



THE ANCIENT WORD

7 HISTORIC ARTIFACTS SPANNING 3,000 YEARS

AN UNPRECEDENTED COLLECTION.
NOW OFFERED FOR THE FIRST TIME.

COVER IMAGE:
MAGNIFIED VIEW OF
A FRAGMENT OF THE
DEAD SEA SCROLLS
WITH THE TEXT OF
EXODUS 12:3-5 —
THE FIRST PASSOVER.

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7 HISTORIC ARTIFACTS SPANNING 3,000 YEARS

In the years it took to assemble this small but unique collection one key objective remained constant: To find items of biblical, cultural, historical and spiritual significance. The quest involved extensive travels, innumerable conversations, fortuitous connections, thrilling discoveries and not a few dead-ends. The cost in dollars was considerable; the cost in time and energy is incalculable. It was a labor of love, enthusiasm and dogged determination to ferret out items that pass the test of true significance.

Each item on its own is fascinating; but all the pieces assembled create an amazing mosaic that tells an array of amazing stories. These rare and compelling objects span more than 3,000 years and a vast territory—from the Ptolemaic Empire to Byzantium to Alexandria to Qumran and beyond.

These seven artifacts are sensational. Several are one-of-a-kind. Authentic and compelling, these treasures of *The Ancient Word* capture the imagination and stir the heart in profound and memorable ways as they bring alive the world of antiquity.



A Treasure Extracted from Mummy Cartonnage

An Extensive Document from the Reign of
the King Who Commissioned the Septuagint
Manuscript Fragment in Greek, on Papyrus
Egypt, 253 BC



Hidden for Centuries

This extraordinary papyrus manuscript was extracted from mummy cartonnage in which it was embedded for centuries. It has traces of plaster and red, white and blue paint on the verso. Twenty-six lines of text are preserved on the recto and ten partial lines from the outer ends of lines are preserved on the verso.

References to the Great Kings of Egypt

Based upon a dating formula in the text itself, this papyrus was written in the 3rd century BC—in 253 BC precisely. The text records advance payment as a loan in earnest of the sesame harvest in the vicinity of Memphis. In the beginning of the agreement the papyrus mentions the great kings of Egypt,

Ptolemy Soter I (founder of the Library of Alexandria) and his son Ptolemy Philadelphus II (benefactor of the Septuagint translation) and his celebrated sister-wife, Arsinoe. The papyrus provides important dated evidence for writing at this time, early and rather extensive evidence for Greek writing from cartonnage, and a royal connection to the very first of all translations of the Bible.

Scholar of Record: Jeffrey Fish, Associate Professor of Classics, Baylor University.



The First Passover

An Authentic Fragment of the Dead Sea Scrolls

Exodus 12:3-5

Manuscript Fragment in Hebrew, on Leather

Qumran, circa 100 BC to AD 68

This unique fragment of the Dead Sea Scrolls, with the text of Exodus 12:3-5, is beyond extraordinary. It records part of God's instructions to His Chosen People for the very first Passover.

An Unbroken Provenance

The text has been paleographically authenticated by one of the world's most renowned and well-published authorities on the Dead Sea Scrolls. This amazing artifact was discovered in Cave Four at Qumran and dates circa 100 BC to AD 68. It came directly from Khalil Iskander Shahin, the antiques dealer to whom the Bedouin sold the very first Dead Sea Scrolls shortly after their discovery in 1947.



The leather of the fragment is darkened, as is typical, although parts of the text can be distinguished under natural light. Via enhanced imaging the text comes alive in all its power.

“A Sensation in the Field of Dead Sea Scrolls Scholarship”

The renowned James Charlesworth of Princeton Theological Seminary is the scholar of record for this fragment. A scan of his scholar's summary is provided on the following pages. He has described this find as “astoundingly important.” He adds: “There is a variant in the text—‘the sons of Israel’—that is found also in the Septuagint translation and the Syriac rendering. The Masoretic Text, however, has ‘Israel’ without the phrase ‘sons of’.

This helps prove that the Septuagint is not only a translation but sometimes preserves a Hebrew vorlage that is previously unknown and is behind the rendering in the Septuagint and the Peshitta. This previously unidentified fragment will be a sensation in the field of Dead Sea Scrolls scholarship.”

The fragment has been recently photographed at a prominent university by specialists employing the very latest in multi-spectral imaging and texture mapping.

The Greatest of All Discoveries of Rare Scriptures

The Dead Sea Scrolls constitute the greatest discovery ever made in the field of biblical textual studies. This discovery transported the manuscript tradition of the Hebrew Bible over a thousand years further back into ancient history and ended doubts about the accuracy of the textual transmission of the Hebrew Scriptures from antiquity to the medieval world. The Dead Sea Scrolls have been very reassuring on this point as the ancient beginnings of the Bible have been indisputably set in a secure context. Before the discovery of the Dead Sea Scrolls, the earliest known Hebrew Bible manuscripts were from AD 10c and the earliest complete Hebrew Bible [*Codex Leningradensis*] was from about the year AD 1000 — whereas the Dead Sea Scrolls can be accurately dated to 250 BC to AD 68. The discovery of the Dead Sea Scrolls effectively put to rest arguments against certain Old Testament prophecies, such as the contention that the Books of Isaiah and Daniel were written after the lifetime of Jesus. These theories attacking the veracity of Scripture were definitively proven to be false.

An Extraordinary Text

Of all the fragments of the Dead Sea Scrolls now outside of Israel, few if any would compare with the extraordinary text found on this one that records the most significant and memorable event in the millennia-spanning history of the Jewish people. And perhaps no other text is so filled with meaning to Christians, who believe that the “Lamb” mentioned on this very fragment alludes to Jesus Himself.

Scholar of Record: James Charlesworth, George L. Collord Professor of New Testament Language and Literature and Director of the Dead Sea Scrolls Project at the Princeton Theological Seminary. [retired in 2019]



CAVES OF QUMRAN IN THE JUDEAN DESERT, WHERE THE DEAD SEA SCROLLS WERE DISCOVERED.

4QX: Unknown Fragment

Ex 12:3b-5

This fragment preserves parts of Exodus 12:3b-5. In line 1 of the fragment, there is a variant which is against the text of the Masoretic Text. Line 1 reads: [ע]דת בני ישראל and the equivalent in the MT reads: אֶל כָּל עֲדַת יִשְׂרָאֵל.¹ The reading of בני is also found in 4QpaleoGen-Exod¹ ([עדת] בני ישראל), but the בני is not clear and “Israel” must be restored. The variant is witnessed in the Samaritan Pentateuch (“to all the congregation of the sons of Yishraael”²), the LXX (πρὸς πᾶσαν συναγωγὴν υἱῶν Ἰσραηλ³), the Peshitta⁴, the *Vetus Latina* (*ad om nem synagogam [f]iliorum istrahel*⁵) and the *Vulgate* (*ad universum coetum filiorum Israhel*).⁶

The full form, בני ישראל, is found in Qumran or Essene sectarian compositions (CD 4.1 [cf. CD 4.3-4]; 14.4, 5; 1QS 1.23; 4Q267 frg. 9 5.7; 4Q513 frg. 10 2.2, 8⁷ [it is partially restored in 4Q256 2.6 and 4Q503 frg. 79 line 4⁸]). It is also found in other sectarian compositions (4Q365 frg. 6a 1.4; 23.3, 4; 4Q365a frg. 2 1.2; 4Q366 frg. 4 1.8; 4Q385 frg. 2 line 4; frg. 4 line 3; 4Q385a frg. 18 1a-b.6; frg. 18 2.7; 4Q386 frg. 1 1.3; 4Q387 frg. 2 2.10; frg. 4 1.3; 4Q389 frg. 8 2.2; 4Q391 frg. 36 line 5; 4Q524 frg. 14 line 4; 11Q19 21.8; 22.11; 26.11; 27.2, 4; 29.5; 37.5, 12; 39.6-7, 12; 40.3; 42.14; 45.14; 46.7; 51.6, 8; 57.2; 58.19; 64.6, 10 [it is partially restored in 1Q22 frg. 1 1.3, 2.11, 4.5; 4Q200 frg. 6 line 7; 4Q216 1.4; 4Q221 frg. 4 line 3; frgs. 8-9 lines 1, 2; 4Q248 line 10; 4Q299 frg. 39 line 1; frg. 68 line 2; 4Q364 frg. 15 line 5; frg. 25a-c line 2; frg. FF line 2; 4Q365 frg. 6a 1.5-6; frg. 12b 3.12, 13; frg. 26a-b lines 1, 5; frg. 31a-c line 6; frg. 35 2.3; 4Q367 frg. 3 lines 13-14; 4Q378 frg. 14 lines 1, 3; 4Q380 frg. 1 2.3; 4Q385a frg. 12.6; 4Q385c frg. F line 2; 4Q481d frg. 5 line 2; 4Q524 frg. 14 line 1; 11Q20 6.9; 10.3; 12.20; possibly 4Q528 line 3; see also PAM 43.691]).

In CD MS A 4.1, בני ישראל is used polemically to refer to the priests in the Temple. It is typical that polemics beget polemics and being referred to as בני ישראל in a negative connotation might have caused the deletion of בני in the MT of Exodus 12. The polemic against the priests in the Temple as the בני ישראל begins in CD MS A column 3:

But out of those who held fast to God's ordinances, who remained of them, God established his covenant with Israel forever, revealing to them hidden things in

¹ The MT of Ex 12:6 also does not contain בני while the Samaritan Pentateuch, the LXX, the Peshitta, and the Vulgate does contain “sons.”

² Benyamim Tsedaka with Sharon Sullivan, *The Israelite Samaritan Version of the Torah: First English Translation Compared with the Masoretic Version* (Grand Rapids and Cambridge: William B. Eerdmans Publishing Company, 2013).

³ John William Wevers, *Septuaginta: Vetus Testamentum Graecum* vol. II, 1 (Göttingen: Vandenhoeck & Ruprecht, 1991).

⁴ *The Old Testament in Syriac: According to the Peshitta Version* part I, fascicle I (Leiden: Brill, 1977).

⁵ Bonifatius Fischer, “Palimpsestus Vindobonensis” in *Beiträge Zur Geschichte Der Lateinischen Bibeltexte* (Freiburg: Verlag Herder, 1986), pp. 308-438.

⁶ See also Martin Abegg, et al., *The Dead Sea Scrolls Bible: The Oldest Known Bible Translated for the First Time into English* (San Francisco: Harper, 1999).

⁷ The provenience of 4Q513 is not certain; however, it is possibly a Qumran creation since multiple “halakhic” details present in 4Q513 are found in other Qumran compositions (PTSDSSP vol. 1, p. 148).

⁸ While 4Q503 does not contain specific Qumran *termini technici*, there is a relationship with the vocabulary which is used in 4Q503 and other Qumran compositions (see PTSDSSP vol. 4A, pg. 236).

which all Israel had strayed: his holy Sabbaths, the glorious appointed times, his righteous testimonies, his true ways, and the desires of his will, which a person shall do and live by them. (These) he opened before them and they dug a well of abundant water. But those who scorn them will not live. Rather, they wallowed in human sin and the ways of impurity, and said, "For it is ours." But God in his wonderful mysteries atoned for their iniquity and forgave their sin and built them a sure house in Israel, such as never stood from the earliest times until now. Those who hold fast to it are to have eternal life and all (human) glory (is) theirs. As God swore to them through the hand of Ezekiel, the prophet, saying, "The priests and the Levites and the Sons of Zadok, who kept the watch of my sanctuary when the children of Israel strayed from me, they shall present to me fat and blood." "The priests" are the penitents of Israel who depart(ed) from the land of Judah, ("the Levites" are those) who accompany them, and "the Sons of Zadok" are the chosen ones of Israel, those called by name, who stand in the end days.⁹

The בני ישראל are contrasted against the בני צדוק (CD MS A 4.3). The בני צדוק are those who are the שבי ישראל (CD MS A 4. 2) and the בחירי ישראל (CD MS A 4.3-4), while the בני ישראל "strayed from" God (during which time the בני צדוק remained faithful; CD MS A 3.21-4.2) and are ensnared by Belial within the three nets of "unchastity," "arrogance," and "defilement of the sanctuary" (CD MS A 4.15-18).

בני ישראל is a polemical term used at Qumran to curse the priest who controls the cult in the Temple. This curse was repeated each year when they renewed the covenant at Qumran and elsewhere. Note the opening of the *Rule of the Community*: "Then the Levites shall enumerate the iniquities of the sons of Israel and all their guilty transgressions and their sins during the dominion of Belial" (1QS 1.22-24).

Codicology and Orthography notes

- The writing is a Late Herodian script which is obvious by the left foot on the third stroke of the 'aleph which turns to the right.¹⁰
- The leather is coarse and represents periodization.
- The right margin is visible and the holes from the stitching are elongated. The left margin of the preceding column is visible, but no writing is preserved. However, the leather from the preceding column overlaps at the top the column in focus.
- There are three holes in the bottom-center of the manuscript and a tear in the left-center part of the manuscript. The three holes and the tear are in a line with each other. On the reverse side of the fragment, it is clear that the holes and tear occurred in a "valley" in the leather.
- The fragment has neither vertical nor horizontal lining.

⁹ CD MS A 3.12-4.4, translation from PTSDSSP vol. 2. The polemic continues and increases in intensity through the rest of col. 4ff. by expounding upon what was said in 3.12-4.4.

¹⁰ See Frank M. Cross' paleographical chart on Plate 10, line 8 (which is from 4QPs^b which is dated to ca. 50 CE to 68 CE) in *DSSAFY*. Ctr. Ada Yardeni who places this hooked foot on the 'aleph as an example of an early Herodian book-hand represented in 1QM (*The Book of Hebrew Script: History, Palaeography, Script Styles, Calligraphy & Design* [Jerusalem: Carta 1991], p. 175).

- There is obvious spacing between words.
- Some of the letters run together (see בני [line 1] and the בת in אבת [line 2]).
- There are smudges of ink which were probably left by another manuscript which was lying on top of this manuscript. These smudges are extant on the column with writing and the preceding column without writing (and possibly also on the backside).
- Only one final consonant is preserved; it is the final *mem* in line 5.
- *Yodh* and *waw* are easily distinguishable. The *yodh* is shorter and has a more pronounced triangular top.
- The column from which this fragment comes is roughly the same size as 1QS col. 1.

[Provenience: From Iskando Kando]

Transcription 1 (Restoration Based on 4QpaleoGen-Exod)¹¹

- 1 [אל כל ע]דת בני ישראל לאמר בעשר לחדש הזה ויקחו
- 2 [לבית אבת] ואם ימעט הבית מהית
- 3 הוא ושכני הקרב [אל ביתו במכסת¹² נפשות איש
- 4 על השה שה ת]מים זכר בן שנה יהיה לכם מן הכשבים
- 5 העזים ת]קחו

Transcription 2 (Restoration Based on MT)¹³

- 1 [אל כל ע]דת בני ישראל לאמר בעשר לחדש הזה ויקחו להם
- 2 [איש שה] לבית אבת] שה לבית ואם ימעט הבית מהית משה ולקח
- 3 הוא ושכני הקרב [אל ביתו במכסת¹⁴ נפשת איש לפי אכלו תכסו]
- 4 על השה שה ת]מים זכר בן שנה יהיה לכם מן הכשבים¹⁵ ומן
- 5 העזים ת]קחו

¹¹ The right margin is preserved in lines 3, 4, and 5.

¹² Possibly: במכסות, based on the Samaritan Pentateuch.

¹³ The right margin is preserved in lines 3, 4, and 5.

¹⁴ Possibly: במכסות, based on the Samaritan Pentateuch.

¹⁵ Possibly: הכשבים, based on the Samaritan Pentateuch.

Translation 1 (Restoration Based on 4QpaleoGen-Exod¹)

1. [to all the con]gregation of *the sons of* Isr[ael, saying, in the tenth of this month, and they will take ...]
2. [...] to the house of their fathers [and if the house is too small ...]
3. he and his near neighbor [to his house in covering the persons, a man ...]
4. for the lamb. The lamb w[hole, a male, a son of a year it will be. For them, from the sheep ...]
5. the goats t[...]

Translation 2 (Restoration Based on MT)

1. [to all the con]gregation of *the sons of* Isr[ael, saying, in the tenth of this month, and they will take for them,]
2. [(each) man, a sheep] to the house of their fathers, [a lamb for a house, and if the house is too small for a lamb, then he will take,]
3. he and his near neighbor, [to his house in covering the persons, a man according to his eating,¹⁶ you will divide]
4. for the lamb. The lamb w[hole, a male, a son of a year it will be. For them, from the sheep or from]
5. the goats you [may take it ...]

This Qumran fragment, probably from Cave IV, is directly from the Kando family. It is invaluable to all scholars as it preserves a reading that is superior to that in the Bible used by Jews and Christians today.

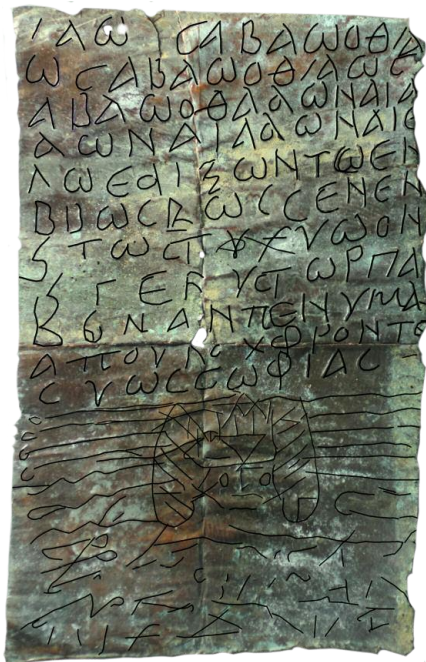
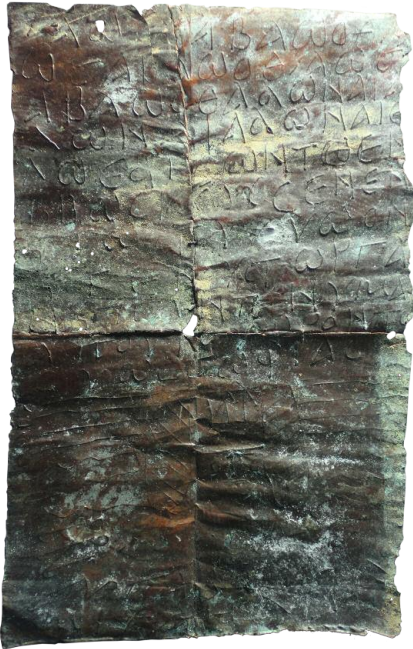
¹⁶ Lit. "a man to his mouth his eating."

An Ancient Amulet Etched with the Names of God

Bronze Lamella Amulet with Divine Names

Text Transliterated from Hebrew to Greek

Egypt, circa AD 3c–5c



This unique phylactery on lamella (bronze foil) contains 11 lines of Greek uncial (capital) text and an etching that depicts the Exodus. It dates between the 3c and 5c AD. Phylacteries such as this one were intended to deliver the possessor from evil, often relating to exorcism. It was most certainly produced by a Greek Jew. Folded in fourths, measuring 68 mm (h) by 40 mm (w), it was rolled and most likely worn in a necklace. Further imaging will clarify the text and aid understanding in a few small places. In some places the inscription is more legible on the back and there are indications of a few small corrections.

Divine Names from the Hebrew Bible

The text begins with a series of Divine Names from the Hebrew Bible in Greek transliteration. This is interesting as it relates to the question of the translation of the Hebrew names for God into Greek. Like the reference to Jewish exorcists using powerful names in the Acts of the Apostles, these names functioned as a powerful plea for Divine intervention. This fascinating artifact refers three times to ΙΑΩ ΣΑΒΑΩΘ (for תועבצ הוהי); three times to ΑΔΩΝΑΙ (for יהודה); and ΕΛΩΕΙ (for יהלע) all together in repetition, which is very rare. The following also appear: ΖΩΝΤΕΣ (ζων) Living (God); ΩΡΤΙΑ (οργια) secret rites; ΠΕΝΥΜΑ (πνευμα) spirit; ΣΩΦΙΑΣ (σοφια) wisdom or perhaps the proper name *Sophia*. Instructions from ancient texts on what should happen after an exorcism state: “Having cast out the demon, tie a protective charm around the person’s neck after the demon is cast out. Write power names on bronze foil to protect the person.”

The Image of a Drowning Pharaoh

The text is followed by a unique feature that fills the lower half of the surface. It depicts watery torrent-like waves with magical oval eyelets. These features are common on magic symbols and effectively convey an added force to the written contents of the amulet along with the power of God recorded in the Bible. The waves drown a pharaonic figure—commemorating God’s miraculous

deliverance of His people from Egypt, a central focus of Jewish life and faith. Here the wearer of the phylactery is reminded of God’s power, care and desire to deliver. This phylactery preserves a rare combination of features: Hebrew names of God in Greek and other biblical terms of interest and imagery from the Exodus to affirm God’s power and desire to deliver from evil.

Encased in archival glass and housed in a custom archival case.

Preliminary Transcription:

ΙΑΩ ΣΑΒΑΩΘ ΙΑ

Ω ΣΑΒΑΩΘ ΙΑΩ Σ

ΑΒΑΩΘ ΑΔΩΝΑΙ Α

ΔΩΝΑΙ ΑΔΩΝΑΙ Ε

ΛΘΕΑΙ ΖΩΝΤΕΣ Ω ΕΝ

[?ΒΒΩΣ ΒΩΣ ΣΕΝΕΝ

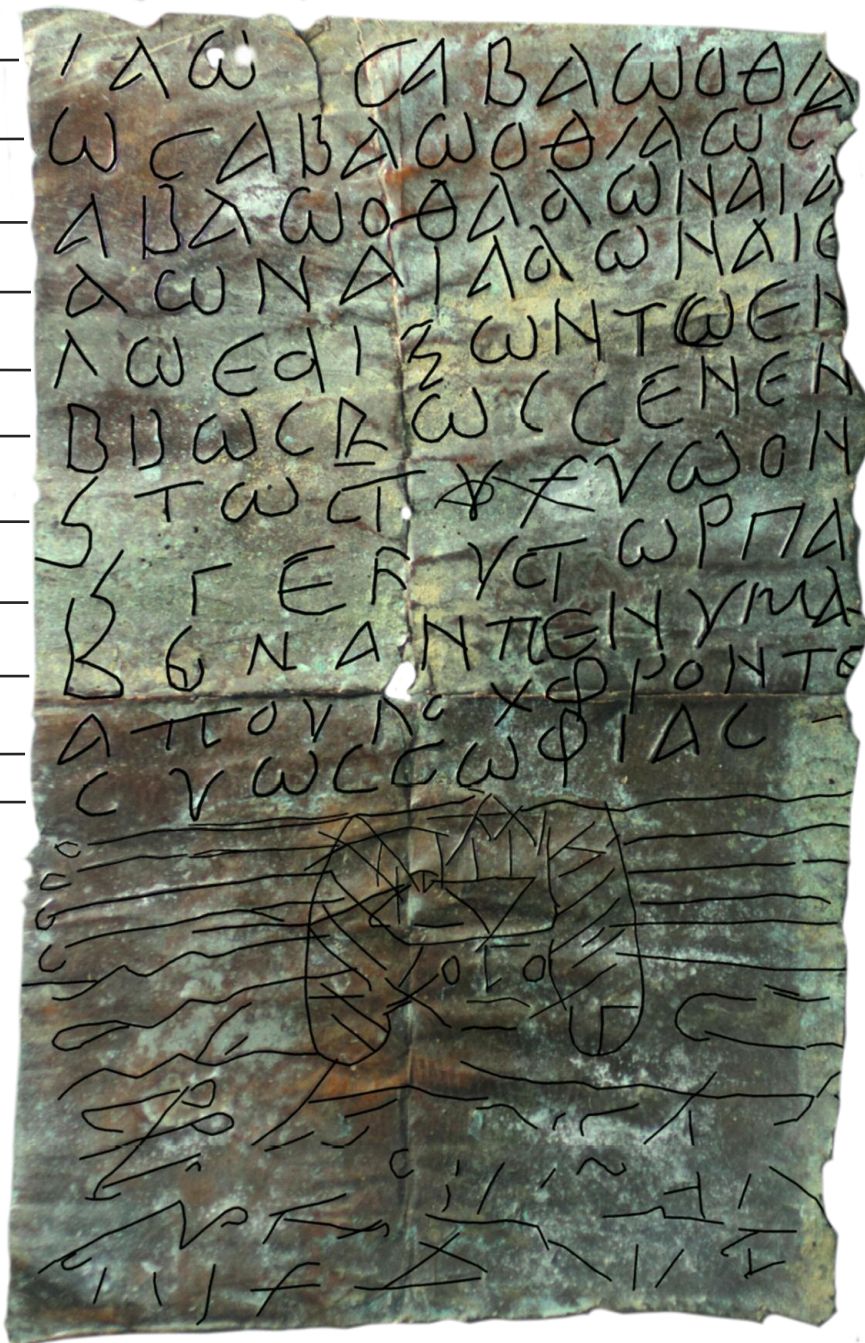
? ΤΩΣ ΤΟΥ ΧΕΥΩΝ

? ΓΕ ? ΥΣΤ ΩΡΓΙΑ

Β ? ΝΑΝ] ΠΕΝΥΜΑ

ΑΠΟΥΛΣ . ΥΦΡΟΝΤΟ

Σ Υ(Ι)ΩΣ ΣΩΦΙΑΣ



Preliminary Translation:

*Iao Sabaoth, Iao Sabaoth,
Iao Sabaoth, Adonai,
Adonai, Adonai, Eloai, the
Living (God), who, oh he
who is in.....spirit deliver
Euphrontos son of Sophia.*

Scholar of Record: Stephen Pfann, President of University of the Holy Land, founder of the Israel Bible Center.

The Two Covenants Papyrus

An Early Christian Manuscript of Monumental Importance

Manuscript Fragments in Greek, on Papyrus

Egypt, circa AD 4c/5c

This substantial manuscript is from a Christian codex with exceedingly important theological content. It follows in the tradition of Galatians 4, where the idea of the Two Covenants is first articulated. This text, now identified by scholars as The Two Covenants Papyrus, is not known elsewhere. This is a uniquely significant manuscript with parallels in the language and phraseology of 4th century church father, St. Epiphanius. His treatise, *The Panarion* ("medicine chest") presented a book of antidotes for those bitten by the serpent of heresy, a handbook for dealing with the arguments of heretics, written around 374. Epiphanius compared the various heretics to different venomous beasts, going so far as to describe in detail the animal's characteristics, how it produces its poison, and how to protect oneself from the animal's bite or poison. The primary emphasis of this manuscript, however, is on the contrast of the Two Covenants.



Description of an Ancient Church

Of the six fragments, the largest measures 180 mm x 110 mm. A top and side margin survive. The other side margin is slightly discernable, and fragments 1+3+4 indicate the continuous text. The script of the papyrus is a polished bookhand datable to the 4th or 5th century. Punctuation is employed. Taking both sides together (translation of the major pieces is below), it appears to be a description of the ornaments of a church, either an actual church, or what should be in one. One side apparently speaks of the consecration of the Eucharist over the relics of saints: "...as from the fleshly bodies of just and righteous men, over which we shall offer up, as our incense, (and as) a sweet smelling savor, the prayer of the saints...." This may speak of relics of saints themselves or objects which saints touched, in the tradition of Acts 19:12, where it is recorded that handkerchiefs and aprons that had touched Paul were efficacious in healing the sick and driving out demons. The other side speaks of an altar whose "two sides" announce (depict ?) something "as if the two Testaments, of Moses and the Gospels, through which the whole altar is supported from both sides...."

Worship at a Christian Altar

It is plainly a Christian altar which is being described, and the altar is understood to be supported by angels (some patristic sources speak of this). It was at the altar of incense that Zechariah served when the angel of the Lord appeared to him. Since the word "altar" can refer to the entire chancel, it is possible that the "two sides" referred to could be the two sides of the sanctuary in a frescoed church—such as the synagogue at Dura Europus, with the Old Testament types and New Testament fulfilments on facing walls—or two sides of the same wall. We should probably understand the author of this text to be from the period 350-450 AD. The concept of the Two Covenants has its origins in Galatians 4, with Hagar and Sarah allegorically interpreted there; and there is a long and important history of interpretation of the Two Covenants, to which this papyrus will make a key contribution. The text on another fragment (#2) refers to the placement of the book of the law "beside the Ark of the Covenant"—referring to Deuteronomy 36:21. No doubt more text can be recovered from this unique and important papyrus.

Encased in archival glass and housed in a custom archival case, along with a custom-crafted presentation cradle in fine mahogany.

Transcription and Translation:

Recto: Fragments 4+3+1

ἵππων ὡς ἐκ δικαίων(v)
σαρκίων καὶ ἀφθάρτων• ἐφ' οἷς ἀ-
νοίσομεν τὸ θυμιαμα ὁσμὴν εὐ-
ωδίας τὴν εὐχὴν τῶν ἁγίων ἱε-
ρωῶν ἐκ τετρ. α. . . [. . .] . . . πηχεὸς λξ .

Verso: Fragments 4+3+1

δυὸ πλεῦρα ρ . [. . .] αγγ[ε]-
λῶν ὡς δυὸ δια[θηκ]ῶν• μωϋσέως καὶ
εὐαγγελίων• δι' ὧν παντ[ό]ς θυμια-
στηρίον βαττάζεται ἐνκειμένω(v)[
. τὰς δυὸ [. . .] ἀφ' ὧν αὐτὸς . . . π[

Recto: Fragments 4+3+1

"(from) ..., as from the bits of flesh from righteous
and incorruptible men, over which we shall offer
up, as our incense, (and as) a sweet smelling
savor, the prayer of the saints . . . from four(fold)
(?)"

Verso: Fragments 4+3+1

"the two sides announce (?), so to speak, two
covenants of Moses and the Gospels, through
which all the altar (i.e. considered as a composite)
is supported"

Scholar of Record: Jeffrey Fish, Associate Professor of Classics, Baylor University.

Revival and Riot at Ephesus

Acts of the Apostles, Chapter 19:25-27

Manuscript Fragment in Coptic, on Parchment

Egypt, circa AD 500

This fragment measuring 130 mm (h) by 130 mm (w) is the sole surviving piece of a very small codex which likely consisted of only the Acts of the Apostles, given the minuscule page dimensions.

Similarities to *Codex Sinaiticus*

The text consists of 10 lines from the middle of the page and is slightly worn on the recto (hair) side, which is typical. The upper margin is preserved. Only a few letters are missing in each line as well as a few lines at the bottom of the leaf. The fragment preserves Acts 19:25-27. The handwriting dates to the middle or second half of the 4c, when the biblical uncial became predominant. The writing is very similar to the *Codex Sinaiticus*. It was most likely produced in one of the monasteries of Upper Egypt.



The Description of a Famous Encounter

This passage is the famous encounter between Paul and Demetrius, the silversmith at Ephesus, and the latter's speech inciting the riot. On the verso, Demetrius accuses Paul of saying, "they are not gods which are made with hands"—an allusion to the Septuagint reading of Psalm 115:4-7; 135:15-17 and Isaiah 44:9. This fragment, preserving portions of the speech, is textually significant and would make for a fascinating display.

There are 14 recorded Greek papyri of Acts. P38 contains Acts 18:27-19:6; 19:12-16 and dates to circa 300. Among extant papyri, this Coptic fragment contains the earliest record of the passage and is near-contemporaneous with *Codex Sinaiticus*. Further, this is one of the earliest texts of the Acts of the Apostles (five being slightly earlier and two being contemporaneous).

Encased in archival glass and housed in a custom archival case.

A 5th Century Manuscript Rescued from a 15th Century Bookbinding

Second Corinthians 7:1 | 7:14

Manuscript Fragments in Greek, on Parchment
Egypt, circa AD 5c

This manuscript contains a partial leaf preserving 2 Corinthians 7:1 and 7:14 in Greek. The manuscript consists of six adjoining parchment fragments, each fragment measuring roughly 27 x 83 mm. The six reunited manuscripts measure 161 x 243 mm. There are two blank fragments that preserve the top margin. Two fragments contain one half line of vertical text on both the recto and verso. Two fragments contain three and one-half lines of vertical text on both the recto and verso.

A Text with Interesting Anomalies

The fragments were recovered from a fifteenth century binding in which they were used as reinforcements to the spine. The glue residue is visible at the centers on the verso. The remains of the leaf date from the late fifth or early sixth century. The leaf may have come from a codex originally from the Southern Mediterranean (Crete? Cyprus? Alexandria?) or Constantinople, surviving in a Western book binding. There are no textual variations in the manuscript; however, there are several very interesting anomalies in the splitting of words and the punctuation.

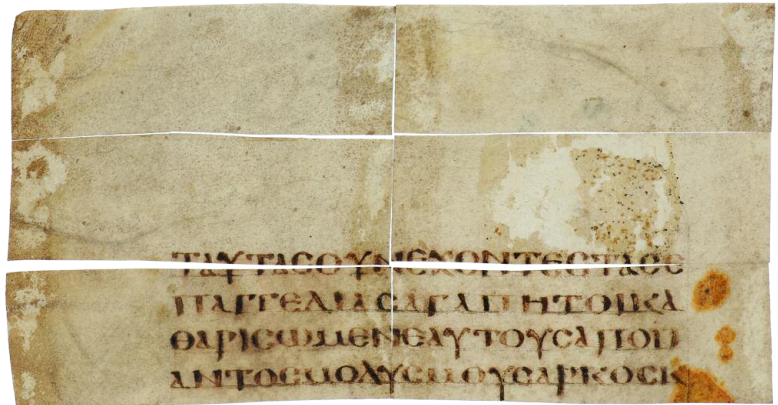
Text of the Passages:

¹Therefore, since we have these promises, dear friends, let us purify ourselves from everything that contaminates body and spirit, perfecting holiness out of reverence for God.

¹⁴I had boasted to him about you, and you have not embarrassed me. But just as everything we said to you was true, so our boasting about you to Titus has proved to be true as well.

Encased in archival glass and housed in a custom archival case.

Scholar of Record: Jeffrey Fish, Associate Professor of Classics, Baylor University.



RECTO: TEXT OF 2 CORINTHIANS 7:1



VERSO: TEXT OF 2 CORINTHIANS 7:14

Noah and the Great Flood

Genesis 6:14 – 7:19

Manuscript Fragment in Coptic, on Parchment
Egypt, circa AD 900

This very large but fragmentary manuscript leaf contains portions of Genesis 6:14 to 7:19, with references to the Ark and the Great Flood. Approximately 365 x 280 mm, 36 lines in two columns written in black ink in uncial script, capitals in red (worn, losses to margins, loss affecting eight lines of text in one column, some soiling and a few letters overpainted). It is the Sahidic Coptic translation of the Septuagint (for the text, see ed. Melvin K. Peters, *A Critical Edition of the Coptic Pentateuch*, Volume 1, *Genesis, Septuagint and Cognate Studies Series*, No. 19, 1985). Sahidic was originally the dialect spoken around Thebes; after the 5th century it was the standard Coptic of all of Upper Egypt. It is one of the best-documented and well-known dialects and is to this day the liturgical language of the Coptic Orthodox Church. Formerly in the collection of financier and publisher Malcolm Forbes.



RECTO: TEXT
OF GENESIS 6:14
TO 7:8



VERSO: TEXT
OF GENESIS 7:9 TO
7:19

Prominent Scholars Who Have Examined and Studied Items in this Collection

James Charlesworth, Professor of New Testament Language and Literature and Director of the Dead Sea Scrolls Project at Princeton Theological Seminary, Princeton, New Jersey.

Jeffrey Fish, Associate Professor of Classics, Baylor University, Waco, Texas.

Wilfred G. Lambert [deceased], Historian, Archaeologist, Specialist in Assyriology and Near Eastern Archaeology, British Museum, London, England.

Stephen Phann, President, University of the Holy Land, Jerusalem, Israel.

Shlomo Zucker, Director [Emeritus] of Manuscripts, National Library of Israel, Jerusalem, Israel.

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