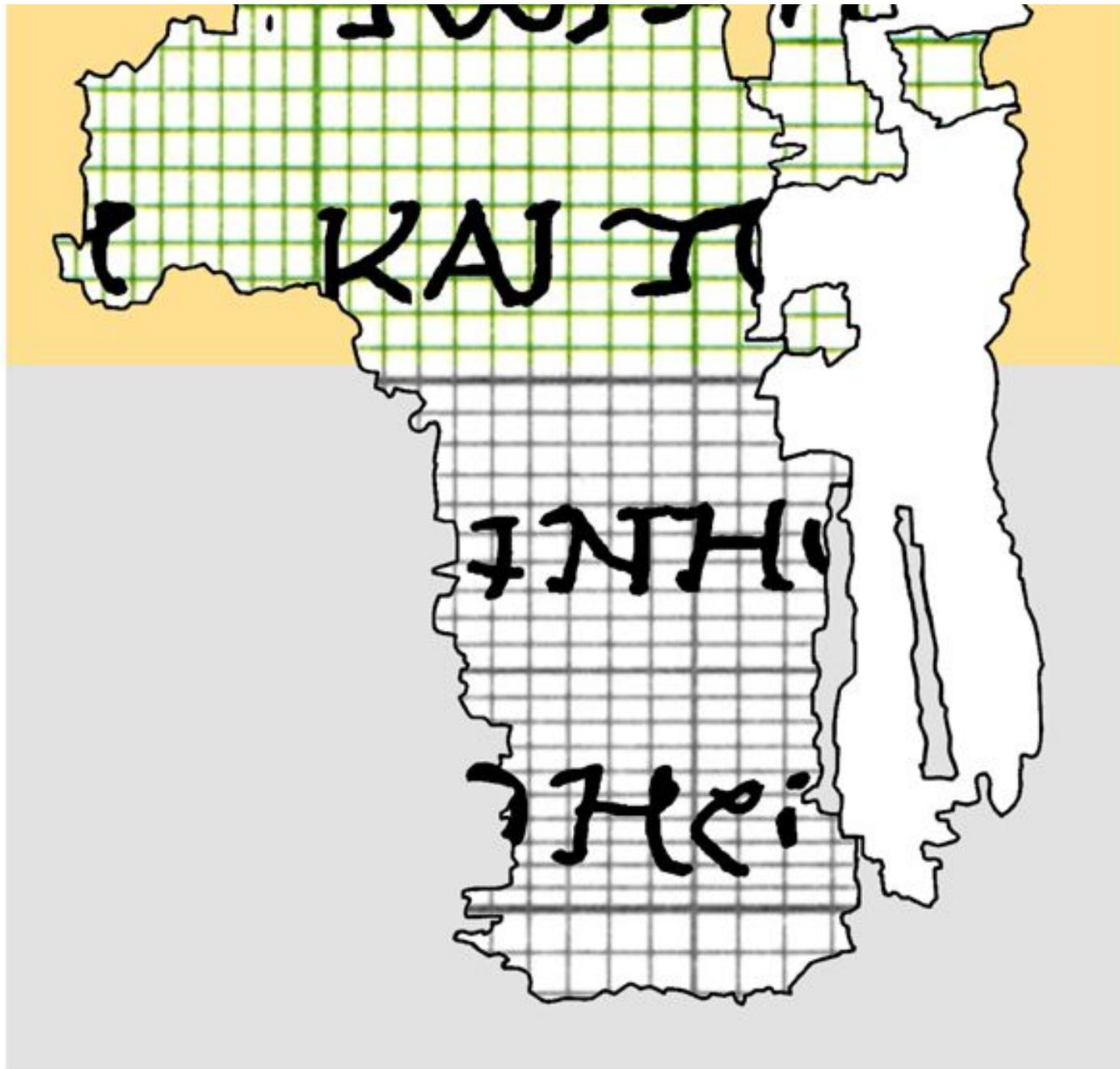
Click [here](#) to return to 7Q5: Disloqué à Droite

7Q5

My Conjectures: Summary

All pertinent areas are tinted.





0

1

2

3

4

Ernest A. Muro, Jr. July 3, 2001

July 3, 2001



7Q5

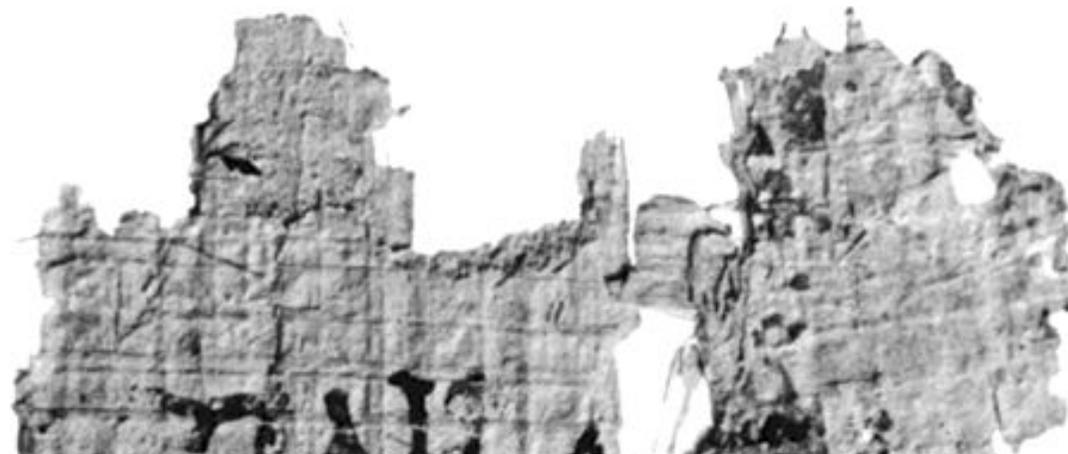
Black & White Photo: Entire Fragment

File size: 131 KB

Click [here](#) to return to 7Q5: Disloqué à Droite

7Q5 Original Photograph

from "The First New Testament" by
David Estrada & William White, Jr.
Photograph by David Rubinger, 1972





cm

0

1

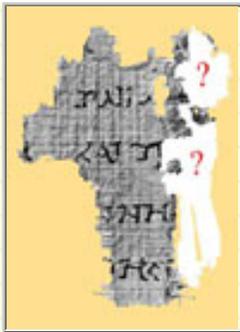
2

3

4

Photograph used with permission of Thomas Nelson, Inc.

July 1, 2001



7Q5

Black & White Photo showing hypothetical removal of displaced portion.

File size: 131 KB

Click [here](#) to return to 7Q5: Disloqué à Droite

7Q5

My Conjectures:

The displaced portion is deleted to emphasize conjectural possibilities.

Ernest A. Muro, Jr. June 23, 2001





cm

0

1

2

3

4

Photograph used with permission of Thomas Nelson, Inc.

July 1, 2001



7Q5

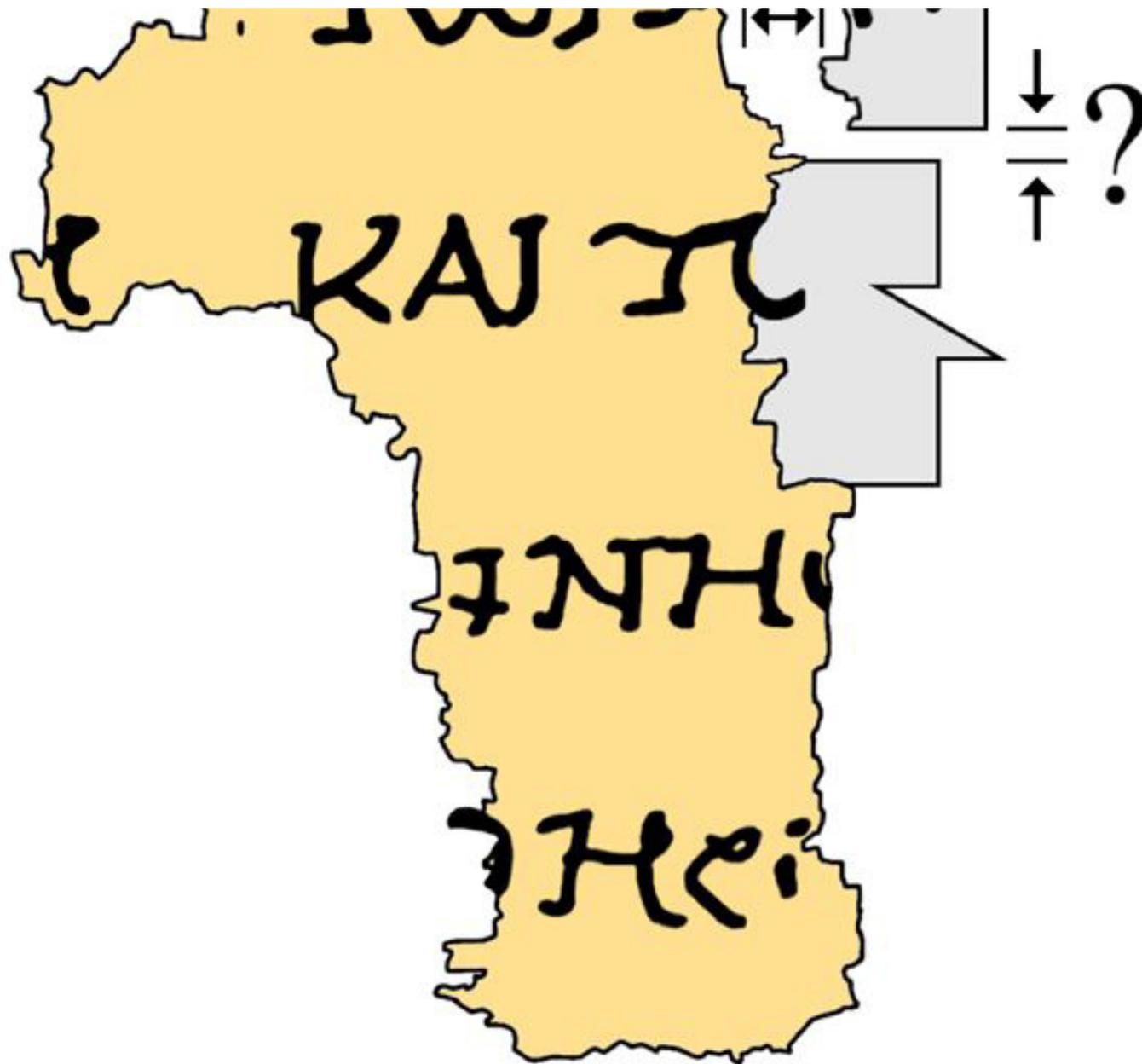
Black & White Photo: Conjectures regarding extra letters.

File size: 98 KB

Click [here](#) to return to 7Q5: Disloqué à Droite

7Q5 My Conjectures:
 If the displaced portion could be removed, what would be revealed?
 Ernest A. Muro, Jr. July 1, 2001





cm

0

1

2

3

4

Ernest A. Muro, Jr. July 1, 2001

July 1, 2001



ABOUT BETA THETA PI

MEN OF PRINCIPLE

UNDERGRADUATES

VOLUNTEERS

ALUMNI

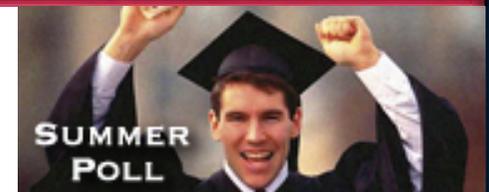
FOUNDATION

PUBLICATIONS

EVENTS

BETA THETA PI

FRATERNITY



Beta's Broad Domain

"When I left for [UIFI](#), I am confident that I was already a man; however, when I returned I was a man that had the courage, character and commitment to live his life based upon his values."

- Aaron W. Bivins, *Georgia Tech '07*

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- [Saturday at Convention](#)
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- [Lugar One Step Closer to Sixth Term](#)
- [UMKC First in Grades Again](#)
- [Zeta Sigma takes Greek Week](#)
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Oxford, Ohio 45056 | phone: 513-523-7591 | email: aoffice@wooglin.com

Dead Sea Scrolls & Qumran

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Dead Sea Scrolls & Qumran

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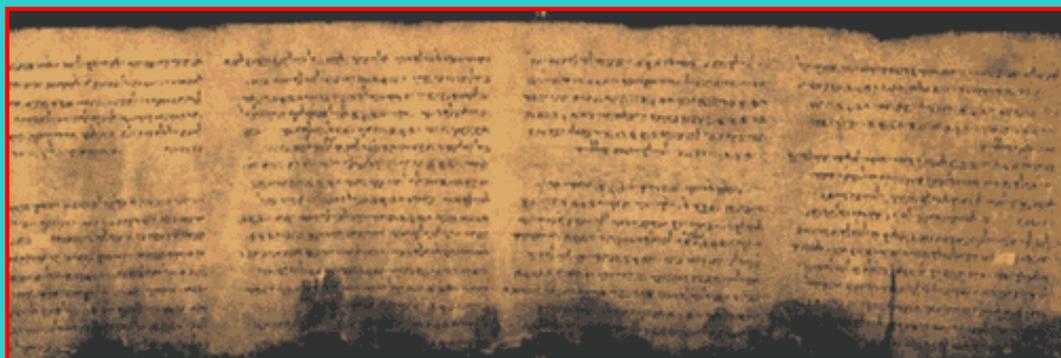
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Index and Preamble



Direct information about the contents of the Dead Sea Scrolls is still rather scarce on-line. Fortunately, that situation is finally beginning to change. Meanwhile, information in print is now readily available. In the less than three years since work on this site began, many new and interesting works have appeared in print and the Israel Antiquities Authority (IAA) has finally gotten the members of the International Editorial Team into high gear. The official publications are now coming into print at a "breakneck" pace. Some of the early volumes of the official series from Oxford University Press are also being reissued. All of that is documented here.

The official and unofficial publication of photographic and microfiche editions of the scrolls provided a critical impetus enabling the vast majority of scroll scholars to begin preparing their own translations, reconstructions and commentaries on the scrolls. Most of these scholars would not otherwise be able to access the essential source documents. Photographic access to the previously unpublished scrolls is producing a diversity of opinions, analyses, interpretations and reconstructions. These are now coming into print and collectively they may eventually revolutionize our understanding of the scrolls.

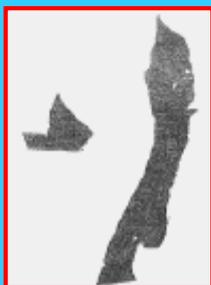
The scrolls may grow or shrink in stature as a result of this intense scrutiny. Whatever happens, it is already clear that the attempts of the original editorial team, and more recently of the IAA, to present a "final" and unified interpretation of the significance of the scrolls, both as a whole and for many of the individual scrolls, is falling apart. Too many scholars with too much experience now have an opportunity to see for themselves what has been accomplished. In many cases the "outside scholars" have much more experience and expertise than those lucky or well connected enough to be chosen to serve as official editors. Many of these experts seem sorely disappointed by the quality of the work done to date.

That said, it is also clear that a lot of good work was also completed by the official editors, their successors and students. From the pace of the work taking place now, we can expect that most of the shortcomings will be remedied sooner rather than later.

Much important work was left undone or incomplete by the original investigators. The archaeological work cannot easily be repeated, for example. What was done 40 or 50 years ago cannot be un-done now in order to redo it more professionally. The entire community of interested scroll scholars is simply stuck with the work and the notes produced at the time and the artifacts found at that time which happen not to have been lost in the intervening decades.

- [Columbia U](#)
- [DePaul U](#)
- [U Edinburgh](#)
- [Emory U](#)
- [Fordham U](#)
- [GR Baptist Sem](#)
- [Gulf Coast CC](#)
- [U Haifa](#)
- [Hanover C](#)
- [Indiana U](#)
- [U Kent-Lex](#)
- [Maricopa Cent](#)
- [U Michigan](#)
- [Northwestern U](#)
- [U Pennsylvania](#)
- [U Phoenix](#)
- [U Pittsburgh](#)
- [Schools Net](#)
- [Southampton C](#)
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[Dead Sea Scrolls](#)
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Roland de Vaux's archaeological site reports provide but one outstanding example of work left unfinished and difficult, time consuming and expensive, if not quite impossible, to complete by a new generation of investigators. Nevertheless, the interest on the part of the entire academic community has been intense and frustrated for decades. That pent up energy is now finding its outlet and I believe it is safe to assume that the work left undone will eventually be completed; and I am convinced that it will get gone fairly soon.

One can also hope that more on-line translations will eventually appear, but for the moment the best sources are only available in print.

On the other hand, recent developments suggest that more authors are interested in circulating their work to a wider audience. For example, I recently received an introduction to [Fred P. Miller's web site](#) covering the most intimate details of the scribal marks, and conventions he has identified in the [Great Isaiah Scroll](#) from Qumran Cave 1 (1Q). It includes photographs of each section of text and covers it exhaustively line by line, and even letter by letter, looking for spelling, marking and textual differences between the Scroll and the Masoretic text.

Observations and careful analysis, like that provided by [Mr. Miller](#), on the well known biblical texts are exactly what is required before anyone can begin to understand the non-biblical texts with the same level of confidence. By studying the biblical texts the various scribal spelling and editing traditions, the common types of scribal mistakes, the characteristic spellings that are not mistakes, and dozens of other indicators can be evaluated. That understanding can then be applied to analyzing the similarities and differences encountered in the non-biblical texts. Only after all of that is accomplished to the general satisfaction of the larger community of Dead Sea Scroll scholars can questions about whether this is a unified or multi-source library, whether the entire library is sectarian, and whether or not it is even a library be undertaken with some confidence. The work produced by [Mr. Miller](#) serves as a fine example to others and an encouragement to make their own work as freely available over the internet.

Recent published work by [Ernest A. Muro, Jr.](#), G. Wilhelm Nebe, and Emile Puech identify certain of the previously unidentified Cave 7 fragments as parts of the *Book of Enoch*. [Mr. Muro's web site](#) provides copies of these fragments, an introduction to the fragments from this cave, the complete text of his December 1997 article in *Revue de Qumran*, a summary of the related article by Fr. Puech in the same issue, and a useful Glossary. Their analyses cover fragments 4, 8, and 11 - 14 from Cave 7.

Both [Fred P. Miller](#) and [Ernest A. Muro, Jr.](#) are providing an invaluable service to the internet community in making their work generally available over the internet. I hope that others will be encouraged by their example to do more of the same.

The published journal articles must number in the tens of thousands by now and the number of books in print must already surpass 5,000 volumes. The [Dead Sea Scroll Bibliography](#) under construction at this site is still in its formative stages and already occupies a high percentage of the available web space at this site. For the non-specialist, this presents a daunting wall of seemingly irrefutable expertise. If only a reasonable percentage of those documents were available over the internet, we would all be making a lot more progress in our personal studies of these intriguing documents.

This site will attempt, using such resources as are or become available on the Web, to provide anyone with an active interest in any aspect of the Dead Sea Scrolls with an opportunity to determine for themselves what, if any, interest or relevance these ancient writings or the ancillary artifacts from Qumran have for them.

My personal interest is mostly historical, but I cannot help but be fascinated by some of the archaeological information that is beginning to come out, as well. It is easy to understand why this region and this time, even apart from the religious questions which many people find endlessly fascinating, are able to generate so much interest. For one thing, we can all see that the history of this region is still playing itself out on the front pages of newspapers all over the world. The roots of humanity are deep in the Middle East.

Ancient Palestine sat at the crossroads of the world. Rome, Egypt, Syria, Greece, Persia, Babylon, and Assyria, among others, left traces of their trade wares and their armies on this narrow strip between the Mediterranean Sea and the nearly impassable desert of Arabia. It served as the pressure relief valve for most of the world's trading nations and almost all of the conflicts of Europe and western Asia for at least 4,000 years. This land can not help but bear the scars of all that activity; in its people, their writings, their religions, their cities and their political institutions. That is the history which I would like to understand much better.

Psalms (Tehillim) 11QPs



Introduction - the Dead Sea Scrolls and Qumran

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The main area of interest at this site is the Dead Sea Scrolls from Qumran and the primary concern is with their historic, literary, and cultural significance; and only marginally with their religious significance. The scope of the site coverage is limited by my own nascent understanding of the peoples, religions, history and languages of Palestine (which is understood here to include Maccabean Palestine, including all of Galilee, Samaria, Judaea, Philistia, Idumaea, Gaulantis, Galaaditis and the whole of the eastern shore of the Dead Sea. Near neighbors, in various eras, included the Seleucid Empire (Phoenicia/Syria/Ituraea) to the North, Decapolis and Peraea to the East, Nabataea to the East and South, and Egypt to the South and Southwest). The predominant outside influences, during the era of greatest interest, came first from Egypt, then from Babylon and Seleucid Syria, and finally from Rome.

The primary temporal focus is aimed at the period from about 200 BCE to about 100 CE. This is supposed to be the time of the composition, copying and storage of the Dead Sea Scrolls.

There is also considerable interest in more recent Dead Sea Scroll developments, including; their discovery, assembly, translation, and interpretation; allegations of conspiracy; intrigues involving concordances; and charges and counter-charges of all kinds - all of which have swirled around the scrolls. All the controversy has finally produced what amounts to a publishing bonanza. Even the official editors and their chosen publisher are getting back into the act. Clarendon Press is putting out new volumes of its Discoveries in the Judaean Desert (of Jordan) series and is even re-issuing several of the earliest numbers from that series.

The "release" of the Cave 4 scrolls in the early 1990's is marked by the publication of certain facsimile copies of photographs of the scroll fragments from Qumran Cave 4 (4Q). Scrolls from ten other Qumran caves had already been published, nearly in their entirety, by that time. Cave 4 contained by far that largest surviving cache of scrolls in the area. Publication of such a large number of scrolls has to be treated as a major event and welcomed with open arms. Direct access to the scrolls is, however, still limited to members of the newly expanded International Team of Scroll Editors, who currently work under the auspices of the Israel Antiquities Authority (IAA). The vast majority of scroll scholars, meaning those not lucky enough to

be chosen as official editors, have nevertheless taken the opportunity to produce a growing number of independent translations and analyses from outside the cloister of the IAA.

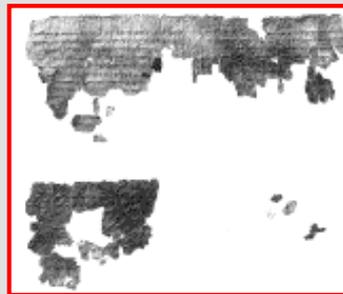
This can only be viewed as a good thing. A diversity of ideas, opinions and proposals works for all other disciplines and there is no reason to expect that it won't work in the arena of scroll scholarship. There is no way to corner the market on ideas and there is nothing like a broad consensus to beat out a narrow one every time. But there is no way to arrive at a broad consensus unless everyone with expertise and an interest has the opportunity to see the evidence. Even publication of the photographs does not constitute complete access to the evidence, but it has given the interested parties something to work with for now.

I admit feeling uncomfortable with the general agreement that has been expressed until recently about the origins, authors and provenance of the scrolls. I think it is well past time that the broadest range of ideas be consulted with respect to all matters concerning these scrolls. I am very glad to see such a process getting underway, even if it does have a long way to go. The evidence that has not been released includes the scrolls themselves (which all admit are too fragile to permit general access), the archaeological materials (all of which is inaccessible, some of which appears to be missing, and most of which has still not been published), and the notes from the early archaeological digs at Qumran. The early editors certainly appeared to be participating in an attempt to control the interpretation of the scrolls by limiting access to the evidence. This type of behavior has a foul reek even if the excuses used to explain it away may have some merit. Only small minds think they can get away with such a small-minded exercise. The events of the 1990's have proven their inability to get away with it any longer, if that was their intention.

Everyone is still waiting to see if the delay was worth it. The diversity of the contents of the Dead Sea Scrolls is somewhat surprising considering the impressions one gets from the early publications. If one small sect in the desert could hold such a diversity of incompatible views about itself, its God, its *raison d'etre*, its neighbors, and its enemies, then I will be flabbergasted. There is more going on than anyone has suspected and it looks as though it might take decades more to figure out, if we ever can, what it was. The decades of unnecessary delay imposed by the original editors has certainly not helped this aspect of the situation.

The Community Rule

Serekh ha-Yahad



Other Scrolls from Palestine

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There was clearly a vibrant and complex society thriving throughout Palestine during the relevant period and the Dead Sea Scrolls from Qumran are among the most significant documents ever discovered dating from that time. As the following summary shows, however, they are not the only ancient Judaeian or Palestinian manuscripts discovered in modern times. Furthermore, it is probably safe to assume that caves have been used to store scrolls since scrolls were first produced in this region. Here is a list of the known modern scroll discoveries from Palestine;

- o *Papyri from Wâdi Daliyeh or Samaria Papyri*

From several caves 9 miles north of Jericho, discovered and excavated, 1962-64, papyri written in Aramaic and dated between 375 and 335 BCE were found. Nearly 200 human skeletons covering all age groups were discovered there; apparently killed by Macedonian soldiers of Alexander the Great when he conquered Samaria in 331 BCE.

The documents are primarily, if not exclusively, legal documents; many still bearing official seals. Mary Joan Winn Leith published her analysis of the Wadi Daliyeh Seal Impressions in **DJD XXIV**. The Clarendon Press has this to say about her volume:

"The seal impressions found at Wadi ed-Daliyeh near Qumran (9 miles north of Jericho is not actually that close to Qumran; the skeletons in this cave appear to be of Samaritan rebels against Alexander's Persian lieutenants-mah) were originally clay seals fixed to the Samaria Papyri (legal documents dated to the mid-fourth century BCE). They provide a rare glimpse of the cultural influences to which one area of Palestine was exposed before the coming of Alexander. This volume presents a catalogue and analysis of the legible sealings and two gold rings in the collection of the Rockefeller Museum, Jerusalem."

o ***The Masada Manuscripts***

Texts discovered during the excavation of the fortress, including Hebrew and Aramaic *ostraca* and fragments of Latin papyri, several biblical texts, a Hebrew manuscript of Ben Sira, a copy of *Songs of the Sabbath Sacrifice*, a composition also known from Qumran, many fragments of Hebrew, Aramaic, Greek and Latin. Not all of this collection has been published.

o ***The Manuscripts of Wâdi Murabba'at***

Includes a 7th Century BCE palimpsest, some Arabic texts, some 1st century CE remains, and other documents in Hebrew, Aramaic, Greek, and Latin from the time of the Bar Kokhba revolt. This was all published in **DJD II** as *Les grottes de Murabba'at* by P. Benoit, J. T. Milik, and R. de Vaux

o ***The Manuscripts of Nahal Hever***

Discovered during Israeli archaeological campaigns to two caves in 1960 and 1961; the 'Cave of Letters' and the 'Cave of Horror'. The first contained some biblical fragments and a large quantity of Hebrew, Aramaic, Nabataean and Greek papyri in two lots: the archive of the family Babatha and additional Bar Kokhba documents. The contents of the second cave are less abundant and appear to point to this cave as the real source of the collection, reported by Bedouin as originating, from Wâdi Seiyâl.

Emanuel Tov published "The Greek Minor Prophets Scroll" from Nahal Hever (8HevXIIgr), as **The Seiyal Collection I** in **DJD VIII**

Hannah M. Cotton and Ada Yardeni published the Aramaic, Hebrew, and Greek Documentary Texts from Nahal Hever and Other Sites, with an Appendix Containing Alleged Qumran Texts as **The Seiyâl Collection II** in **DJD XXVII**. Clarendon Press has the following to say about this volume:

"This volume contains first and second century CE documents in Aramaic and Greek said to come from Nahal Se'elim and now generally held to come from Nahal Hever (the venue of the Babatha Archive and the Bar Kokhba documents). They reveal legal, social, and linguistic aspects of the life of Jews in the Roman provinces of Judaea and Arabia."

o ***The Manuscripts of Wâdi Seiyâl***

The earliest manuscripts were acquired from Bedouin between 1952 and 1954 by the erstwhile 'Palestine Archaeological Museum'. They were represented as from this location; see **DJD VIII**. Subsequent discoveries at Nahal Hever make it the almost certain source for at least some of those manuscripts. Additional documents were actually discovered here by an Israeli expedition in 1960. The two collections are still stored separately and will be published separately.

o ***The Manuscripts from Nahal Mishmar***

Artifacts from the Chalcolithic period (4500-3000 BCE) were uncovered, but hardly any manuscripts. A couple of papyri fragments were found in 1961.

o ***The Manuscripts from Khirbet Mird***

Manuscripts in Greek, Christian Palestinian Aramaic, and Arabic from the ruins of the monastery of Castellion were acquired from Bedouin and by a Belgian expedition in 1953. These seem to be mostly from the more recent Byzantine and Arab periods.

The documents found in those caves are also deservedly a part of the legacy of the region. Here, however, I intend to concentrate on the specific collection of manuscripts and fragments found in eleven caves, out of several hundred examined by the earliest archaeological expeditions, near Khirbet Qumran by Bedouin and Jordanian expeditions beginning in 1946 and 1947. In what follows the term 'Dead Sea Scrolls' refers, almost exclusively, to materials found within about 1.5 miles of Qumran.

The controversy about lack of access to the scrolls concerns primarily the thousands of fragments from Cave 4 (4Q). Those are almost the only scroll fragments not in print. With few exceptions, the contents of Cave 1-3, 5-11 have been published for decades. Cave 4 was an entirely different matter. It contained literally thousands of fragments from hundreds of manuscripts. The job of cleaning, preserving and translating them, we now know, took several years. Some delay beyond that must be attributed to the sheer volume of the manuscripts. But even allowing a decade for that, we are still entitled to an accounting of why it has taken another quarter of a century to get the ball rolling. Batches of manuscripts, most even more obscure than these, have almost always managed to work their way into print in far less time.

Calendrical Document

Mishmarot



The Times and the Culture of Palestine

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The period from *c.* 200 BCE to the time of the destruction of the Second Temple in 70 CE, was the era from which both Rabbinic Judaism and early Christianity sprang. Many of the world's great religions trace their history through this region, if not from it. These documents, from the world's cultural, religious and linguistic crossroads, are from a unique formative period before the Rabbinical, Christian and Moslem redactors made their contributions and alterations to this literature. That fact alone enhances the significance of these unique, ancient, and primarily, parchment documents.

One tidbit that I find very revealing is that no two copies are alike. These people had, it seems, an opinion very different from that held by many modern religious authorities about the immutability of the biblical texts; even those with centuries of tradition already behind them, such as the Book of Isaiah. It might be concluded that each scribe considered it his duty to "improve", clarify or "correct" each text he copied. That gives me the impression of a rather more flexible religious canon during the intertestamental period. This is the sort of insight that reveals much about who these people were and how they conducted their daily lives.

The scrolls were clearly meant to be read, but they are also clearly storage vessels for ideas. Who were they meant to be read by? What assumptions did the author and the reader share? Was any of this literature aimed at the far distant reader? How many people, either at Qumran or within the general population, could read these manuscripts and how were they to be used to transmit information to the illiterate?

Answers to questions like these are endlessly fascinating and ultimately unanswerable. Nevertheless, it is by looking for answers to these that we can hope to gain some insight into the minds of the composers of these and other scrolls.

Some Torah Precepts
Miqsat Ma`ase ha-Torah



Texts, Sources and Archaeology

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A secondary interest at this site involves trying to understand the controversy and resolve the issues engendered by and lingering after the discovery, reconstructions, translations and interpretations of these documents, as well as the ongoing doubts about the quality of the archaeology practiced by Harding and de Vaux at Qumran itself.

The most significant controversy is starting to resolve itself as the pace of publication by the International Team of Editors picks up steam under the goad of international outrage and the scrutiny of the Israel Antiquities Authority. Too little was done by too few for too long.

It took several prods to get the IAA and its academic editors moving. Among these was the publication of photographic images of almost all the unpublished Cave 4 scrolls. These were obtained from a mysterious source by Robert Eisenman between September 1989 and the autumn of 1990. When E. J. Brill of Leiden withdrew as publisher shortly before the scheduled publication date for these photographs in April 1991, *BAR*'s editor, Hershel Shanks, his Biblical Archaeology Society, and the Irving Moskowitz Foundation stepped in to cover the cost of publication of the two volume *A Facsimile Edition of the Dead Sea Scrolls*.

Another prod came with the announcement, only two months before publication of Eisenman's photographs, that the Huntington Library in San Marino, California would open its previously secret archive of Dead Sea Scroll photographs to all interested scholars. (If the Huntington was not the source of the photographs sent to Eisenman, then who was and where did the photographs come from? There have not been that many opportunities for outsiders to take a full set of photographs.)

Both of these events followed the publication of *A Preliminary Edition of the Unpublished Dead Sea Scrolls: The Hebrew and Aramaic Texts from Cave Four*: reconstructed and edited by Ben Zion Wacholder and Martin Abegg, 2 fascs. (Washington, D. C.: Biblical Archaeology Society, 1991 and 1993). These guesses about the contents of certain Cave 4 manuscripts were extracted with the aid of a computer from John Strugnell's very limited edition Concordance prepared exclusively for the use of the members of the international team of editors working on the scrolls. How Wacholder and Abegg obtained a copy of that Concordance is still a mystery to me. These were guesses, at best, and recent comparisons show that they are not very accurate. Still, this work did much to shake up the IAA and its editors. It was the first serious shot across their bow, and it did encourage both Eisenman and the Huntington Library in their determination to "Free the Scrolls."

These events put the IAA and its entire international team of official editors on notice that their nearly 50 year old monopoly, and entire academic lifetimes of foot dragging, were coming to an end. The IAA originally favored the *status quo* after it took *de jure* but not *de facto* control of the scrolls following the Six Day War. Eventually it did expand the size of the editorial board, reassigned all the unpublished material not in imminent danger of publication and started pushing for firm publication dates from the new and old editors.

I have a certain sympathy for the rights of those who invested their time and energy into the intensive early

work of collecting, cleaning, preserving, assembling and translating the Cave 4 documents. However, enough is enough. Having had almost 50 years to make whatever hay they could of the exclusive contract they seem to have had with the Palestine Archaeology Museum, it was long past time for those with access to either publish or perish.

Enoch
Hanokh



Other Unresolved Questions

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Other fascinating problems remain to be resolved and, now that the wider community of scroll scholars has access, to at least the photographic evidence, some real progress can be anticipated in these areas as well.

For example, there is an amazing amount of academic support for the hypotheses that:

- a small group of Essenes (now recast more generally as Sectarrians) wrote and/or transcribed, and were the sole owners and readers of the Dead Sea Scrolls;
- the sectarians were an all male group of celibate religious zealots or separatists who were totally disconnected from and out of step with the wider Jewish society of Jerusalem and Judaea; and further,
- while an entire sectarian library was saved from the ravages of the Roman war against the rebels throughout Palestine during the period 66 to 74 CE, no other works from any other source, not even the presumably large collection associated with the Temple in Jerusalem, were similarly saved;
- that this library was stored in caves practically at the base of the walls of Qumran itself, and yet no Roman soldier or subsequent occupant ever noticed they were there, and
- that the sectarians were pacifists living in or near what is obviously a well fortified, possibly military, structure in a key location for monitoring, if not actually guarding, trade and immigration along the routes carrying people and products to and from the southern and eastern regions beyond the Dead Sea. (Roman forces apparently thought it made a good enough fortification to be used by their own military forces following the end of the First Jewish Revolt. Even though Qumran was in ruins, only slight modifications were required to make it suitable for the Roman Army's purposes during the occupation and what must have been, at times, a very uneasy peace.)

On the face of it, this entire integrated scenario seems highly unlikely to me. Real life is not that simple. Which parts of it are true and which parts are fanciful remain to be determined.

The near monopolistic hold once maintained by the few scholars with access to the primary (and still largely unpublished) archaeological evidence said to support these propositions has been broken. Whether or not any of it will stand up to the light of wide ranging scrutiny is still an open question. I have been disappointed, however, to see how reluctant some researchers are to broach even the slightest doubt about this story. Roland de Vaux invented much of it in the first couple of weeks he spent digging around Khirbet Qumran. De Vaux revised his own ideas after reflection and modern scholars are beginning to do more of the same now that the scrolls and archaeological data are beginning to appear.

Given the current level of archaeological sophistication, it is a wonder that our understanding of Qumran,

itself, is so weak or that anyone still refuses to acknowledge that:

- it was a defensive fortress and not a monastery,
- if the Sectarrians were warriors, then no ruler of Judaea could long afford to let them sit astride an important trade route within his own borders,
- anyone living in a fortification this close to Jerusalem needed the approval of the authorities in Jerusalem,
- the occupants, therefore, could not have been the isolationist outcasts they are portrayed to have been,
- Qumran fits the design and style of other fortifications of the same age in the region (though not the large frontier fortresses like Masada or Machaerus),
- it needed to be occupied by military or administrative representatives of Jerusalem, because it sits astride a significant trading route,

(Specifically, it should have been occupied and controlled by Herodian administrative or military personnel, followed by Hebrew revolutionary troops until it was captured by Roman soldiers around 69/70/71 CE; after which it was continuously occupied by Roman soldiers until about 100 CE. In other words, it was occupied by official/military personnel, not by pacifists, during the entire span of time when the scrolls are supposed to have been stored, if not actually hidden, in the caves within plain site of Qumran's fortified walls. How could they do that without the cooperation of those in charge of Qumran itself?

Some have proposed that these caves were used, perhaps for a couple of centuries, as a *genizah*, a storage place for documents too sacred or important to be destroyed. Perhaps that makes sense. Perhaps we should assume that the purpose of a *genizah* was storage but with the understanding that some level of natural destruction operated beyond the control of those in charge of the storage facility. Like the equivalent of the trash bin on a modern computer, where the files are out of sight but not out of reach if one happens to change ones mind later, but not too much later. This might also explain the divergent views expressed by the various scrolls. It might also explain why so many of the scrolls are either sectarian or canonical. The canonical scrolls have always been revered and saved in this way, while the sectarian scrolls, while perhaps not held in such reverence, still could not be destroyed outright even after they were purged from public access by Sadduceean and/or Pharisaic leaders.

Others have proposed that these caves served as a sectarian lending library for members of the sect that presumably occupied Qumran; instead of the official personnel who should have been there. It is difficult to see how the scrolls could have been overlooked by the warring parties and occupying Romans between 70 and 100 CE. Perhaps everyone knew they were there and considered them about as much as we consider any garbage heap, which is to say not at all unless it smells. I would like to know what other items, including garbage, if any, was found among or on top of the scrolls in order to make some determination about how they got there. No one seems to mention either latrines or garbage dumps in what I read and yet those can be crucial to understanding the size of an occupying population, its variation with time, and much about who they were. Here again, inadequate archaeology at the time of the original excavations is letting us down.)

A possible scenario which permits an extensive sectarian presence in a large region around Qumran during the 100 years from 31 BCE to 70 CE is one in which they served as support staff for the official representatives in exchange for their use of the facilities and camping rights nearby. Sectarrians may have managed the kilns, raised food south of Qumran and maintained the drainage system which kept the cisterns full of water, among other things. Significantly, even this level of accommodation to the official presence implies that they were able to maintain some sort of civil relationship with the authorities in Jerusalem. (The current interpretation of some of the works from Cave 4 seem to suggest that such an arrangement is unlikely. But that is only a problem if one is also assuming that there was only one source for the scrolls and that all the scrolls must fit within the confines of a single sect of Judaism.)

In fact, if the presumptive sectarians had provided these services to a series of rulers through earlier politically sensitive times, even back to the Roman expeditions of the 60s and 40s BCE, then the sectarians may have felt some confidence that, if the Romans ever captured the fortification, they would be asked to provide the same services for them. Such a miscalculation could explain the size of the large nearby cemetery. (The odd placement, orientation and aspect of the graves suggests that Jewish Sectarrians did not construct those graves, though they may be buried in them. Others have suggested that the graves are occupied by immigrants who were denied entry into Jerusalem due to physical ailment or impairment.)

Sectarrians are not required for these purposes, however, well educated and hard working domestics are hard to find in the desert and one or more sectarian groups might have been very welcome to fulfill these tasks in exchange for cash or protection.

The original version according to de Vaux is too narrow to be true. Sectarian domestics may not be realistic, but what makes warrior monastics so believable?

Why de Vaux's early ideas have gained such a foothold is less important than that their shortcomings should eventually be recognized and corrected. I don't see how most of the important questions about the Scrolls can be resolved until the source of the scrolls is firmly established. I do not see any overriding reason to assume a single source for the scrolls, a single sectarian belief system behind their composition, a single group, sectarian or otherwise, living at Qumran, or one good reason to think that the group was Essenic. While all of this may be true, it is not good enough to simply assume it. Someone needs to produce the evidence and present the arguments. Then we'll see how many it convinces.

There is no reason why there has to be one single source for the scrolls. Given their diversity, three or four predominant sources might easily be responsible for the bulk of the manuscripts. Too many already use a single source approach to explain the meaning and to imagine internally consistent theologies which attempt to incorporate the scrolls as a unity. No one is examining the scrolls with the goal of determining if the scrolls came from one or many sources. That oversight dooms much of the current work to a permanently provisional status.

In the late 1980's and early 1990's curiosity about the scrolls was heightened by suggestions that there was an on-going and systematic campaign to suppress their contents. There were several pet theories about who was suppressing what and why.

For example, the list of theories includes but is not limited to the following, in no particular order;

- that the Dominicans, who in the persons of Roland de Vaux and J. T. Milik, initially controlled most of the scroll material and were in charge of all the early publications about them and all the early archaeology at Qumran, sought to prevent certain early "Christian" writings from appearing to contradict the current Roman Catholic Canon, or
- that those same Dominicans might be trying to "steal the heritage of the Jewish People" of Palestine by hiding or distorting, one supposes, the "true meaning" of the scrolls, or
- that, the Israel Antiquities Authority, which has had nominal control of the scrolls since the 1967 Six-Day-War, might be trying to suppress certain unflattering commentaries concerning early Hebrew practices or embarrassing facts about important historical personages from Jerusalem or Judaea, or
- that a group of clearly amateurish scholars working way in over their heads may have stumbled into a tub of butter and decided to keep everyone else out of the loop while they alone basked in the glory, got all the publications, cornered all the tenure track positions at the world's most prestigious universities, and indoctrinated all the best graduate students to perpetuate their claim to fame.

That last one sounds as likely as any to me.

The so-called Qumran-Sectarian hypothesis was formulated very early in the exploration of Qumran, its caves and its scrolls. The fact is that most of the excavation was not undertaken by professional archaeologists. Roland de Vaux, who with G. Lankester Harding controlled the early expeditions, was not himself a trained archaeologist. The archaeology stopped well short of a complete understanding of the site. The results of the early field work have still not been published, though a new team is working on them now that de Vaux and Harding are both dead. Their early reports suggest that many artifacts listed in the field inventories are now missing. Different parts of the inventory are now controlled by governments that are barely civil to each other. Over the decades parts of the inventory have been lent to various associates of de Vaux. Most of these never published anything either. Those who have died in the mean time may or may not have passed on the artifacts to their own chosen successors.

How much better it would have been if the original excavators had bothered to publish the work they did with their own hands rather than forcing others to reconstruct that work from inadequate documentation and deteriorating or missing artifacts. Work was undertaken anew in the late 1980's after a hiatus of almost thirty years. The new Belgian team must have had a difficult time just gathering the materials, much less

synthesizing an entire dig without the benefit of having been there at the time.

This is not the record of a dedicated group of serious scholars. It is more like the record of occasionally enthusiastic amateurs. It could be the record of an incompetent group whose main interest was in protecting their pet theory by limiting access to their data and their material, some of which, for all we know, might contradict it. Or perhaps they were just too busy to bother or too lazy to care.

The Qumran-Essene hypothesis did not initially appear unreasonable in light of the contents of the first six or seven scrolls recovered and published (from 1Q), nor in light of the first reports from the archaeological digs at the site. The pace of public interest and adulation, however, may have overwhelmed the slower more studied pace of site excavation and scroll scholarship with such heady consequences that those involved in the earliest speculations were emotionally and professionally trapped into perpetuating what has become an almost insurmountable jumble of improbable speculation, labyrinthine arguments, and ignored or suppressed contradictions. The tragedy is that so few scholars with a vested interest and direct access to the scrolls and the archaeological material have shown the courage during the last forty years to face up to the facts and examine the evidence. Too many are still defending the dogma rather than evaluating the evidence. Most appear more interested in telling us what the evidence means than in examining the evidence to see what it says and what it does not say. This is not science; it is a new religion; and that is one more than we need. There is no room for dogma in the face of facts. What we need are more facts, and fact based arguments, less speculation, and fewer unsupported defenses of the old dogma. If anyone has the evidence, then it is time to produce it. No more appeals to higher authority or the "classical interpretation" are allowed. There is nothing classy about a worn-out idea.

One of the prime motives behind the interest of the general public in the Dead Sea Scrolls is undoubtedly speculation about their relationship, if any, to the presumed roots of the Christian church; assumed to be newly emerging from its Hebrew roots, but still tied to them, at about the time the scrolls were hidden in the desert. The political entanglements, if any, and the identity of the particular sect, or sects, or sub-sect which eventually evolved into the early Christian church are not readily apparent from any of the other known historic, literary or religious writings of that era. The Dead Sea Scrolls are largely unedited, at least by modern hands, primary documents of contemporary literary and religious writing of this history-making epoch.

High levels of interest in this aspect of their contents is completely understandable. The same can be said for their bearing on our understanding of the roots of Rabbinic Judaism, which was also beginning to emerge at about the same time and which finally established its position of dominance only in the third century CE. The complex and turbulent state of Judaism makes any contemporary documents from that era extremely important and potentially revealing of new insights into the processes that were shaping the lives, the culture and the ethos of the peoples of the ancient Middle East.

Given the commonality of their early histories and the diversity of the "Judaean Religion" which spawned both of them, it is probably fair to say that Christianity and Rabbinic Judaism are two sects of one common religion. The differences are largely bound up in their differing responses to the cultural heritage of the Israelites. Rabbinic Judaism was an exclusive religion limited to those who were descendants of Israelites who fled with Moses from Egypt or who had adopted the cultural standards of Judaean society through intermarriage. The exclusion of the Samaritans provides an example of how exclusive it eventually became.

The early Christian religion, in contrast, might be characterized as inclusive. It made accommodations with the local heritage of the non-Israelite populations all over the Mediterranean basin. Its inclusivity gave it a vast numerical advantage in its early efforts to establish itself and that advantage continues to this day. The Christian sect had to give up most of its ties to the cultural heritage of the Israelites in order to present this inclusive appearance, however, and many of the differences between these two great religions have evolved from this one crucial early difference.

One expectation of those awaiting further work on the scrolls is the reasonableness of such a view. Could the diversity of the Israelite religion harbor two such groups within its boundaries? If it could, then the beginnings of the Christian Church might reasonably predate the birth of Christ. The assumption that he

started the sect that eventually adopted his name would have to be dropped. Oddly enough, I do not see much evidence that anyone is actually investigating this question; as interesting as it would be to know the answer. The seeming obsession of the major Hebrew sects, beginning around 200 BCE, with matters of ritual purity may have been a response to the appearance of one or more sects that threatened to disconnect themselves from the well known heritage of the Mosaic Law. This would be purely speculative at this point, but it is a question that begs an answer or at least an attempt at elucidation. The urge for a more inclusive religion may well have predated the first appearance of the Christian sect in Judaea. How will we ever know if no one asks the question?

The scrolls were rediscovered over 50 years ago but the vast majority from Cave 4 have only been available to the scholarly community at large since about 1993. Therefore, the possibility still exists that the Dead Sea Scrolls could shed new light and offer new insights into many hitherto unreported or inadequately reported events, beliefs or groups of that period. They might also help us understand how various Jewish groups competed with each other during that period for political, religious, and moral supremacy. It is unlikely that they will tell us how one variant of intertestamental Judaism evolved within a few generations into the early Christian church. But, even if they do not, they can still tell us volumes about the cultural milieu in which early Christian and Rabbinic ideologies developed and, perhaps, something about the complex of ideas from which they sprang.

These manuscripts should still have some interesting surprises which will, if they can ever be unraveled from the myths and misinformation that has come down to us from other, presumably, less pristine, sources, both ancient and modern, tell us much about our own culture and expand our world view.

About WEB Links / Academic Resources - the Dead Sea Scrolls and Qumran

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Many of the sites my searches have uncovered are sponsored by religious and other organizations of various types whose primary interest is not directed at the Dead Sea Scrolls themselves. I am trying to weed out those sites which do not provide specific information about the scrolls, their creation, discovery, modern history, preservation, translation, interpretation, historical or literary ancestry, or their comparison with or relationship to other known biblical, canonical, literary or historical texts.

The political, military, cultural, religious, and economic context for the composition of these scrolls is very important and links to a number of non-scroll specific sites will be incorporated as they are identified. Related topics of interest include such areas as archaeology, languages, history, classics, religion, biblical studies, Jewish studies, geology and carbon-14 dating, among others. The choice of sites is by design focused primarily on their relevance to the scrolls and events of the ancient Middle East and the civilizations of the Eastern Mediterranean.

This site will continue to grow and evolve as new web sites are created, as additional existing sites are discovered, and as information about the scrolls becomes more generally available on the Web. Please [send me](#) your suggestions, comments and questions, along with your list of the interesting and relevant sites you've discovered while searching for Dead Sea Scroll sites. They will be added here as quickly as possible.

While there are only a few translations of actual scroll material available on the Web, there is still plenty of interesting information for anyone who has the inclination and time to delve into it. This site includes a collection of the currently available documents related to Qumran, the Dead Sea Scrolls and other related documents.

In editing lists of sites uncovered by various search engines, this topic area has been interpreted fairly broadly to include subjects that may not seem, at first glance, to be directly related to the Dead Sea Scrolls themselves. This was done purposely to provide some measure of perspective for this topic.

The collection at this site is not geared to an examination of biblical accuracy, the history of biblical scholarship, why a large segment of the scrolls have still not been officially translated and published by the vastly expanded editorial group currently entrusted with that task, the political history of the modern Middle East or the ownership of the various scroll collections. All those topics are relevant and certainly interesting. Such links, as can be found for those and similar topics, may eventually be included. This site is geared to generating a wide angle view of the scrolls, the scrolls' original owners and copyists, the modern scroll scholars, their techniques, and the lessons that they have, or should have, learned. The goal is to put that information into an effort to unravel the historical setting in which the scrolls were first created and to read them honestly and to learn what they can tell us about intertestamental Palestine and its inhabitants.

About English Translations in Print

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There are now four very affordable books in print for English speakers who want to see for themselves what to make of the contents of the 4Q scrolls. None of them covers the biblical texts, which have mostly been published already. These concentrate instead on the much more interesting non-biblical texts. The paperback editions of these books are;

Robert Eisenman and Michael O. Wise, *Dead Sea Scrolls Uncovered* (New York: Penguin, 1993). \$12.95.

F. García Martínez, *The Dead Sea Scrolls Translated - The Qumran Texts in English*, 2nd ed., trans. W. G. E. Watson (Leiden: E. J. Brill, 1995). Approx. \$29.95, I think.

Geza Vermes, *The Dead Sea Scrolls in English*, Revised and Extended Fourth Edition (London: Penguin, 1995). \$12.95.

Michael O. Wise, Martin Abegg, Jr. and Edward Cook, *The Dead Sea Scrolls, A New Translation*, (Harper, San Francisco, 1996). \$35.00.

The first of these contains translations of 50 selected Cave 4 documents while the other three contain nearly complete collections of the (mostly) non-biblical texts from Cave 4.

One should not assume, and I do not, that these offer anything like the final word on the translations of these texts. There are plenty of people working on them now; all have their own specialties, perspectives, and ideas about how to read them and what they mean.

On top of that, and adding to the complexity of the problems, there are difficulties with the condition and readability of the manuscript fragments themselves. Of course, parts of the text are almost always missing. Of the pieces available, it may not always be obvious to everyone how to put the pieces together or which ones belong together; which belong to separate copies of the same text; and which belong to entirely separate texts. Furthermore, there is the continuing evolution of the shapes of the letters and the spelling of the words to contend with. Some changes in spelling are merely due to scribal errors. Other times they reflect changes in usage. Sometimes there are reasonable disagreements about which vowels have been left out. Such fundamental uncertainties clearly make it difficult for all parties to agree on the simple translation, much less the meaning, of many of these fragmentary documents.

But underlying all other concerns there is the fundamental question about what the words, in context, meant to their authors, the scribes who copied them, and the audiences that read or listened to them. This is the critical concern, obviously, and it is a much larger problem than merely translating the scrolls. Answering this question requires knowing much more about the people and their social, political, economic, linguistic and emotional status than we have any current right to claim to understand. Until we get the simple steps out of the way, however, there is no rational way to examine these larger issues.

Some words with very different meanings are spelled similarly or identically. Sometimes, even with the complete context, it is difficult to tell which meaning was intended. The meanings change with time, vary among different sectarian groups, are used allegorically and figuratively, or with secret meanings and in other ways that are difficult for the modern translator to unravel. Our understanding of the meaning of these documents is bound to evolve as studies continue. And after all that, a single unambiguous meaning might never be satisfactorily demonstrated.

It might be helpful to remember that one of the reasons sectarian groups existed was to explain certain critical matters to their adherents. If the meaning of God's word was obvious or if God's revelations were given to everyone the teachers and their writings would have found no one in need of instruction. An allegorical or downright misleading or ambiguous text, we might expect, would have been generally preferred, if not to keep the unbelievers in the dark, then at least to keep the believers coming back.

Nevertheless, these manuscripts offer glimpses into a fascinating cultural period just prior to the beginning of the millennia of Christianity and Rabbinic Judaism. It was a time of religious, cultural and political upheaval. It was a time when, for example, there was a significant increase in the cultural fascination and obsession with ritual purity. Disagreements over this one cultural practice may have been sufficient to spawn dozens of sectarian groups with strong antithetical responses to each other. The implied mini-upheavals, leading to an ongoing and culture-wide religious upheaval, eventually produced two of the World's great religions. The extent of that birthing process convinced both the Christian and Jewish leaders that they had to decide once and for all the specific Canon for each defining version of the Bible. In that attempt both were largely successful.

Faint ripples of that upheaval, largely buried by religious leaders for almost two thousand years, have resurfaced in the form of a religious library (or possibly a *genizah*) with a significant non-canonical selection of works that escaped centuries of suppression, censorship and redaction. If it is true that much of it was never meant for public viewing, that is interestingly relevant in light of the fact that modern scholars have perpetuated that intention for additional 50 years, nearly. If they were meant for a wider audience, it is also interesting to see how widely and how successfully the first and second century authorities were able to bury the parts of our religious heritage which they did not approve or could not rationalize into their more compact and more rigid belief systems.

There is no doubt that the importance of the non-biblical scrolls will impact most deeply on studies of the history of Jewish religious beliefs, culture and practice. That will have a secondary effect on studies of the early Christian church as well. It is also possible that some indirect evidence about the events which sparked the appearance of early Christianity might be gained from studying these manuscripts. Clearly, some large segment of Palestinian Jewish heritage was lost, purposely or not, for a very long time. Otherwise, we would not find the Dead Sea Scrolls consisting of fully one-third new, never before seen, manuscripts (though some have been mentioned by other sources).

In fact, they are undoubtedly only a small part of the lost heritage of the Jews of intertestamental Palestine. At the Qumran site itself there is evidence that several caves collapsed when they were undermined by running water coursing through them. The few remaining bits of scroll evidence found in those caves suggest that substantial but unknown numbers of scrolls were destroyed *in situ* or, possibly, by being swept into the Dead Sea by ancient downpours. Furthermore, if none of the Qumran scrolls is from Jerusalem, then there are potentially thousands more scrolls from the Temple which might remain to be discovered. Though some Temple scrolls were burned by the Romans, it seems highly likely that some part of the vast library associated with the Temple was spirited out of Jerusalem ahead of the approaching Roman Army prior to 70 CE.

Since the discovery of the caves at Qumran other caves, possibly by now all the caves, in the Judaeen Desert and elsewhere nearby have been explored and there is a growing corpus of written material from about the 4th century BCE, through the period of the First Jewish revolt against Rome, and up to and including the time of the Second Jewish revolt around 135 CE.

These discoveries along with scattered historical reports of other scroll caches, discovered near Jericho and elsewhere in early Christian times, evidence the fact that the practice of storing scrolls in caves was not limited to one sect or to the eleven caves at Qumran or even to one time period. The materials from the Qumran caves are, rather, merely a part of an expanding documentary reservoir from the region in and near greater Palestine from a range of historic periods, as well, apparently, as from an assortment of literary traditions.

About the Supplementary Files for the Dead Sea Scrolls and Qumran

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I have reconstructed from a variety of other sources, most of them not available on the WEB, several additional files that may be of interest to students of this topic. These are not simple copies of those other sources and as such are subject to errors introduced due to my own lack of understanding. The Supplementary Files include:

- An [Inventory of Manuscripts from Qumran](#),
- An [Ancient Timeline - Qumran, Palestine, Syria and Rome](#),
-  A [Modern Timeline - Qumran, Israel and Jordan](#),
-  A collection of [Selected Ancient Profiles](#),
-  A collection of [Selected Modern Profiles](#),
- A [Glossary of Terms](#),
- A [Bibliography](#), and
- A list of [Abbreviations and Sigla](#).

(Just because I've taken the  sign down from some of these files does not mean that they are complete. That will never happen. It only means they are nearing their final format. They will continue growing and change frequently, so please continue to monitor their progress even after all the signs are removed.)

Recommended References in Print

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The most intelligent book for the general reader that I have found on this topic is

Norman Golb, *Who Wrote the Dead Sea Scrolls? - The Search for the Secret of Qumran* (New York: Touchstone, 1995). \$15.00.

Professor Golb is associated with the University of Chicago's Oriental Institute. The clarity of his arguments and the depth of his experience and understanding of scroll scholarship, in general, are remarkable. It is well worth the price and it really is a pleasure to read.

There is much in it that is thought provoking. For that alone it is worth the read. While I doubt that his story is entirely accurate, it is much more deeply based in understandable scholarship than the Qumran/Sectarian dogma. One thing that seems certain, based on my general reading in the field, is that it is very easy to imagine any number of wild scenarios for what "really" took place. It is much more difficult to do what Golb has done and try to tie his ideas to known facts with a minimum of clearly defined speculation. His speculations are labeled as such and are based on carefully examined evidence and a wide-ranging perspective on the more generalized scroll scholarship of many regions and time periods. He does good science and uses clear logic and even if he cannot reconstruct the complete story, he will have done his job by stimulating others to follow his methods to even better conclusions. That's what I expect from any serious

scholar.

I only hope that by sifting through and studying Professor Golb's mountain of information that I will, during my own future studies, be able to comprehend some small part of it. The wealth of information is somewhat daunting but well worth the effort.

For the most sympathetic view of the Qumran/Sectarian hypothesis by a reasonable voice from among the original International Editorial Team, Frank Moore Cross has published

The Ancient Library of Qumran, rev. and ext. 3rd ed. (Minneapolis: Fortress Press, 1995). \$14.95.

I am also evaluating other sources and I will incorporate what they have to offer at this site and the best of them in this short list. I expect Professor Golb's book to remain the best starting place that I can recommend to anyone with an active intelligence and an interest in what the Dead Sea Scrolls are really about. I would be very interested in reading his translations and/or interpretations of the contents of specific scrolls. It seems, however, that he is putting his efforts elsewhere and is relying on his young colleague, Michael Wise, to do the translating. Perhaps we should be looking to Professor Golb for future analyses of Professor Wise's translations. Whatever he does, I think it is likely to be worth reading and very interesting.

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TC: A Journal of Biblical Textual Criticism

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TC: A Journal of Biblical Textual Criticism is an electronic journal dedicated to the study of the Jewish and Christian biblical texts. Articles on any aspect of the textual criticism of the Jewish and Christian scriptures (including extracanonical and related literature) are welcome, and contributions that transcend the traditional boundary between textual criticism of the Hebrew Bible/Old Testament and New Testament textual criticism are especially encouraged. We would also like to see articles that discuss the relationship between textual criticism and other disciplines.

TC publishes standard scholarly articles (both full-length articles and shorter notes are equally welcome), project reports, and book reviews. In addition, as it develops, the TC home page will provide links to additional resources of interest to biblical textual critics, including text-critical projects, original language texts, interactive interfaces to provide information about sigla used in different editions, and links to other sites of interest.

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Paper copies of articles may also be submitted, providing that they accompany an electronic copy of the same article. Although the primary language of the journal is English, submissions in German, French, or Spanish are also welcome. Other languages will also be considered.

Book reviews should be submitted to [Tobias Nicklas](#), the TC book review editor. As with other articles, book reviews must be submitted electronically in an acceptable format. Books for review should be sent to the following address:

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- Use the public domain fonts found on the [SP Fonts web page](#) (we currently have Hebrew, Greek, Syriac, Coptic, and transliteration fonts available).
- Use Unicode character entities. See the [Unicode home page](#) for more information on Unicode and for lists of character entities for specific languages.

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The tc-list is a scholarly discussion list of biblical textual criticism. Information about the list may be found [here](#).

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The Society of Biblical Literature has created a new book series, Text-Critical Studies, devoted to the study of biblical textual criticism. For a description of this series and information on submitting manuscript proposals, see the [TCS information page](#).

TC Projects

In addition to articles, short notes, and reviews, TC will also be the home of various text-critical projects. The first of these, which is in its initial stages, is the [TC Bibliography Project](#). All subscribers to the TC List are welcome to participate and to suggest other projects.

TC Links

Click here to see [TC Links: Other Sites Dealing with Textual Criticism](#)

SBL Technology Grants

TC was awarded a 1998 Society of Biblical Literature Technology Grant. This grant was used to improve the TC Web site, especially the [ECanon](#), which will be modified in the future so that it displays biblical texts in the original scripts. As these improvements become available, more details will be given.

In 2002 the Religion and Technology Center, which hosts TC, was awarded another Society of Biblical Literature Technology Grant. This grant is being used for the [Biblical Manuscripts Project](#), a project to digitize some of the most important biblical manuscripts in both image and text formats and make them available online without charge.

Acknowledgements

The idea to create an electronic journal of textual criticism was first conceived in 1994, and my early inquiries regarding the possibility of such a project were met (for the most part) with encouragement. I am particularly grateful for the support of Harry Gilmer, director of Scholars Press, and Kent Richards, executive director of the Society of Biblical Literature. I received valuable advice from Charles Prebish, editor of the electronic [Journal of Buddhist Ethics](#). When I first began recruiting editors, I received many gracious responses, even from people who for one reason or another were unable to participate personally. Bart Ehrman and Johann Cook were particularly helpful in identifying for me the names and e-mail addresses of potential editors. As the project progressed, Leonard Greenspoon volunteered to be the book review editor, relieving me of the additional work involved in that task. Finally, in addition to the advice and help rendered by my technical editors Patrick Durusau and Tim Finney (now managing editor of TC), John Wagner, a programmer at Scholars Press (now at ITS Golem), has also provided valuable technical assistance to the project.

James R. Adair, Jr.
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