

Huntington Exhibit cont.

sponsorship of Bible publication. In 1782, the Philadelphia printer Robert Aitken raised money by subscription to print the first American Bible, a "King James" version stripped only of its opening address to James I. It was a money-losing venture. In 1790, Matthew Carey collected enough subscriptions to print the first Catholic version produced in America, although he could not recoup his losses with sales of that translation alone. The Huntington's first editions of both Bibles are on display in the exhibit.

Despite these fledgling financial woes, the U.S. Bible market grew quickly, proving itself more than able to supply a rapidly expanding nation, new missionary projects, and the ambitious energies of door-to-door salesmen. The Bibles the salesmen sold were, generally speaking, the old familiar King James, but with new features to pique the interest of a broad variety of customers. Some Bibles, sporting red letters, large print, or flexible soft covers, were easy to carry and easy on the eye; others aspired to family heirloom status, resembling nothing so much as massive pieces of Victorian furniture. The exhibit features a collection of extremely rare salesmen's Bible "dummies" and scripts from the 19th century—a first, we believe, in the annals of Bible exhibitions.

Of particular interest to friends of the ABMC, however, is the story the exhibit tells in its second-to-last room, the story of the Bible in the modern age. The discovery of the Dead Sea Scrolls in 1947, one of the great adventure stories of the century, brought never-before-seen versions of the scriptures to the attention of biblical scholars and,

eventually, the public. The Huntington played its own part in this epic, a role it returned to the care of the ABMC a few years ago. The ABMC and Mrs. Elizabeth Trever have kindly lent negatives for a very striking wall display of reproductions that recount how the scrolls made their impact on the modern age.

Today the Bible, which comes in a vast array of postmodern (dis)guises, is the best selling and most widely distributed book in the world. Between the eleventh century and the twenty-first, the Bible was refashioned to meet the needs of religion, politics, and popular demand. It moved beyond the institutional worlds of Church and university to play a powerful role in everyday, private life. The Huntington's remarkable collection of rare first editions, one of the finest in the world, along with the valuable loan made by the Ancient Biblical Manuscript Center, provides the material evidence for this remarkable story. ^(f)

"The Bible and the People"
The Huntington Library, Art Collections
and Botanical Gardens
Sept. 4th, 2004-Jan. 5th, 2005
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The Folio

Bulletin of the Ancient Biblical Manuscript Center, a research center of the Claremont School of Theology

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Jeremiah's Messiah in Hebrew and Greek

Marvin A. Sweeney
Board Chair and CEO
Ancient Biblical Manuscript Center
For Preservation and Research

One of the most important aspects of the study of biblical manuscript traditions is the realization that there is not only one version of the Bible, but many, and our versions of the Bible are in constant conversation with each other as they struggle to discern the meaning and significance of ancient Israel's encounter with G-d.

The book of the prophet Jeremiah is an important case in point. Jeremiah was a Levitical priest and prophet who lived and spoke during the last years of the kingdom of Judah (627-582 B.C.E.). He was present at the Babylonian destruction of Jerusalem and Solomon's Temple in 587 B.C.E. His book is among the most important of the biblical witnesses to this momentous and wrenching event.

And yet there are not one, but two versions of the book of Jeremiah. The Hebrew version of Jeremiah, well represented in the Masoretic manuscripts of the Bible, such as the Leningrad Codex (10th century C.E.), is the standard text of Jeremiah for Jewish and Protestant traditions. An early version of this tradition apparently served as the basis for Jerome's Vulgate in

the Roman Catholic Church. But the Greek Septuagint tradition of Jeremiah, represented in the Vatican Codex (4th century C.E.) and many other Septuagint manuscripts, was the standard text of early Christianity, and it continues to function as sacred scripture in Eastern Orthodox tradition.

Indeed, the Hebrew Masoretic version appears to be a later, expanded version of the book of Jeremiah. The Greek Septuagint version is about one eighth shorter than the Hebrew text. Many elements of the Hebrew version do not even appear in the Greek text, and the arrangement of the two versions differs markedly. Early manuscripts of both versions were found among the Dead Sea Scrolls. Based on study of the Greek and Hebrew manuscripts, we can no longer speak of the book of Jeremiah. We must speak of the books of Jeremiah.

Although much of Jeremiah's attention was focused on the destruction of Jerusalem and Judah in his own time, he also looked forward to better times when the Babylonian exile would end and a new, righteous Davidic monarch would rule in Jerusalem. His oracle in Jeremiah 23:1-8 expresses that hope in the future, "Behold, the days are coming—declares the Lord—when I will raise up for David a righteous branch. He shall rule as king and prosper, and he shall do what is right and just in the land. In his days, Judah shall be delivered, and Israel shall dwell secure. And this is the name by which he shall be called, 'The Lord is our righteousness'" (Jer 23:5-6).



Image of Jeremiah fragment from the Dead Sea Scrolls, cave 4, courtesy Israel Antiquities Authority.

And this is the name by which he shall be called, "The Lord is our righteousness" (Jer 23:5-6).

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The Folio

The Newsletter of
The Ancient Biblical
Manuscript Center

shedding light

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documentary history of

A Letter from John Dickason, Director of the ABMC

Become a Philanthropist-A letter from John Dickason, ABMC Director

Many of us would like to have greater control over where our money is spent. Today, there are exciting and creative ways to leave a legacy to institutions whose visions and goals deserve support. One of the many benefits is that at the same time you provide a legacy for the ABMC, you also provide for family and minimize tax burdens.

Smart philanthropy is about making a deliberate decision to redirect money and property away from taxes to institutions of your choice. By including the Ancient Biblical Manuscript Center in your retirement and estate planning, you can diminish tax burdens while supporting the mission of the Center and helping to secure the preservation of our heritage.

At the ABMC we are passionate about the past. The past deepens our understanding of who we are and what enriches us. This access however depends greatly on our donor's plan for the future. The economic stability of nonprofit causes, like the ABMC, are largely built upon charitable bequests.

What exactly is a planned gift and what are the benefits of it? Well there are a number of options. You could choose to include the ABMC in your will, set up a gift annuity through the Claremont School of Theology to benefit the ABMC, or name the ABMC as a beneficiary in a charitable trust established through the School of Theology. The

vey of the psalms and the prayers from the Pre-Maccabean period, organizing the materials in the following truly helpful categories: Psalms that appear in collection with "Biblical" psalms; Collection of psalms (not combined with Biblical psalms); collection of psalms that include a "Biblical" psalm; Psalms or psalm-type compositions embedded in narrative or ritual; liturgical collections of prayers, (and a final group of "miscellaneous"). The list and its categories shows a wealth of material present at Qumran. It also drew the attention to the variety of poetic texts available at Qumran. Finally, it also created an image of a far developed set of temple rituals and texts. In her presentation, Schuler devoted also a lot of attention to how the name of God was used in the categories.

The seminar was well attended. All parties involved were very satisfied. It is seldom that one receives in one seminar so much new material. The proceedings of the seminar will be published as a thematic issue of DSD, edited by Kristin De Troyer, Armin Lange, Hindi Najman, with the assistance of Luke Schulte. *(f)*

benefits of such giving are many. Planned giving is about 'taxwise' philanthropy. Its goal is to enable you to minimize the cost of giving, while maximizing the benefits for yourself and your family. The gift may reduce the tax burden of the federal estate tax on your estate, therefore leaving a greater legacy to your heirs. Also, by making a retirement plan into a charitable contribution, the income tax owed on the plan itself may be eliminated.

Planned giving does usually involve financial or estate planning; however, it is not reserved for the wealthy. It is a means by which anyone concerned with the wise use of his or her resources makes a choice about what matters to them. Making the ABMC a part of your estate plans will help secure the future accessibility of Biblical manuscripts for generations to come. By preserving and providing access to manuscripts, the ABMC offers unique resources for research. With your generosity, we can continue to shed light on the documentary history of Judaism and Christianity.

Please contact David Nienas in the Planned Giving Office (909-447-2525) at the School of Theology if you have any questions. We are happy to assist you and answer any questions, but cannot provide legal advice. Please contact your own trusted financial advisor for guidance. *(f)*

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Publications and Upcoming Events

James A. Sanders Events

February 2 and March 22, 2004. Participated in the International Academic Advisory Board of the Hebrew Union College-Jewish Institute of Religion.

February 23 and April 14, 2004. Participated in the Strategic Planning Committee of the Hebrew Union College, School of Graduate Studies.



Lectures

In Los Angeles, CA at the UCLA campus, March 4, 2004: "Dead Sea Scrolls."

In Providence, RI at the annual assembly of the National Conference of Congregational Christian Churches, June 27-29, 2004: Presented a series of Bible study lectures.

Marvin A. Sweeney

Publications

"Jeremiah," "Ezekiel," *The Jewish Study Bible* (ed., A. Berlin and M. Brettler; Oxford and New York: Oxford University Press, 2003).

"The Portrayal of YHWH's Deliverance in Micah 2:12-13," *G-d's Word for Our World: Biblical Studies in Honor of Simon John De Vries* (JSOT Sup 388-89; ed. J. H. Ellens, et al; London and New York: T & T Clark International, 2004).

"Pardes Revisited Once Again: A Reassessment of the Rabbinic Legend Concerning the Four Who Entered Pardes," *Shofar: An Interdisciplinary Journal for Jewish Studies*, 22 (2004).

Events

October 25-26, 2004. Will participate as a respondent at the Claremont Graduated University Symposium on Mormonism.

February 4-6, 2005. Scholar in Residence at the Temple B'nai Abraham in Decatur, IL.

Lectures

In Los Angeles, CA, at the Academy for Jewish Religion, April 25-June 6, 2004: "The Former Prophets."

In San Diego, CA, at the School for Christian Studies: First United Methodist Church, September 8, 2004: "Jeremiah and Ezekiel: Prophets in a Time of Crisis."

In San Pedro, CA, at the Temple Beth Jacob, September 13, 2004: "The Shiur Qomar."

In Los Angeles, CA, at the Academy for Jewish Religion, September 19-December 12, 2004, "The World of the Bible."

In San Antonio, TX, at the Society of Biblical Literature Annual Meeting, November 20-23, 2004: "The Dystopianization of Utopian Prophetic Literature."

In Santa Ana, CA, at the Bowers Museum, January 16, 2005: "The Queen of Sheba and Ethiopian Jews."

In Boca Raton, FL, at the Florida Atlantic University, February 20-21, 2005, "Jewish Biblical Theology: An Overview."

Kristin De Troyer

Articles

"Der lukialnische Text. Mit einen Beitrag zum sogenannten lukianischen Text des Estherbuches," in S. Kreuzer und J.P. Lesch (hrsg.), *Die Septuaginta*, pp.229-46. *Studien zur Entstehung und Bedeutung der griechischen Bibel*, Band II (BWANT), Stuttgart: Kohlhammer, 2004.

Lectures

In Groningen, Netherlands, at the Society of Biblical Literature International Meeting, July 2004: "Women in the Profession."

In Upland, CA at the Methodist Church, October 17 and 24, 2004: "From Manuscripts to a Bible."

In Long Beach, CA at the CSULB Jewish Studies Lecture Series, October 19, 2004: "Tracing the Name of God in Biblical Manuscripts."

In San Pedro, CA at the Temple Beth-El, November 8, 2004: "Judith, Esther, and Tobit."

Huntington Library Exhibit Features ABMC Items

Lori Anne Ferrell

*Professor of Reformation and Early Modern Studies
Claremont School of Theology and Claremont Graduate University School of Religion
Guest curator, "The Bible and the People," The Huntington Library, Art Collections and Botanical Gardens*

Every day, a book written thousands of years ago is opened by millions around the world. How did this ancient text become the most

widely read and influential work in the Western world? An exhibition at the Huntington Library, Art Collection and Botanical Gardens in San Marino, California seeks to answer that question, documenting the impact this complex book has made on society and culture and tracing the ways the Bible has become increasingly accessible in both form and content to readers from the Middle Ages to



the present day.

"The Bible and the People" will run at the Mary Lou and George Boone Gallery from 4 September 2004 to 5 January 2005. All but three of the exhibit's more than 170 items come from the holdings of the Huntington Library. Created by and originating in the collecting impulses of the late nineteenth century rail magnate Henry E. Huntington, the exhibit's story begins in the eleventh century (the oldest book owned by the Huntington is an 11th century manuscript Bible, the property of the Bishops of Rochester Cathedral), when the Bible was available only in

expensive, hand-copied manuscripts—the exclusive property of clerics and a small Latin-educated elite, nearly all male. The exhibit documents the social divide of later-medieval culture by displaying one-of-a-kind manuscript Bibles and biblically-inspired materials in the vernacular: Bibles that were straightforward working texts for powerful ecclesiastics, Bibles that were gorgeously illuminated and decorated luxury items for the wealthy and educated, and two handwritten scripts for vernacular Biblical "mystery" plays that would have brought the stories of the Bible to an unlearned laity.

By the fifteenth century, however, popular sermons, religious art, and mystery plays could not satisfy the increasingly insistent demand for lay access to the scriptures. Manuscript production had

become a highly skilled, fairly standardized, and market-oriented enterprise, but it would ultimately take a new technology—and a new theology—to put Bibles into ordinary hands. The rise of Protestantism, with its doctrine of the "priesthood of all believers," provided a powerful inducement to social change. Protestant reformers called for the Bible to be translated from Latin, the language of a pan-European, university-educated ecclesiastical class, into national languages like German and English. The invention of movable type and the rapid development of the art of printing meant that these vernacular Bibles could be effectively mass-produced and broadly distributed for the first time. The exhibit will feature the Huntington's famed Gutenberg Bible (c. 1455), one of only 48 surviving copies and one of only 12 that were printed on vellum.

The exhibit, however, goes well beyond the Huntington's famous Gutenberg. In tracing the increasing accessibility of this once rare text, it necessarily takes on the early modern politics of translation. The advent of Protestantism permanently shattered the unity of Western Christendom, sparking fierce, often violent controversy between and within every one of its states. Translating the Bible was not only a religious but also a political act, as kings, emperors, and clerics struggled to control the new religion and, with it, the Bible itself. The Huntington owns first editions of every major Bible to be translated into English, some of them marking not only a milestone in translation but also a martyr's death: an illegal Wycliffite Bible manuscript from the 15th century, the translations of William Tyndale and Miles Coverdale, the "Great Bible" of Henry VIII, the Geneva Bible of 1560, the Authorized (aka "King James") Version of 1611, the illegal Catholic Bible in English translated and printed by an expatriate community in Douai, France.

The pilgrims packed their Geneva and King James Bibles for a transatlantic voyage, carrying them to the "new world" of the Americas. And so the first Bible printed in America was produced in an Algonquian dialect, in Cambridge, Massachusetts in 1661. We display a first edition of this famous "Eliot Indian Bible," as well as the Huntington's copy of *The Bay Psalm Book* of 1640, one of the rarest psalters in the world (only six copies are known), and several other rare missionary Bibles once aimed at a new world audience.

The colonists continued to read their British-made Bibles (the Authorized, or "King James" version) for another century. But with American independence came calls for an "American" Bible. After some debate, the Continental Congress of the United States decided against state

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Jeremiah's Messiah cont.

Although later Jewish and Christian tradition tends to view this oracle as Jeremiah's prediction of a future messianic figure, he appears to have had some rather concrete ideas in mind as to who this righteous monarch should be. Since the prophet began his active prophetic career in 627 B.C.E. at the beginning of King Josiah's program of religious reform and national restoration, the prophet likely viewed Josiah as the divinely cho-

...there is not only one version of the Bible, but many, and our versions of the Bible are in constant conversation with each other as they struggle to discern the meaning and significance of ancient Israel's encounter with G-d.

sen righteous monarch. Following Josiah's unexpected death at the hands of Pharaoh Necho of Egypt in 609 B.C.E., however, Jeremiah likely believed that his oracle was meant for another monarch, perhaps Zedekiah the son of Josiah (r. 597-587 B.C.E.), whose name means, "YHWH is righteous." Of course, the exile of Zedekiah and the destruction of Jerusalem by Babylonia in 587 B.C.E. would have raised even more questions about the future of Jerusalem and the Davidic line of kings.

When we look elsewhere in Jeremiah, we discover that this question is taken up once again in Jeremiah 33:1-18, which contains a second and much expanded and reworked version of our royal oracle in Jeremiah 23:1-8. And yet we find this oracle only in the Hebrew version of Jeremiah; it is entirely absent in the Greek version of the book. What does this tell us about Jeremiah's views of the expected future monarch?

For one thing, it tells us that the writer of Jeremiah 33, whether the prophet himself or a later writer, reflected on the earlier royal oracle in Jeremiah 23 in an effort to discern its meaning. If the Greek text of Jeremiah represents an early edition of the book, the Hebrew text represents a somewhat later and expanded version of Jeremiah. An attempt to reflect upon the earlier oracle is evident in Jeremiah 33:1-18. Much of the text of Jeremiah 23:5-6 also appears in Jeremiah 33:14-16, but the later oracle includes a great deal of additional material that speaks of the destruction of Jerusalem and the prophet's expectations that the city and the monarchy would one day be restored.

Jeremiah 33:17-18 adds these words to the earlier oracle, "For thus says the L-rd, 'There shall not be cut off for David a man sitting on the throne of the house of Israel, and for the Levitical priests, there shall not be cut off a man who presents burnt offerings, who burns the meal offering, and who makes sacrifice before Me for all time.'" Indeed, the oracle speaks not only of the future king, but also of the future priests who would lead the people of Judah/Israel throughout the Second Temple period. It seems that the writer of Jeremiah 33:1-18 reflected on the earlier oracle in Jeremiah 23:1-8 in an effort to speak about the future leadership of the Jewish people at a time when the Davidic kings had been removed from power and the people exiled to Babylonia.

Perhaps the writer was Jeremiah himself in his old age, or perhaps it was someone else who reflected upon the prophet's earlier words. In any event, it is through the study of the ancient manuscripts of Jeremiah—in Hebrew and in Greek—that we find this fascinating and important insight into the means by which the Bible was written in antiquity and how it served as a basis for theological reflection even from the time when it was first set to parchment or papyrus.

WANT TO LEARN MORE? For discussion of the books of Jeremiah and especially Jeremiah 23:1-8 and 33:1-18, see the following:

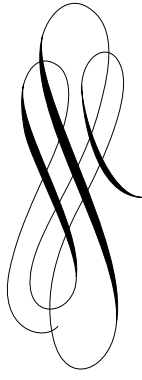
Yohanan Goldman, *Prophétie et royauté au retour de l'exil* (Orbis Biblicus et Orientalis 118; Freiburg: Universitätsverlag; Göttingen: Vandenhoeck & Ruprecht, 1992)

Jack R. Lundbom, *Jeremiah 21-36* (Anchor Bible 21B; New York: Doubleday, 2004)

Marvin A. Sweeney, "Jeremiah," *The Jewish Study Bible* (ed., Adele Berlin and Marc Brettler; Oxford and New York: Oxford University Press, 2003)

Marvin A. Sweeney, *The Prophetic Literature* (Interpreting Biblical Texts; Nashville: Abingdon, forthcoming, 2005-6)

Emanuel Tov, "The Literary History of the Book of Jeremiah in the Light of its Textual History," *Empirical Models for Biblical Criticism* (ed., J. H. Tigay; Philadelphia: University of Pennsylvania, 1985). *f*



ABMC Rich With Academic Resources

In January 2004 Dr. Petra Verwijs successfully defended her Ph.D. Dissertation entitled *The Peshitta and Syro-Hexapla*

Translations of Amos 1:3-2:16. Her advisor was Professor Kristin De Troyer. In the course of her research for the project, the Ancient Biblical Manuscript Center provided important resources. Petra used microfilms of ancient Peshitta manuscripts, as well as, the film of the Syro-Hexapla manuscript first published by Ceriani in 1874. The latter has been studied for its marginal notes referring to Origen's Hexapla, but to date the above dissertation is the most extensive work done in the 20th and 21st centuries on the main text of the Syro-Hexapla.



Petra continues her research as part of the Hexapla Institute (<http://www.hexapla.org/>), with the goal to produce a volume on the *Book of the Twelve*. The Institute is a co-operative venture of The Southern Baptist Theological Seminary, Leiden University, the University of Oxford, and *The Hexapla Project*, under the auspices of The

International Organization for Septuagint and Cognate Studies. The purpose of the Institute is to publish a new edition of the fragments of Origen's Hexapla ("A Field for the 21st Century"). In the course of working on the Septuagint editions, new manuscripts and patristic sources have become available, as well as new editions of several Church Fathers and *catenae*. Some of these contain better readings and even previously unknown material from Origen's Hexapla. Petra expects to rely heavily on resources that the ABMC provides in this important field of Biblical research. *f*

Dead Sea Scrolls and Hebrew Bible Seminar at SBL

Kristin De Troyer
Professor of Hebrew Bible
Claremont School of Theology

The second seminar of the Dead Sea Scrolls and Hebrew Bible unit of the International Meeting of the Society of Biblical Literature was entirely devoted to pre-Maccabean literature found among the texts of the Judean desert. The seminar was held in conjunction with the meeting of the International Organisation of Qumran Studies, under the leadership of Florentino Garcia Martinez. Groningen is known for its Qumran studies. Already in 1957 did the late Adam S. van der Woude publish his "Die messianischen Vorstellungen der Gemeinde von Qumran (Studia Semitica Neerlandica, 3; Assen: Van Gorcum, 1957). Moreover, he founded the Journal for the Study of Judaism in the Persian, Hellenistic, and Roman period (published by Brill in Leiden). Finally, he created the Qumran institute. Precisely at this institute, which is based at the faculty of theology, the conference took place. The directors of the SBL unit, Professors Lange and De Troyer, had asked to study the material of the pre-Maccabean period and relate it to the (study of the

Hebrew Bible. Lester L. Grabbe (from the University of Hull) was the first speaker. He offered a synthesis of the state of the biblical text in pre-Maccabean times. His lecture was aptly entitled: The Law, the Prophets, and the Rest. He offered eight propositions. For instance, Grabbe stressed that much of what later became the Hebrew Bible was already complete in a basic form by the end of the Persian period. Concepts, however, like authoritative scripture, canon, and fixed text, came at the end of a long process of writing and reflection. According to Grabbe the process of scribal transmission combined both copying and editorial revision. Finally, Grabbe also mentioned that before the Maccabean revolt there was no preferred text, nor was the existence of different texts conceived as a problem. The following speaker was Lawrence H. Schiffman (New York), who took a closer look at the Pre-maccabean Halakha in the Dead Sea Scrolls and the Biblical Tradition. He first collected all the data, giving the audience an impressive list from texts dated between 450 and 168 B.C.E. Then, he did some—what he called—historical extrapolations, trying to answer the question: what was a real Jew and what was real text.

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