



Yeshiva University  
THE ZAHAVA AND MOSHAEL STRAUS  
CENTER FOR TORAH AND WESTERN THOUGHT

PEPPERDINE

# Put Not Your Trust in Princes: Psalms and the American Spirit

Dr. Shaina Trapedo

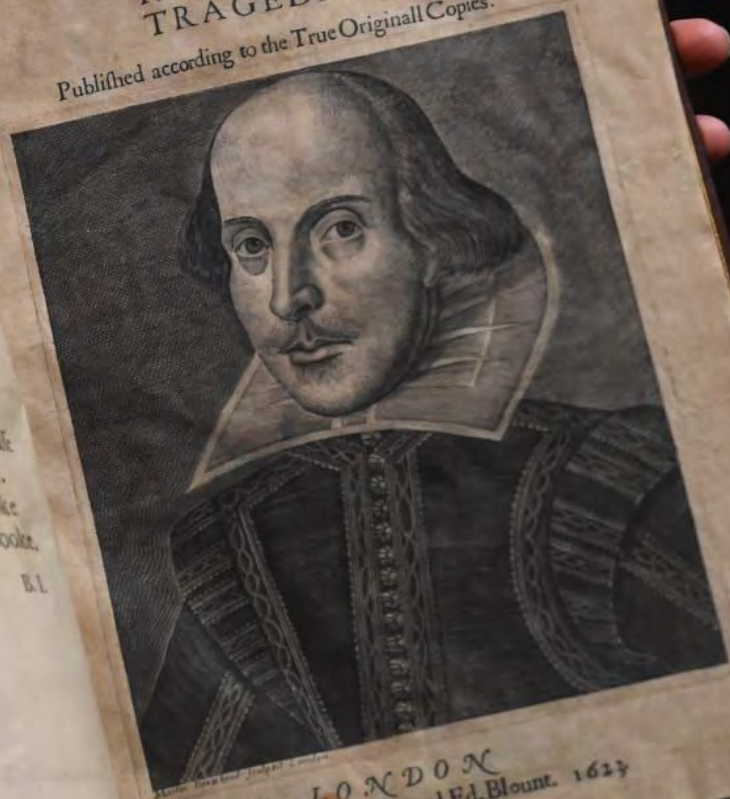
MR. WILLIAM  
**SHAKESPEARES**  
COMEDIES,  
HISTORIES, &  
TRAGEDIES.

Published according to the True Originall Copies.

To the Reader.

This Figure, that thou here seest put,  
It was for gentle Shakespear cut;  
Wherein the Grauer had a strife  
with Nature, to out-doo the life:  
O, could he but haue drawne his wit  
As well in brasse, as he hath hit  
His face, the Print would then surpass  
All, that vvas euer vvrit in brasse.  
But, since he cannot, Reader, looke  
Not on his Picture, but his Booke.

B.1



LONDON  
Printed by Isaac Iaggard, and Ed. Blount. 1623

Sotheby's

Sotheby's



Auction is Scheduled to Begin  
July 23, 2022 | 10:00 AM EST

So

Sotheby's  
NEW YORK



Auction Closed

# Fine Books and Manuscripts, Including Americana. Part 1

21 July 2022 • 10:00 EDT • New York

Please note that the results listed on this page are inclusive of Sotheby's Buyer's Premium and Overhead Premium, and exclusive of any applicable taxes and costs, unless otherwise noted.



1001. Book of Hours | The Astor Book of Hours

Estimate: 250,000 - 350,000 USD



1002. Shakespeare, William | The First Folio

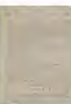
Estimate: 1,500,000 - 2,500,000 USD

LOT SOLD: 2,470,000 USD



1003. Bible in English | A spectacular association copy of the first edition of the Geneva Bible

Estimate: 120,000 - 180,000 USD



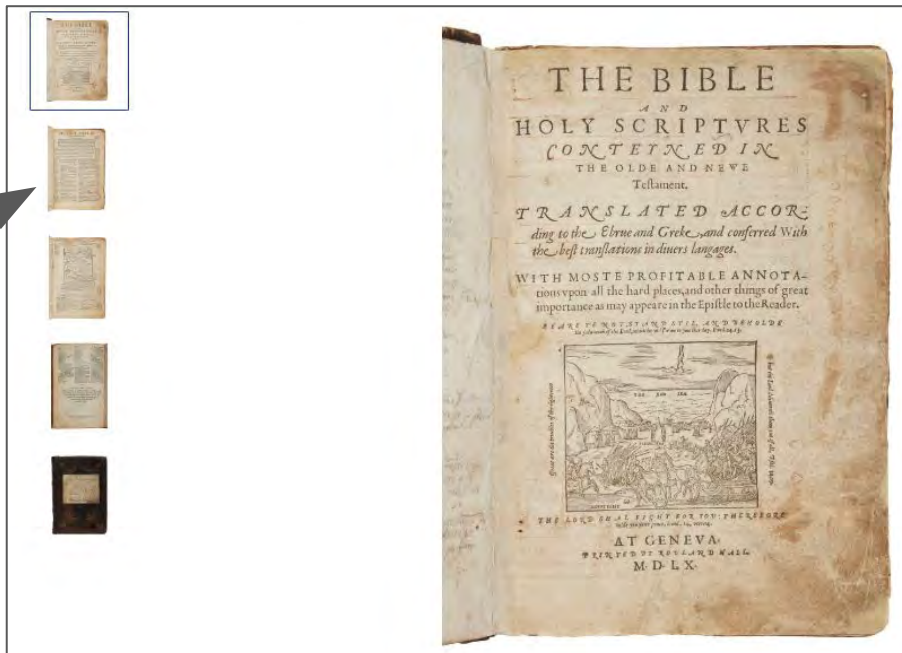
1004. A Previously Unrecorded Copy of the Official Massachusetts printing of the Declaration of Independence | "these United Colonies are, and of Righ..."

Estimate: 1,500,000 - 1,800,000 USD



1005. The United States Constitution and the Bill of Rights | An official record of Virginia's ratification, containing the nucleus of the Bill of Rights

Estimate: 3,000,000 - 5,000,000 USD



The Bible and Holy Scriptures conteyned in the Olde and Newe Testament. Translated according to the Ebrue and Greke... *At Geneva: Printed by Roulard Hall, 1560* [bound with:] The Whole Book of Psalmes: Collected into English Meeter, by **Thomas Sternhold, John Hopkins, and others, Conferred with the Hebrew, with Apt Notes to Sing Them Withall.** *Cambridge: Printed by the printers to the Universitie of Cambridge, 1634*

1 Praise thou the Lord, ô my <sup>a</sup> soule.  
 2 I wil praise the Lord during my li-  
 fe: as long as I haue anie being, I wil sing  
 vnto my God.

3 Put not your trust in <sup>b</sup> princes, nor in the  
 sonne of mā, for there is none helpe in hī.

4 His breath departeth, & he returneth to  
 his earth: then his <sup>c</sup> thoghts perish.

5 Blessed is he, that hath the God of Iaa-  
 kôb for his helpe, whose hope is in y<sup>e</sup> Lord  
 his God.

<sup>a</sup> He stirreth  
 up him self, &  
 all his affectiōs  
 to praise God.

<sup>b</sup> That God  
 may haue the  
 whole praise  
 wherein he for-  
 biddeth all  
 vaine cōfidence,  
 shewing y<sup>e</sup> of  
 nature we are  
 more enclined  
 to put our trust  
 in creatures,  
 then in God y<sup>e</sup>  
 Creator

<sup>c</sup> As their var-

Ps 146:3 (Geneva)

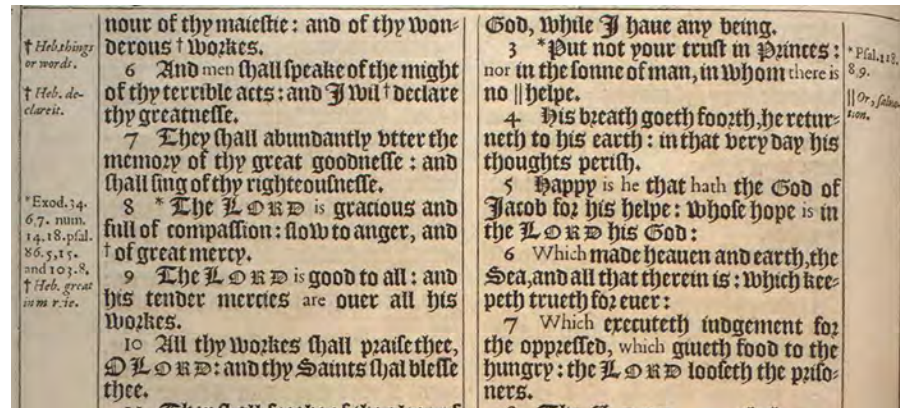
146:3 Put not your trust in {b} princes,  
 nor in the sonne of man, for there is  
 none bu helpe in him.

{b} That God may haue the whole  
 praise wherein he forbiddeth all vain  
 confidence, showing that by nature we  
 are more inclined to put our trust in  
 creatures, than in God by the Creator.

Ps 146:3 (KJV)

146:3 Put not your trust in princes: nor in the sonne of  
 man, in whom there is no || helpe.

|| Or, salvation



Auction Closed

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## 1002. Shakespeare, William | The First Folio

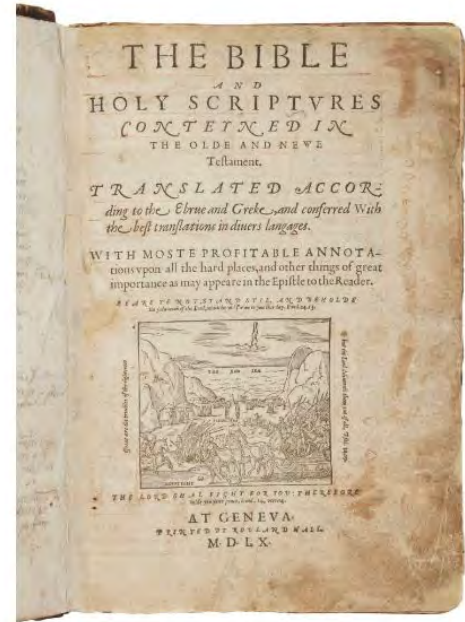
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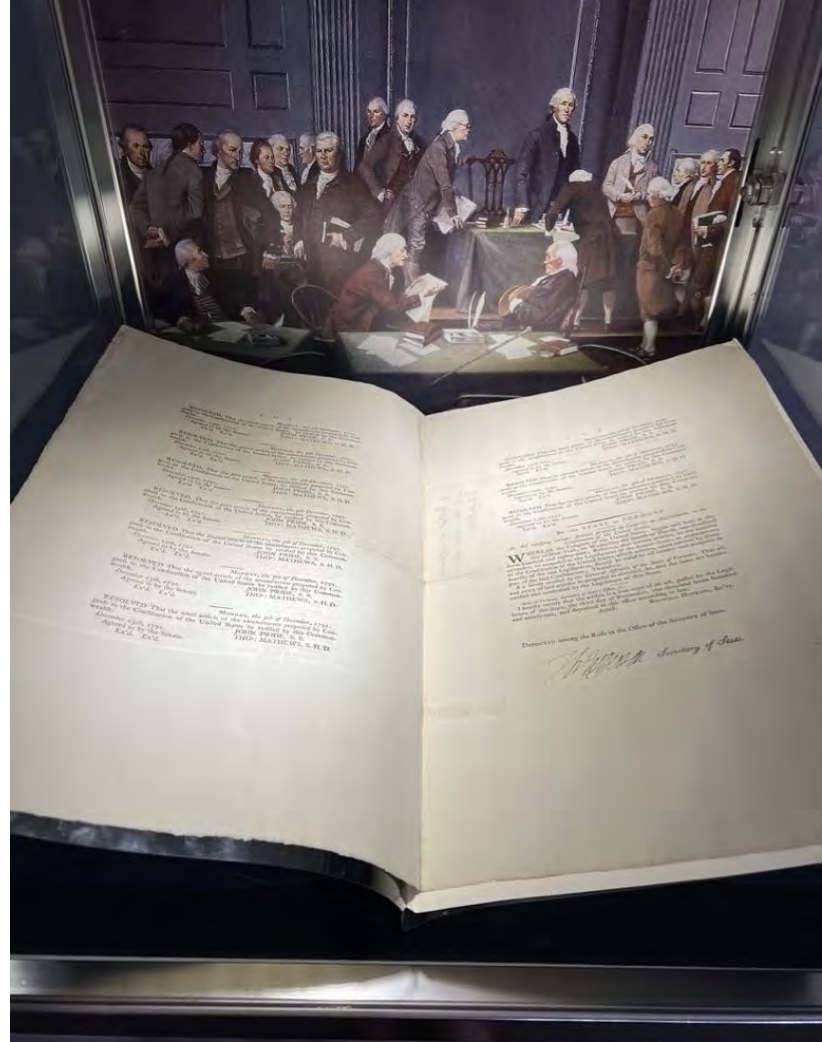
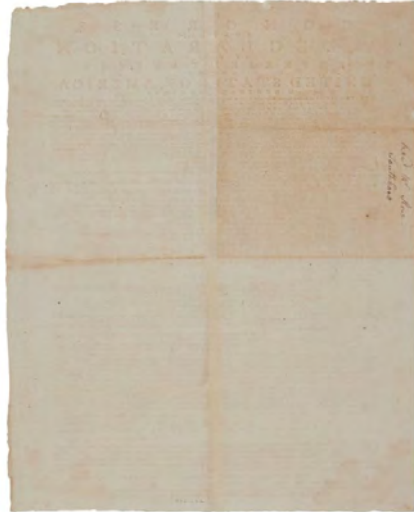
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# GREAT EXPECTATIONS

Auction Closed

## Fine Books and Manuscripts, Including Americana. Part 1



Auction closed

# The Bible Collection Of Dr. Charles Caldwell Ryrie

05 December 2016 • New York



The Bible Collection of Dr. Charles Caldwell Ryrie / Lot 86



86

Bible in English [King James Version]

Estimate 400,000 - 600,000 USD

Sold 396,500 USD

BIDDING IS CLOSED

CHRISTIE'S

LOT 12

FINAL BID

USD

8,400,000

EUR

7,143,360

GBP

6,511,680

CHF

7,657,440

JPY

884,735,040

HKD

64,797,600

RUB

640,607,520

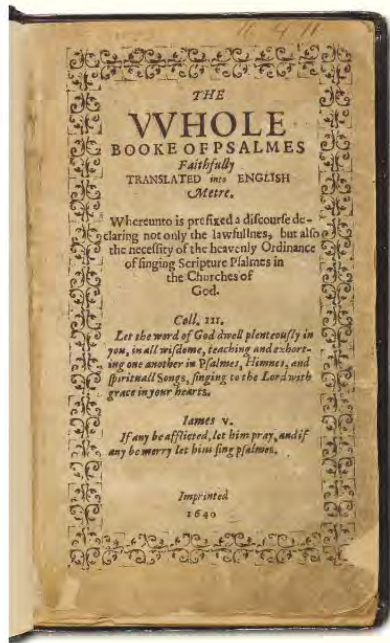
CNY

56,032,200

SHAKESPEARE'S



The Bay Psalm Book Sale / Lot 1



Description  
 printed book

The Whole Booke of Psalmes Faithfully Translated into English Metre. Whereunto is prefixed a discourse declaring not only the lawfullnes, but also the necessity of the heavenly Ordinance of singing Scripture Psalmes in the Churches of God. [epigraphs from Colossians and James]. *Imprinted: [at Cambridge, Massachusetts, by Stephen Day,] 1640*

1

## The Bay Psalm Book

Estimate 15,000,000 - 30,000,000 USD

Sold 14,165,000 USD

BIDDING IS CLOSED



“sweet singer of Israel”  
(2 Samuel 23:1)



David in Prayer, Rembrandt c.1652

## Psalm 40:17

יְשִׁישׁוּ וַיִּשְׂמְחוּ בְךָ כָּל־מְבַקְשֶׁיךָ יֹאמְרוּ תָמִיד יִגְדַּל הָ אֱהָבֵי תְשׁוּעָתְךָ:

Let all **those who seek** you rejoice and be glad in You;  
let those who love your salvation say continually,  
'May the L-rd be magnified.'



Initial-word panel *Shir* (song) inhabited by a bear and a unicorn,  
'Duke of Sussex's German Pentateuch', Germany, 14th century



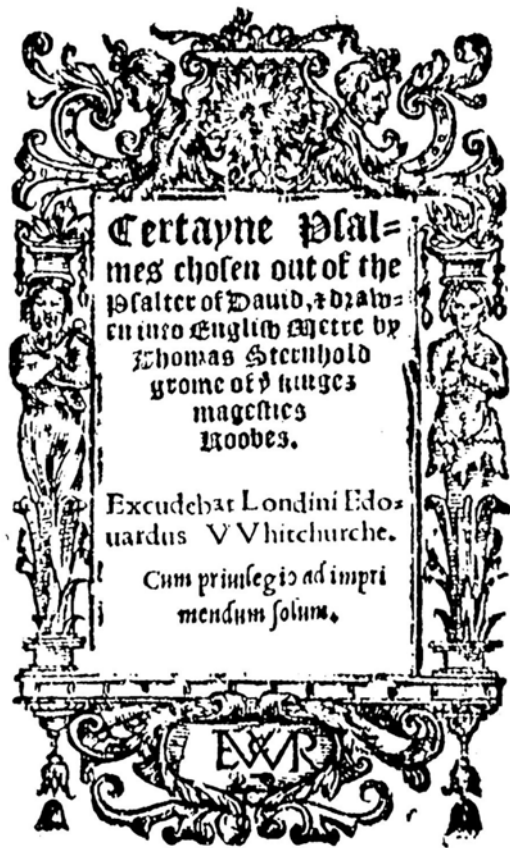


David Hameleh II  
Yoram Raanan

ר' יודן בשם ר' יהודה אמר כל מה שאמר  
דוד בספרו כנגדו וכנגד כל ישראל וכנגד  
כל העתים אמרו

Rabbi Yudan in the name of  
Rabbi Yehuda said, 'Everything  
that David said in his book, he  
said corresponding to himself, to  
all of Israel, and to all times.'

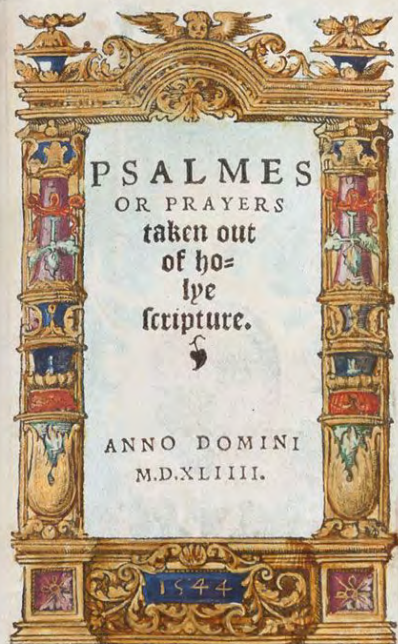
Midrash Tehillim, Ps. 18:1



Thomas Sternhold, *Certayne psalmes chosen out of the Psalter of Dauid* (ca. 1548).



**B**EATVS vir qui non abiit in consilio impiorum, & in via peccatorum non stetit, & in cathedra peccilentie non sedit.

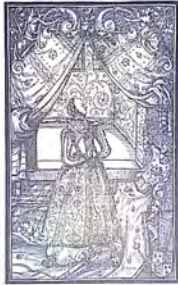


Elizabeth Regina.

PARADISUM.  
Domine Deus Israel, non est similis tui Deus in celo & in terra, qui pacta custodis & misericordiam cum seruis tuis, qui ambulauit coram te in toto corde suo.

“The Reformation did nothing to dampen enthusiasm for the Old Testament poetry of David the poet-king (as it was generally believed that he was the author of all the psalms), including specifically the seven Penitentials, on the contrary... Behind the impetus of Luther, whose commentary on the seven was published in 1517, and of Calvin’s, then Clément Marot’s and Théodore de Bèze’s translations in the immensely influential Geneva Psalter, the psalms became even more widely read, translated, paraphrased, memorized, said and sung than ever before.” – Charles Whitworth

THE BOOK OF  
COMMON PRAYER



1559

THE ELIZABETHAN  
PRAYER BOOK

Edited by John E. Booty

The BOOK of  
**Common Prayer,**  
And Administration of the  
**SACRAMENTS,**  
AND OTHER  
Rites and Ceremonies  
OF THE  
**CHURCH,**  
According to the Use of  
*The Church of England:*  
Together with the  
**PSALTER or PSALMS**  
OF  
**DAVID,**

Pointed as they are to be sung or said in Churches.

GAMBRIDGE,

Printed by J. ARCHDEACON Printer to the UNIVERSITY;  
And sold by J. F. & C. RIVINGTON, B. WHITE, and  
C. DILLY, in London; and J. & J. MERRILL,  
in Cambridge. 1789.

CUM PRIVILEGIO.

The Table for the Order  
of the Psalms to Be Said at Morning  
and Evening Prayer

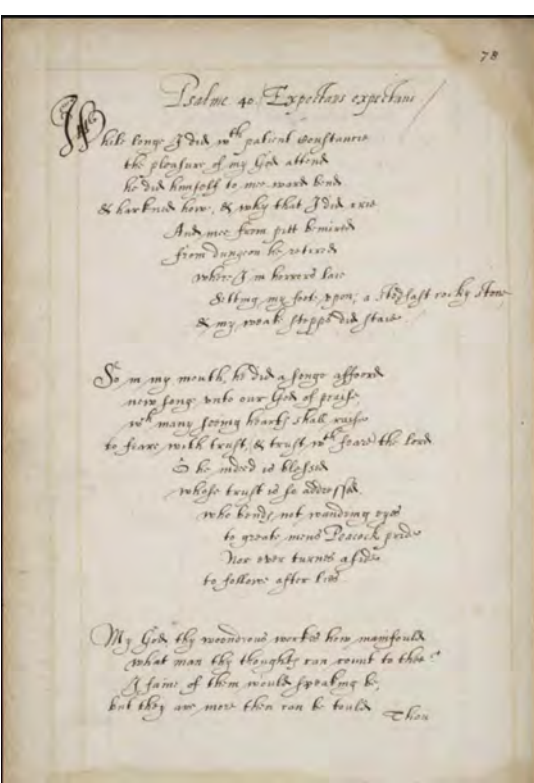
Days of the Month	Psalms for Morning Prayer	Psalms for Evening Prayer
1	1, 2, 3, 4, 5	6, 7, 8
2	9, 10, 11	12, 13, 14
3	15, 16, 17	18
4	19, 20, 21	22, 23
5	24, 25, 26	27, 28, 29
6	30, 31	32, 33, 34
7	35, 36	37
8	38, 39, 40	41, 42, 43
9	44, 45, 46	47, 48, 49
10	50, 51, 52	53, 54, 55
11	56, 57, 58	59, 60, 61
12	62, 63, 64	65, 66, 67
13	68	69, 70
14	71, 72	73, 74
15	75, 76, 77	78
16	79, 80, 81	82, 83, 84, 85
17	86, 87, 88	89
18	90, 91, 92	93, 94
19	96, 97 <sup>1</sup>	98, 99, 100, 101
20	102, 103	104
21	105	106
22	107	108, 109
23	110, 111, 112, 113	114, 115
24	116, 117, 118	119 Inde. 4 <sup>2</sup>
25	Inde. 5	Inde. 4
26	Inde. 5	Inde. 4
27	120, 121, 122, 123, 124, 125	126, 127, 128, 129, 130, 131
28	132, 133, 134, 135	136, 137, 138
29	139, 140, 141	142, 143
30	144, 145, 146	147, 148, 149, 150

<sup>1</sup> 1559 Grafton adds 95.

<sup>2</sup> Psalm 119 is divided into twenty-two sections distributed as follows over three days. See *The Holy Bible* [Bishops' Bible] (London: Richard Harrison, [1562]), where the divisions are made and the sections distributed between Evening and Morning Prayer as indicated in the Table.

“The Psalms are the manna of the church. As manna tasted to every man like that he liked bes, so do the Psalms minister instruction, and satisfaction, to every man, in every emergency and occasion.”

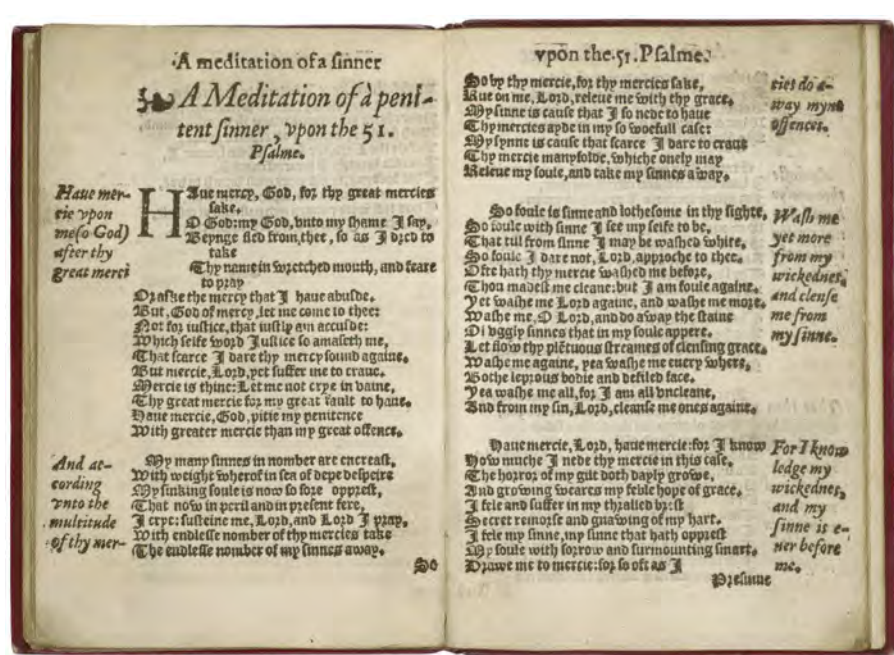
John Donne, “Second Prebend Sermon” (1625)



THE  
PSALMS OF DAVID  
TRANSLATED

Philip and Mary Sidney,

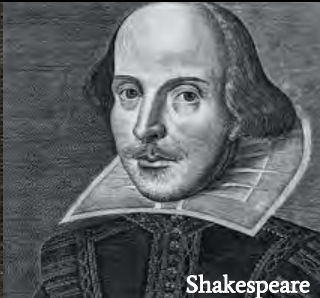
Presentation copy created for Queen Elizabeth, 1599



Several of the sonnets from Anne Locke's *A Meditation of a Penitent Sinner* in a 1560 edition that does not attribute the sequence to her.



Philip and Mary Sidney



Shakespeare



Herbert



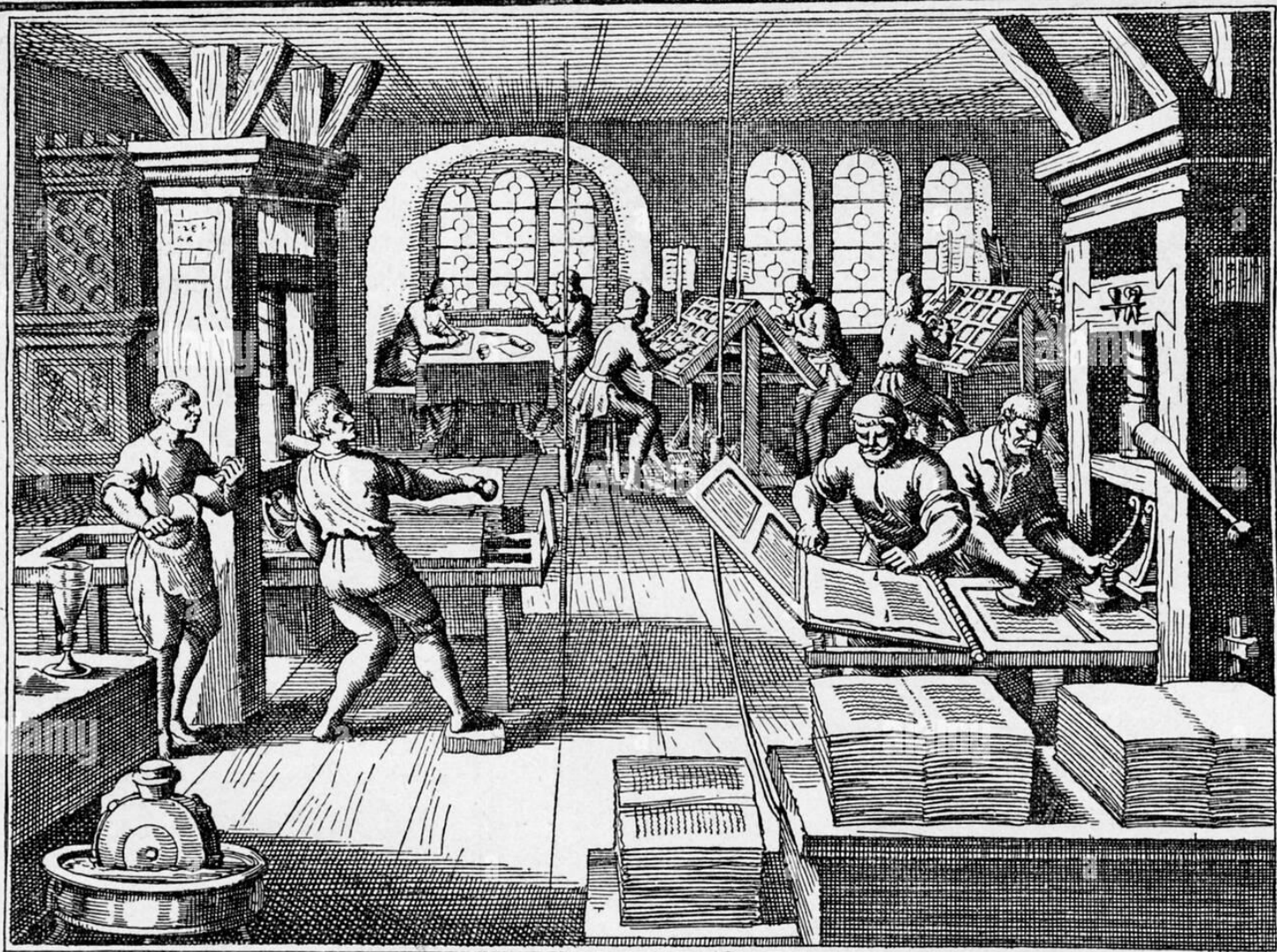
Donne



Milton







300<sup>TH</sup> ANNIVERSARY  
OF PRINTING IN COLONIAL AMERICA

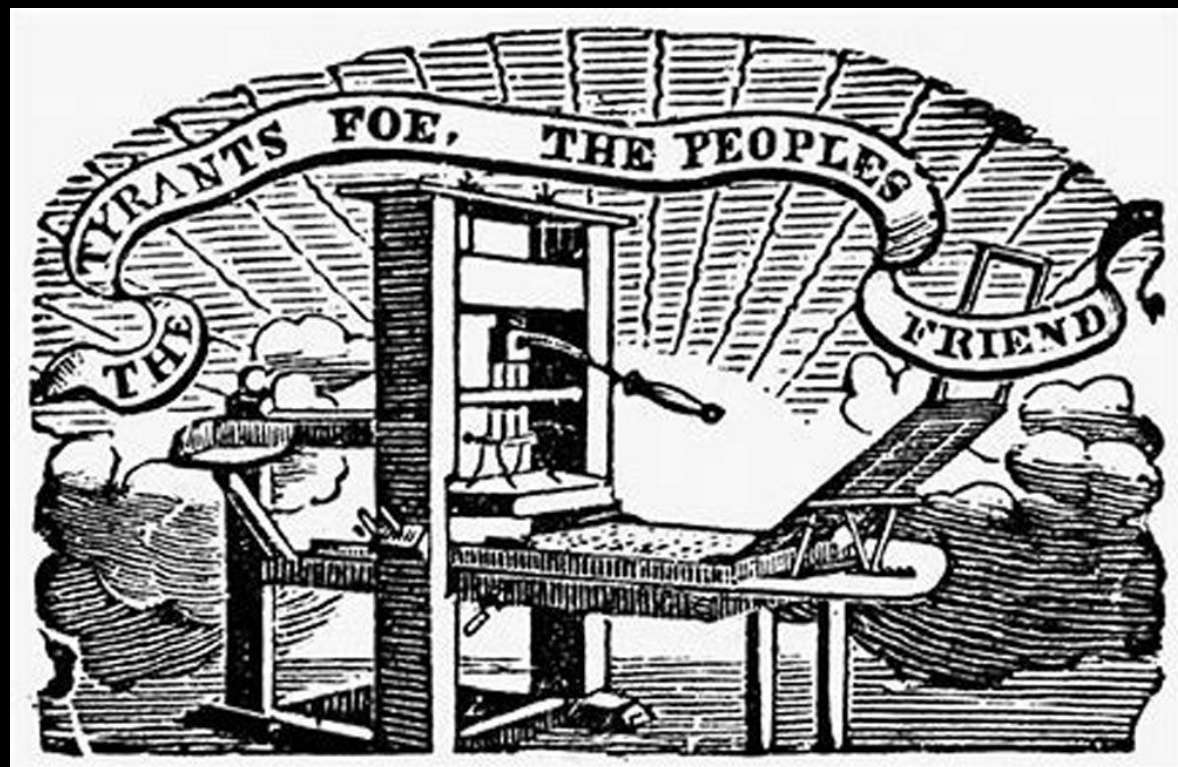
1639

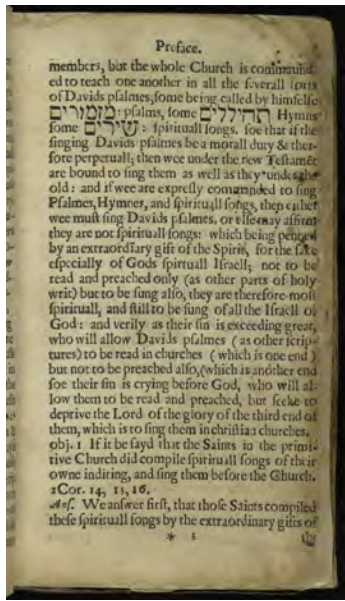
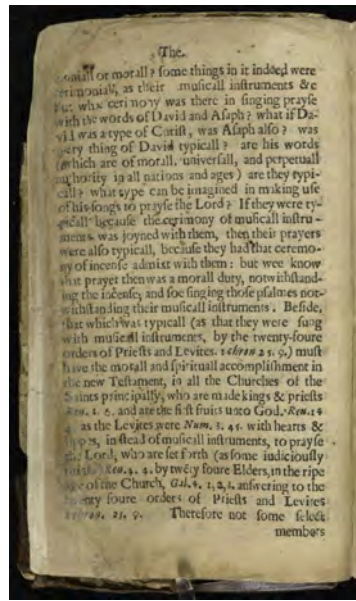
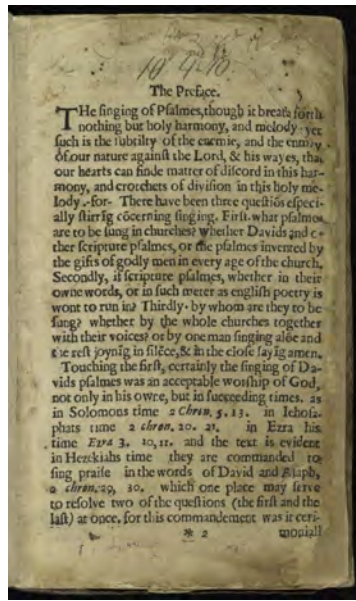
1939



STEPHEN DAYE PRESS

UNITED STATES  
3 POSTAGE 3  
THREE CENTS





“For although we have cause to bless God in many respects for the religious endeavours of the **translators of the psalms** into metre usually annexed to our Bibles, yet it is not unknown to the godly learned that they **have rather presented a *paraphrase* than the words of David translated...** and that **their addition** to the words, **detractions** from the words are not seldom and rare, but **very frequent and many times needless...** and that their variations of the sense, and alterations to the sacred text too frequently, may justly minister matter of offense to them that are able to compare the translation with the text; of which failings, some judicious have often complained, others have been grieved, **whereupon it has been generally desired**, that as we do enjoy other, so (if it were the Lord’s will) **we might enjoy this ordinance also in its native purity**: we have therefore done our endeavour to make a plain and familiar translation of the psalms and words of David into English metre, and have not so much as presumed to paraphrase to give the sense of his meaning in other words; we have therefore attended herein as our chief guide the original, shunning all additions, except such as even the best translators of them in prose supply, avoiding all material detractions from words or sense.” —Richard Mather

The whole booke of Psalmes, faithfully translated into English metre [“The Bay Psalm Book”], published in Cambridge by Stephen Daye, 1640.

## Preface.

members, but the whole Church is commaund-  
ed to teach one another in all the severall sorts  
of Davids psalmes, some being called by him selfe  
מזמורים: psalmes, some תהילים Hymns  
some שירים: spirituall songs. soe that if the  
singing Davids psalmes be a morall duty & ther-  
fore perpetual; then wee under the new Testamēt  
are bound to sing them as well as they under the  
old: and if wee are expressly commaunded to sing  
Psalmes, Hymnes, and spirituall songs, then either  
wee must sing Davids psalmes, or else may affirm  
they are not spirituall songs: which being penned  
by an extraordinary gift of the Spirit, for the sake  
especially of Gods spirituall Israell; not to be  
read and preached only (as other parts of holy  
writ) but to be sung also, they are therefore most  
spirituall, and still to be sung of all the Israell of  
God: and verily as their sin is exceeding great,  
who will allow Davids psalmes (as other scrip-  
tures) to be read in churches (which is one end)  
but not to be preached also, (which is another end

כ"ג

מְזִמּוֹר לְדָוִד

ה רַעִי לֹא אֶחְסָר:

בְּנֵאוֹת דְּשָׂא יְרַבִּיצֵנִי

עַל־מִי מִנְחֹת יִנְהַלֵּנִי:

נֶפֶךְ

שִׁי יִשׁוּבֵב יִנְחֵנִי בְּמַעְגְלֵי־צֶדֶק לְמַ

גַּם כִּי־אֵלֶּךְ בְּגִיא צַלְמוֹת לֹא־אֵירָ

הִמָּה יִנְחַמֵּנִי:

תַּעֲרֹךְ לְפָנַי שִׁלְחָן

נֶגֶד צַרְרֵי

דִּשְׁנָתְךָ בְּשֶׁמֶן רֹאשִׁי כּוֹסֵי רְוִיחַ:

אֵף טוֹב וְחֶסֶד

יְיָ

דְּפוּנֵי כָּל־יְמֵי חַיֵּי וְשִׁבְתִּי בְּבֵית־יְיָ

# Psalm 23

## King James Version

1 The Lord is my shepherd; I shall not want.

2 He maketh me to lie down in green pastures: he leadeth me beside the still waters.

3 He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

4 Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

5 Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

6 Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.

Dominus regit me

William Whittingham (1524 - 1579)

The Lord is only my support,  
and he that doth me feed.  
How can I then lack anything  
whereof I stand in need?

He doth me fold in coats most safe,  
the tender grass sast by:

And after drives me to the streams  
which run most pleasantly.

And when I feel myself near lost,  
then doth he me home take:

Conducting me in his right paths,  
even for his own name's sake.

And though I were even at death's door  
yet would I fear none ill:

For with thy rod and shepherd's crook  
I am comforted still.

Thou hast my table richly decked,  
indespite of my foe:

Thou hast my head with balm refreshed  
my cup doth overflow.

And finally, while breath doth last,  
they grace shall me defend

And in the house of God will I,  
my life forever spend.

## King James Version

1 The Lord is my shepherd; I shall not want.

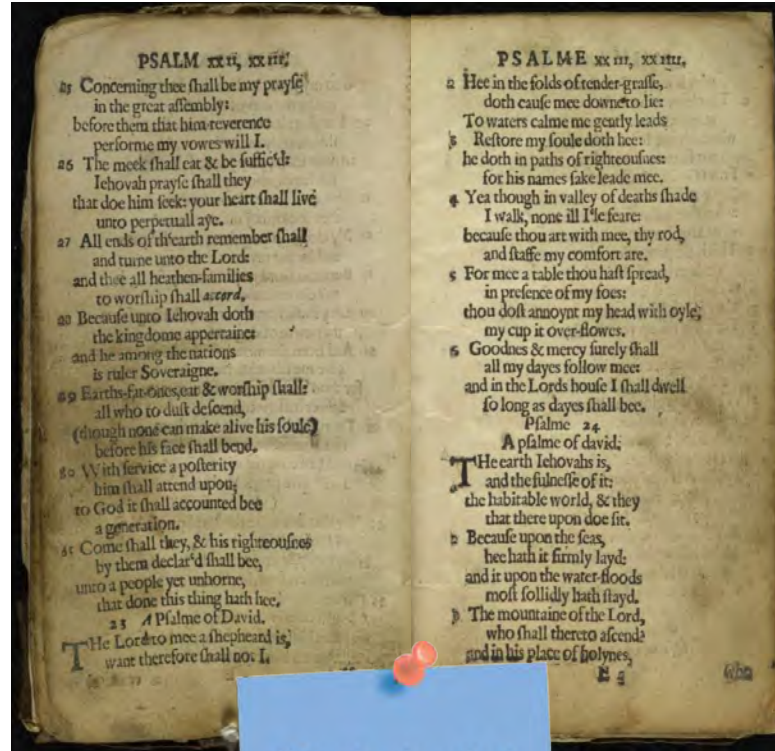
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6 Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.



"Poetry is what gets lost in translation."

~ Robert Frost

## Bay Psalm Book

**The Lord to me a shepherd is,  
Want therefore I shall not,  
He in the folds of tender grass  
Doth cause me down to lie.**

To waters calm me gently leads  
Restore my soul doth he  
He doth in paths of righteousness  
For his names sake lead me.

Yea though in valley of death's shade;  
I walk, none ill I'll fear,  
Because thou art with me, thy rod,  
and staff my comfort are.

For me a table thou hast spread  
In presence of my foes;  
Thou dost anoint my head with oil  
My cup it over-flows.

Goodness and mercy surely shall  
All my days follow me;  
And in the Lord's house I shall dwell  
So long as days shall be.



“The statutes of the Lord, are right,  
& glad the heart” (Ps. 19:8)

“He loveth righteousness, and also equity...  
O blessed nation, whose God Jehovah is...  
By multitude of hoast, there is no King saved:  
nor is by multitude of strength the strong  
delivered” (Ps. 33:5-16)

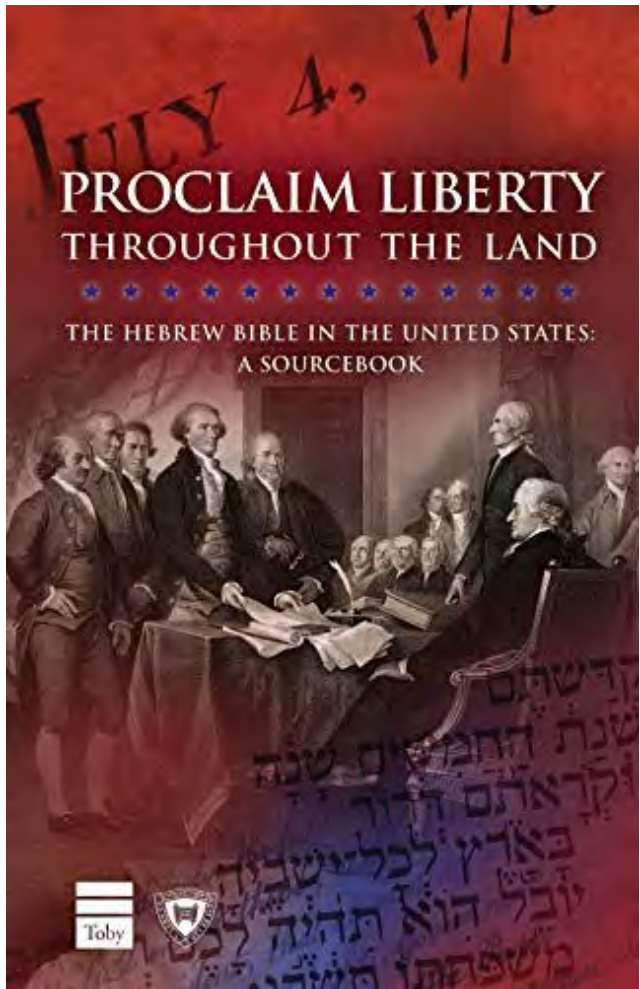
“For thou shalt eate with cheare  
thy hands labour” (128:2)

“How good and sweet o see, i'ts [sic] for brethren  
to dwell together in unitee” (133:1).





CARPENTER'S HALL, PHILADELPHIA.



Plead my cause, O Lord, with them that strive with me:  
Fight against them that fight against me.  
Take hold of shield and buckler,  
And stand up for mine help.  
Draw out also the spear,  
and stop the way against them that persecute me:  
Say unto my soul, I am thy salvation.  
Let them be confounded and put to shame  
that seek after my soul:  
Let them be turned back and brought to confusion  
that devise my hurt.  
Let them be as chaff before the wind:  
And let the angel of the Lord chase them. (Psalm 35:1-5)

The American Republic was born to the music of the Hebrew Bible. The men of the First Continental Congress, despite their religious diversity, were united by a shared heritage rooted in the text of the Hebrew Bible, stretching back to their Puritan forefathers who founded the Bay Colony more than one hundred years earlier. John Adams, who recorded that significant moment of American history, thought the Bible “the best book in the world.”<sup>2</sup>

*John Adams to Abigail Adams, September 16, 1774*

Having a Leisure Moment, while the Congress is assembling, I gladly embrace it to write you a Line. When the Congress first met, Mr. Cushing made a Motion, that it should be opened with Prayer. It was opposed by Mr. Jay of N. York... because we were so divided in religious Sentiments, some Episcopalians, some Quakers, some Anabaptists, some Presbyterians and some Congregationalists, so that We could not join in the same Act of Worship.

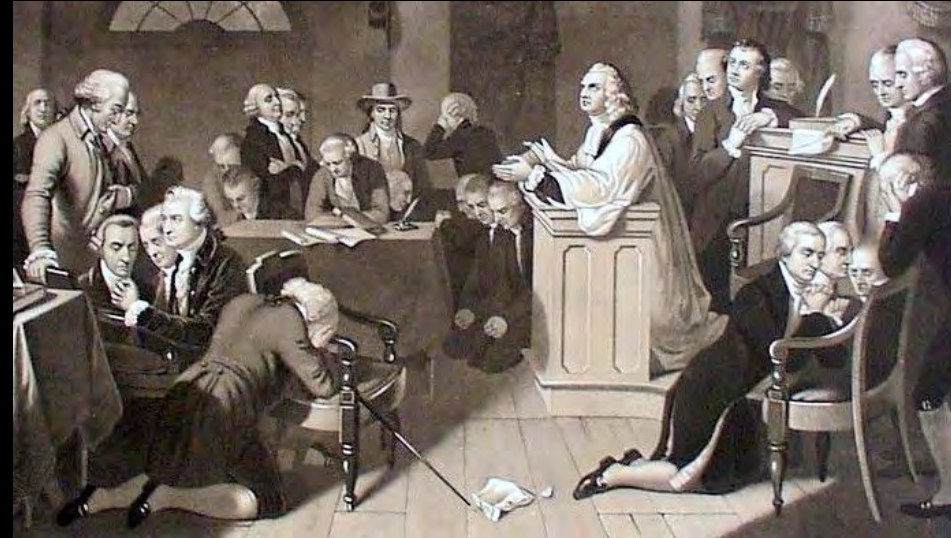
**Mr. S. Adams arose and said he was no Bigot**, and could hear a Prayer from a Gentleman of Piety and Virtue, who was at the same Time a Friend to his Country. He was a Stranger in Phyladelphia, but had heard that Mr. Duche... deserved that Character, and therefore **he moved that Mr. Duche, an episcopal Clergyman, might be desired, to read Prayers to the Congress, tomorrow Morning.** The Motion was seconded and passed in the Affirmative...

Accordingly next Morning he appeared with his Clerk and in his Pontificallibus, and read several Prayers, in the established Form; and then read the Collect for the seventh day of September, which was **the Thirty fifth Psalm... I never saw a greater Effect upon an Audience. It seemed as if Heaven had ordained that Psalm to be read on that Morning.** After this Mr. Duche, unexpected to every Body struck out into an extemporary Prayer, which filled the Bosom of every Man present. **I must confess I never heard a better Prayer or one, so well pronounced...** with such fervour, such Ardor, such Earnestness and Pathos, and in Language so elegant and sublime – for America, for the Congress, for The Province of Massachusetts Bay, and especially the Town of Boston. It has had an excellent Effect upon every Body here.

**I must beg you to read that Psalm.** If there was any Faith in the sortes Virgilianae, or sortes Homericae, or especially the Sortes biblicae, **it would be thought providential.** It will amuse your Friends to read this Letter and the 35th. Psalm to them. Read it to your Father and Mr. Wibirt. – I wonder what our Braintree Churchmen would think of this? – Mr. Duche is one of the most ingenious Men, and best Characters, and greatest orators in the Episcopal order, upon this Continent – Yet a Zealous Friend of Liberty and his Country. I long to see my dear Family –

God bless, preserve and prosper it. Adieu.

John Adams

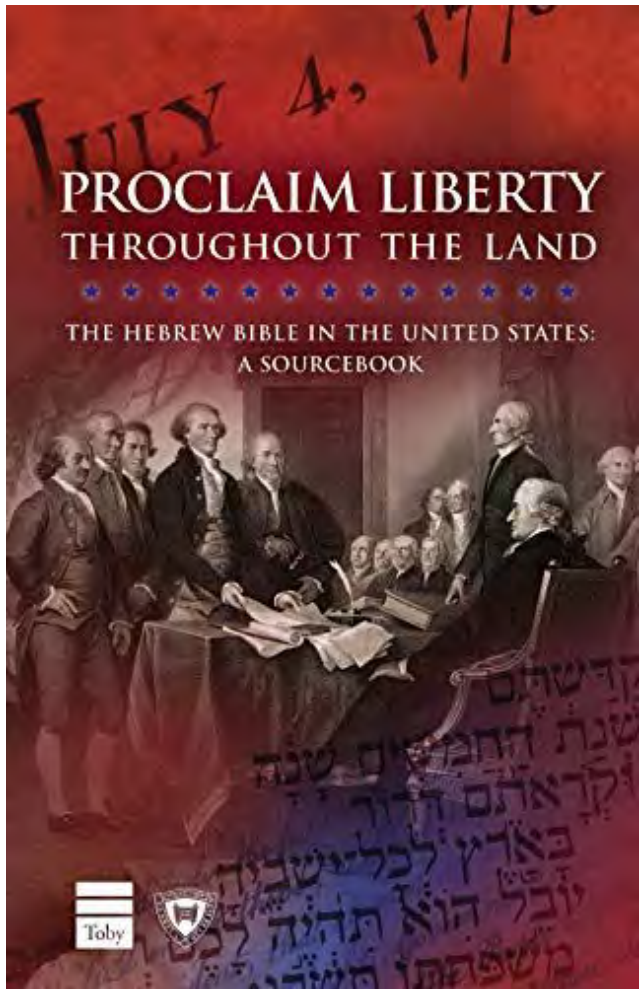


The First Prayer in Congress September 7th, 1774 by Jacob Duché in Carpenters Hall, Philadelphia, T.H. Mattheson, c. 1848

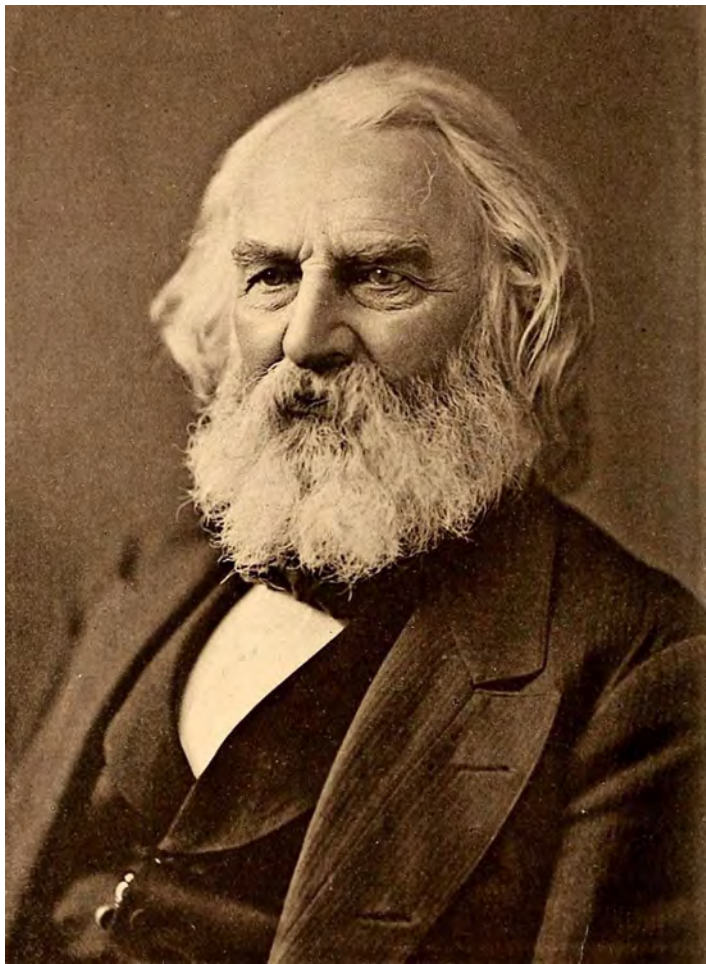
Et cum dicitur tetem egypti



Consilium quarunt quo possint vincere Regem, Dissipat illorum cepta nefanda Deus. 2 Sam. 17.



“The premise of this reader is that the Hebrew Bible is a foundational text in the American tradition. Its influence exists alongside Cato’s Letters, the philosophy of John Locke, and Plutarch’s exemplars of civic leadership and moral purpose. It is a foundational text in the American literary canon. One cannot understand the American political tradition and its articulations through time without understanding America’s relationship with the Hebrew Bible.”



Henry Wadsworth Longfellow  
1807 - 1882

## A Psalm of Life

Tell me not, in mournful numbers,  
Life is but an empty dream!—  
For the soul is dead that slumbers,  
And things are not what they seem.

Life is real! Life is earnest!  
And the grave is not its goal;  
**Dust thou art, to dust returnest,**  
**Was not spoken of the soul.**

Not enjoyment, and not sorrow,  
Is our destined end or way;  
But to act, that each to-morrow  
Find us farther than to-day.

Art is long, and Time is fleeting,  
And our hearts, though stout and brave,  
Still, like muffled drums, are beating  
Funeral marches to the grave.

In the world's broad field of battle,  
In the bivouac of Life,  
Be not like dumb, driven cattle!  
**Be a hero in the strife!**

Trust no Future, howe'er pleasant!  
Let the dead Past bury its dead!  
Act,—**act in the living Present!**  
Heart within, and God o'erhead!

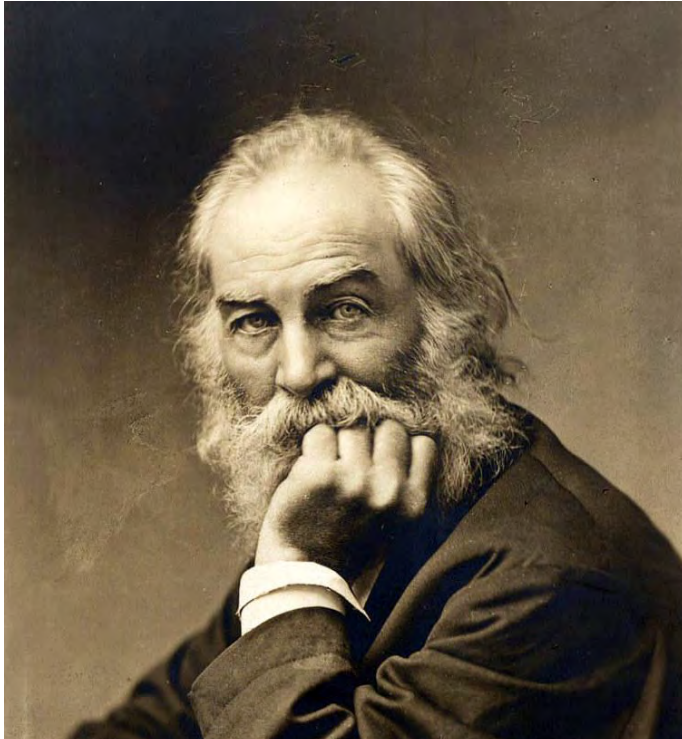
Lives of great men all remind us  
We can make our lives sublime,  
And, departing, leave behind us  
***Footprints on the sands of time;***

Footprints, that perhaps another,  
Sailing o'er life's solemn main,  
A forlorn and shipwrecked brother,  
Seeing, shall take heart again.

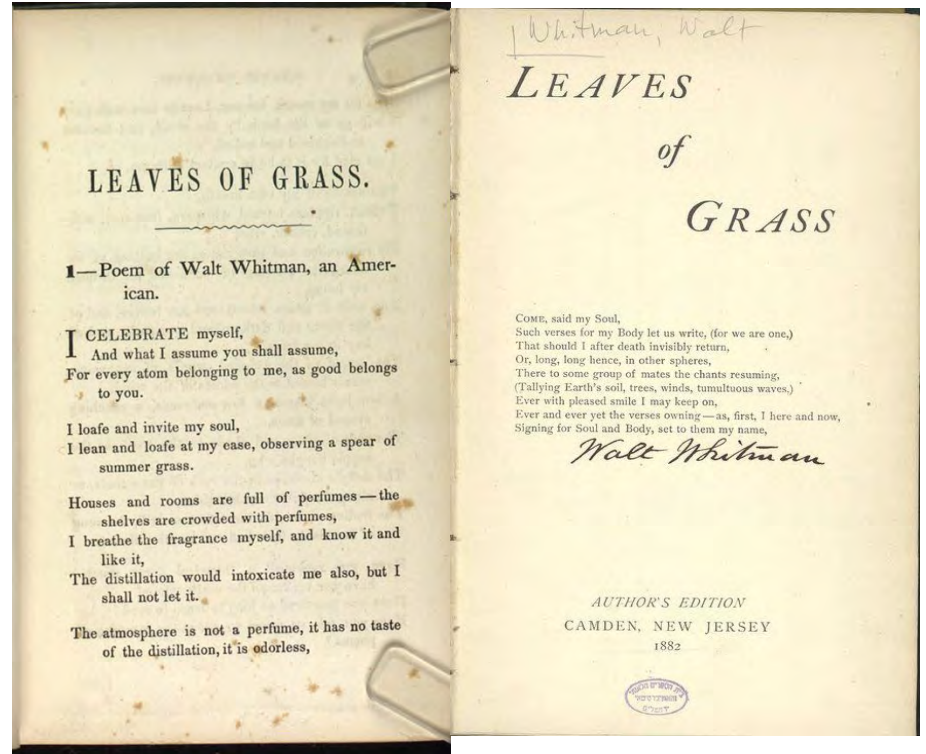
Let us, then, be up and doing,  
With a heart for any fate;  
Still achieving, still pursuing,  
Learn to labor and to wait.



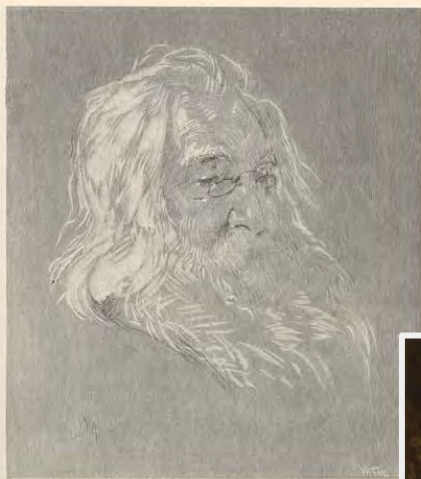
And thou America,  
Thy offspring towering e'er so high, yet higher Thee above all towering,  
With Victory on thy left, and at thy right hand Law;  
Thou Union holding all, fusing, absorbing, tolerating all,  
Thee, ever thee, I sing.



Walt Whitman  
1818 - 1892



## Death's Valley Walt Whitman



WALT WHITMAN.  
From a charcoal sketch by J. W. Alexander.

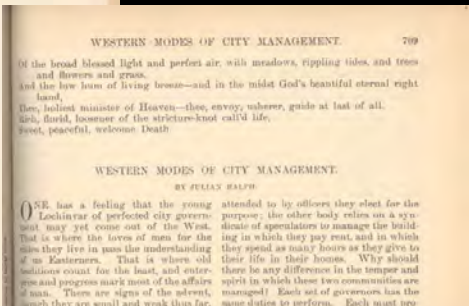
### DEATH'S VALLEY. (To accompany a picture; by request.)

BY WALT WHITMAN.

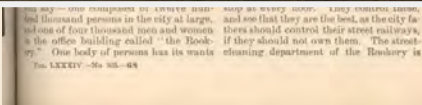
NAY, do not dream, designer dark,  
Thou hast portray'd or hit thy theme entire:  
I, hoverer of late by this dark valley, by its confines, having glimpses  
Here enter lists with thee, claiming my right to make a symbol too.

For I have seen many wounded soldiers die,  
After dread suffering—have seen their lives pass off with smiles;  
And I have watch'd the death-hours of the old; and seen the infant die:  
The rich, with all his nurses and his doctors;  
And then the poor, in meagreness and poverty;  
And I myself for long, O Death, have breathed my every breath  
Amid the nearness and the silent thought of thee.

And out of these and thee,  
I make a scene, a song, brief (not fear of thee,  
Nor gloom's ravines, nor bleak, nor dark—for I do not fear thee,  
Nor celebrate the struggle, or contortion, or hard-tied knot),



"The Valley of the Shadow of Death" by George Innes, 1867



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Thou hast portray'd or hit thy theme entire:  
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Nor gloom's ravines, nor bleak, nor dark—for I do not fear thee,  
Nor celebrate the struggle, or contortion, or hard-tied knot),  
Of the broad blessed light and perfect air, with meadows, rippling  
tides, and trees and flowers and grass,  
And the low hum of living breeze—and in the midst God's beautiful  
eternal right hand,  
Thee, holiest minister of Heaven—thee, envoy, usherer, guide at last  
of all,  
Rich, florid, loosener of the stricture-knot call'd life,  
Sweet, peaceful, welcome Death.



## Psalm 19: 10 - 11

יְרֵאתָהּ טְהוֹרָה עוֹמֶדֶת לְעַד מִשְׁפָּטֵי־יְהוָה צְדָקוֹ יִתְדוֹ:

The fear of the Lord is pure, abiding forever;  
the judgments of the Lord are true,  
righteous altogether

הַנְּחָמָדִים מִזָּהָב וּמִפָּז רַב וּמִתּוֹקִים מִדְּבַשׁ וְנֹפֶת צוּפִים:

more desirable than gold, than much fine gold;  
sweeter than honey, than drippings of the comb.



## Codex Sassoon acquired for ANU Museum of the Jewish People for \$38.1 million

BY JACKIE HAJDENBERG AND ASAF SHALEV MAY 17, 2023 4:30 PM



Sotheby's auctioneer Benjamin Doller takes bids for the Codex Sassoon at the auction house's Manhattan headquarters, May 17, 2023.



The New York Times

## Oldest Nearly Complete Hebrew Bible Sells for \$38.1 Million

The Codex Sassoon, believed to date from the late 9th or early 10th century, was bought at Sotheby's by the American Friends of the ANU — Museum of the Jewish People.

Give this article 109



The Codex Sassoon, the oldest nearly complete Hebrew Bible known to survive, dates from the late 9th or early 10th century. It is missing roughly eight leaves. Eric Helgas for The New York Times

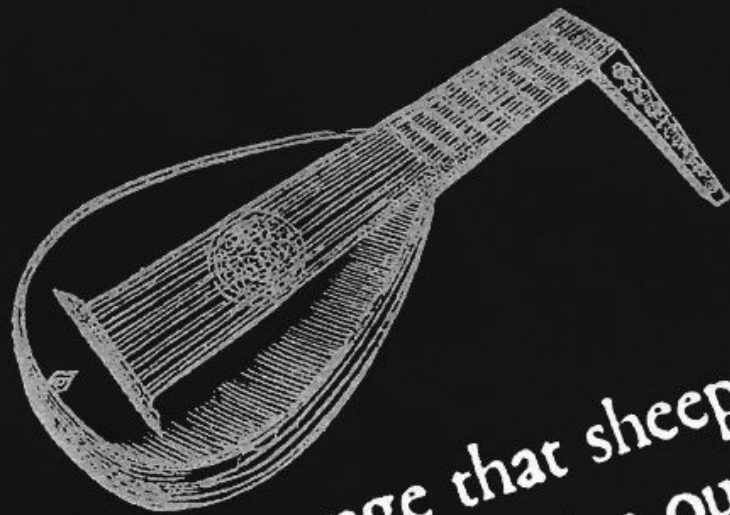


By Jennifer Schuessler

May 17, 2023

The oldest near-complete Hebrew Bible sold at Sotheby's for \$38.1 million on Wednesday, one of the highest prices for a book or historical document ever sold at auction.

The volume, known as the Codex Sassoon, includes all 24 books of the Hebrew Bible, minus about eight leaves, including the first 10 chapters of Genesis. Researchers have dated it to the late ninth or early 10th century, making it the oldest near-complete Hebrew



Is it not strange that sheepes guts  
should hale soules out of  
men's bodies?

