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

AN IDENTIFICATION OF GREEK PAPYRUS FRAGMENTS
FROM QUMRAN 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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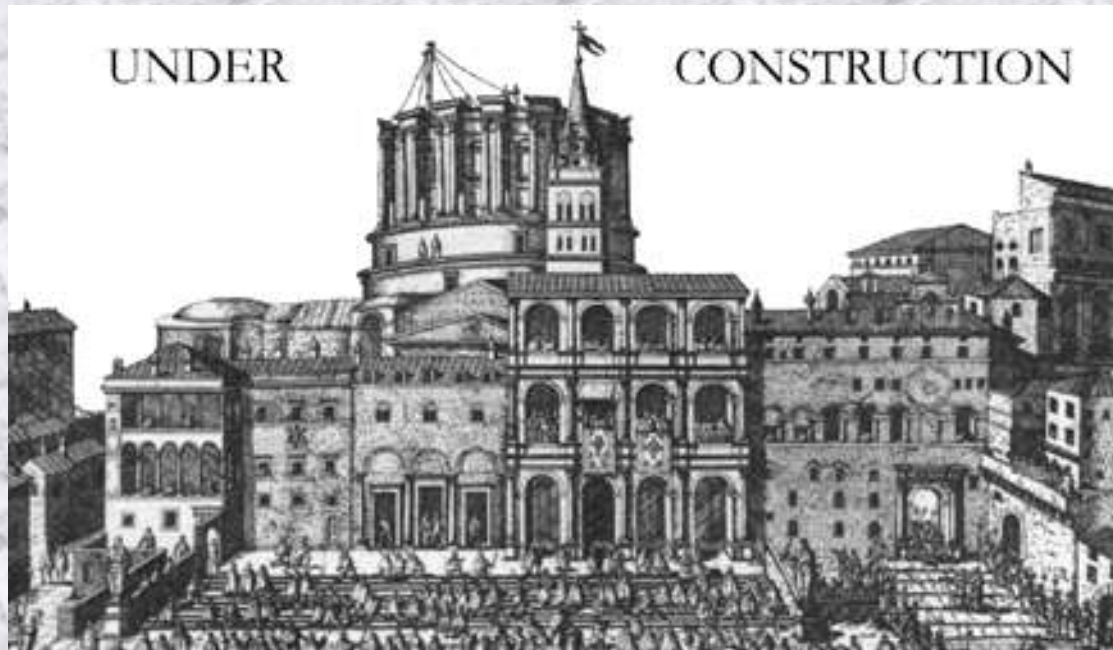


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As Loved...So Love

(John 13:34)





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

August 19, 1999 / March 22, 2003



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Bread Of Angels Web Site

DIRECTORY

SITE MAP

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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?](#)

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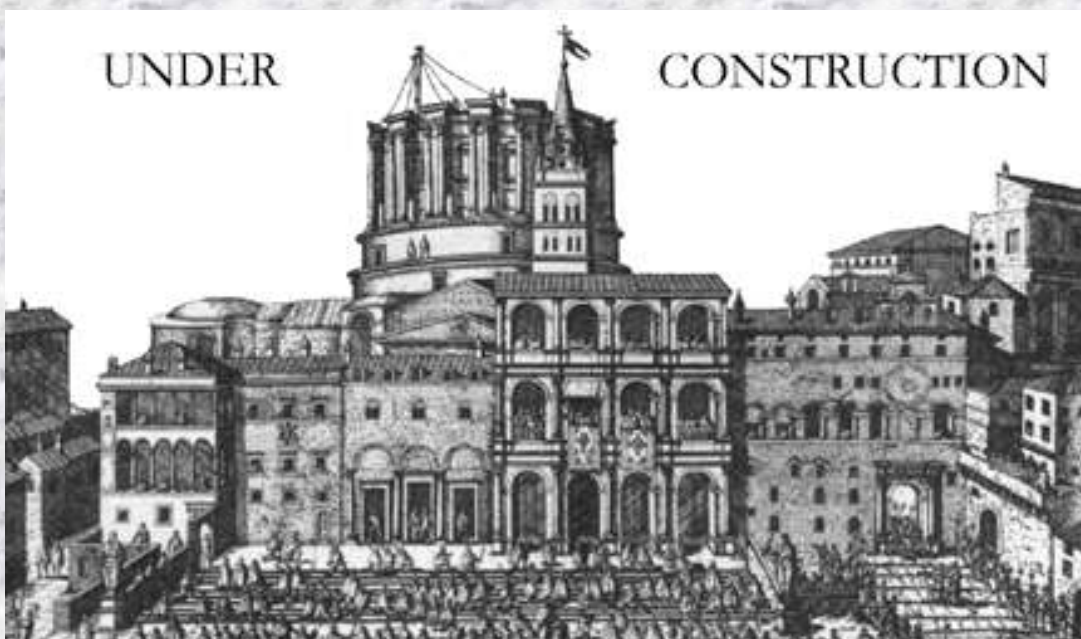
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Dear Visitors:

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.

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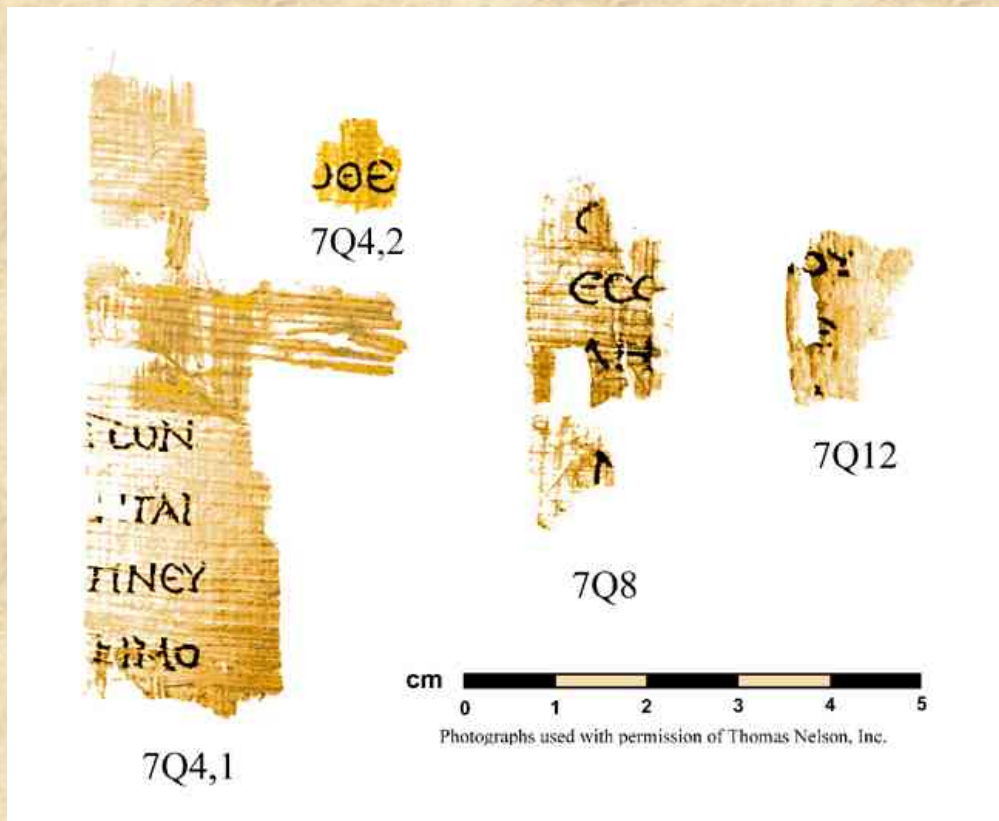
1-24-2000



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

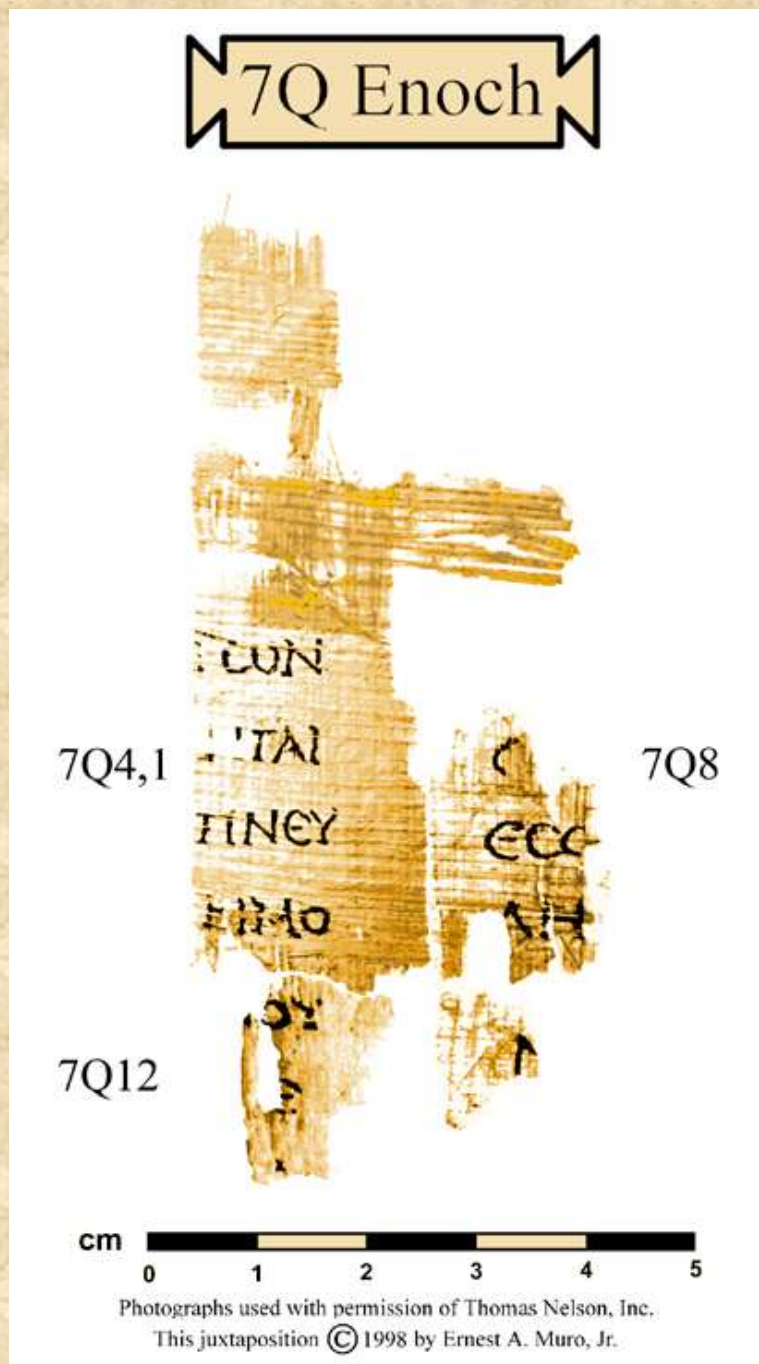
that was published in *Revue de Qumran* in 1988. In this article Prof. Nebe proposed that fragments 7Q4,1&2 and 7Q8 were not part of the New Testament but part of *I Enoch*. He convincingly demonstrated that fragment 7Q4,1 was part of *I Enoch* 103:3-4; while he thought that fragment 7Q4,2 was part of *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.

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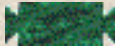
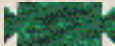
1-22-2000



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 [\(14\)](#)

[...στι 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: 

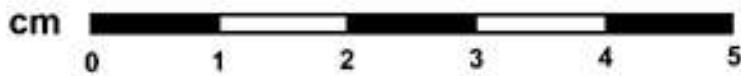
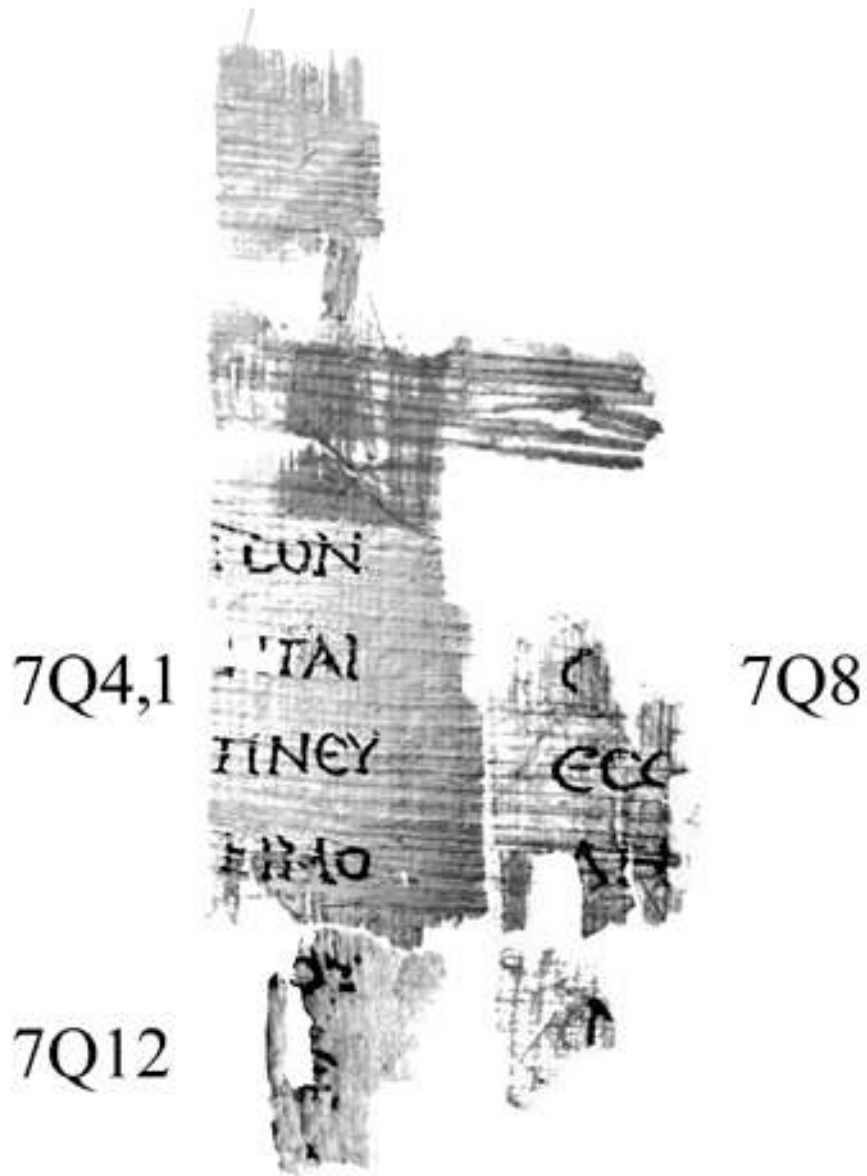
This is the photograph that is located at the end of this article.

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*.

[RETURN TO TOP OF THIS PAGE](#)

-  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 (=7Q $Engr$)

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.

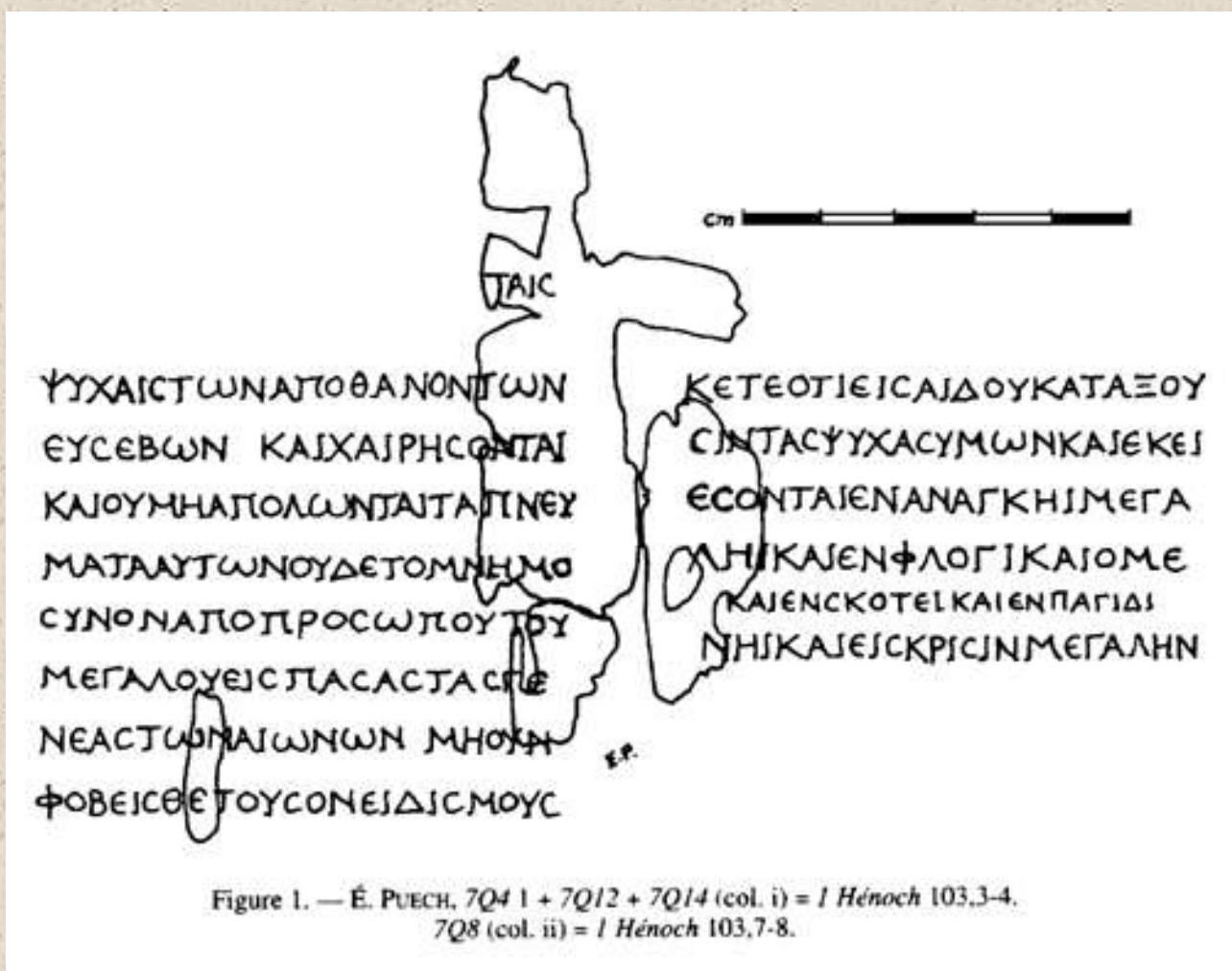
3. Fragments: 7Q4,1; 7Q8; 7Q12; and 7Q14 as parts of *1 Enoch* 103:3-8

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 και 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 και. 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.

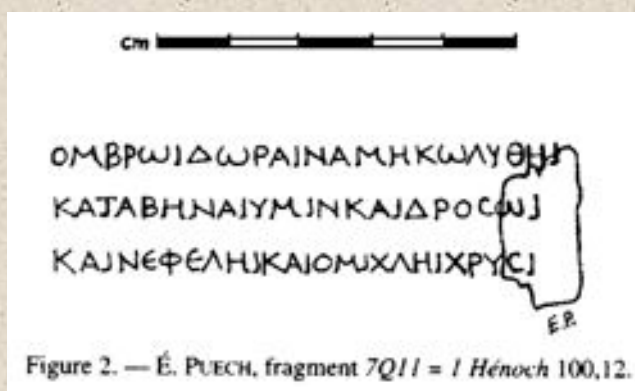


The reader should keep in mind the fact that all of the diagrams by Fr. Puech display a uniform column width; which is about 70 centimeters. Fr. Puech does not believe that the scribe [altered the width](#) of

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.

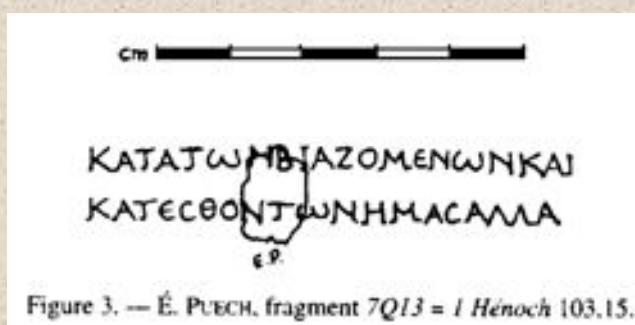
4. Fragment 7Q11 as part of *I Enoch* 100:12

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 "νβι" at the top with the letters "ντω" beneath. The *editio princeps*, however, has the letters "ντο" 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.

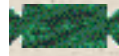
In closing Fr. Puech goes on to say that fragment 7Q5 is not a part of the New Testament and that the task of identifying it should proceed calmly and without controversy.


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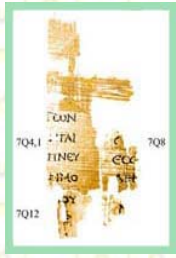
 To read my article, Click [here](#).

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August 24, 1998 / March 2, 2002



THE GREEK TEXT OF THE 7QENOC^H 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. στι 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 αποθανητε 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 εισελευσονται 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.

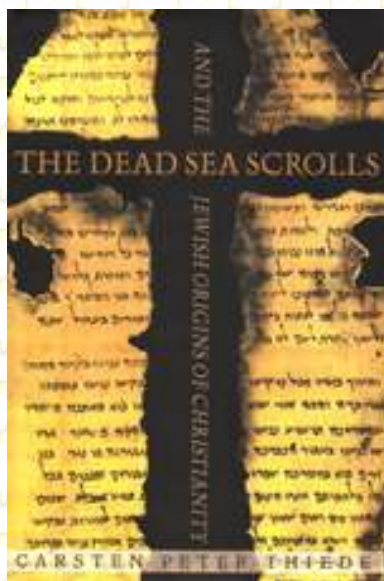
8. And into darkness and chains and a burning flame where there is grievous judgment shall your spirits enter; And the great judgment shall be for all the generations of the world. Woe to you, for ye shall have no peace.



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 7Q E noch 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 7Q^Enoch 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 7Q^Enoch 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.

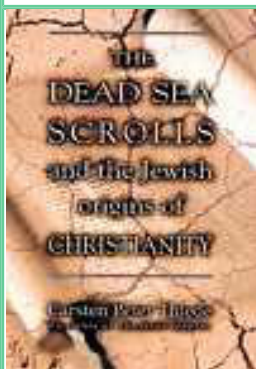
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OTHER REVIEWS OF THIS BOOK:

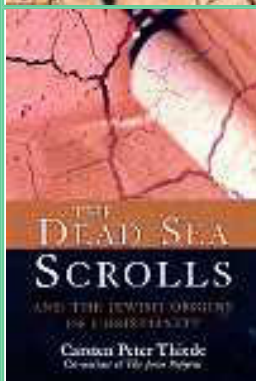
1. Avraham Bronstein in *The Commentator*, Vol. 66, Issue 12, May 7, 2002. Click [HERE](#).
2. Rob Kugler in the *Journal of Hebrew Scriptures*, Vol 4, 2002-2003. Click [HERE](#).

PUBLICATION INFORMATION:

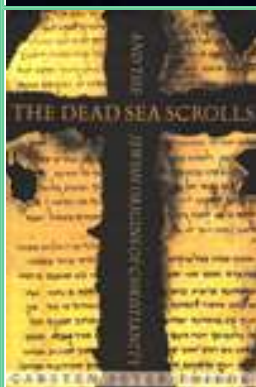
Some of the printed editions of
"The Dead Sea Scrolls and the Jewish Origins of Christianity":



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

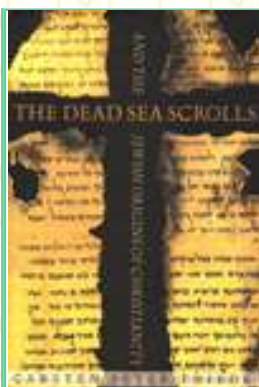


Paperback:
Lion Publishing / St. Martin's Press
Great Britain
July, 2001
ISBN 0745950507



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

[RETURN TO TOP OF THIS PAGE](#)



 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.

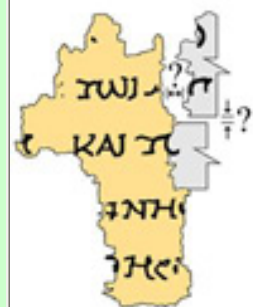
 E-mail me at emuro@breadofangels.com



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
]θησε[

- 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


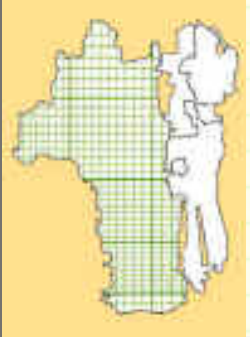


What follows below is an attempt, using photographs and diagrams, to understand what the words "disloqué à droite" indicate. The primary source photograph that I have used for this purpose was taken by the well-known Israeli photographer David Rubinger in 1972. It has been reproduced many times since 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.

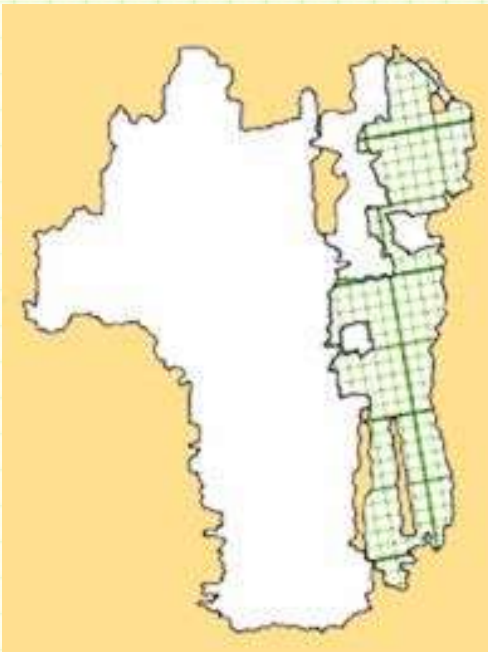
Click on any image for an enlargement.

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 ι but probably an ω or ο that is not abraded or distorted but obscured by the displaced portion which appears to cover it.

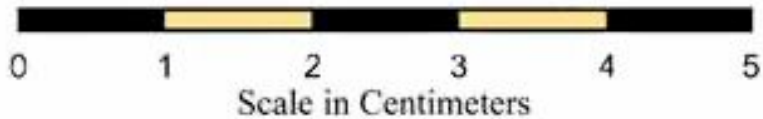
Another distinguishing characteristic of the displaced portion is the apparent discontinuity of the horizontal papyrus fibers in relation to the primary portion. If one were to take a photograph of the fragment and cut out the displaced portion, he can place this piece over the larger one and slide it 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.

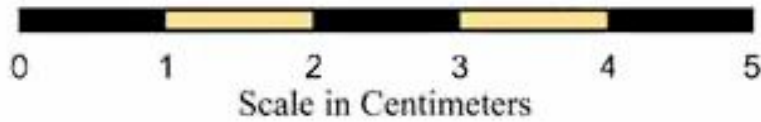
It seems that some of these areas around the top two lines of text might belong to the primary portion. There are some apparent traces of ink in both lines. In line 1 there appears to be the upper right-hand curve of a letter. In line 2 is located the possible trace of a π that was mentioned in DJD III, 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:

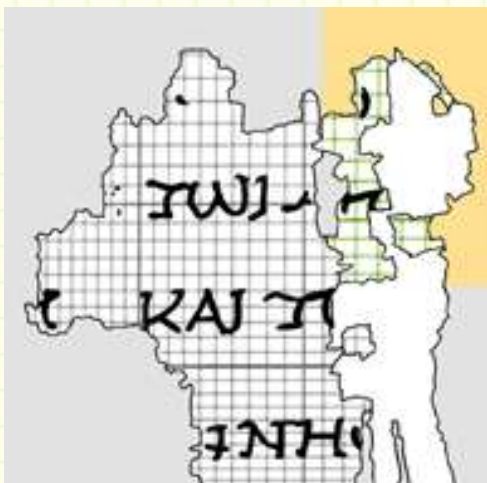


The above observations, which are merely based on a single photograph, give rise to a variety of questions: What is the actual appearance of the recto and verso surfaces of 7Q5? Would an examination of both of these surfaces enable one to discern two or more papyrus scraps? Is it possible to know the 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?

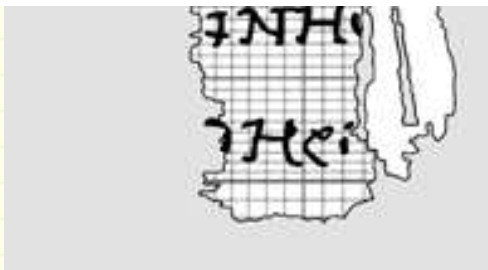
At this point I can only put forth a few conjectures about the papyrus scraps and the possibility of deciphering additional letters. These conjectures are inconclusive and have no value other than drawing attention to the necessity and reasonableness of minutely examining the recto and verso surfaces 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

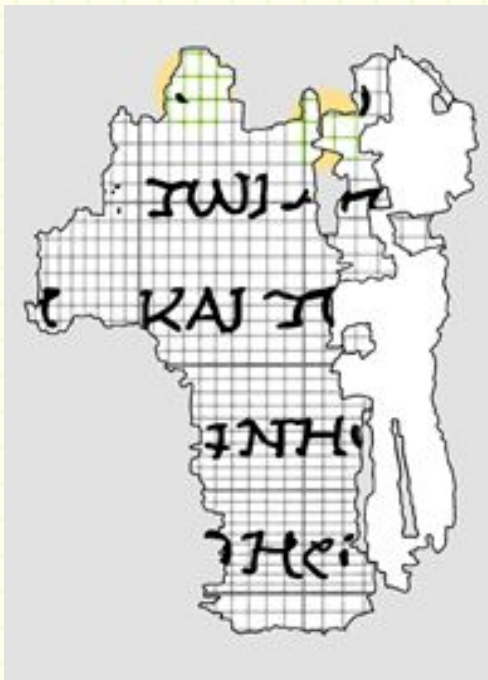


In view of the above observations it is possible to speculate that part of the primary portion broke loose and shifted downward about 1 mm. This hypothetical tertiary scrap would probably include the top two lines of text at the upper right area of 7Q5, which is indicated by the tinted portion of the 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

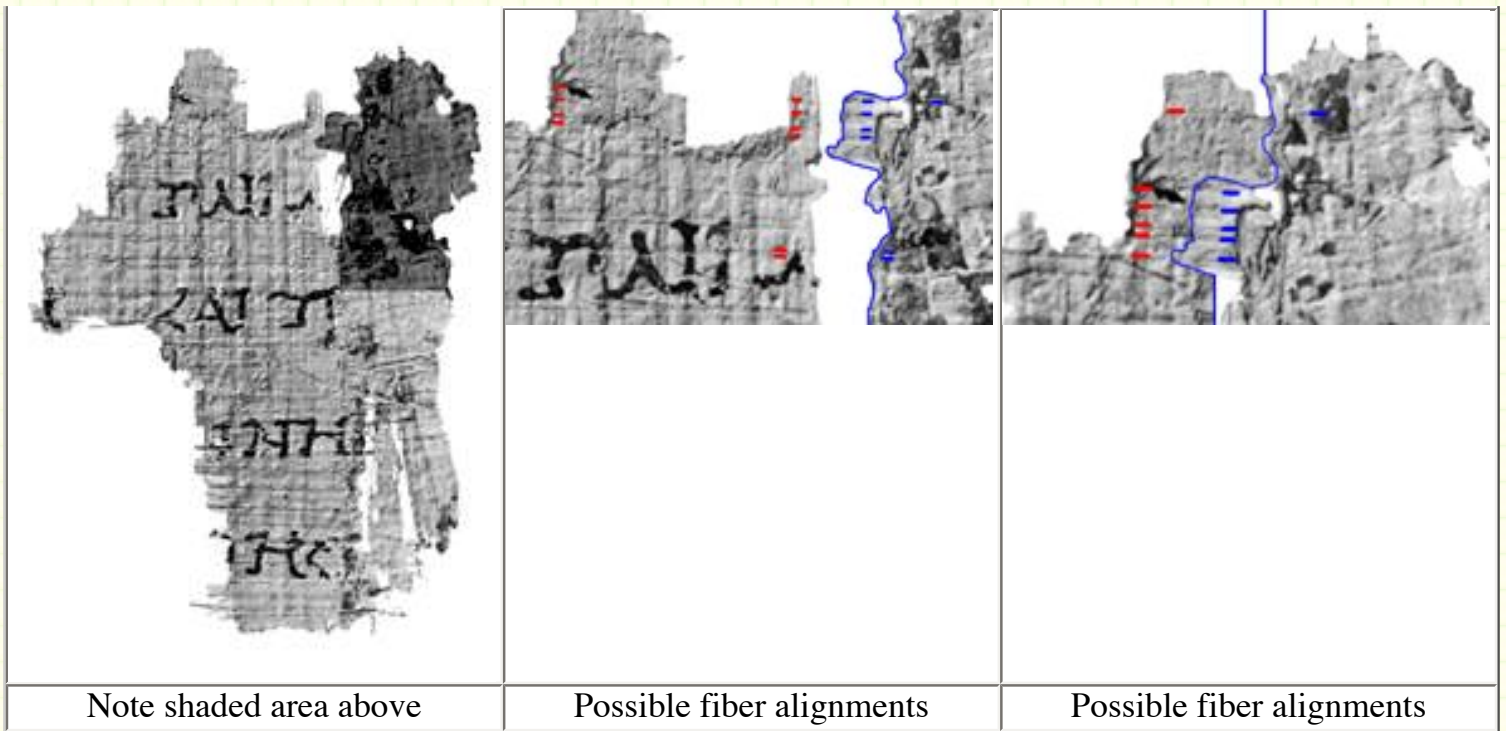


In the area above the large hole, which is indicated by the tinted circular area in the diagram at left, one finds a portion of papyrus that overlaps the primary portion and casts a shadow on it. If this portion were shifted upwards about 1 mm., the horizontal papyrus fibers appear to match those just 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

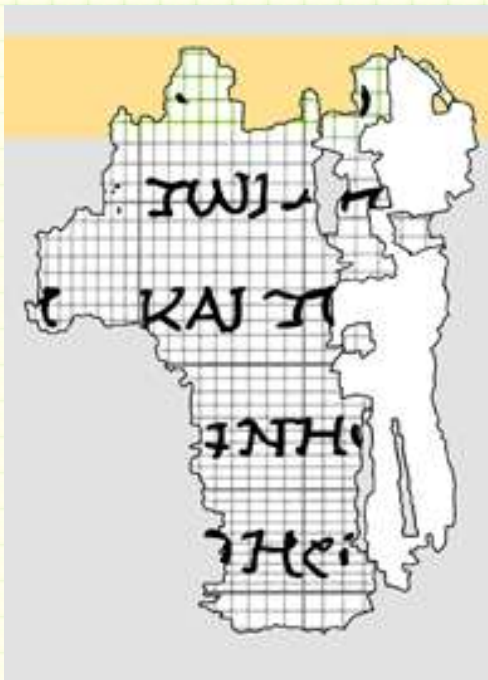
Click on any image for an enlargement

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



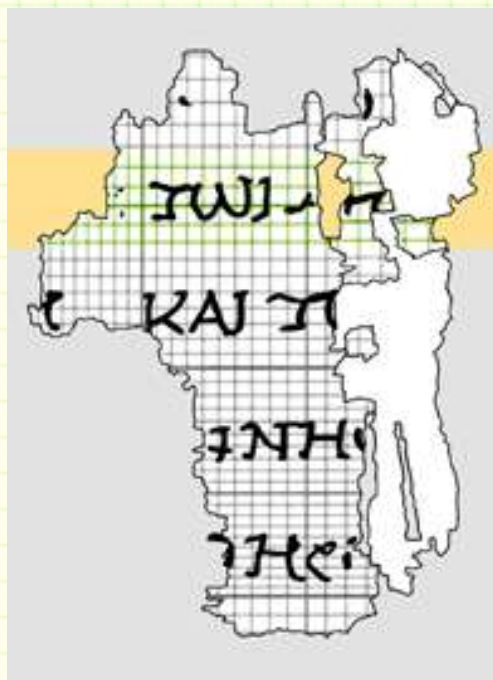
D. Line 1 of Text

At the top of the uncertain portion, at the right-hand end of line 1, is what appears to be the trace of the upper right-hand curve of a letter such as an o or an ω. If this trace were to be raised slightly, about 1 mm., it would be better aligned horizontally with the other letter in line 1, which is found on the left-hand end of that same line as found in the primary portion.



LINE 1 OF TEXT
Click image for an enlargement
Image #19
Line 1: Possible letters

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



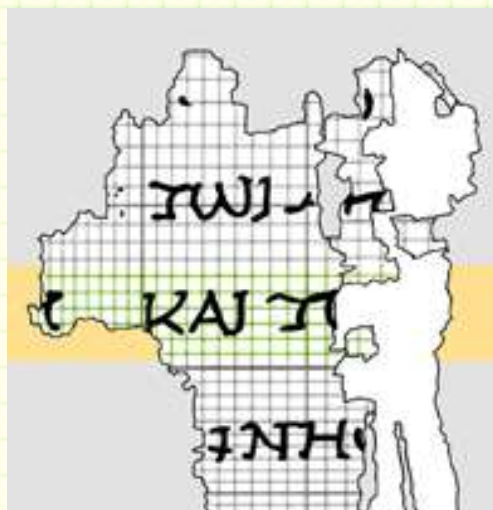
Line 2: Possible $\tau\omega$ or $\tau\omicron$ at right

Image #21

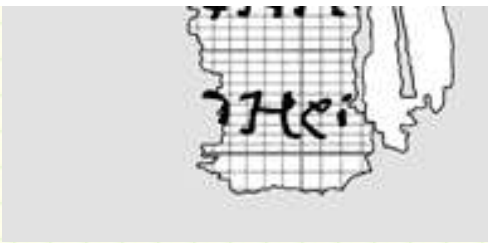


Line 2: Comparison of possible $\tau\omega$ or $\tau\omicron$ with that of lines 2&3

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.

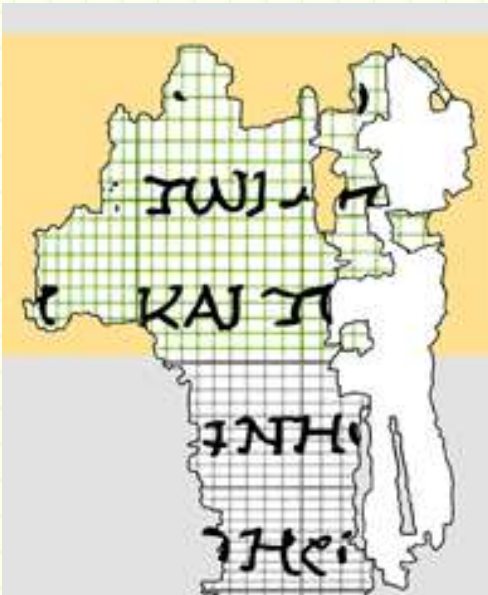


LINE 3 OF TEXT

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

0 1 2 3 4 5
Scale in Centimeters

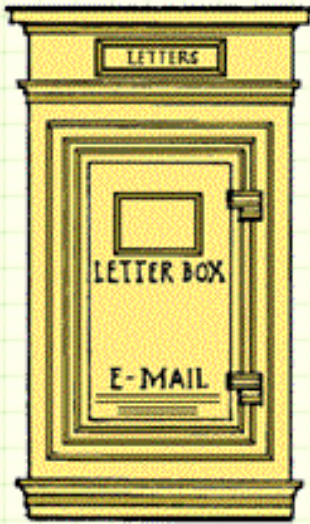
IV. CONCLUSION

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.



[Return to Main Entrance](#)

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



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





Outside Links

- ☞ [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.](#)
- ☞ Return to [Main Entrance](#) to all my other web sites. (Includes links to all my other web pages.)

1-22-2000 / 6-21-2001