

The Folio

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

Volume 31, Number 2

Winter 2015

CONGRATULATIONS, SHELLEY! AND WELCOME, PAM!

Marvin A. Sweeney
CEO and Director,
Ancient Biblical Manuscript Center
Professor of Hebrew Bible,
Claremont School of Theology



Dr. Shelley Long

The Ancient Biblical Manuscript Center for Preservation and Research is delighted to announce that Dr. Shelley Long, formerly Research Associate at the ABMC, has been appointed as Assistant Professor of Biblical Studies, Azusa Pacific University. The ABMC is also pleased to announce that Dr. Pamela J.W. Nourse, Ph.D. student in Hebrew Bible at the

Claremont School of Theology, has been appointed as the new Research Associate.

Shelley served as ABMC Research Associate for a number of years as she completed her Ph.D. program in Hebrew Bible at the Claremont Graduate University. She successfully defended her dissertation, "The Last Kings of Judah: Zedekiah and Sedekias in the Hebrew and Old Greek Versions of Jeremiah 37 (44):1-40 (47):6," last May. It is a very interesting and important comparative study of the Hebrew and Greek versions of Jeremiah 37-40, which portrays the character of Zedekiah (Greek, Sedekias) during the Babylonian siege of Jerusalem. Her dissertation demonstrates that, in the Septuagint Greek text, Zedekiah is a cruel figure, but in the revised form of

the Masoretic Hebrew text, he becomes a far more sympathetic anti-hero. Dr. Long's work demonstrates that MT and LXX have very different hermeneutical perspectives in their reading of Zedekiah. Her study has major implications for reading both the MT and the LXX as sacred scripture. It has already been accepted for publication in the *Forschungen zum Alten Testament* series published by Mohr Siebeck Verlag, Tübingen, Germany.

Shelley was a model administrator at the ABMC! Commenting on her time at the ABMC, she states, "It was a pleasure to work at the ABMC all these years. I especially enjoyed working with the treasure trove of biblical manuscripts and assisting scholars in their valuable research. I would also like to thank the donors who faithfully supported the mission of the ABMC; your contributions make a difference."

Pam is currently a Ph.D. student in Hebrew Bible at the Claremont School of Theology where she plans to concentrate in prophetic literature. She holds an M.A. in Biblical Studies from Bangor Theological Seminary, an M.D. from Tufts University School of Medicine, and a B.A. from Wellesley College. She is a former US Army Medical Officer who has served in the United States, Korea, and Iraq. She left the service with the rank of Major in the US Army Reserves and practiced surgery for over ten years in the civilian world before embarking on her new career in Biblical Studies. She formerly studied with Prof. David Trobisch, a specialist in New Testament manuscript studies at Bangor Theological Seminary, and she has a special interest in social justice issues as represented in the prophets as well as in manuscript studies.

Given her command experience, Dr. Nourse is also proving to be a superb ABMC administrator! Commenting on her appointment as ABMC Research Associate, she states, "The ABMC was one of the things that attracted me to the Claremont School of Theology. I am delighted to have this opportunity to work with the collection of manuscripts and to assist other scholars who wish to make use of this incredible resource."

The ABMC is privileged to have Research Associates such as Dr. Shelley Long and Dr. Pamela Nourse. Please join me in congratulating Dr. Long and in welcoming Dr. Nourse to the ABMC!

The Folio

The Newsletter of
The Ancient Biblical
Manuscript Center

Table of Contents

Congratulations, Shelley!
And Welcome, Pam 1
Dr. Marvin A. Sweeney

Complex Relations Between Masoretic
and Septuagint Jeremiah 3
Dr. Marvin A. Sweeney

Dr. Yigal Bloch Lectures at the ABMC 4
Dr. Marvin A. Sweeney

Publications and Upcoming Events 5

shedding light

on the

documentary

history of

*Judaism and
Christianity*



THE FOLIO GOES DIGITAL!

Beginning with this issue, *The Folio* will now be published electronically. A special print edition of the current issue will be sent to ABMC supporters. Readers are asked to send us their email addresses so that they might continue to receive *The Folio*. *The Folio* will also be published digitally on the ABMC website. Please send your email addresses to us at abmcserv@cst.edu.

General Editor	Dr. Marvin A. Sweeney
Managing Editor	Dr. Pamela J. W. Nourse
Published by the ABMC	1325 N. College Avenue Claremont, CA 91711 909.447.6354
For More Information	www.abmc.org abmcserv@cst.edu

COMPLEX RELATIONS BETWEEN MASORETIC AND SEPTUAGINT JEREMIAH

Marvin A. Sweeney
CEO and Director,
Ancient Biblical Manuscript Center;
Professor of Hebrew Bible,
Claremont School of Theology

Modern scholars have long recognized the differences between the Masoretic Hebrew text of Jeremiah (MTJer) and the Septuagint Greek text of the book (LXXJer). LXXJeremiah is approximately one-eighth shorter than MTJeremiah, and the two versions display a markedly different structure. Whereas MTJer places the oracles concerning the nations near the end of the book in MTJer 46-51, LXXJer places them in the middle of the book, immediately following the statement in Jer 25:13, "And I shall bring against that land all my words which I spoke against it, all that is written in this book which Jeremiah prophesied against the nations." In the LXX version of the book, Jer 25:15 continues immediately following the oracles against the nations. Although earlier generations considered LXXJer to be a deficient translation, the discovery of 4QJer^b, a fragmentary Hebrew text of Jeremiah that presents a shorter version of the book like that of LXXJer, has convinced most scholars that LXXJer must represent an earlier form of the text that was later expanded into the longer MTJeremiah.

Nevertheless, the issue has not proved to be quite that simple, as some interpreters have noted cases where the shorter LXX version of the text appears to be an edited version of a longer, messier, and less coherent MT. One such case is MTJeremiah 10:1-10 and the shorter version of the text in LXXJeremiah 10:1-5. The latter is missing vv. 6-10, except for v. 9 which appears between the two halves of v. 5. The Hebrew text reads in English translation as follows:

- 1) Hear the word which YHWH spoke to you, O House of Israel!
- 2) Thus says YHWH, "The path of the nations you shall not learn and from the signs of the heavens you shall not be dismayed just because the nations are

dismayed by them.

3) For the statutes of the nations are nothing; for they are cut from the wood of the forest; the work of the hands of a craftsman with his ax.

4) With silver and with gold he adorns it. With nails and hammer he fastens it so that it does not fall apart.

5) Like a scarecrow in a cucumber patch, they do not speak; they must be carried for they don't walk. Do not fear them for they do no evil and they are unable to do good."

6) There is none like You, O YHWH. You are great and great is your name in power!

7) Who will not revere you, O King of the nations? For to you it is due, because among all the wise of the nations and among all their kingdoms, there is none like You!

8) But at once they are dull and foolish; their instruction is vacuous; it's just wood.

9) Hammered silver brought from Tarshish and gold from Uphaz, the work of an artisan and the hands of a smith. Blue and purple is their clothing, the work of the skilled, all of them.

10) But YHWH is the true G-d, the living G-d and king of the world. From YHWH's wrath, the earth quakes, and the nations can stand YHWH's anger.

LXXJeremiah 10:1-5 (see also 4QJer^b, which presents a fragmentary text in the same order as LXXJer) is a much shorter and better organized text:

- 1) Hear the word of the L-rd, which he spoke to you, O House of Israel!
- 2) This is what the L-rd says. "According to the ways of the nations do not learn, and from signs of the heavens, do not fear, just because they (the nations) fear them in their presence.
- 3) For the precepts of the nations are nothing. There is a tree from the forest cut down, a work of a craftsman and a molten image.
- 4) With silver and with gold they are beautified. With hammers and nails they are fastened so they do not move.
- 5a) With silver it is made; they do not walk.
- 9) Beaten silver from Tarsis they come; gold from Mophas. And the hand of goldsmiths, works of craftsmen, all of them. With blue and purple they clothe them.
- 5b) Lifted up, they will be carried, because they do not walk. Do not fear them, because they do no evil, and there is no good in them."

(Continued on page 4)

Many interpreters would see MTJer 10:6-10 as a pious expansion of the shorter LXXJer text. It appears to be a psalm of praise by the prophet that extols YHWH, the great King and living G-d, in contrast to the idols of the nations that are skillfully made by craftsmen of wood, gold and silver, and blue and purple textiles.

But there are some rather interesting features to this text that suggest that the shorter LXX version is an edited and cleaned up version of the longer MT:

- a) Jeremiah 10:12-16 also extols YHWH, which makes MTJer 10:6-10 somewhat redundant.
- b) MTJeremiah 10:6-10 also includes a portrayal of the idols in vv. 8-9, which is redundant with vv. 3-5.
- c) Jeremiah 10:5 is split into two parts in LXXJeremiah 10:1-5, and v. 9 is placed between the two halves of v. 5 to embellish the portrayal of the craftsmen's work.
- d) MTJeremiah combines a quotation of YHWH's words in vv. 1-5 with the prophet's words in vv. 6-10, whereas LXXJeremiah presents only YHWH's words.

Overall, LXXJeremiah 10:1-5 presents a cleaner, far more consistent and less redundant text than that of MTJeremiah 10:1-10. The placement of v. 9 between the two halves of v. 5 is particularly telling because of the manner in which it places the descriptive material concerning the idols, particularly their manufacture from silver and gold, together in one immediate context. The removal of v. 9 from between the two halves of v. 5 from MTJer is more difficult to explain than the placement of v. 9 between the two halves of v. 5 in LXXJer.

LXXJeremiah 10:1-5 appears to be an edited version of MTJeremiah 10:1-10, designed to render a redundant and complicated text into a clearer, more consistent form. Such an observation illustrates the claims of some, such as Andrew Shead, that MTJeremiah and LXXJeremiah each had their independent histories of textual development. The shorter LXXJeremiah may be the earlier text, but the Qumran evidence shows that both the proto-MT and proto-LXX texts of Jeremiah coexisted in the same location. Such coexistence allowed for a lengthy period of editing even after the two versions were separated.

WANT TO LEARN MORE?

Marvin A. Sweeney, "Differing Perspectives in the LXX and MT Versions of Jeremiah 1-10," *Reading Prophetic Books: Form, Intertextuality, and Reception in Prophetic and Post-Biblical Literature* (FAT 89; Tübingen: Mohr Siebeck, 2014) 135-153;

Andrew G. Shead, *The Open Book and the Sealed Book: Jeremiah 32 in its Hebrew and Greek Recensions* (JSOTSup 347; London: Sheffield Academic Press, 2002).

DR. YIGAL BLOCH LECTURES AT THE ABMC

Marvin A. Sweeney
Director, ABMC
Professor of Hebrew Bible

The Ancient Biblical Manuscript Center for Preservation and Research was pleased to host Dr. Yigal Bloch on March 26, 2014, for a lecture on "Judeans in Sippar and Susa During the First Century of the Babylonian Exile: Assimilation and Perseverance."

Dr. Bloch, a recent Ph.D. in Assyriology from the Hebrew University of Jerusalem, was serving as a Fulbright Fellow at the University of California Berkeley, where he was pursuing research on Babylonian economic texts. He had come to visit Claremont to examine cuneiform tablets then held by the Claremont School of Theology. The Claremont tablets were subsequently sold at auction, although CST has retained digital copies.

Dr. Bloch's lecture was an attempt to trace the shifting identities of Jews who had been exiled from Judah to Babylonia following the destruction of Jerusalem by the Babylonian Empire in the sixth century B.C.E. Texts from Sippar and Susa include records of marriages and economic transactions in ancient Babylonia. A number of the individuals mentioned in these texts bore Hebrew names.

Dr. Bloch's lecture focused on such individuals in an effort to trace the transition in naming practices from Hebrew to Babylonian among their families. For example, a text from the Mesopotamian city of Sippar, dated to 11 Simānu, 534 B.C.E., reports a request by Gūzānu, son of Kiribtu, descendant of Ararru, to Bēl-uballit, son of Amušê and to his mother, Gudaddaditu, to marry his daughter, Kaššâ. Indeed, the name of the father of the bride, Bēl-uballit, son of Amušê, is Babylonian, but his father's name, Amušê, is a Babylonian rendition of the Hebrew name Hoshea. Among the witnesses to the marriage was a royal merchant named Aḥī-Yāma son of Ariḥ, which is the Hebrew name of a man who proved to be an uncle of the bride. Here, we very clearly see a Jewish family that is beginning to take on Babylonian names.

Other texts enabled Dr. Bloch to reconstruct the names of the four sons of Ariḥ, including two with Babylonian names, Bāsiya and Markukā, and two with Hebrew names, Aḥī-Yāma (Ahiyahu) and Amušê (Hoshea). A linguistic shift explains the introduction of the letter *m* in

(Continued on page 6)

Publications and Upcoming Events



Marvin A. Sweeney

CEO and Director, ABMC

Professor of
Hebrew Bible,
Claremont School
of Theology

Publications

“Isaiah 1-39.” In *Fortress Commentary on the Bible* (ed. G. Yee et al; Minneapolis: Fortress, 2014) 673-697.

“Modern Study of the Bible.” In *The Jewish Study Bible* (ed. A. Berlin and M. Brettler; Oxford and New York: Oxford University Press, 2014) 2166-2177.

“Davidic Messiah.” In *The Jewish Study Bible* (ed. A. Berlin and M. Brettler; Oxford and New York: Oxford University Press, 2014) 2035-2041.

“Introduction to the Prophetic Books.” In *Anselm Companion to the Bible* (ed. Corrine L. Carvalho; Winona, MN: Anselm Academic, 2014) 238-252.

“Introduction to the Prophetic Books.” In *Anselm Companion to the Old Testament* (ed. Corrine L. Carvalho; Winona, MN: Anselm Academic, 2014) 236-250.

“Myth and History in Ezekiel’s Oracles concerning Tyre (Ezekiel 26-28).” In *Myth and Scripture: Contemporary Perspectives on Religion, Language, And Imagination* (ed. D. Callendar; SBL Resources for Biblical Study, 78; Atlanta: Society of Biblical Literature Press, 2014) 129-147.

Form Criticism. *Encyclopedia of the Bible and its Reception* (ed. D. C. Allison, Jr. et al.; Berlin and New York: Walter de Gruyter, 2014) 9:468-470.

“The Reconceptualization of the Davidic Covenant in Jeremiah.” In *Reading the Prophetic Books: Form, Intertextuality, and Reception in Prophetic and Post-biblical Literature* (FAT 89; Tübingen: Mohr Siebeck, 2014) 167-182.

“Myth and History in Ezekiel’s Oracles concerning Tyre (Ezekiel 26-28).” In *Reading the Prophetic Books: Form, Intertextuality, and Reception in Prophetic and Post-biblical Literature* (FAT 89; Tübingen: Mohr Siebeck,

2014) 203-218.

“Differing Perspectives in the MT and LXX Versions of Jeremiah 1-10.” In *Reading the Prophetic Books: Form, Intertextuality, and Reception in Prophetic and Post-biblical Literature* (FAT 89; Tübingen: Mohr Siebeck, 2014) 135-153.

“Form and Coherence in Ezekiel’s Temple Vision.” In *Reading the Prophetic Books: Form, Intertextuality, and Reception in Prophetic and Post-biblical Literature* (FAT 89; Tübingen: Mohr Siebeck, 2014) 233-250.

“Eschatology in the Book of Isaiah.” In *The Book of Isaiah: Enduring Questions Answered Anew. Essays Honoring Joseph Blenkinsopp and His Contribution to the Study Of Isaiah* (ed. R. J. Bautch and J. T. Hibbard; Grand Rapids and Cambridge: Eerdmans, 2014) 179-195.

Lectures, Courses, and Presentations

“Swords into Plowshares or Plowshares into Swords? Isaiah and the Twelve in Intertextual Perspective.” Paper presented at the Annual Meeting of the National Association of Professors of Hebrew, San Diego, CA, November 22-25, 2014.

“Isaiah 60-62 in Intertextual Perspective.” Paper presented at the Annual Meeting of the National Association of Professors of Hebrew, San Diego, CA, November 22-25, 2014.

Panelist. Panel Review of Dalit Rom-Shiloni, *Exclusive Inclusivity* (London: Bloomsbury, 2014), Annual Meeting of the Society of Biblical Literature, San Diego, CA, November 22-25, 2014.

“Reading the Bible after the Shoah.” Presentation, Pepperdine University, Malibu, CA, October 14, 2014.

“The Prophets and the Reconceptualization of the Pentateuchal Strata: Implications for Reading E, D, J, and P.” Invited paper for the conference, The Pentateuch Within Biblical Literature: Formation and Interaction, Israel Institute for Advanced Studies, The Hebrew University of Jerusalem, Givat Ram Campus, May 27, 2014, Jerusalem, Israel.

“The Book of Isaiah in Synchronic and Diachronic Perspective: Isaiah and its Evolution.” Invited seminar presentation, Tel Aviv University, Ramat Gan, Israel, May 20, 2014.

“Reading the Bible after the Shoah.” Invited seminar presentation, Tel Aviv University, Ramat Gan, Israel, May 20, 2014.



Jon Berquist

Visiting Professor of Hebrew Bible, Claremont School of Theology; President, Disciples Seminary Foundation



Shelley Long

Assistant Professor of Biblical Studies, Azusa Pacific University

Lectures, Courses, and Presentations

“The Place of Wisdom across the Hebrew Bible.” Paper presented at the Annual Meeting of the Society of Biblical Literature, San Diego, CA, November 22-25, 2014.

“Social Scientific Method for Biblical Studies.” Course at Claremont School of Theology, Claremont, CA. Fall 2014.

“Hebrew Bible in Context: An Introduction.” Course at Claremont School of Theology, Claremont, CA. Spring 2015.



James A. Sanders
Professor Emeritus, Claremont School of Theology/Claremont Graduate University

Publications

The Monotheizing Process: Its Origins and Development. (Eugene, OR: Cascade Books, 2014).

“Memories of My Father: Robert E. Sanders.” In The Dixie Flyer (Nashville Chattanooga and St. Louis (NC&StL) Preservation Society, November 2014) 14-15.

Foreword for Christianity in Stained Glass, Lynne Alcott Kogel (author and publisher).

Lectures, Courses, and Presentations

“Introduction to the First Testament.” Episcopal Theological School at Claremont/Bloy House, Claremont, CA. Fall 2014.

Dr. Sanders continues to serve on the editorial boards of several journals in the fields of First Testament and Early Judaism.

Publications

The Last King(s) of Judah: Zedekiah and Sedekias in the Hebrew and Old Greek Versions of Jeremiah 37(44):1-40 (47):6. FAT II Series. Tübingen: Mohr Siebeck. Forthcoming, 2015.

“Joel” in Encyclopedia of the Bible and its Reception. Edited by Dale C. Allison, et. al. Berlin: De Gruyter. Forthcoming, 2015.

Presentations

2014 “Sub-creation and Procreation as the Imago Dei: Tolkien and Genesis in Dialogue,” Society of Biblical Literature Annual Meeting, November 24, 2014.

Courses

- Hebrew Poetical and Wisdom Literature
Luke-Acts
Hebrew



Dr. Yigal Bloch

(Continued from page 4)

the Hebrew names. Dr. Bloch argued that the Hebrew names of the sons of Arih were for his older sons, whereas the Babylonian names were for his younger sons, indicating a process of cultural assimilation within one exiled Jewish family.

One sees such phenomena even today. My own name in English is Marvin Alan, but my Hebrew name is Menaḥem Kalonymus.

The ABMC thanks Dr. Yigal Bloch for an interesting and stimulating study of Jewish names as found in cuneiform Babylonian tablets!