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Since Cumorah: New Voices from the Dust, The Precious Things Return, Part I (Continued)

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Abstract: This series argues that the changing attitudes of biblical scholars toward basic questions about scripture allow room for claims made by the Book of Mormon. It discusses external evidences, the primitive church, Lehi, Zenos, the olive tree, and the Dead Sea Scrolls. The second part covers the Dead Sea Scrolls.

SINCE CUMORAH

NEW VOICES FROM THE DUST

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THE PRECIOUS THINGS RETURN



PART 1. (Continued)

Too Many Clues. The most arresting and disturbing thing about the Dead Sea writings is the way they have of reminding the reader of everything else he has ever read in Jewish and Christian sources. Here we find the oldest and purest Old Testament readings known, written by the hands of Jews living long before the time of Christ,⁷³ and along with them written by the same hands, many ideas and phrases which have heretofore been thought peculiar to the New Testament, including characteristic expressions of John and Paul! The same pages swarm also with things that we have long associated with the Jewish and Christian apocryphal writings, as well as teachings attributed to various ancient sectarian groups, from the pre-Christian Therapeutae of

Egypt to the ninth century Karaites of Mesopotamia.

And as if to atone for going so far astray, the same documents present sayings that are later to turn up in the writings of the most venerated and orthodox Fathers of the Christian Church and rabbis of the Jews! At the same time these people seem to be particularly close to the Hassidic Jews, who, unlike the rabbis, believed in continuing revelation, and displayed affinities with the medieval Catharian sects and other early fore-runners of the Protestant movement, to say nothing of the Moslems.⁷⁴

Though the overwhelming consensus of the experts is that these people were pre-Christian Jews, their teachings are so very Christian that as eminent an authority as Professor Teicher of Cambridge still maintains

that they can only have been a Christian sect! It will hardly be necessary to point out to the reader that this surprising mixture of a strange kind of Judaism with a strange kind of Christianity ("the Church of Anticipation," Cross called it) is one of the things that has in the past so amused and offended the critics of the Book of Mormon.

The discovery of the Dead Sea Scrolls is "a marvelous story" in which it is not too hard to see the hand of the Lord.⁷⁵ It quickly produced "a whole cascade of revolutions."⁷⁶ Christian scholars, especially Roman Catholic, were at first alarmed at the threat to the "originality" of their version of Christianity and tried to minimize the importance of the Scrolls,⁷⁷ while Jewish experts viewed the new discoveries as a threat to Halachic, "normative," Judaism and in some cases with great severity denounced them as a fraud.⁷⁸ There was real consternation at what the Scrolls were doing to our accepted Bible text, and conservative scholars still try to brush them aside as of little consequence.⁷⁹ But in 1954 the Jews, who had once been cool towards the Scrolls, were glad to pay \$250,000 for just four of them,⁸⁰ and Christian scholars now assure us that "All of us . . . should be proud to claim as part of our heri-

tage those people whom we now know as Judaeans Covenanters or Essenes.”⁸¹

“*The Wretched Apocrypha.*” One of the reasons for the initial neglect of the Dead Sea Scrolls was that when they first came out, no one was prepared to cope with them. For strictly speaking they are *Apocrypha*, and few scholars were concerned with the Apocrypha when by 1945 their study had “reached its lowest ebb.”⁸²

What are the Apocrypha? They are a large body of writings, Jewish and Christian, existing alongside the

Bible? Well, some of them are: The Catholic Bible contains fourteen books which are not found in Protestant versions of the Bible. On the other hand, there are books in our Bible, such as Revelation, Esther, Ruth, Ecclesiastes, and the Song of Songs, which some of the most respected doctors of the Jews and Christians, ancient and modern, think are really Apocrypha and should not be in the Bible.⁸⁴ Then who decides just what is scripture and what is not? That is just the question: “Outside books?” cries Professor Torrey, “by what authority?

ters, put under the ban a writing that the *early* Church accepted and treasured as scripture? Here we see that later church leaders, none of whom claimed to be the head of the church, actually removed “many precious things” from the record.

But if the authority of those who condemned various “Apocrypha” is dubious, their reason for doing so is not far to seek. For the basic premise of the Jewish and Christian doctors alike from the fourth century on is that prophecy and revelation have forever ceased.⁸⁷ In such a case, the only hope of certitude lay in the possession of an absolutely infallible book of scripture. This allows no place for the proposition that a writing might be partly true and partly false: every syllable of the word of God must be absolutely perfect and above suspicion, for if it is not, if one allows that there might be any inaccuracy whatever in the Bible, then we are in the intolerable position of never being exactly sure whether any particular verse of the Bible is reliable or not. Such was the argument of St. Augustine, and such has remained the position of Christendom since his day.

It follows that all the Apocrypha, not being scripture, are full of uncertainties and therefore to be avoided as a pernicious nuisance. As early as the second century it was declared dangerous to allow any latitude whatever to “outside writings,” and from the fourth century on that meant the Apocrypha.⁸⁸ If, as St. Augustine puts it, “men of the most outstanding piety and wisdom often disagree” about the scriptures,⁸⁹ how can men receive guidance from lesser works, including translations of the Bible? Since it was officially declared that “the written fountain of all revelation is the Bible,” that source had to be completely infallible.⁹⁰ The reformers condemned the Apocrypha as the doctors of the Church had; it was Karlstadt who first bound a number of works of

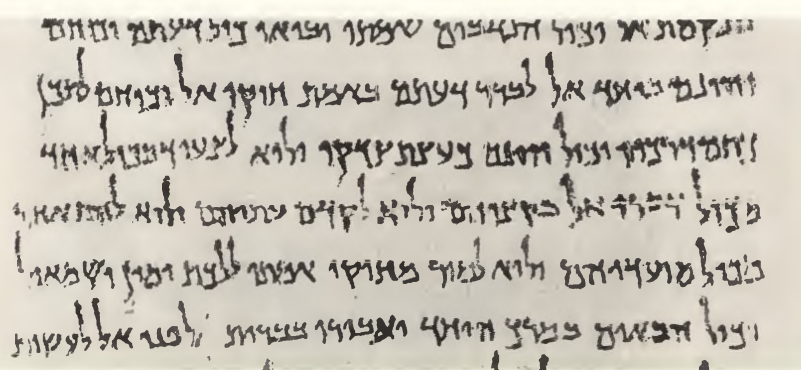
Bible, each of which has at some time or other been accepted as true revealed scripture by some Christian or Jewish group. Where do they come from? The actual manuscripts are as old as our Bible manuscripts and are sometimes written by the same hands, but their contents betray widely scattered sources, some of which are orthodox and some of which are not.

Then why bother about them? Because writers of the Bible respect them and sometimes quote them, thus including excerpts of the Apocrypha in our Bible, while all the Fathers of the Church in the first three centuries accept many of them as genuine and quote them as scripture—they cannot be lightly dismissed.⁸³

Why are they not included in the

The authority was duly declared, but it continued to be disputed . . . down even into the 19th century.”⁸⁵

Consider the case of the Book of Enoch. “Nearly all the writers of the New Testament were familiar with it. . . . It is quoted as a genuine production of Enoch by St. Jude (in the New Testament), and as Scripture by St. Barnabas. . . . With the earlier Fathers and Apologists it had all the weight of a canonical book.” Yet, “from the fourth century of our era onward it fell into discredit; and under the ban of such authorities as Hilary, Jerome, and Augustine, it gradually passed out of circulation, and became lost to the knowledge of Western Christendom.”⁸⁶ By what authority do Hilary, Jerome, and Augustine, who disagreed widely among themselves on scriptural mat-



which he disapproved together in one cover, gave them the name of "Apocrypha" and declared them "worthless for Christian use."⁹¹ The Synod of Dort (1618-9) and the Westminster Confession alike agree with Bishop Lightfoot that the "wretched Apocrypha" are but a "patchery of human invention,"⁹² and in 1816 the American Bible Society condemned them all as "objectionable books."⁹³

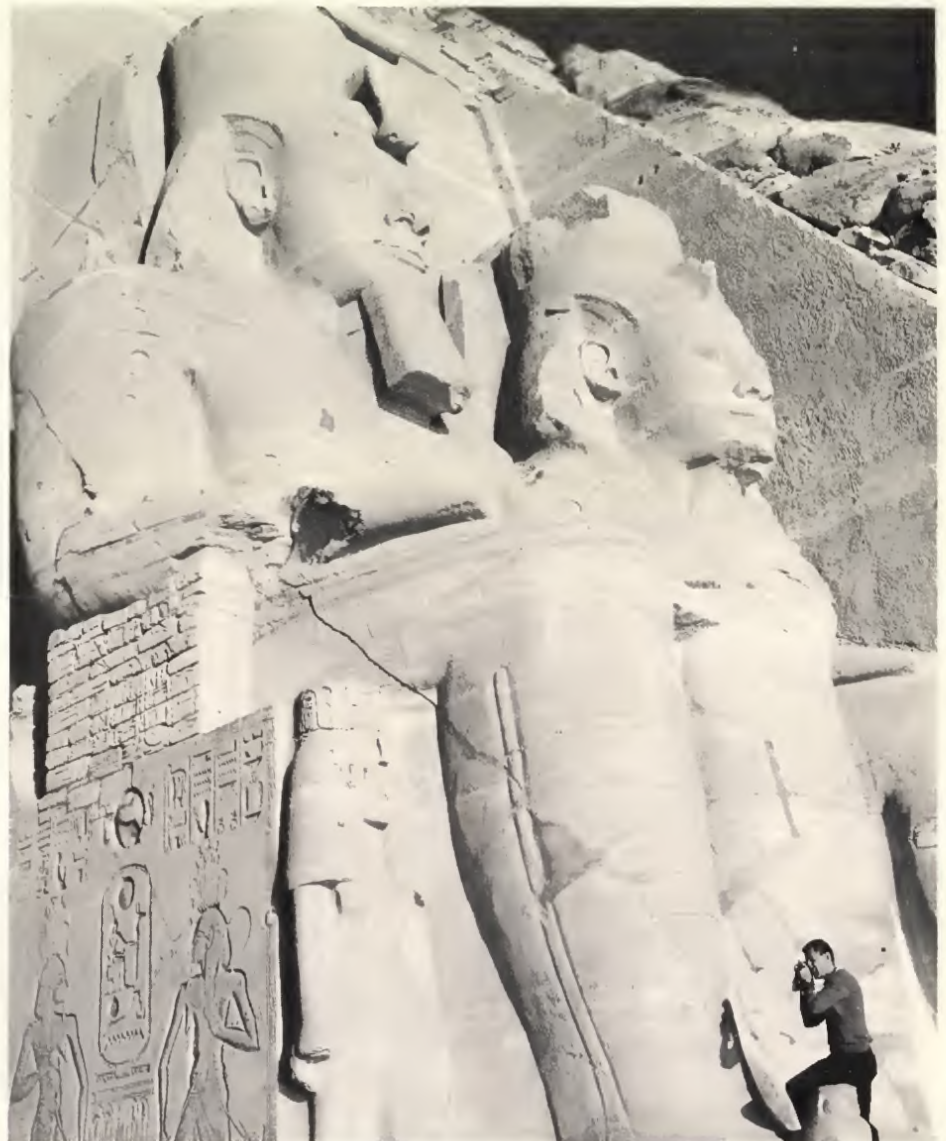
Since the Christian world had for centuries taken a uniform stand against the Apocrypha, is it any wonder that Joseph Smith's double outrage of adding to the word of God while proclaiming the possibility of error in it brought the roof down on his head? The indiscretion of the Book of Mormon was followed by a statement of principle regarding the Apocrypha which was received as a revelation in 1833: "Verily, thus saith the Lord unto you concerning the Apocrypha—There are many things contained therein that are true, and it is mostly translated correctly; there are many things contained therein that are not true, which are interpolations by the hands of men. . . . Therefore, whoso readeth it, let him understand, for the Spirit manifesteth truth; and whoso is enlightened by the Spirit shall obtain benefit therefrom; and whoso receiveth not by the Spirit, cannot be benefited." (See D&C 91.)

The first part of this revelation is a clear statement of the very position taken by Christian scholars today not only regarding the Apocrypha but the Bible as well. Now we rub our eyes when we read in leading Protestant journals: "It needs to be repeated in the strongest possible manner that the hope of absolute certainty based on an Infallible Book . . . is a delusion";⁹⁴ or that God's plan for the human race obviously does not include what is called an "infallible volume of scripture. . . . The Bible . . . was never brought into complete harmony by any

central authoritative 'Board of Editors'";⁹⁵ or Father Herbert's declaration that "the inadequacy of the doctrine of the inerrance of Scripture has demonstrated itself. It is too narrow to fit the facts; it cannot be followed through . . . without special pleading. . .";⁹⁶ or E. C. Blackman's that "The word of God is in the words of the Bible, but it is not to be identified with them . . . but interpreted out of them."⁹⁷

Interpreted by whom? The most learned and devoted men often disagree, as St. Augustine pointed out;

who then shall tell us what the Bible says? There is only one way out, the way indicated in the second part of our revelation, and that is revelation itself. It is not surprising therefore that this upsetting recognition of the fallibility of the Bible should be accompanied by much discussion of the possibility of revelation—a theme that now fills the theological journals. "The return to ideas of inspiration and revelation may be put down as one of the marked trends of our biblical scholarship of the last decade," said S. V. McCasland in



Rameses II, Pharaoh of old Egypt, symbolizes the glory that was his age and time.

a presidential address to the Society of Biblical Literature in 1953.⁹⁸ And G. W. Bromiley might have been paraphrasing the Doctrine and Covenants when he wrote in 1959: "But since the works are written in the Spirit, they must also be read in the Spirit if they are to accomplish their primary function. . . . In other words, the minds and hearts of the readers must be enlightened by the same Spirit by whom the writings themselves were inspired," though he hastens to add, "This enlightenment or illumination is not properly in-

Sea Scrolls. We do recognize them. Here it is explicitly declared that there is benefit to be derived from the study of these works by those who are enlightened by the Spirit. But on a purely intellectual basis, their study can only lead, as it has, to endless squabbling and confusion. The Prophet was told to leave those who wanted the Apocrypha to read them for themselves, with the distinct understanding that they are full of precious things mingled with interpolations by the hands of men. This today is the recognized con-

he declared that some of the apocryphal deeds and sayings of Jesus are genuine, for until then "the opposite view has been held and in some circles has been exalted into the position of accepted doctrine."¹⁰⁶

In short, the Apocrypha have been until recently an unexplored bog. To this day "there is no regularity, but utter confusion" in their classification.¹⁰⁷ It is now recognized that "literally speaking there are no apocrypha in Jewish literature,"¹⁰⁸ that the early Christians made no distinction whatever between canonical books and Apocrypha,¹⁰⁹ and that the Greek Orthodox Church never made "a formal and authoritative utterance" on the subject.¹¹⁰

The idea of canon vs. Apocrypha is an invention or rather a convention of scholarship, the result of "one long process of cooling and hardening."¹¹¹ The conventional breakdown has been into canon (the books of the Bible), Apocrypha (books found in some Bibles), and Pseudepigrapha (books never qualified as biblical), but the classification is arbitrary and confusing. "A new terminology is needed," Professor Torrey announces; ". . . the current classification . . . as Apocrypha and Pseudepigrapha is outworn and misleading, supported neither by history nor by present fact."¹¹² "There is no real distinction between them," wrote M. Gaster of the Jewish holy writings, "and their treatment in the hands of the Jews has been precisely the same. They all belong to that vast literature . . . which fall under one head called Midrash or Midrash Agada."¹¹³ A leading Catholic scholar points out another reason for rejecting the old distinction between Apocrypha and scripture, namely that there is between the two a class of writing which because of its high antiquity and prestige in the early Church cannot be relegated to the level of Apocrypha and which at the same time does not qualify as scripture simply because it never happened



Ancient peoples, disciplined by the harshness of their surroundings, left records that have now come to light.

spiration itself."⁹⁹

Nor is it surprising that there has been a rather sudden recognition of the fact that ancient Christians did not for a moment regard the scriptures as sealed and final, but down to the middle of the third century were perfectly willing to accept the proposition that more inspired writings might be forthcoming.¹⁰⁰ One of the first Christian martyrs is reported as saying, "If there are ancient faith-promoting books, why can't there be modern ones . . . or why should the present have less authority than the past because of some superstitious veneration of mere antiquity?"¹⁰¹

Section 91 also has a message for those Latter-day Saints who wonder why the Church has not been forward in officially recognizing and adopting such works as the Dead

dition of the Apocrypha, and the policy of the Church towards them has always been the same.

Serious and thorough study of the Apocrypha is, according to Professor Torrey, "a comparatively recent need."¹⁰² And even Professor Zeitlin, a bitter enemy of the Scrolls, calls for a serious study of the Apocrypha, "which had been thrown aside . . . by the Jews, but which should now be reclaimed by them."¹⁰³ Because of the new manuscript finds, "the whole question of canonicity, and the date and fixing of the canon, will have to be restudied. . . ."¹⁰⁴ For we are now told that canonization may have consigned to the Apocrypha a good deal of genuine scripture.¹⁰⁵ In 1957 Professor Riesenfeld "exploded a bombshell" at the New Testament Congress at Oxford when

to get bound in with the other books of the Bible, "an intermediary class," he calls it, of which, however embarrassing, "it is impossible to deny the existence."¹¹⁴

The student who goes to encyclopedias and handbooks to learn about the Apocrypha is soon puzzled to discover that no two "official" lists are the same.¹¹⁵ One authority will consider the subject of Apocrypha adequately treated with the discussion of the fourteen apocryphal books of the Bible, while another will list hundreds of interesting titles. Why is there no agreement? Because everything seems to overlap; all these works seem to be forever swapping the same basic ideas and expressions among themselves, so that once we have determined which of the writings are the oldest, we can pretty well rule all the others out as mere repetition. Only, since every apocryphal writing is a composite, no one knows for sure which is really the oldest and who is borrowing from whom. Take the case of the Book of Enoch, for example.

We have seen that the early Christian and patristic writers accepted this work as authentic scripture down to the fourth century, when the great doctors of the church put it under the ban, and it disappeared completely.¹¹⁶ Early in the nineteenth century, an expedition to Abyssinia brought back to England a medieval translation of Enoch into Ethiopian, translated into English by Laurence in 1821. In 1930 a large part of the book turned up in a Greek manuscript of the Chester Beatty Papyri, another great treasure-trove of manuscripts, confirming and correcting the Ethiopian text, which was many centuries younger. And then in 1950 the oldest fragments of all were found among the Dead Sea Scrolls, this time in Hebrew, thus confirming what scholars had long been loath to believe, that Enoch was both an ancient and a Hebrew record. Though "it comes from many writers and almost as

many periods," its value lies in the fact that "some of its authors—and there were many—belonged to the true succession of the prophets."¹¹⁷ How would such men dare to prophecy in the name of Enoch? They had to, according to R. H. Charles, because the doctors of the Jews gave them no alternative. The latter "could tolerate no fresh message from God, and so, when men were moved by the Spirit of God to make known their visions . . . they could not do so openly, but were forced to resort to pseudonymous publications."¹¹⁸ Even so, Charles himself recognized that part of the book at least may well go back to Enoch himself.¹¹⁹ After all, all the prophets do have much the same message, and the now recognized practice of the prophets of giving out the words of their predecessors as their own receives its first clear statement and justification in the Book of Mormon, where Nephi explains his policy: ". . . for I did liken *all* scriptures unto us, that it might be for our profit and learning." (1 Nephi 19:23. Italics added.) This peculiar and interesting attitude that viewed past events as living again in Israel's present experience is highly characteristic of the Dead Sea Scrolls, but was virtually unknown to scholars before their discovery.

The complexity of apocryphal works is thus by no means a sign of fraud. The fact that "certain considerable portions of the book (of Enoch) belonged originally not to the Enoch literature at all, but to an earlier work," i.e. the Book of Noah, adds to its value rather than lessening it.¹²⁰ Along with the Book of Enoch, known as 1 Enoch and written in Hebrew about 66 AD, we have also an Epistle of Enoch, and a Book of the Secrets of Enoch, or 3 Enoch, written in Palestine before 70 AD and best known as the Slavic Book of Enoch.¹²¹

We cannot dismiss these other works with a smile, because each book is a mixture of things, and they all overlap. One part of 1

Enoch, for example, sounds very Christian and has accordingly been given a title of its own, The Similitudes of Enoch. "Many scholars have held that the work has been interpolated by a Christian editor, and in particular they have found references to the Son of Man to be accretions, and have accordingly removed them."¹²² That is a good illustration of how the experts work, removing from the ancient texts whatever they think does not belong there. First Enoch contains, for example, remarkable parallels to the teachings of Paul.¹²³ Should these "many precious things" be removed? It is the Dead Sea Scrolls that have taken away the license of the learned to cut and slash as they pleased, for they have shown that such things as the Son of Man and the ideas of Paul really do belong in ancient Jewish writings.

Particularly close ties have been noted between 1 Enoch and a very old work called the Book of Jubilees, known in one version as the Lepto-Genesis or Little Genesis, which scholars suggested years ago was the remnant of a lost book of Abraham from which our own Genesis accounts were taken.¹²⁴ Now among the first of the Dead Sea Scrolls to be discovered was one that now goes by the name of the Genesis Apocryphon, the largest part of which is labeled by its editors as the book of Abraham, the other parts being books of Lemech and Noah. These books are so close to Jubilees as to give "the impression of having possibly been a source on which the writer of Jubilees drew."¹²⁵ Jubilees itself is so full of Christian stuff that it has been declared to be of all Jewish Apocrypha the one presenting Christian apocalyptic ideas "in their most complete form."¹²⁶ The astonishing mixture and overlapping of Jewish and Christian elements in the Enoch writings would thus seem to be something far more fundamental than a mere Christian re-

(Continued on page 974)

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(Continued from page 928)

editing of the texts.

A type of apocryphal literature that has recently come to the fore thanks to new documentary discoveries is the testament form. Jubilees has been called the Testament of Moses, and we now have a Testament of Abraham (in Arabic and Ethiopian, originally written in the first or second century in Hebrew), a Testament of Isaac and Jacob (in Arabic and Ethiopian), a Testament of Job (written by a Jew in Greek in Egypt in the second century), a Testament of Solomon (in Hebrew), a recently discovered Hebrew Testament of Naphtali, a Testament of Isaac (the Coptic text first published in 1958), and the all-important Testament of the Twelve Patriarchs.¹²⁷ These writings are called testaments because in them a patriarch or prophet before his death addresses his children or his followers, giving them prophecies and blessings and foretelling what is to befall them individually and collectively. In every case there is an all-embracing revelation of the whole of human history, centering about a recent vision in which the old man was caught up to heaven and viewed the cosmos and the great plan of salvation in its fulness, including the council in heaven at the creation when it all began.¹²⁸

What we wish to point out here is that the first section of Nephi's book is an abridgment of his father's writings. It is really Lehi's book, and it follows the testament form in every particular: The story of the patriarch's perplexities and wanderings, his journey to heaven and eschatological discourse, and his blessings and admonitions to each of his

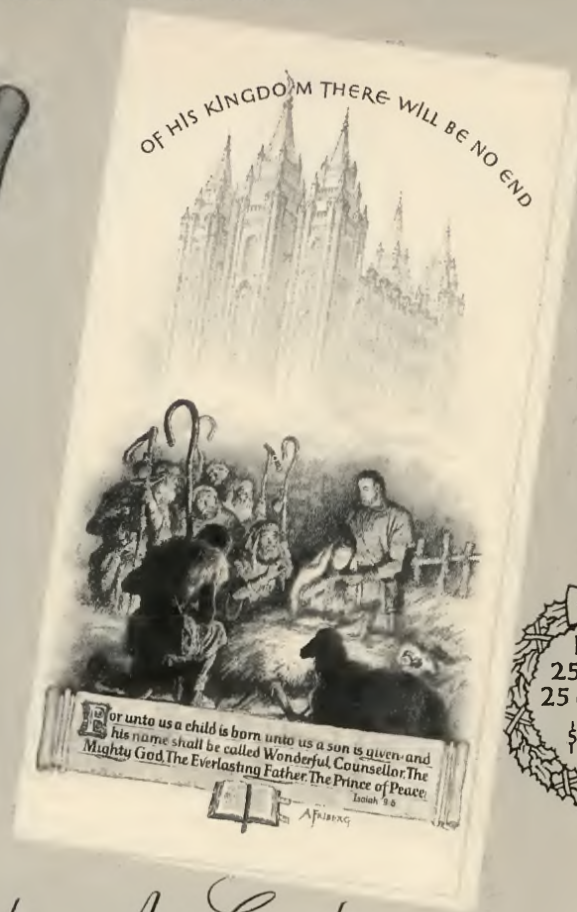
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sons are thoroughly typical in every respect, so that it would be perfectly proper to distinguish the first part of 1 Nephi from that hero's account of his own "reign and ministry" by calling it "The Testament of Lehi," its being by Nephi's own account a separate work from his own. (1 Nephi 1:16-17.) Read along with the other old Jewish testaments, it gives an overpowering impression of authenticity, which may some day be demonstrated by the impartial verdict of an electronic computer.

Since part of every testament is an ascension, the works called testaments could be and sometimes are called Ascensions. We have already mentioned the peculiar service of the Assumption (or Ascension) of Moses in determining the nature of the Dead Sea Scrolls deposit.¹²⁹ The testaments of Abraham and Isaac have also been labeled the Assumptions of Abraham and Isaac. Just to show how complicated things get, the Ascension of Moses begins with a section that also has been called the Testament of Moses, written in Hebrew at the very beginning of the first century. This is thrice quoted as scripture in the New Testament (Acts 7:36 and Jude 16, 18), and by early apocryphal writers and church Fathers.¹³⁰ There is an Ascension of Isaiah (also called the Testament of Isaiah) which sounds so Christian that Torrey declared it to be "entirely a Christian composition," though admitting that it was very hard to tell whether such a writing is Christian or not.¹³¹ Thanks to the Dead Sea Scrolls, however, Torrey's verdict must be repealed, and the Ascension of Isaiah must now be classified, according to Flusser, with Jubilees, the Book of Enoch, and the Twelve Patriarchs, which all fuse together.¹³²

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testaments are all apocalyptic in nature, these works could also be entitled Apocalypses—again a mere matter of convenience. The Apocalypse of Moses, the Apocalypse of Baruch, of Sophonia, of Daniel, of Abraham, and of Elijah (first known in 1899) were all first seriously considered at the turn of the century, but, as with the other Apocrypha, we are only just beginning to realize their true significance, the last two being especially important.¹³³ Related works are 3 Baruch, the Remains of Jeremiah (by a Jew in the second century or by a Christian in the third or fourth century),¹³⁴ a book of the Secrets of Moses, with commentary (Samaritan), and a Samaritan story of the death of Moses.¹³⁵ Important pseudo-historical works are the Book of the Lives of the Prophets, the Book of Melchizedek, the Prayer of Manasseh, the History of the Deportation of the Children of Israel (attributed to Jeremiah).¹³⁶ None of these can be condemned outright, but each must be judged on its merits as a whole and in parts. One never knows where an authentic and valuable item might turn up, as in the recently found Book of Joshua in Arabic, containing a good deal not found in our biblical Book of Joshua, but which can be checked against older sources.¹³⁷

Of interest to Latter-day Saints is the Book of Jasher, the first English translation of which was published in Salt Lake City. "There can be little doubt that the Book of Jasher was a national epic," according to Cyrus Gordon; but how much of this particular book goes back to the original? "The time is ripe," he says, "for a fresh investigation of such genuine sources of Scripture, particularly against the background of the Dead Sea Scrolls."¹³⁸

A good illustration of the apocryphal problem is offered by the famous Testament of the Twelve Patriarchs. Completely neglected until very recently, this work was first

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brought to light by Robert Grosseteste, the Bishop of Lincoln, in the early thirteenth century. He thought it was a Christian work and it was duly included in the pages of the *Patrologia*.¹³⁹ Recently two books appeared on the Twelve Patriarchs, one declaring it to be a Christian work that "may no longer be reckoned to the pseudographic literature of the Old Testament. They must be classified among the literary productions of the early Christian Church."¹⁴⁰ The other author reached the opposite conclusion, that the work is "free of any Christian interpolation of any importance,"¹⁴¹ thus agreeing with Charles' earlier verdict, that it was a Jewish writing which had "much influence . . . upon the language of our Lord and of the New Testament."¹⁴² This illustrates how the interpreter can edit a work to suit himself; in this case one group of experts accounts for the Christian material in the Twelve Patriarchs as a Christian *interpolation*, while the other with equal conviction explains the passages as Christian *borrowings*. The Dead Sea Scrolls would seem to favor the latter interpretation.

(To be continued)

FOOTNOTES

¹³⁹M. Greenberg, in *Journal of the American Oriental Society*, 76 (1956), pp. 57-167.

¹⁴⁰Most of the connections are treated below. For the Karait affinities, see W. Wiedner, in *Jewish Quarterly Review*, 47 (1956-7), pp. 96-103.

¹⁴¹See A. Dupont-Sommer, in *Numen*, II/3 (1955), pp. 168ff.

¹⁴²A. Dupont-Sommer, *The Dead Sea Scrolls* (New York: Macmillan, 1952), p. 96. F. M. Cross uses almost the identical words: ". . . a cascade of revolutionary advances," in *Christian Century*, August 3, 1955, p. 889. "The little world of biblical scholarship has been turned topsy-turvy by the discoveries, to say the least . . ." Cross, in *The Biblical Archaeologist*, February 1954, p. 4.

¹⁴³C. Graystone, in *The Catholic World*, 183 (April, 1956), pp. 11-15; A. Metzger, in *Biblica*, 1955, p. 481; G. Molin, *Die Sohne des Lichts* (Vienna: Herold, 1954), p. 186. "That the work of Christ is a recent development is a question that we do not intend to discuss here. Essentially, in fact, it is devoid of interest . . ." *The Pope Speaks*, 1955, p. 212.

¹⁴⁴J. M. Baumgarten, in *Tradition*, 1 (1958), pp. 209-226; S. Zeitlin, in *Jewish*

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Quarterly Review, 42 (1952), p. 150; 46 (1955-6), p. 215, and often in this journal of which he is editor, denounces the fraudulence of the Scrolls. T. Weschler, in *Jewish Quarterly Review*, 43 (1952), p. 139, claims that the Scrolls are Kurdish composition of the twelfth century A.D. "The initial reaction of most people" to the Copper Scroll "was to dismiss the scroll as a fairy tale," according to J. M. Allegro, *The Treasure of the Copper Scroll* (New York: Doubleday, 1960), p. 56.

⁷⁰"The Isaiah Scroll was received with consternation in some circles," and when other Old Testament texts were read "the results were shocking," F. M. Cross, in *Christian Century*, August 10, 1955, pp. 920-1. "There is still a partial boycott of

the Dead Sea Scrolls on the part of New Testament Scholars . . .," W. F. Albright, in *Journal of Bible and Religion*, 31 (1961), p. 112. The Genesis Apocryphon "for seven years . . . was shifted about from place to place, without any particular care being devoted to it," Y. Yadin, *A Genesis Apocryphon*, p. 12.

⁶⁰Yadin, *op. cit.*, p. 7.

⁸¹J. P. Hyatt, in *Journal of Biblical Literature*, 76 (1957), p. 11.

⁸²C. Torrey, *The Apocryphal Literature* (New Haven: Yale University, 1945), p. 40.

⁸³A list of 25 apocryphal passages found in our Bible is given by Torrey, *op. cit.*, p. 18.

⁸⁴Thus Athanasius or a contemporary



SUMMER-FRUSTRATION AND FULFILMENT

RICHARD L. EVANS

Summer is much more than a season. It is a symbol—and a pattern of moods, activities, attitudes. It is the growing of things, the doing of much, the crowding in of much; sometimes the intensity of travel, vacationing, and sometimes overworking at playing and seeking pleasure. It is a season that many seek to hold to, while letting it rush past without accomplishing intended purposes—a season both of frustration and fulfilment. It is the flashing back of heat from city walls and surfaces, and the beauty of the growing fields as God and nature provide sustenance for the future. "In this refulgent summer," wrote Emerson, "it has been a luxury to draw the breath of life. The grass grows, the buds burst, the meadow is . . . sweet with the breath of . . . the new hay. Night brings no gloom to the heart with its welcome shade. Through the transparent darkness the stars pour their almost spiritual rays. . . . The mystery of nature was never displayed more happily. . . . One is constrained to respect the perfection of this world. . . . How wide, how rich, what invitation . . . it gives to every faculty of man! In its fruitful soils; in its navigable sea; in its mountains of metal and stone; in its forest of all woods; in its animals; in its chemical ingredients; in the powers and path of light, heat attraction, and life,—it is well worth the pith and heart of [man] to subdue and enjoy it. . . . A more sweet, and overpowering beauty appears to man when his heart and mind open to the sentiment of virtue. Then . . . he learns that his being is without bound; that to the good, to the perfect he is born . . . then is the end of the creation answered, and God is well pleased."¹ God grant that we may use the summer thoughtfully for its many good and well-intended uses; for growth and for growing; for work, and for well and wisely considered relief from work; for a change of pace, for moderate diversion and refreshment that temperately adds to and doesn't dissipate the strength of mind and body and spirit. May we use the summer as a blessed season, not to run for the illusions of a fleeting, passing pleasure or shallow and unsatisfying pursuits, but for a fulness of good and happy uses, and with memories that will bring a happy and quiet content as the summer days move quickly to another season.

¹Emerson, *Address to Divinity Students*, Divinity College, Cambridge, July 15, 1838.

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rejects Ruth and Esther, Migne, *Patrologia Graeca*, 28:289. Sulpicius Severus, *Historia Sacra* II, 31, says that many Christians do not accept the book of Revelation and Philastrius says there is great disagreement in the Church over who wrote the various epistles in the New Testament, Migne, *Patrologia Latina*, 12:1200-2.

⁸⁵Torrey, *op. cit.*, p. 4.
⁸⁶R. H. Charles, *The Book of Enoch* (Oxford, 1912), p. ix.
⁸⁷D. Flusser, in *Israel Exploration Journal*, 3 (1953), p. 39; K. Aland, in *Journal of Theological Studies*, 12 (1961), p. 48, for Jewish and Christian reactions.

⁸⁸*Apostolic Constitutions*, I, 6; Eusebius, *Church History*, IV, 8, 1.
⁸⁹St. Augustine, in *Patrologia Latina*, 35: 1536.

⁹⁰H. J. Denzinger, *Enchiridion symbolorum definitionum . . .* (Rome, 1957), see references under *If* [p. (9)], in *Index Systematicus*.

⁹¹Torrey, *op. cit.*, p. 5.
⁹²*Ibid.*, pp. 36-37.
⁹³*Ibid.*, p. 40.
⁹⁴V. Taylor, in *Expository Times*, 71 (1960), p. 72.
⁹⁵L. Wallis, *The Bible and Modern Belief* (Duke University Press, 1949), p. 32.

⁹⁶Father Herbert, cited in *Expository Times*, 70 (1958), p. 33. Cf. *The Catholic Biblical Quarterly*, 5 (1943), pp. 115-159.
⁹⁷In H. Davies and D. Daube, *Eschatological Background of the New Testament* (Cambridge, 1956), pp. 18f.

⁹⁸S. V. McCasland, *The Journal of Biblical Literature*, 73 (1954), p. 6.
⁹⁹C. W. Bromiley, in *Christianity Today*, 4 (1959), p. 139.

¹⁰⁰W. van Unnik, in *Vigiliae Christianae*, 3 (1949), pp. 1-4.
¹⁰¹Martyrdom of Perpetua and Felicitas, in *Patrologia Latina*, 3:15.

¹⁰²Torrey, *op. cit.*, p. v.
¹⁰³S. Zeitlin, in *Jewish Quarterly Review*, 37 (1946-7), p. 248.
¹⁰⁴J. P. Hyatt, in *Journal of Biblical Literature*, 76 (1957), p. 6.

¹⁰⁵H. Cadbury, in H. Davies and D. Daube, *op. cit.*, p. 319.
¹⁰⁶*Expository Times*, 70 (1958), p. 129.

¹⁰⁷Torrey, *op. cit.*, p. 28. "No classification is possible," according to M. Oesterley, *An Introduction to the Books of the Apocrypha* (New York: Macmillan, 1935), p. 9.

¹⁰⁸M. Gaster, *Studies* (1925), I, 280f.
¹⁰⁹W. Schneemelcher & E. Hennecke, *Neutestamentliche Apokryphen* (Tübingen, 1959) I, 1-4, 8-10.

¹¹⁰Torrey, *op. cit.*, p. 34.
¹¹¹G. A. Deissmann, *Light from the Ancient East* (New York, 1927), p. 251.

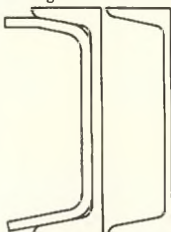
¹¹²Torrey, *op. cit.*, p. 10.
¹¹³Gaster, *op. cit.*, I, 281.
¹¹⁴J. Ruwet, in *Biblica*, 25 (1944), p. 334.

¹¹⁵Aside from articles on Apocrypha in almost any encyclopedia, representative lists of New Testament Apocrypha may be found in B. Altaner, *Patrology* (New York: Herder, 1960), and especially E. Hennecke & W. Schneemelcher, *Neutestamentliche Apokryphen* (Tübingen: J. C. B. Mohr, 1959), of which only vol. I has appeared. Lists of Old Testament Apocrypha are given by R. Travers, *Talmud and Apocrypha* (London: Soncino Press, 1933), pp. 173f.; H. H. Rowley, *Relevance of Apocalyptic* (London: Lutterworth, 1944); S. Zeitlin, in *Jewish Quarterly Review*, 37

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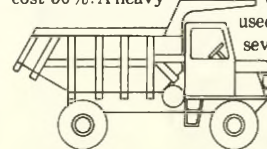


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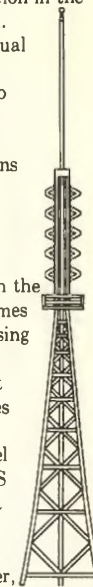
used them to solve a severe impact problem, and eliminated a brake-forming operation in the bargain.

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(1946-7), pp. 218-248, and 40 (1949-50), pp. 223-250; A. Cronbach, in *Hebrew Union College Annual*, 18 (1944), pp. 119f. The "standard" collections of Apocrypha in English are R. H. Charles, *The Apocrypha and Pseudepigrapha of the Old Testament* (Oxford, 1913), 2 vols., and M. R. James, *The Apocryphal New Testament* (Oxford, 1953).

¹¹⁰Above, note 86.

¹¹⁷R. H. Charles, *The Book of Enoch*, p. x.

¹¹⁸R. H. Charles, *Apocrypha and Pseudepigrapha of the Old Testament*, II, p. viii; cf. H. H. Rowley, *Relevance of Apocalyptic*, p. 38; D. Flusser, in *Israel Exploration Journal*, 3 (1953), pp. 39f.

¹¹⁹See his article on Apocrypha in the eleventh edition of *Encyclopedia Britannica*, I, 176.

¹²⁰Discussed at length by R. H. Charles, *The Book of Enoch*, pp. xlvii-liv. Charles discusses the many conflicting conjectures about the nature of the work, pp. xxx-xlvi.

¹²¹G. N. Bonwetsch (Ed.), in *Texte und Untersuchungen*, 3. Reihe, 14. Bd., Heft 2 (Leipzig, 1922), including the Slavic text. *The Epistle of Enoch* is comprised in sections 97:6 to 98:3 of 1 Enoch. Some Greek fragments were discovered at Akhmim in 1886-7 and published by U. Bouriant, in *Mission Archeologique Francaise au Caire*, IX, Facsimile i, 1892, pp. 93-147. The Hebrew version of 3 Enoch is edited by H. Odeberg, *III Enoch* (Cambridge University, 1928), and there is a text in the *Jewish Quarterly Review*, 20 (1929f), pp. 77-85, and also W. R. Morfill, *The Book of the Secrets of Enoch* (Oxford, 1896).

¹²²H. H. Rowley, *Relevance of Apocalyptic*, pp. 56-57.

¹²³B. Brinkmann, in *Biblica*, 13 (1932), pp. 315-334, 418-434. The early churches, while rejecting even such established works as the Pastor of Hermas, accepted Enoch as scripture, J. Ruwet, *op. cit.*, p. 333.

¹²⁴D. Flusser, *Israel Exploration Journal*, 3 (1953), pp. 30ff.; cf. S. Zeitlin, in *Jewish Quarterly Review*, 30 (1939f), pp. 1-31; A. Epstein, in *Revue des Etudes Juives*, 21 (1890), pp. 80-97, and 22 (1891), pp. 1-25.

¹²⁵Y. Yadin, *A Genesis Apocryphon* (Jerusalem, 1956), p. 21.

¹²⁶C. Clemen, *Primitive Christianity and Its Non-Jewish Sources* (Edinburgh, 1912), p. 118.

¹²⁷M. R. James, *The Testament of Abraham*, in *Texts and Studies*, II, 2; *Testament of Job*, text in *Jewish Quarterly Review*, 13 (1901), pp. 111-127; and 258ff.; *Testament of Solomon*, text in *Jewish Quarterly Review*, 11 (1898), pp. 1-45; *Testament of Levi*, texts in *Jewish Quarterly Review*, 12 (1900), pp. 651ff. The Greek text of the *Testament of the Twelve Patriarchs* may be found in *Patrologia Graeca*, 2:1027-1150. The newly found Coptic text of the *Testament of Isaac* is in *Jul. Theol. Stud.* 8 (1957), 228-237.

¹²⁸The theme is treated below.

¹²⁹See our preceding article, *Era*, Oct. 1964.

¹³⁰H. H. Charles, *Apocrypha & Pseudepigrapha of the Old Testament*, II, 407.

¹³¹C. Torrey, *Apocryphal Literature*, p. 14.

¹³²D. Flusser, *op. cit.*, pp. 30ff.

¹³³Apocalypse of Moses, text in *Jewish Quarterly Review*, 7 (1894), pp. 216-235; *Apocalypse of Elijah*, Coptic text ed. G. Steindorff, in *Texte u. Untersuchungen*,

N. F. II (XVII), 1899, Heft 3a; Hebrew text, M. Butterweiser, *Die Hebraisch Elias-Apokalyse* (Leipzig, 1897) and S. Kraus, in *Jewish Quarterly Review*, 14 (1902), pp. 359ff.; *Apocalypse of Abraham*, text in *Jewish Quarterly Review*, 7 (1895), pp. 581-606; *Apocalypse of Sophonia* text in *Texte u. Untersuchungen*, N. F. II, 3a, 1899 (ed. Steindorff).

¹³⁴F. Stegmüller, *Repertorium Biblicum Medii Aevi* (Madrid, 1950ff.), I, No. 114.

¹³⁵M. Gaster, *The Asatir, The Samaritan Book of the "Secrets of Moses"*, etc. (London: Royal Asiatic Society, 1927).

¹³⁶Texts of the *Lives of the Prophets*, the *Book of Melchizedek*, and *The Prayer of Manasseh* may be found in *Patrologia Graeca*, 43:393-414, 28:525-530, and 1:646-9.

¹³⁷M. Gaster, in *Journal of the Royal Asiatic Society*, 1930, pp. 567-599.

¹³⁸C. Gordon, in *Christianity Today*, 4 (1959), p. 133.

¹³⁹Migne, *Patrologia Graeca*, 2:1037-1150.

¹⁴⁰M. De Jonge, *The Testament of the Twelve Patriarchs* (Assen, 1953), pp. 117f.

¹⁴¹M. Philonenko, *Les Interpolations chrétiennes des Testaments des Douze Patriarches et les Manuscrits de Qumran* (Paris: Presses Universitaires, 1960), pp. 59f.

¹⁴²H. H. Rowley, *Relevance of Apocalyptic*, p. 63, n. 3.

SMALL GIRLS' ROOM

BY MAUREEN CANNON

*Two narrow beds, one lumpy
(One daughter makes her own),
White spreaded now, the bumpy
One bringing forth the groan
From mamma. Rather standard,
These beds, each side by side,
And, where the teddy landed
He lies, one daughter's pride.*

*The curtains, white and blowing
At both their windows, really
Quite pretty, though one going
A bit whichway, is nearly
Off-center. (Once I kissed her,
One daughter, as she parted
Those curtains, while her sister
Waved from below—this started
When one girl went to school.)
The bureau, double, features
A host of oddments—you'll
Enjoy the notes the teachers
Sent home, all saved—the touches
So feminine despite
A lack of order. Much as
I long to clean, and might
Bring up the morning's broom—
I pause. I love this room!*



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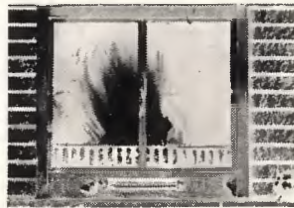
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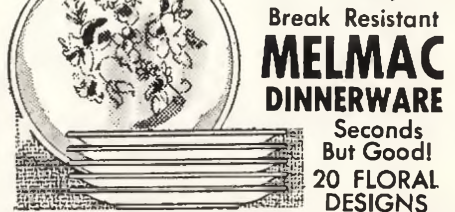


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