

The Folio

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

Volume 23, Number 2

Fall 2006

JOHN C. TREVER AND THE DEAD SEA SCROLLS

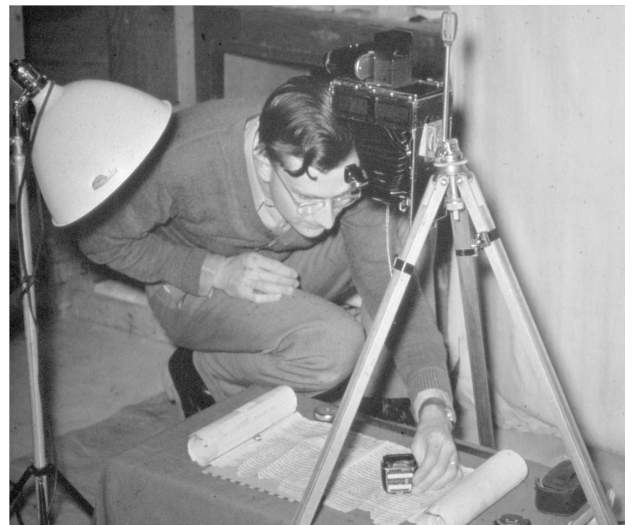
Marvin A. Sweeney
Chief Executive Officer, ABMC
Professor of Hebrew Bible
Claremont School of Theology/Claremont
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The passing of John C. Trever marks the conclusion of a lifetime of scholarship devoted to the study and preservation of the acclaimed Dead Sea Scrolls, one of the most important manuscript discoveries of modern times. Together with Millar Burrows and William H. Brownlee, Trever was one of the first scholars at the American School of Oriental Research in Jerusalem (now known as the W. F. Albright Institute for Archaeological Research) to view the first of the Dead Sea Scrolls discovered by Ta'amireh Bedouin near Khirbet Qumran along the northwestern shores of the Dead Sea in late-1946 or early-1947. Trever recounts his sometimes harrowing experiences at the outbreak of the war for the independence of Israel in viewing, studying, and photographing the first of the Scrolls and in negotiating for their purchase by the American School of Oriental Research in his books, *The Untold Story of Qumran* (Grand Rapids: Eerdmans, 1965) and *The Dead Sea Scrolls: A Personal Account* (Grand Rapids: Eerdmans, 1975, 1977).

Trever's expertise in photography enabled him to make the first and the most important photographic records of scrolls from Cave 1, including the Great Isaiah Scroll (1QIsa^a); the Peshet or Commentary on Habakkuk (1QpHab); and the Manual of Discipline, also known as the Community Rule or the Serekh ha-Yah^{ad} (1QS). Four other scrolls, the second Isaiah Scroll (1QIsa^b); the Hodayot or Hymn Scroll (1QH); the Milh^aamah or War Scroll (1QM); and the Genesis Apocryphon (1QapGen) were purchased by the Hebrew University of Jerusalem to be photographed and published separately. Despite the best efforts at preservation, the original Dead Sea scrolls manuscripts have deteriorated markedly since they were removed from the very dry climate of the Dead Sea region, which has resulted in the loss of original text materials. Trever's color and black and white photographs remain the fullest photographic record of these documents. Indeed, Trever's efforts at the photographic recording and preservation of the scrolls and his appointment to the Claremont School of Theology in

1976 were important factors in the establishment of the Ancient Biblical Manuscript Center for Preservation and Research in 1978.

The importance of the Dead Sea Scrolls, beginning with the three scrolls photographed by Trever, cannot be underestimated. Over eight hundred manuscripts dating from the late-third century B.C.E. through the first century C.E. have emerged from some eleven caves along the northwestern shores of the Dead Sea and other locations where they were hidden by Jews from Qumran seeking to protect their precious texts from the onslaught of the Roman army in 68 C.E. Among them are representatives of every book of the Hebrew Bible (Old Testament) with the exception of the book of Esther; Hebrew versions of apocryphal books known previously in Greek or other languages, such as Ben Sira or Jubilees; pseudepigraphical texts such as the Aramaic fragments of the book of Enoch; and sectarian documents such as Aramaic Genesis Apocryphon or the Temple Scroll. Other remarkable manuscript discoveries in the region include the Greek Minor Prophets Scroll from Nahal Hever, the first Greek version of the Twelve Prophets ever discovered, or the Songs of the Sabbath Sacrifice, a liturgical work that anticipates the development of ancient Jewish Merkavah or Chariot mysticism, from Herod's former palace at Masada, later the site of a last stand by Jews resisting the Roman invasion of Judea.



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The Folio

shedding light

The Newsletter of
The Ancient Biblical
Manuscript Center

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on the

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history of*

*Judaism and
Christianity*

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Annual Subscription \$40 (US)

Published by ABMC 1325 North College Avenue
Claremont, CA 91711
909.621.6451

For More Information www.abmc.org

In Memory of John C. Trevor, 1915-2006

*James A. Sanders
President Emeritus, ABMC*

John Trevor was a man with the right gifts in the right place at the right time. An appointee of the American School of Oriental Research for the year 1947-48, Trevor was in residence in February 1948 at the School in East Jerusalem when monks from St. Mark's Syrian Monastery brought three scrolls to what is now called the Albright Institute on Salah ed-Dhin Street out of Herod's Gate. He and fellow appointee, William Brownlee, recognized the value of the scrolls from the script, which was very close to that of the Nash Papyrus which they had only recently studied with their mentor, Millar Burrows of Yale, annual director of the School, who at that moment was on business for the ASOR in Baghdad. Trevor coaxed the monks to leave the scrolls at the School so they could study them more closely. It turned out, of course, that they were not from the monastery's library but from Qumran Cave 1. Not knowing that at the time, but convinced of their value, Trevor, being a skilled photographer, scurried about the Old City to procure the necessary films and set about to photograph the scrolls in the basement of the School late into the night. He used Kodachrome film which Trevor has carefully preserved through the years. These were first published in May 1950, and again in 1972 in a beautiful facsimile edition by the Albright Institute and the Shrine of the Book in Jerusalem (Scrolls from Qumran Cave I: The Great Isaiah Scroll, The Order of the Community, The Pesher to Habakkuk from photographs by John C. Trevor).

*Trever gave his professional life to
promoting the importance of the Scrolls...*

Those events thence set the course of Trevor's life. He taught at Baldwin Wallace College for a while but was invited along with his negatives to Claremont in 1976 where with the writer he helped launch the Ancient Biblical Manuscript Center (ABMC) through the vision and generosity of Elizabeth Hay Bechtel. Trevor, though not a part of the Center after its launching, remained at the Claremont School of Theology where he oversaw the "Trevor Collection of the Dead Sea Scrolls," housed in the library of the seminary. The collection is now an important part of the holdings of the ABMC, which also houses complete sets of photographic and electronic images of all the Scrolls.

Trever gave his professional life to promoting the importance of the Scrolls, including the publication of *The Untold Story of Qumran* in 1965. A graduate of USC (1937) with a PhD from Yale (1943), Trevor leaves his beloved wife of 63 years, Elizabeth, two sons, six grandchildren and eight great-grandchildren.

NEW ABMC STAFF MEMBER

*Vanessa D. Stotts
Research Assistant for Dr. Marvin Sweeney
M.A. Student Claremont School of Theology*



My name is Vanessa Stotts and I began working at the ABMC last spring. I am a Master's of Arts student here at Claremont School of Theology, studying how religion

interacts with international relations and I have my B.A. from the University of Texas at Austin in religion and history.

I have learned so much at the ABMC, especially in terms of these magnificent scrolls and photographs that the ABMC houses. There is such history behind every roll of film. It is truly amazing to work with such historical documents and wonderful professors every day!

I bring a lot of secretarial experience to the ABMC, as I worked as an executive assistant for three years prior to attending CST. Last year, I began my work by reorganizing all of the documents left to the ABMC so they would be more accessible to students. I look forward to my future work here and I am grateful for all that the ABMC has taught me.

ABMC STAFF PRESENTS AT SBL/AAR MEETING

Mariko Yakiyama

Research Associate for Scholarly Services, ABMC

I attended the AAR/SBL annual meeting for the first time to present part of my doctoral dissertation to the SBL Christian Apocrypha section. It was a very valuable experience because I was able to introduce my Ph. D. research.

The title of my presentation was "Christian Ideals of Procreation in Marriage in the Apocryphal *Acts of Andrew* and the Writings of Clement of Alexandria." I chose this topic out of interest in the origin of contemporary ethics on marriage, which I thought might be traced back to second-century Christian writings. I pointed out the similar elements found in the two writings, arguing that they were products of the same Greco-Roman cultural milieu. For example, the two writings exegete the story of the Fall of Adam and Eve based on the concept of "passion" which is viewed negatively by both authors since it motivated Adam and Eve to act against nature and it resulted in the Fall. Of these views, Clement taught overcoming passion by spending life as a Stoic sage, while the author of *The Acts of Andrew* advocated sexual abstinence. In actual practice, Clement was more interested

in Christians becoming good citizens and so admitted procreation in married life, while *The Acts of Andrew* recommended a more subversive form of piety which advocated abandoning family. The sociologist Max Weber can help us to understand this difference between Clement and the author of *Andrew*. The form of piety that Clement taught can be categorized as inner-worldly asceticism, in which religious salvation requires that one behaves within the world. In contrast, *Andrew* requires a world-rejecting asceticism, in which the pursuit of religious salvation equates with renouncing the world and, in particular, abandoning social and family connections.

When I presented my paper, I received a good response and helpful suggestions for completing my dissertation. While preparing my presentation and writing my dissertation, I have been fortunate to be able to continue my work at the

ABMC as a research associate. It has been a great learning experience for me as a New Testament scholar.

It has been a great learning experience for me as a New Testament Scholar.

Remembering a Legend, James Barr

*Dr. Kristin De Troyer
Professor of Hebrew Bible
Claremont School of Theology*

*He was going to write a book that
would again rock scholarship and set
things right.*

On October 12, 2006, James Barr passed away. Before I was born, James Barr was already a legend. His many books are witnesses to his incredibly fine mind. We have put all James's books here on the altar. James published 16 monographs, some of them were translated into German, French, Italian, Korean, and Japanese. In 1994, when he was offered a Festschrift, he already had authored over 204 contributions, not counting the smaller booknotes or reviews. He published his first article at the age of 25. He taught at Edinburgh, Manchester, Oxford and Vanderbilt. James received many honorary doctorates and gave many important and respected lectures, such as the Currie lectures, the Schweich lectures, the Sprunt lectures and the Gifford lectures. We were very lucky that James retired to Claremont, where he taught for one year and where he became a very active member of our academic community.

His life can be described as a never boring and endlessly search for truth. James Barr was in constant dialogue and discussion with others. In his books and reviews he always made sure as to correctly summarize the opinions of others before turning to seriously critiquing them. His criticisms were sometimes very hard and often very lengthy, but they were always fair and in my opinion, always right. James constantly made necessary distinctions without forgetting the larger issues and contexts.

James never hesitated to address the major issues in scholarship, as a matter of fact some of his books were born as an antidote to obstructive dilettantism and blunt ignorance. As a matter of fact, a phrase from the book of Job comes to mind: "who is this," asks God, "that darkens counsel by words without knowledge." I believe James often asked

this question to many other scholars. He reflected on the fields of Bible and Theology, asking questions about their interrelatedness. He also took on the most intrusive presumptions in scholarship: fundamentalism, thinking in oppositions, such as the opposition between Greek Hellenistic and Hebrew Jewish thinking, the all too easy fall back on conjectures, and even as late as 2000, he fought a battle against post modernism.

In his first book, published in 1961, entitled *The Semantics of Biblical Language*, he set the tone for the rest of his scholarly career. 45 years later, this book is still a must read for many graduate in HB/OT studies. James produced four books in the sixties, three in the seventies, four in the eighties, four in the nineties, and was in not for his dead, I believe he would have produced four in this millennium.

There are many issues that James addressed, but one prevailing thing I would like to mention: in all of his books, James demonstrated that there is only one way to get to the truth of things and that is by studying thoroughly. James Barr was a scholar with many gifts: his languages were perfect, his knowledge was vast, his brain unfathomable and unsurpassable. On top of that, James was the kindest person in the universe—a husband fitting to Jane.

Up till his fall in Philadelphia, James has been extremely productive. Jane told me that James had one more book in mind. It was going to be a book on Prophecy, a book that would overturn all the standard perspectives and hypotheses. He was going to write a book that would again rock scholarship and set things right. We will have to do without his last book. We already have however his legacy. In my opinion, James already became a living legend in 1961. With his passing away, James will be an eternal legend.

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

The Dystopianization of Utopian Prophetic Literature: The Case of Amos 9:11-15, *Utopia and Dystopia in Prophetic Literature* (ed., Ehud Ben Zvi; Göttingen and Helsinki: Vandenhoeck & Ruprecht and the Finnish Exegetical Society, 2006), 175-185.

New Commentary on the Haftarat, *Prooftexts: A Journal of Jewish Literary History* 25 (2005): 362-376.

On the Road to Duhm: Isaiah in Nineteenth Century Critical Scholarship, *"As Those Who are Taught: The Interpretation of Isaiah from the LXX to the SBL"* (SBLSym 27; ed., Claire Mathews McGinnis and Patricia K. Tull; Atlanta: Society of Biblical Literature, 2006), 243-261.

Joel, *The Harper Collins Study Bible* (ed., Harold W. Attridge et al; San Francisco: HarperSanFrancisco, 2006), 1209-1215.

Lectures

Jeremiah, the Shoah, and the Restoration of Israel. Lecture presented at Temple Beth Jacob, San Pedro, CA, September 12, 2005.

Ezekiel and the Shoah. Lecture to be presented at Valley Beth Shalom Synagogue, Los Angeles, CA, November 8, 2006.

Dating Prophetic Texts. Lecture to be presented at the Annual Meeting of the National Association of Professors of Hebrew in conjunction with the Society of Biblical Literature, Washington, DC, November 19-21, 2006.

The Impact of the Shoah on American Biblical Scholar-

ship. Lecture to be presented at the Annual Meeting of the Association for Jewish Studies, San Diego, CA, December 17-19, 2006.

Reading the Prophets after the Shoah. Two lectures to be presented at Congregation Har El, Palm Desert, CA, January 19, 2007.

The Question of Theodicy in Biblical Historiography. Plenary lecture to be presented at the meeting of the Council for the Scientific Examination of Religion, University of California, Davis, CA, January 25-28, 2007.

Kristin De Troyer

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



Articles and Contributions

Kristin De Troyer, Preface, in Kristin De Troyer and Armin Lange (eds.), with the assistance of Lucas L. Schulte and Eva Mroczek, *The Pre-maccabean Texts from the DSS* (13/3 (2006)), Leiden: Brill, p. 195-200.

Kristin De Troyer, The Freer Twelve Minor Prophets Codex: A Case Study: The Old Greek Text of Jonah, Its Revisions, and Its Corrections, in Larry Hurtado (ed.), *The Freer Biblical Manuscripts: Fresh Studies of the Greek Biblical Manuscripts Housed in the Freer Gallery*, Atlanta, GA: SBL.

Kristin De Troyer, The Names of God, Their Pronunciation and Their Translation. A Digital Tour of Some of the Main Witnesses, in *Lectio Difficilior* 2 (2005) at <http://www.lectio.unibe.ch/>

Lectures

From Bible to Manuscript and Back presented at the Methodist Church Study Group, Laguna Beach, California.

From Bible to Manuscript and Back at the National Advisory Board, Claremont, California.

When did the Torah come into Existence? at the Temple Beth-El, San Pedro, California.

Texte, Kontexte, Lebenswelten conference: Pentateuch and Hexateuch: A Different Perspective at the Septuaginta, Wuppertal, Germany.

Studies in the Book of Leviticus at the Institute of Antiquity and Christianity, Claremont, California.

On Grasshoppers and Crocodiles. The Necessity of Interdisciplinary Research for LXX Studies, in Helsinki, Finland.

Seminar: On the Names of God, in Helsinki, Finland.



James A. Sanders

Professor Emeritus, Claremont School of Theology/ Claremont Graduate University



Publications

"Origen and the First Christian Testament," in *Studies in the Hebrew Bible, Qumran, and the Septuagint Presented to Eugene Ulrich*, ed. By Peter W. Flint, Emanuel Tov and James C. VanderKam (Leiden: Brill, 2006) 134-42.

"The Canonical Process" in *The Cambridge History of Judaism*, Vol. IV, ed. by Steven Katz (Cambridge: University Press, 2006) 230-43

Review of John J. Collins' *Encounters with Biblical Theology* (Minneapolis: Fortress, 2005) in RBL
<http://www.bookreviews.org/BookDetail.asp?TitleId=4968>

Review of David Carr's *Writing on the Tablet of the Heart: Origins of Scripture and Literature* (Oxford University Press, 2005) in *Review of Biblical Literature*
<http://www.bookreviews.org/BookDetail.asp?TitleId=4703>

Activities

Taught a course on The Psalms at Shepherd University in Los Angeles in the fall semester 2006

Taught the second semester of Introduction to the Old Testament in the spring and the first semester in the fall of 2006 for the Episcopal Theological School at Claremont

Continued service on the boards of trustees of Shepherd University and of Early Manuscripts Electronic Library.

Continued service on the board of advisors of Progressive Christians Uniting in Los Angeles.



Mariko Yakiyama

Research Associate for Scholarly Services, ABMC

Activities

Mariko is to present her first paper at the SBL on November 20, 2006 called "Christian Ideals of Procreation in Marriage in the Apocryphal *Acts of Andrew* and the Writings of Clement of Alexandria."

SOME INTERESTING BOOKS BY DR. JAMES BARR FOR FURTHER RESEARCH

The Semantics of Biblical Language (1961)

Fundamentalism (1977)

The Scope and Authority of the Bible (1980)

Escaping from Fundamentalism (1984)

Beyond Fundamentalism (1984)

The Concept of Biblical Theology: An Old Testament Perspective (1999)

History and Ideology in the Old Testament: Biblical Studies at the End of a Millennium (2005)

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The texts photographed by Trever themselves have revolutionized biblical scholarship and study of Second Temple Judaism at the time of the emergence of early Christianity. The Great Isaiah Scroll dates to the first century B.C.E., and presents a relatively full version of the book of Isaiah that corresponds closely to the Masoretic Hebrew text employed as sacred scripture in Judaism, western Christianity, and the scholarly study of the Bible. It does include many textual variations, however, including orthographic variations in the spelling of Hebrew words that point to the development of the Hebrew language in the late Second Temple period and exegetical readings that illustrate the religious ideology of the Qumran sect. One example appears in the well-known passage of Isaiah 2:3, "that He may instruct us in His ways," that describes the teaching of divine instruction to those who would come to G-d at Mt. Zion. The Great Isaiah Scroll reads instead, "that they may instruct us in His ways," to indicate that they, i.e., the Qumran sect, would instruct the world in the ways of G-d based on their understanding of G-d and biblical texts through long years of study.

The Peshier on Habakkuk is an example of a specialized type of commentary on the Prophetic books and the Psalms that were produced by the Qumran community. The commentary is based on the Hebrew text of Habakkuk 1-2 (the hymn in chapter 3 was not included in the manuscript). It follows each segment of Habakkuk's text with a commentary that begins in Hebrew with the term, *pišrô*, "its peshier (interpretation) is," followed by a discourse that relates Habakkuk's words to the experience of the Righteous Teacher, presumably the founder of the Qumran community. Throughout the manuscript, YHWH, the holy name of G-d, appears in a paleo-Hebrew script rather than the Aramaic square script commonly employed for the Hebrew text in this document. The commentary especially empha-

sizes the efforts of a "wicked priest" to persecute the Righteous Teacher. Most scholars believe this account is rooted in a conflict among the priesthood of the Jerusalem temple that resulted in the withdrawal of the Righteous Teacher and the foundation of the Qumran community.

The Community Rule or Manual of Discipline is a sectarian document that describes the organization and practices of the Qumran community. The Qumran sect emerges as a Jewish sectarian group that sought refuge in the wilderness of Qumran to pursue its understanding and practice of Judaism in late-Second Temple times. The Qumran sectarians lived largely apart from the rest of the Jewish people, studied scripture continuously, and followed a well-developed system of Jewish halakhah or ritual practice in an effort to reclaim their pristine roots as a holy community in the wilderness. The group has some affinities with early Rabbinic Judaism and early Christianity, but it appears to be a group derived from the priests of the Jerusalem Temple that opened itself to those with a commitment to Jewish study and practice.

The Ancient Biblical Manuscript Center for Preservation and Research, the scholarly world, and the broader public are in the debt of John C. Trever for his role in making the Dead Sea Scrolls available to the world at large. May his memory be a blessing, and may he rest in peace.



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