

The Folio

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THE UNEMOTIONAL JESUS IN MANUSCRIPT 1358

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One of the more debated variants in the New Testament manuscript tradition is in Mark 1:41 regarding Jesus healing a leper. Most manuscripts indicate that Jesus was moved with compassion (Greek, *splagchnistheis*) towards the leper, but a few early and significant manuscripts (some in Latin) indicate that Jesus was moved with anger (Greek, *orgistheis*) instead. According to *Text und Textwert* (de Gruyter, 1998), the reading of anger is a near singular reading in Greek found in only two manuscripts, Codex Bezae Cantabrigiensis (D/05) and an otherwise insignificant thirteenth-century minuscule manuscript known as 1358. Why a late medieval cursive manuscript from Jerusalem like 1358, which has no other known connection to the famous bi-lingual Codex Bezae, would have such a surprising reading seemed mysterious. But thanks to the microfilm collection of the Ancient Biblical Manuscript Center, the mystery was quickly solved. Manuscript 1358 actually does not have such a reading. It omits either participle, whether for anger or compassion. Such an omission is a rare reading in Mark 1:41 but is also found in a few scattered manuscripts (169, 505, 508, and 1866).

Somehow in the compilation of the massive amount of data in *Text und Textwert*, a mistake had occurred, and 1358 was wrongly cited as reading *orgistheis* as if Jesus was angry. The discovery of this error is significant because Codex Bezae now remains the sole witness to the reading of anger in the Greek manuscript tradition. Normally, specialists in textual criticism do not give much credit to singular readings because they arise frequently and do not usually represent a viable reading. The Greek singular readings in Codex Bezae are a mixed bag. Sometimes they have other corroborating evidence (e.g., Luke 3:22 or Mark 15:34) which makes the fifth-century, Greek-Latin codex appear as the last surviving Greek evidence of what may have been the earliest reading. But on other occasions, the singular readings in Codex Bezae are the obvious editorial work of a later scribe, such as the substitution of the entire genealogy from Matthew 1 into Luke 3.

Textual specialists are divided on what to make of the variant in Mark 1:41. Some think the initial reading of Mark was that Jesus was angry and Codex Bezae represents the last vestige of Greek evidence for the more difficult reading before it had been softened in later manuscripts. Others think compassion was the intended sentiment, and that possibly the Greek side of Codex Bezae at this point had been influenced by a variant which arose in Latin (*iratus* for *misertus*) found on the facing page in the bi-lingual codex. The debate on the reading has even spilled over from the ivory tower of academia into recent publications of new English translations (cf. TNIV, NIV 2011, CEB, and N. T. Wright's *The Kingdom New Testament*). Even though a consensus has not been reached, for now thanks to the microfilms at the ABMC, there's no debate that manuscript 1358 at Mark 1:41 presents Jesus as an unemotional figure, not an angry one.

Dr. Cate's scholarship is only possible because of your generous contributions to the ABMC.

The Folio

shedding light

The Newsletter of
The Ancient Biblical
Manuscript Center

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SWEENEY IN SEOUL

Marvin A. Sweeney

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Professor of Hebrew Bible,

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For the fall semester 2011, I have the privilege of serving as the Underwood Professor of Divinity at Yonsei University in Seoul, Korea. The Underwood Chair has been held by other distinguished scholars, such as Carl Holladay from the Candler School of Theology at Emory University. I am the first Jewish Bible scholar and the first Claremont scholar to hold the Underwood Chair. Other visiting scholars who have taught here include Marvin Chaney of the Graduate Theological Union, Hyun Chul Paul Kim of the Methodist Theological School in Ohio (Claremont grad!), and Dwight Hopkins from the University of Chicago.

Yonsei University is one of the oldest universities in Korea. It was founded in 1885 as the Gwanhyewon, the first modern hospital in Korea, which also trained medical staff. The Gwanhyewon later evolved into the Severance Union Medical College. The Chosun Christian College, later known as Yonhi College, was founded in 1915 by Horace Grant Underwood. The two institutions merged in 1957 to form the Yonsei University. The school's name is derived from a combination of Yonhi and the first syllable of Severance in Korean. Yonsei's motto is "The First and the Best." It currently enrolls some 36,000 students in three campuses. Many Claremont Ph.D. students are alumni of Yonsei University.

I am appointed to the College of Theology and the United Graduate Faculty of Theology at Yonsei University. I teach two courses. One is an undergraduate course, titled, "Interpretation of the Prophets." It is a modified version of my Claremont course, Prophecy and Prophetic Literature, which originated as an undergraduate course that I taught while at the University of Miami. The other is a

graduate course on the Book of the Twelve Prophets, which is a modified version of my Academy for Jewish Religion, California course on the Book of the Twelve. I have been able to introduce students to the study of ancient manuscripts, such as the Murabba'at, Nahal Hever, and 4QXII manuscripts from the Judean Wilderness as well as Codex Vaticanus and Codex Sinaiticus from the Greek manuscript tradition. I teach in English as Yonsei brings a number of English speaking scholars to the campus each year to enable Yonsei students to build their English skills. The students are bright and very capable. It is a pleasure to teach here!

In addition to teaching, I am invited to deliver sermons and to present lectures. So far, I have presented two Divrei Torah at the Yonsei University Chapel. A D'var Torah is a Jewish form of sermon on the Torah reading of the week. On Thursday, September 8, I gave a D'var Torah on Parshat Shophetim (Deuteronomy 16:18-21:19), which takes up the appointment of judges, the Torah of the King, and the criteria for true prophets. Insofar as the D'var Torah was for graduate students, I spoke on the Integrity of Leadership using the Parashah as my basis. I presented a second D'var Torah on September 14 to the undergraduate students on Parshat Ki Tetze (Deuteronomy 21:10-25:16). The topic was the Integrity of Human Action, and I focused especially on the treatment of women in the passage and the need to recognize the role of women in society in general and in higher education and religious leadership in particular. Another sermon at a local church is in the works.

I have been invited to give a number of lectures as there is a very lively academic life in theology here in Seoul and throughout Korea. The first is October 7 at Ewha Womans University, located across the street from Yonsei. Ewha is the top women's university in Korea and one of the preeminent women's universities in the world. I will speak on The Task of Jewish Biblical Theology in an effort to lay out the differences between

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Jewish and Christian approaches to reading the Bible. I have been asked to present the Yonsei Lecture on November 18 and will develop the question of Jewish Biblical Theology further, particularly as my latest volume, *Tanak: A Theological and Critical Introduction to the Jewish Bible* (Minneapolis: Fortress, 2011), will appear about that time. I have received two invitations to speak before two Old Testament Academic Societies in November, and I am still finalizing the details on those. And I will speak at Doyisha University in Kyoto, Japan, in December.

While in Seoul, I am completing a brief commentary on the Book of Ezekiel. The volume is to be published by Smyth and Helwys Publishers, Macon, Georgia, in a new series titled, *Reading the Old Testament*. The commentary is a synchronic literary treatment of Ezekiel that emphasizes his role as a Zadokite Priest and Visionary Prophet of the Exile. Ironically, I announced this research agenda when I gave a lecture before the Korean Old Testament Society here in Seoul in the summer of 2000. It is therefore fitting that I complete this work here in Seoul. I am able to use the splendid library of the Korean Bible Society which holds a comprehensive and up-to-date biblical studies library. It is the heart of biblical scholarship here in Korea.

My religious life in Seoul has focused on the Chabad House in Itaewon, apparently the only synagogue operating in Korea apart from U.S. military installations. Chabad is a traditional version of Judaism that grew out of the Hasidic movement of Jewish mysticism. Chabad is an acronym for three mental sefirot or emanations of G-d in the Kabbalist system, Hokhmah (Wisdom), Binah (Understanding), and Da'at (Knowledge). My colleagues at the Academy for Jewish Religion, California are wondering if I will return with a black fedora! Not likely! Nevertheless,

Chabad has provided me with a center for Jewish life here in Seoul as well as the only source of kosher meals in the country. And I have learned a lot from them as well!

I have been honored by a large cadre of present and former Claremont students here in Korea! Professor Tai-il Wang serves as Professor of Hebrew Bible at the Methodist Theological University in Seoul. Professor Seokgyu Jung serves as Associate Professor of Old Testament at Hanyoung University. Dr. Hye Kyung Park is teaching at Ewha Womans University. Dr. Bumsik Kim serves as Senior Pastor at Seoul Women's University Church. Dr. Jin Seong Woo serves as Assistant Director of the Claremont School of Theology Doctor of Ministry Program here in Seoul. Dr. Wooil Moon serves as Principal of a local high school. Mr. Seong-eun Jeong pastors a church here in Seoul. Ms. Jung Hyun Yi serves as Minister of Music at a local church. I am delighted to see their accomplishments and to spend some time with all of them here in Seoul! And I look forward to meeting other Claremonters here in Korea.

I live in one of the newest buildings on the Yonsei campus, the SK Global House, which is a dormitory reserved for international students and visiting faculty. Visiting faculty are given two-three bedroom apartments located in a special wing of the dormitory separated from the student floors by an elevator lobby. Ironically, my apartment is located on a girl's floor! I have a two bedroom apartment with a small kitchen. My office, located in the new College of Theology building, is a short ten minute walk from my apartment. There is no regular meal plan. Students (and faculty) either cook in their rooms and apartments or they eat out. As I plan to survive my time in Seoul and return to Claremont, I eat out a lot! I am looking forward to the time when my wife and daughter visit!

I have been treated to a number of events, sites, and dinners and lunches. Korean traditional food is not to be missed. As I keep kosher, I have focused on the vegetarian side! I have visited the Jongmyo Palace where the spirits of the Joseon dynasty reside. I have been to the Insadong market area where one

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1QpHab, column 7. Copyright John C. Trever, Ph.D.,
digital image provided by James E. Trever.

MANUSCRIPTS 101: 1QpHab

Shelley L. Long

Research Associate, ABMC

1QpHab, also known as the *Pesher* to Habakkuk, was one of the original seven Dead Sea Scrolls discovered in 1947. Thirteen columns of the original manuscript survive, containing fragments of the first two chapters of Habakkuk as well as scribal commentary dating to the second half of the first century BCE. Like many other scrolls, 1QpHab suffered mutilation, resulting in the loss of the bottom of each column. Nevertheless, it is still the best preserved biblical commentary from Qumran, which earned it a great deal of attention text critically.

Some of the first scholars to work on 1QpHab included Claremont's own William H. Brownlee and John C. Trever, who collaborated with Millar Burrows, the American Schools of Oriental Research, and the Syrian Orthodox Metropolitan of St. Mark's Monastery in Jerusalem. The efforts of this collaboration can be viewed in *The Dead Sea Scrolls of St. Mark's Monastery*. Trever later published color pictures, and Brownlee wrote several other articles and books on the *pesher*.

The content of 1QpHab has played an integral role in understanding the community at Qumran, since its commentary includes such notables as the Righteous Teacher and the Wicked Priest—prominent figures in the Qumran sectarian documents. Although much time and space has been put forth to discern the historical identities of these individuals, no consensus has been reached. The one thing most scholars do agree upon is the purpose of the *pesher*. It was surely written to prove that the prophet Habakkuk was foretelling the social and political upheaval of the commentator's time. For example, the Chaldeans (*Kasdim*) of Habakkuk 1:6 are equated with the *Kittim*—oppressive conquerors in 1QpHab. In turn, the *Kittim* are understood by most scholars to be an analog for the Romans, who ruled at the time the *pesher* was penned. This appears to be a reasonable deduction from the evidence in 1QpHab and the other Dead Sea Scrolls that mention the *Kittim*.

The good news of 1QpHab is that not all will be destroyed by the *Kittim* or by God's judgment. The commentator's interpretation of Habakkuk 2:4 concerns "all those who observe Torah in the House of Judah, whom God will save from the house of judgment on account of their suffering and their faithfulness to the Righteous Teacher" (col. 8, lines 1-3). Moreover, those previously deceived will have knowledge revealed to them "like the waters of the sea, in abundance" (col. 11, lines 1-2). Such a glimmer of hope was likely needed in the Qumran community in the first century—a time when salvation and restoration was desperately desired.

PUBLICATIONS AND UPCOMING EVENTS



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Publications

Tanak: A Theological and Critical Introduction to the Jewish Bible (Minneapolis: Fortress, December 1, 2011).

“Zera” in *Theologisches Wörterbuch zu den Qumrantexten* (ed. H.-J. Fabry et al; Vol. 1; Stuttgart: Kohlhammer, 2011), in German.

Lectures, Courses, and Presentations

D’var Torah. “The Integrity of Leadership. Parshat Shophetim (Deuteronomy 16:18-21:9).” Yonsei University College of Theology Chapel. Seoul, Korea. September 8, 2011.

D’var Torah. “The Integrity of Human Action. Parshat Ki Tetze (Deuteronomy 21:10-25:19).” Yonsei University College of Theology Chapel. Seoul, Korea. September 14, 2011.

“The Task of Jewish Biblical Theology.” Ewha Womans University. Seoul, Korea. October 7, 2011.

“Jewish Biblical Theology.” The Yonsei Lectures. Yonsei University. Seoul, Korea. November 18, 2011.

“A New Jewish Biblical Theology.” Doshisha University, Kyoto, Japan. December 8, 2011.

“Ezekiel’s Understanding of Holiness in an Unholy World.” Doshisha University, Kyoto, Japan. December 9, 2011.



Carleen Mandolfo

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Publications

“Feminist Inquiry into the Psalms and Book of Lamentations” in *A Retrospective of Feminist Hebrew Bible Exegesis: Histories of Interpretation, Vol. 1* (ed. Susanne Sholz; Sheffield: Phoenix Publishing, forthcoming).

Lectures, Courses, and Presentations

“King David on the Big Screen.” St. Mary’s College, CA. October 6, 2011.

“Violent Women in the Bible.” Hartog Colloquium. Pomona College, CA. November 16, 2011.

“Not for Women Only: Feminist Interpretation of the Psalms.” Society of Biblical Literature Annual Meeting. November 22, 2011.

Basic Aspects of the Study of Hebrew Bible. Claremont School of Theology, Claremont, CA. Fall 2011.

Biblical Lament Literature. Claremont School of Theology, Claremont, CA. Fall 2011.



HIGHLIGHTS: Mandolfo's Special Projects

Carleen Mandolfo was recently featured in the film "Bible Storyland," which previewed on August 26. Produced by Harvey Jordan, the film is about a Bible-based theme park that was coming to Rancho Cucamonga in the 1960s. However, it was never realized due to hesitant investors and local opposition from the clergy.

Mandolfo is also the new Co-Director of the White House Initiative for Interfaith and Service Learning, in which Claremont Lincoln University will be educating the men of Rockhill Farms (a drug and gang rehabilitation center in Bakersfield) to become religious and political leaders in their community. To learn more, go to: <http://cst.edu/news/2011/10/06/cst-student-invited-to-white-house/>.



James A. Sanders

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Graduate University*

Publications

Review of Eric D. Reymond's *New Idioms Within Old: Poetry and Parallelism in the Non-Masoretic Poems of 11Q5(=11QPsa)* in *Review of Biblical Literature On-line*.

"Biblia Hebraica Quinta," in *The World of Jesus and the Early Church: Identity and Interpretation in the Early Communities of Faith*. (ed. Craig A. Evans; Peabody, Mass.: Hendrickson Publishers, 2011), 177-86.

Lectures, Courses, and Presentations

Introduction to the First Testament. Episcopal Theological School at Claremont/Bloy House. Claremont, CA. Fall 2011.

"The Dead Sea Scrolls: Three Lectures." Pasadena United Methodist Church, Pasadena, CA. Fall 2011.

"Breakout Group" Facilitator on Biblical Input. Brave New World: Imagining Ecological Communities. Claremont Presbyterian Church, Claremont, CA. October 2011.



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Lectures, Courses, and Presentations

Presider. "Balancing Family and Scholarship." Society of Biblical Literature Annual Meeting. November 22, 2011.

Introduction to Biblical Literature: Exodus-Deuteronomy. Azusa Pacific University, Azusa CA. Fall 2011.

Facilitator. "Romans." Cornerstone Bible Church, Glendora, CA. Fall 2011.



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can find a variety of Korean artwork and craft items. I have been up to the Seoul Tower where one can see the entire panorama of the city of Seoul. I have attended a beautiful piano recital in the main concert hall of Seoul. Works presented included those of Rameau, Mozart, and Chopin. I give myself self-guided tours of Yonsei every Sunday morning as a means to get some exercise, and have learned the layout of the Yonsei campus as well as quite a bit about the campus's history. And I am looking forward to future trips and excursions while here in Korea.

I am grateful to Yonsei University to have the opportunity to serve as a visiting faculty member at one of the finest universities in Korea, to live in Seoul, and to get to know something more of Korean culture, society, and academic and religious life. It is a pleasure to be here, and I look forward to the course of the fall 2011 semester!

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