

The Folio

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

Volume 27, Number 2

Fall 2010

WELCOME TO PROFESSOR CARLEEN MANDOLFO!

Marvin A. Sweeney
Chief Executive Officer
Ancient Biblical Manuscript Center
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The Ancient Biblical Manuscript Center for Preservation and Research welcomes Dr. Carleen Mandolfo, who joined the Claremont School of Theology faculty on July 1, 2010, as Associate Professor of Hebrew Bible. She also serves as Associate Professor of Religion at Claremont Graduate University.

Prof. Mandolfo is a specialist in the hymnic and lament literature of the Hebrew Bible. Her methodological expertise includes literary-critical theory, particularly in the intertextual and dialogical reading strategies identified with Mikhail Bakhtin and feminist theory, as well as the theological and hermeneutical issues related to the Hebrew Bible, in general. She has additional interest in the Bible and film and in the role that the Bible plays in public education.

Prof. Mandolfo holds a Ph.D. in Hebrew Bible from Emory University, an M.A. in Biblical Studies from the Graduate Theological Union, and a B.A. in Radio, Television, and Film from California State University, San Francisco.

Prof. Mandolfo is the author of two books. The first, *G-d in the Dock: Dialogic Tension in Psalms of Lament* (Sheffield Academic Press, 2003), is a study of the book of Psalms which utilizes a Bakhtinian hermeneutic to focus on the dialogical tensions between the psalmists and G-d. Contrary to so many studies that focus on the

sovereignty or kingship of G-d, Prof. Mandolfo's study recognizes that the lament form is the most common genre of the psalms in which the psalmists demand and plead with G-d for support and assistance in times of threat and stress. Her second book, *Daughter Zion Talks Back to the Prophets: A Dialogic Theological Reading of Lamentations* (Society of Biblical Literature, 2007), builds upon her earlier study with a focus on the book of Lamentations. Here she examines how Lamentations employs the voice of Bat Zion or Daughter Zion, a personification of the city of Jerusalem, who has suffered terribly during the Babylonian destruction of Jerusalem in 587-6 B.C.E. Bat Zion challenges the interpretation of the destruction of Jerusalem that so frequently appears in prophetic literature, viz., that Jerusalem suffers because of the sins of her people. Instead, Bat Zion charges that G-d has abandoned her, and she demands that G-d do justice by redressing the wrongs done to her. Prof. Mandolfo's studies are important challenges to the presumption of so many in the theological world and beyond that the victims of violence must somehow deserve their punishment. Instead, she raises the question of divine absence and impotence, to demand why G-d did not protect Jerusalem and its people in a time of threat as promised in the Israelite/Judean covenant traditions.

In addition, Prof. Mandolfo has edited two volumes of essays by a variety of scholars, *Lamentations in Ancient and Contemporary Cultural Contexts* (eds., C. Mandolfo and N. Lee; Society of Biblical Literature/Brill, 2008), and *Relating to the Text: Interdisciplinary and Form-Critical Insights on the Bible* (T. & T. Clark, 2004). She also serves as co-chair of a national Working Group convened by the Society of Biblical Literature to examine and offer resources for the teaching of the Bible in U.S. public high schools. The group has produced a guide to teaching Bible in the public schools, and it is in the process of developing curricula.

Prof. Mandolfo previously served as Assistant and Associate Professor of Religious Studies at Colby College in Maine, where she also served as Chairperson of

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The Folio

shedding light

The Newsletter of
The Ancient Biblical
Manuscript Center

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Published by The ABMC 1325 North College Avenue
Claremont, CA 91711
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the Department. She was particularly interested in joining the Claremont faculty because of its world-class faculty and its vision of a new kind of theological education. Commenting on the ABMC, Prof. Mandolfo says "Being affiliated with such a remarkable collection of manuscripts is a thrill for any biblical scholar; and it has already incomparably enriched my students' Psalms study."

Prof. Mandolfo is currently teaching two courses in the Fall 2010 semester. HB 307, Basic Aspects of the Hebrew Bible, is the introductory course in Hebrew Bible for M.Div. and M.A. students at Claremont School of Theology and Claremont Graduate University. HB 418, Psalms, is a Ph.D. seminar on the reading and interpretation of the Book of Psalms in the Hebrew Bible. In the Spring 2011, semester, she will teach HB 346, Violence in the Bible, an advanced Hebrew Bible course for M.Div. and M.A. students, and HB 423, Hebrew Bible Theology, a seminar designed for Ph.D. students in Hebrew Bible and other fields.

Prof. Carleen Mandolfo is a stellar addition to the Claremont faculty! Welcome, Prof. Carleen Mandolfo!



THE PAULINE MANUSCRIPTS D, F, AND G

Dr. James R. Royse
Visiting Scholar
Ancient Biblical Manuscript Center

In connection with a forthcoming article on the early text of the Pauline epistles, I spent sometime earlier this year studying various important manuscripts of these fourteen letters. For three important manuscripts, I found the resources of the ABMC especially helpful, indeed crucial for my research. These are the bilingual (Greek and Latin) manuscripts known as D, F, and G, and I would like to report briefly on some aspects of my study.

First, let us look briefly at the place of these

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The ABMC is pleased to recognize the following donors who were either not included or misplaced in the Spring 2010 edition of *The Folio*. Each of you, through your generosity, make possible the preservation of precious Jewish and Christian manuscripts, which are our sole sources for knowledge of the text of the Bible.

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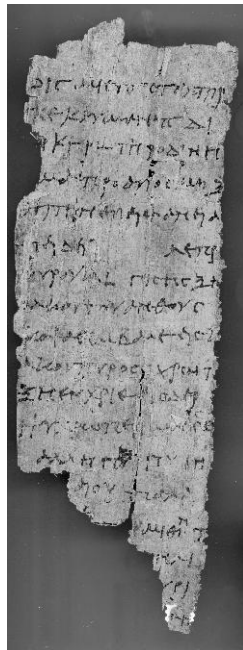
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MANUSCRIPTS 101: E.J.G. 108

Shelley L. Long
Research Associate
Ancient Biblical Manuscript Center

The Ancient Biblical Manuscript Center is known for its vast inventory of microfilms, microfiche, and Dead Sea Scroll images. However, it also houses a unique collection of original manuscripts known as the Colwell Papyri. Ernest C. Colwell, the first president of Claremont School of Theology, received much of this collection from New Testament scholar Edgar J. Goodspeed. Although the papyri are not Biblical, they are of great value to scholars studying the ancient world in which the Bible was composed and transmitted. Amongst the gift is a second century Greek medical text—E.J.G. 108. This fragment is from Kôm Ushîm in the Fayûm and has several similarities to Oxyrhynchus papyrus CCXXXIV. It contains remedies for a variety of ailments, one of which Goodspeed believed to be leprosy. The prescription calls for a topical treatment, which should be wiped over the infected area. This disease was common in the ancient world; it was even among the array of infirmities Jesus healed in the gospel narratives (Matt. 8.1-4; Mark 1.40-45; Luke 5.12-16).

*Picture of E.J.G. 108 published with the permission of Claremont School of Theology; all rights reserved. For further reading on E.J.G. 108, see Edgar J. Goodspeed, "A Medical Papyrus Fragment" *The American Journal of Philology* 24.3 (1903): 327-329.*



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three manuscripts within the textual tradition of the Pauline epistles. Textual critics have often divided the manuscripts of these letters into three broad groups: the Alexandrian, the Western, and the Byzantine. Most of the later manuscripts, which in fact constitute the majority of the existing manuscripts, fall into the Byzantine group, and these manuscripts formed the basis of the printed editions of these letters for several hundred years. During the nineteenth century, however, scholars gained access to much earlier manuscripts, which tend to fall into the Alexandrian and Western families. The Alexandrian group contains the two famous manuscripts, Codex Sinaiticus and Codex Vaticanus, which have played a very important role in the constitution of the text of the Pauline epistles (and of the rest of the New Testament as well, although Codex Vaticanus is missing Revelation).

But there is also the Western group, which is found primarily in D, F, and G, and also in the early Latin translations of the Pauline epistles and in certain early Church writers. The manuscripts D, F, and G in fact contain both the Greek text of the Pauline epistles as well as a Latin translation, and in various ways form a very closely related group. Here is a brief description of these three manuscripts:

D, Codex Claromontanus, is now in Paris, and is dated to the sixth, or perhaps even fifth, century. D has the Greek on the left-hand page and the Latin on the right-hand page as the codex lies open. The text in both Greek and Latin is arranged in sense-lines; that is, instead of simply writing the text all the way across the page, the scribe breaks each line at a suitable place according to the sense, so that the lines are often only about half full. D was published in a very careful edition by the great textual scholar Tischendorf in 1852.

F, Codex Augiensis, is now in Cambridge (England), and dates from the ninth-century. F arranges the Greek and Latin in columns on each page, so that the Greek occupies the inner columns and the Latin the outer columns as the codex lies open. Here again we find the text in both languages written in sense-lines. F was published with great accuracy by Scrivener in 1893.

Continued on next page

G, Codex Boernerianus, is now in Dresden, and is also of the ninth-century. G writes the Latin above the Greek as an interlinear representation, and indeed, as far as is possible given the differences in the texts, each Latin word is written above its corresponding Greek word. The text is not written in sense-lines, but one can see that G derives from a manuscript that was so written, since there are larger letters in the Greek that correspond (more or less) to the beginning of sense-lines. G was published in a remarkably faithful printed edition by Matthaei in 1791, who tries to represent all the details of the manuscript, including the layout of the lines and the various sizes of the letters. Then in 1909 Reichardt published a photographic edition. The manuscript was badly damaged by water during World War II, so that Reichardt's edition now preserves the text better than the manuscript itself.

The ABMC possesses microfilms of D, of F, and of Reichardt's edition of G. I was thus able to examine these three important manuscripts at length. Moreover, while doing my research, I was very pleasantly surprised to find that the library of the Claremont School of Theology possesses a copy of Matthaei's edition of G, which is a very rare volume, so that I was able to examine both Matthaei's edition of G and the photographs of G itself at my leisure. Moreover, this copy of Matthaei's edition was the personal copy of the textual critic Caspar René Gregory, and includes his valuable comments, which were evidently based on a study of the manuscript itself. As will be seen, although Matthaei's edition gives a marvelously accurate rendering of the text and format of G, especially for a book published more than 200 years ago, it is no substitute for photographs.

Now, it has been well known for more than a century that D, F, and G are closely related. For example, at Rom. 8:13 where almost all other manuscripts have "deeds of the body," D, F, and G have "deeds of the flesh." Again, at 1 Cor. 15:5 most manuscripts say that Christ appeared to the "twelve," but D, F, and G say that Christ appeared to the "eleven," presumably wishing to exclude Judas. And at Gal. 2:9 D, F, and G have "Peter and James" but almost all other manuscripts have "James and

Cephas." There are many such places throughout Paul's letters involving these three manuscripts. And within this group, F and G form an even more closely related pair. For example, at 1 Cor. 14:4 instead of simply "the church" F and G have "the church of God." Moreover, we find that in both F and G Philemon ends with the words "in Christ," i.e., the end of vs. 20, in both Greek and Latin. Such agreements could hardly be a coincidence.

The precise relation between F and G has been at times a matter of considerable debate, although the most common position for more than a century has been that F and G derive from a common ancestor. Using the resources of the ABMC, I attempted to follow this debate and to check the evidence in detail.

There are theoretically three possible positions on the relation between F and G:

- i. G derives from F, i.e., either G was copied directly from F, or G was copied from a copy of (a copy of ...) F.
- ii. F derives from G, i.e., either F was copied directly from G, or F was copied from a copy of (a copy of ...) G.
- iii. F and G independently derive, either directly or indirectly, from some now lost manuscript.

The first view (i) seems totally implausible, since G at many places seems to have a better text. But some scholars have held view (ii), that F was copied from G. Indeed, one of the most famous textual critics, F. J. A. Hort (who along with B. F. Westcott published an edition of the New Testament in 1881 that has been very influential) discussed this issue at some length in an 1871 article. There Hort argues "that F is a copy of G." However, much of what he cites seems rather to show simply that F (like G) is not a very accurate scribe, and some of the specific examples would seem to be explained adequately by supposing that some common ancestor of F and G contained egregious errors.

However, at one place Hort cites a mistake in F as being explained by the peculiar layout of G. (Recall that in G we find the Greek text with the Latin translation written between the Greek lines.)

PUBLICATIONS AND UPCOMING EVENTS



Marvin A. Sweeney
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Publications

"The Nash Papyrus," *Biblical Archaeology Review*, July 2010.

"Mitarbeiter for Prophecy and Apocalyptic," *Encyclopedia of the Bible And its Reception* (ed., H.-J. Klauck et al; Berlin and New York: Walter de Gruyter, 2010), volumes 3 and 4, to be published, December, 2010.

Articles on Bethlehem, Biblical Theology, and Call Narratives, *Encyclopedia of the Bible and its Reception*, to be published December, 2010.

Editor, *Hebrew Studies: A Journal Devoted to Hebrew Language and Literature* 51 (2010), 459 pages, November, 2010.

Lectures, Courses, and Presentations

Dimensions of the Divine Presence: The Shiur Qomah in Jewish Mysticism, Liturgy, and Rabbinic Thought. Academy for Jewish Religion CA. June 13, 2010.

The Elisha Narratives, Temple Beth El, San Pedro, CA, Taus Lecture Series. September 13, 2010.*

The World of the Bible. Academy for Jewish Religion, CA. Fall, 2010.

The Chronicler's Debate with the Deuteronomistic History on the Question of Exile, Society of Biblical Literature, Atlanta, GA. November 20-23, 2010.

Prophets and Priests in the Deuteronomistic History, Society of Biblical Literature, Atlanta, GA. November 21, 2010.

Synchronic and Diachronic Concerns in Reading the Book of the Twelve Prophets. Conference on the Book of the Twelve Prophets. Münster University. Münster, Germany. January 14-16, 2011.

*Note: The temple for this lecture was misprinted as "Temple Beth Jacob" in the Spring 2010 *Folio*.



Carleen Mandolfo

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Claremont School
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Publications

"Women, Suffering, and Redemption in Three Films of Lars von Trier," *Literature and Theology* 24 (Sept. 2010): 285-300.

Review of Nancy C. Lee, "Lyrics of Lament: From Tragedy to Transformation," *Interpretation*. Forthcoming.

Lectures, Courses, and Presentations

Basic Aspects of the Study of the Hebrew Bible.
Claremont School of Theology. Fall 2010.

Psalms. Claremont School of Theology. Fall 2010.



James A. Sanders

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

Publications

"Orpheus as David -- Orpheus as Christ?" *Biblical Archaeology Review*, 200th Issue 35/4-5 (July/August 2009): 12-16.

"They Dare Not Teach What They've Learned," *Biblical Archaeology Review* 36/6 (November-December 2010): 12.

Lectures and Activities

Introduction to the First Testament. Episcopal Theological School at Claremont/Bloy House. Claremont, CA. Fall and Spring 2010.

The Function of Scripture in Luke/Acts. Episcopal Theological School at Claremont/Bloy House. Claremont, CA. Spring 2010.

Led the Adult Forum at the Pasadena United Methodist Church on the Israel/Palestine issue. October 10, 2010.

Still actively preaching at local churches.



Shelley Long

*Research Associate
for Scholarly
Services,
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Lectures, Courses, and Presentations

Navigating the Job Market, Society of Biblical Literature, Atlanta, GA, November 22, 2010.

Introduction to Biblical Literature: Exodus-Deuteronomy. Azusa Pacific University, Azusa CA. Fall 2010.



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This place is at 1 Cor. 11:31–32, where (according to Hort) the scribe of F, while copying G, misinterpreted a “stroke or accent” present in the Latin as a correction to the Greek in the line above it. Hort apparently placed great importance on this one example, since he discusses it in great detail. And indeed this example would seem to be decisive, since it would be very unlikely that such a mark at precisely the same place would be present in some other manuscript as well. So, since F’s mistake is explained by the precise way in which the lines of G are written, Hort concluded that F must have been copied from G.

However, in checking this example, I found that in fact in G the stroke is not positioned as Hort says. Rather, Hort has here followed Matthaei’s edition of G, which (despite its accuracy) does not position all of the Latin text precisely with relation to the Greek text above and below. Indeed, such precise correspondence would be impossible since (if nothing else) Matthaei changes the many abbreviations in the Latin into the corresponding complete words (as he notes in his preface). And at the particular place cited by Hort, Matthaei’s edition positions the “stroke or accent” slightly differently than does the manuscript itself. In fact, although Hort is generally a very careful and precise scholar, he here seems to be rather uncritical in supposing that any printed edition, no matter how accurately

designed and printed, could be cited for such a minute detail as the positioning of a mark in one line with respect to the preceding line. Naturally, this is the point of looking of photographs, microfilms, and the actual manuscripts. Nevertheless, Hort confidently cites the position of “the stroke or accent” in G, without even noting that he was relying on a printed edition instead of on an examination of the manuscript. (On the other hand, Hort taught at Cambridge and thus could have readily inspected F itself in the library there.)

This is just one of the many examples that have been cited in the discussion found in articles and books written by scholars. As mentioned earlier, most scholars now believe view (iii), that F and G are independent copies of some earlier (and now lost) manuscript, and there are numerous details of the two manuscripts that support such a position. Thanks to photographs and microfilms it is now possible to examine such minute details of manuscripts in a way that earlier scholars could never have imagined. The ABMC has one of the world’s premier collections of such resources for the study of the text of the Bible, and my own work has been immeasurably enriched by these resources.

James R. Royse is a Visiting Scholar at the Claremont School of Theology. He is a specialist in the text of the New Testament, and has been visiting and studying at the ABMC for many years.

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