

The Folio

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PATRISTIC CITATIONS IN TEXTUAL CRITICISM

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Patristic biblical citations are studied for two basic reasons. Those studying the patristic use of scripture use the widest possible array of textual data. Those reconstructing the biblical text necessarily restrict data to only those citations clearly reflecting the reading of a biblical exemplar.

While verbatim citations, often with formal introductions, are the most useful for this latter task, fewer of these exist than could be desired. More numerous are adaptations of recognizable texts in which elements crucial to the patristic discussion are verbally precise and woven unobtrusively into the context, reflecting intent to cite, but less important portions are adapted to the patristic context and/or syntax. Adaptations can be useful, when carefully analyzed. For instance, when a text is cited accurately in the necessary part but only the gist is given of the remainder, or perhaps part of the text is altered so as to clarify or intensify the intended meaning, the unadapted portion may be understood to represent an exemplar.

Allusions may contain some verbal or motif correspondence to known texts but clearly evidence only intent to give the gist of the text rather than to cite. Reminiscences are clear references to certain biblical passages but lacking sustained verbal correspondence. Only rarely would allusions or reminiscences be useful in reconstructing the biblical text.

In recent discussion, see Carroll Osburn, "Methodology in Identifying Patristic Citations in NT Textual Criticism," *Novum Testamentum* 48.1 (2005):1-31.

FAREWELL KRISTIN

*Marvin Sweeney
Chief Executive Officer, ABMC
Professor of Hebrew Bible, CST/CGU*

Prof. Kristin De Troyer departs Claremont on May 19 to accept a position as Professor of Old Testament/Hebrew Bible at the University of St. Andrews, Scotland.

Kristin has served on the faculty of the Claremont School of Theology and the Claremont Graduate University since 1997 when she was appointed to replace James A. Sanders. Throughout her tenure at Claremont, she has distinguished herself as a specialist in Septuagint studies, and has developed her interests in Qumran studies, biblical hermeneutics, and literary criticism. She has been a valued colleague at the Ancient Biblical Manuscript Center for Preservation and Research, where she has served on the Executive Committee.

I first met Kristin at the 1989 meeting of the International Organization for the Study of the Old Testament in Leuven, Belgium. Kristin was a doctoral student at the University of Leiden at the time, and served as the de facto secretary of the IOSOT Congress making sure that all needs were met so that the meeting would run smoothly. I later met her again at the 1991 Society of Biblical Literature International Meeting in Rome, where I heard her paper on Esther, which combined text- and literary-critical work in a literary analysis of the Septuagint version of Esther.

Her wide-ranging skills were also evident in her role as co-founder of Kok Pharos Publishing House, which published a number of important works in biblical studies, including the Historical Commentary on the Old Testament. Kok Pharos was acquired by Peeters Publishing House in Leuven, and Kristin went to work for Peeters as a publisher.

The opportunity to appoint Kristin to the Claremont faculty came in 1997, and I was delighted when she accepted our offer. She had recently completed her dissertation at Leiden under the direction of Arie van der Kooij, which was subsequently published in English as *The End of the Alpha Text of the Book of Esther: Translation and Narrative Technique in MT 8:1-17, LXX 8:1-17, and AT 7:14-41* (Septuagint and Cognate Studies 48; Atlanta: Society of Biblical Literature, 2000), which demonstrated her potential for Septuagint and literary-critical research.

Continued on page 3

The Folio

The Newsletter of
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Table of Contents

on the

*documentary
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Christianity*

Patristic Citations in Textual Criticism
Dr. Carroll Osburn 1

A Tribute to Kristin De Troyer
Dr. Marvin Sweeney 1

Dr. De Troyer's Farewell Lecture
Tyler Mayfield and Shelley Long 3

Honor Roll of Donors 2007 4

Manuscripts 101 5
Tyler Mayfield

Publications and Upcoming Events 6

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Continued from page 1

On the basis of her dissertation work, she was invited to write a commentary on the Septuagint version of Esther for the Septuagint Commentary Series to be published by E. J. Brill.

Kristin has flourished during her years at Claremont, publishing a variety of works in Septuagint studies and the larger field of biblical research. Her text-critical handbook, *Rewriting the Sacred Text: What the Old Greek Texts Tell Us About the Literary Growth of the Bible* (Atlanta: Society of Biblical Literature, 2003), introduces students to the field, and was translated into German in 2005.

She edited the Joshua and Leviticus Greek papyri from the Schøyen Collection. Joshua appeared in *Papyri graecae Schøyen (P. Schøyen 1)* (ed., Rosario Pintaudi; Firenze: Gonnelli, 2005), and Leviticus will follow. She has also edited several important collections of essays, including *Reading the Present in the Qumran Library: The Perception of the Contemporary by Means of Scriptural Interpretations* (co-edited with Armin Lange; Leiden: Brill, 2005); *Truth: Interdisciplinary Dialogues in a Pluralistic Age* (co-edited with Christine Helmer; Leuven: Peeters, 2003); *Wholly Woman, Holy Blood: A Feminist Critique of Purity and Impurity* (Harrisburg: Trinity Press International, 2003); and *From Quest to Q: Festschrift James M. Robinson* (co-edited with Jon Ma. Asgeirsson and Marvin W. Meyer; Leuven: Peeters, 2000).

Kristin has chaired three dissertation committees while at Claremont, including Raeyong Kim, "Historiography in the Second Temple Period: A Text Critical and Form Critical Study of the Preparation of the Building of the Temple in Ezra 3:1-4:5 and 1 Esdras 5:46-70" (2008); James D. Findlay, "A Study of the Biblical Characterization of Aaron" (2005); and Petronella Verwijs, "The Peshitta and Syro-Hexapla Translations of Amos 1:3-2:16" (2004).

Her classroom teaching at Claremont has focused on introductory Hebrew Bible, Psalms, Wisdom Literature, and the Problem of Suffering for Master of Divinity and Master of Arts students, and seminars on the text-critical study of Esther; Ezra; Nehemiah; and the Dead Sea Scrolls for Ph.D. students. She has always been well-regarded by her students as an energetic and informed classroom instructor.

Kristin will be missed at Claremont, but she will flourish even further at St. Andrews. Todah ve-Hatzlekhah, Kristin!

DR. DE TROYER'S FAREWELL LECTURE

Professor Kristin De Troyer delivered her farewell lecture to the Claremont community on April 28, 2008 to a full and engaged audience. The event was co-sponsored by the Ancient Biblical Manuscript Center and the Institute for Antiquity and Christianity at Claremont Graduate University. The title of her address was: "From Esther to Samuel: Reflections on 10 years in Claremont."

Dr. De Troyer was introduced by Dr. Dennis MacDonald, who composed a poem "Kristin of Troy" based on Hector's journey in Homer's *The Iliad*, and Dr. Marvin Sweeney, who spoke of many personal and intellectual memories of Kristin's time in Claremont.

Professor De Troyer's lecture focused on her academic interests and accomplishments during her ten years at Claremont. She spoke of her previous employment as both a professor and publisher in the Netherlands and her dissertation research on the book of Esther and its textual versions. Dr. De Troyer brought this interest in Esther to Claremont and regularly offered a doctoral seminar in the subject. In fact, her last seminar in Spring 2008 addressed this very issue. This biblical book was of particular interest to her because of its complicated textual history, the multiple texts of Esther, and the issues of interpretation and translation. At this point in the lecture, she discussed briefly the text critical issues and possibilities in Esther.

Then, Dr. De Troyer spoke of her participation in the IAC's Translation and Interpretation in the Greek Esdras Tradition Research Project. She offered again a diagram for thinking about the different issues involved in the relationship between the Hebrew and Greek texts of Ezra-Nehemiah and the Esdras tradition.

In late 1998, Dr. De Troyer received a call from Dr. James Robinson concerning a couple of Greek papyri. That phone call eventually led to eight years of working on a Joshua and Leviticus papyri from the Schøyen collection. From 1998-2002, Dr. De Troyer transcribed, translated, edited, reconstructed, and interpreted the Joshua papyrus. This work included a year-long sabbatical in Göttingen at the Septuagint Institute and excursions to Rome for consultation with Rosario Pintaudi, a papyrologist. This new-found interest in Joshua also led to doctoral seminars on the subject and the publication of the papyrus in 2005.

Continued on page 8

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MANUSCRIPTS 101: ALEPPO CODEX

Tyler Mayfield

Research Associate for Scholarly Services
Ancient Biblical Manuscript Center

The Aleppo Codex, a folio of which is pictured here, is one of the oldest complete Hebrew Bibles, dating to 925-950 CE. The codex also has a very interesting and sad recent history.

The Ancient Codex

Dating this codex to the 10th century CE may surprise readers since people generally think about the time period before the Common Era when discussing the Hebrew Bible/Old Testament. However, the actual manuscripts of the Hebrew Bible, excepting the Dead Sea Scrolls, are dated much later.

The Aleppo Codex is one of over six thousand medieval Hebrew manuscripts that constitute the Masoretic Text group. All of these texts are closely related, and in their consonantal form they date back to a tradition that is at least a thousand years earlier than the manuscripts. However, these medieval manuscripts contain more than the Hebrew consonants since the Masoretes, a group of scribes, added the vocalization (vowels below and above the consonants), various divisions into units (paragraphs, verses), the accentuation system (musical guides, stress on words), and notes to protect the transmission of the text. Scholars believe that Aleppo contains one of the most accurate representations of all these Masoretic notes since it has an early date and earned the praise of the medieval Jewish philosopher, Maimonides.



Its Recent History

In late 1947 anti-Jewish riots broke out in Aleppo, Syria in reaction to the U.N.'s approval of the partition of Palestine into Jewish and Arab states. This significant and controversial political decision had an impact on biblical manuscripts since the rioters set fire to the main synagogue of Aleppo, the depository of the Aleppo Codex. This fire destroyed the Torah section of the codex as well as pages from other biblical books. Luckily, someone rescued the remainder of the codex and kept it in hiding for many years before it was smuggled to Jerusalem in 1958. Thus, about three-

fourths of the codex remains preserved today. Furthermore, exciting discoveries of a couple codex pages have been made since 1948 as individuals make public their manuscript fragments.

For More Information

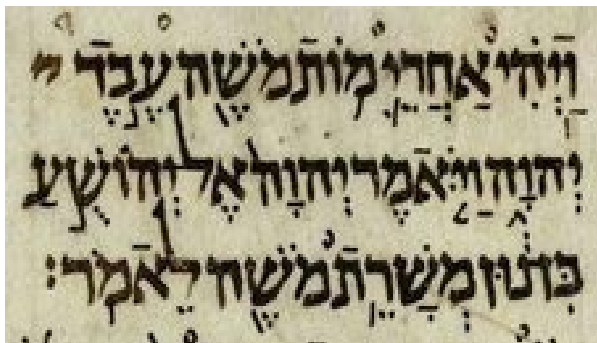
The facsimile edition of this manuscript was published in 1976 by The Hebrew University Bible Project with Moshe Goshen-Gottstein as editor. For more information on the codex, visit the website <http://www.aleppocodex.org> created by the Ben-Zvi Institute of Jerusalem.

This is the second installment in an on-going series entitled "Manuscripts 101." Each edition of The Folio will provide an in-depth look at a particular biblical manuscript, covering such topics as content, dating, and relevance to the field of biblical scholarship.

The Aleppo images used are within the public domain.

Above: Deuteronomy (in part).

Left: Joshua 1:1.



Publications and Upcoming Events

Marvin A. Sweeney

Chief Executive Officer, ABMC

*Professor of Hebrew Bible,
Claremont School of Theology/
Professor of Religion, Claremont
Graduate University*



Publications:

“Jeremiah’s Reflection on the Isaianic Royal Promise: Jeremiah 23:1-8 in Context.” *Breaking Down, Building Up: Studies in Jeremiah* (Leslie Allen Festschrift, edited by John Goldingay; London: T & T Clark International, 2007), 308-321.

“Dating Prophetic Texts.” *Hebrew Studies* 48 (2007): 55-73; Book Review: Elvira Martin Contreras, *Apendices Masoreticos: Codice M1 de la Universidad Complutense de Madrid* (Madrid: Instituto de Filologia, 2004), *Hebrew Studies* 48 (2007): 393-395.

Editor, *Hebrew Studies: A Journal Devoted to Hebrew Language and Literature* 48 (2007), 429 pp.

“Jewish Biblical Theology,” *The Hebrew Bible: New Insights and Scholarship* (ed., Frederick E. Greenspahn; New York: New York University Press, 2008), 191-208.

Reading the Hebrew Bible after the Shoah: Engaging Holocaust Theology (Minneapolis: Fortress, forthcoming, October, 2008).

Lectures:

“The Book of Isaiah.” Academy for Jewish Religion, California. Los Angeles, CA, January-March, 2008.

“Jewish Law and the Bible.” Shabbat Symposium. Congregation Har-El, Palm Desert, CA, January 4, 2008.

“The Book of Ruth.” Sundays with a Scholar Series. Congregation Har-El, Palm Desert, CA, January 13, 2008.

“Jewish Biblical Theology.” Haggard School of Theology, Azusa Pacific University, Azusa, CA, February 14, 2008.

“Moses’ Suffering in the Wilderness.” Congregation Beth El, Taus Lecture Series, San Pedro, CA, March 17, 2008.

“The Worlds of Qoheleth (Ecclesiastes): From Antiquity through Modern Times.” Trimester Course, Congregation Har-El, Palm Desert, CA, March 25, April 1, 8, 2008.

“The Portrayal of Assyria in the Books of Kings.” Society of Biblical Literature Pacific Coast Regional Meeting, Pasadena, CA, March 31, 2008.

“Visionary Texts in the Bible and Rabbinic Literature.” Academy for Jewish Religion, California, Los Angeles, CA, April-June, 2008.



Kristin De Troyer

*Professor of Hebrew Bible,
Claremont School of
Theology/Claremont
Graduate University*



Publications:

“When Did the Pentateuch Come into Existence? An Uncomfortable Perspective.” *Schriften und Schriftengruppen in der Septuaginta*. Forthcoming.

Lectures:

“Psalms.” Chapel Speaker. Claremont School of Theology. Claremont, California. February 28, 2008.

“Setting the Bar High and Remaining Human.” Last Lecture Series. Claremont School of Theology. Claremont, California. April 17, 2008.

“10 Years at Claremont.” Farewell Lecture. Claremont School of Theology. Claremont, California. April 28, 2008.

James A. Sanders

*Professor Emeritus,
Claremont School of
Theology/Claremont
Graduate University*



Publications:

Guest Editor of the winter edition of *Biblical Theology Bulletin* (37/4—2007-08) on the topic of the response to genuine calls by gays and lesbians to ministry and marriage within the church.

“The Work of God in the Secular World,” *Biblical Theology Bulletin* 37/4, pp. 145-52.

Activities:

Taught Introduction to the First Testament course for the Episcopal Theological School at Claremont during the year 2007-08, and will do so again in 2008-09.

Led seminar on the Book of Isaiah for the Disciples Seminary Foundation, Fall 2007.

Taught individual private study for the Church Divinity School of the Pacific, Fall 2007.

Consultant to the United Bible Societies on translation of *Critique textuelle de l'Ancient Testament* by Dominique Barthélemy, O.P., into English.



ABMC Visiting Scholar and Lecturer

During the month of February, the ABMC hosted a visiting research scholar and lecturer, Dr. Carroll Osburn, the Carmichael-Walling Distinguished Professor Emeritus of New Testament Language and Literature at Abilene Christian University. Dr. Osburn retired from his teaching position in 2004 after teaching at ACU for 17 years in order to pursue philanthropic work in Africa. During his academic career, he published several books including *The Text of the Apostolos in Epiphanius of Salamis*; *Women in the Church: Reclaiming the Ideal*; *Essays on Women in Earliest Christianity*; and *The Peaceable Kingdom: Essays Favoring Non-Sectarian Christianity*. Much of Osburn's research involves the text of Acts in Greek manuscripts and citations of Acts in the patristic writings.

During his three week stay in Claremont, Dr. Osburn conducted some research in his field of New Testament textual criticism and delivered two lectures for *The Claremont ABMC Lectures Series*.

The first lecture entitled “*Methodology in Selecting Patristic Citations for Text Critical Purposes*” occurred on February 13th and focused on the text critical issue of determining whether a patristic reference to scripture is a citation of an actual New Testament manuscript reading as opposed to an allusion or echo of scripture. Osburn claims that as opposed to the study of patristic use of scripture, which uses all sorts of patristic references, text critical work necessitates the use only of citations that have claim to represent an actual manuscript reading. Therefore, his lecture explored criteria for selecting patristic references.

The second lecture entitled “*James and the Poor: A Contemporary Perspective from Africa*” was presented on February 20th and included two emphases. The first part of this lecture explored the literary structure of James and its relationship to Sirach; the second part was a reflection upon James from the point of view of extensive philanthropic work in Africa. Osburn contends that the book of James influences greatly his decision in 2004 to take early retirement from academia so as to pursue humanitarian aid work in rural Africa.

Continued from page 3

With her in-depth knowledge of the textual histories of Esther, Ezra-Nehemiah, and Joshua, she was able to write a text critical handbook for general Hebrew Bible scholars, a book that sets out four possible paradigms for the relationship between Greek and Hebrew texts (cf. *Rewriting the Sacred Text: What the Old Greek Texts Tell Us about the Literary Development of the Bible*).

From 2002-2006, she turned her attention to the Leviticus papyrus, performing similar tasks as with the first manuscript. In addition, she offered doctoral seminars on this biblical book; these classes focused on the Masoretic text, the seventeen different Qumran manuscripts of Leviticus, and the Greek texts.

Next, Dr. De Troyer refocused her energies on the book of Samuel. This interest was sparked by the recent publication of the Qumran scrolls of Samuel by Dr. Frank Moore Cross in the *Discoveries in the Judean Desert* Series. For the third time, she had chosen one of the most complex books within the field of text criticism for study. She offered her first seminar in Fall 2006 and began to examine the intricate relationship between the Masoretic text; the Qumran scroll, 4QSam^a; the three Greek recensions; and the readings from the Old Latin and Josephus. The two main problems within the book are the lack of the Old Greek text within sections of 2 Samuel and the possible relationship between the Qumran text and one of the Greek recensions. The latter difficulty centers on the fact that the 4QSam^a differs from the Masoretic text while agreeing with one of the recensions.

In her lecture, Dr. De Troyer gave one example of the text critical issues found in 2 Samuel. In 2 Samuel 24:23a, the person who sells David the threshing floor is identified as a king in the Masoretic text, but this designation is not present in the three Greek recensions and in the Peshitta. We do not have the Old Greek and the Qumran for that section.

So, she concludes that the designation is a later addition to the Masoretic text, an addition that occurred after the translation of the Hebrew text into Greek. This observation is important because of its implications for the study of the Deuteronomistic History (Deuteronomy-Kings). Most scholars date the last edition to this collection to the exile, but Dr. De Troyer claims that textual changes occurred much later. Therefore, the Hebrew text was still evolving and being rewritten long after most Hebrew scholars assume.

She concluded her remarks by thanking various individuals including her Claremont colleagues and students.

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