

The Folio

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STUDYING HABAKKUK AT THE ABMC

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



For the Spring 2013 semester, I am teaching a Ph.D. seminar on the text-critical study of the Book of Habakkuk at Claremont Lincoln University. Seven CLU Ph.D. students in Hebrew Bible—Sophia Avants, Benjamin Laie, Dr. Pamela Nourse, Kyung-sik Park, Timothy Seals, Kevin Tolley, and Inchol Yang—are taking the course for credit, and two, Soo Jung Kim and Nicholas Pappani, are auditing. One CGU Ph.D. student in Critical Comparative Scriptures, Edens Elveus, is also taking the course for credit, and a visiting scholar from the Presbyterian College and Theological Seminary in Seoul, Dr. Hee-Sook Bae, is also sitting in on the course. Shelley Long, ABMC Research Associate and CGU Ph.D. student in Hebrew Bible, is providing support. We are reading Habakkuk in Hebrew, Greek, Aramaic, Syriac, and Latin.

Despite its small size—only three chapters—the book of Habakkuk is a particularly important

book of the Twelve Prophets for both theological and text-critical reasons. Written in the aftermath of the Babylonian subjugation of Judah in 605 B.C.E., Habakkuk presents a dialog between the prophet and YHWH in Habakkuk 1-2, in which Habakkuk demands to know how YHWH can tolerate the presence of violence and iniquity in the land. But Habakkuk learns that YHWH in fact is the one who brought the Babylonians to the land of Israel. When Habakkuk challenges YHWH further, YHWH swears to bring down the arrogant Babylonian oppressors. Indeed, Habakkuk 3 is the prophet's psalm of confidence that YHWH will deliver Judah from the oppressors.

The book of Habakkuk has had an extensive afterlife in both Jewish and Christian traditions. It appears in at least four manuscripts from the Judean Wilderness, including the Hebrew proto-Masoretic Murabba'at Scroll of the Twelve Prophets, the Greek Twelve Prophets Scroll from Nahal Hever, the famed Peshar Habakkuk Scroll from Qumran Cave 1, and 4Q82, one of the Hebrew manuscripts of the Book of the Twelve from Qumran. The Talmudic Rabbi Simlai declared that Habakkuk 2:4, "and the righteous shall live by his faith," is a summation of all the 613 commandments of the Torah (b. Makkot 23b-24a). Paul viewed Habakkuk 2:4 as a primary basis for his doctrine of justification by faith (Romans 1:17; Galatians 3:11; cf. Hebrews 10:38-39). And the Zohar, the medieval Jewish Kabbalistic commentary on the Torah, identifies Habakkuk as the son born to the prophet Elisha and the Shunammite woman in 2 Kings 8 (Zohar 1:7; 2:44-45).

We are reading a variety of manuscripts and versions of the Book of Habakkuk. First is the Hebrew Masoretic Text (MT), based on Codex Leningrad 19A, the oldest complete Masoretic manuscript of the Hebrew Bible in the world, and the Aleppo Codex, deemed by Maimonides to be the most authoritative manuscript of the Bible extant in his day. Unfortunately, Codex Aleppo was partially

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The Folio

shedding light

The Newsletter of
The Ancient Biblical
Manuscript Center

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*Judaism and
Christianity*

General Editor Dr. Marvin A. Sweeney

Managing Editor Shelley L. Long

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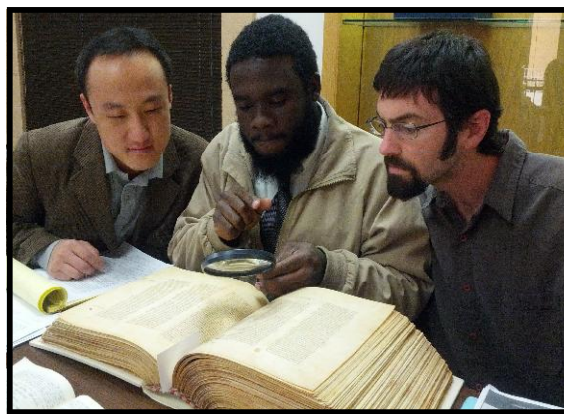
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destroyed in an anti-Jewish pogrom in Syria following the declaration of Israel's independence in 1948. Next is the Greek Septuagint, represented by Codex Vaticanus, the oldest complete manuscript of the Greek Bible, and Codex Sinaiticus, which, according to Konstantin von Tischendorf, was partially destroyed by the monks of St. Catharine's Monastery in the Sinai Wilderness until he discovered it in the nineteenth century. We then have the Aramaic Targum Jonathan on the Prophets, edited by Alexander Sperber and based on several manuscripts, such as British Library Oriental 2211 and 1474. Then there is the Syriac Peshitta, edited by Anthony Gelston and based on a number of manuscripts, such as Bibliotheque Syr. Ms. 341 and Milan Ambrosian Library Ms. B 21 Inferiore. The Latin Vulgate, edited by Robert Weber, is based on Codex Amiatinus now kept at Florence in the Biblioteca Medicea Laurenziana.



Kyung-sik Park (left) and Kevin Tolley (right) investigating Codex Aleppo.

The Judean Wilderness scrolls are particularly interesting. The Murabba'at Manuscript of the Book of the Twelve (Mur88; 2nd cent. C.E.) is one of the oldest proto-Masoretic manuscripts known in the world. Apart from orthographic variations, it is very close to the MT. The Nahal Hever Greek XII Prophets Scroll (8HevXIIgr; 1st cent. C.E.) is the oldest known Greek manuscript of a biblical book. Hidden in a cave during the Bar Kochba Revolt (132-135 C.E.), the Hebrew *Vorlage* of its Greek text is quite close to that of the proto-MT. Many scholars contend that the text is a revision of the Old Greek, but the crude character of its Greek suggests that it is an original translation of the proto-MT by a translator who did not know Greek



From left: Inchol Yang, Edens Elveus, and Nicholas Pappani peer into Codex Vaticanus.

well. 4Q82, one of the Cave 4 Twelve Prophets Scrolls, unfortunately contains only parts of two words from Habakkuk 2:4. And the Habakkuk Peshier (1QpHab; 1st cent. B.C.E.) presents a Qumran commentary on Habakkuk 1-2 that relates the early history of the formation of the Qumran community.

At the time of this writing, we have only completed reading through Habakkuk 1:4, but we have gained a wealth of insight from the manner in which each version constructs the text. Samples from Habakkuk 1:3 will illustrate.

The Masoretic Text of Habakkuk 1:3 reads, *lammah tar'eni 'aven ve'amal tabit, veshod vehamas lenegdi, vayehi riv umadon yissa*, "Why do you show me iniquity? And trouble you cause me to view? And destruction and violence are before me, and there is contention, and strife rises." This verse presents Habakkuk's initial questions to YHWH. From v. 3, he appears to implore YHWH to deliver the nation from this strife. His language is drawn from the psalms of complaint, and his plea, "and there is contention" (*riv*) suggests a courtroom setting. The final clause, "and strife rises" (*umadon yissa*), is particularly problematic. From v. 3, Habakkuk appears angry. The Hebrew word *madon* is derived from a root that means "judgment," but its meaning is not entirely clear in this context. It appears to present a general breakdown in society. Both Murabba'at XII and Peshier Habakkuk support the MT, although there is little text in Peshier Habakkuk.

The Septuagint (LXX) text restructures the syntax and rewrites some of the problematic terminology to present a corrupt judge at the end

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Dr. Hee-Sook Bae prepares to read from Codex Sinaiticus.

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of the verse. It reads in Greek, *Hina ti edeixas moi kopous kai ponous, epiblepein talaiporian, kai asebeian; exenantias mou gegone krisis, kai ho krites lambanei*, “Why did you show me suffering and distress? (Why) to look upon hardship and impiety? Before me, judgment comes to pass, and the judge is taking.” Clearly, the LXX envisions a corrupt judicial system as the cause of the suffering in the land. Nahal Hever Greek XII, unfortunately, is not extant for this verse.

Targum Jonathan (TJ) on the Prophets characteristically eliminates any suggestion of divine wrongdoing and presents a pietistic text based on the MT. The Targum always defends the righteousness of G-d. In Aramaic it reads, *lama' 'ana' hazey 'anusin umistakal be 'avdei ley'ut sheqar ubazuzin vehatufin leqibli divtahruta' uvzeidanuta' mitgavrin*, “Why do I see oppressors and look on those who do false labor? And robbers and violent men are before me who in contention and arrogance grow strong.” As always in TJ, the prophet implores G-d. Here, there is no suggestion of a corrupt judge, but the Aramaic text builds upon the Hebrew by portraying the rise of strife and arrogance.

The Peshitta often presents a conservative text close to the MT, but it also shows influence from the LXX. Here, the Syriac reads, *lmn' hwytny 'wl' w't', whz' 'n' htwpy' wbysh't', wqdm'y hw' dyn', wdyn; qbl shwhd'*, “Why did you show me iniquity and deceit? And I see violence and wickedness. Before me is justice, but the judge accepted a bribe.” Overall, the Peshitta restructures the syntax somewhat like the LXX, but it clarifies the LXX reading of the text by portraying a corrupt judge accepting a bribe.

The Vulgate is known for its attempts to adhere to the Hebrew text while showing some influence from the Septuagint. The Latin text reads, *Quare*



Benjamin Laie finds Hab. 1:3 in Codex Aleppo.



Soo Jung Kim reading from Codex Aleppo.

ostendisti mihi iniquitatem et laborem videre praeda et iniustitia contra me et factum est iudicium et contradictio potentior, “Why do you show me iniquity and hardship do you view? Plunder and injustice are against me, and a judicial proceeding occurred, but the opposition was more powerful.” Nevertheless, the Vulgate offers an interpretation of the final prob-

lematic clause, reading, *umadon yissa'*, “and strife rises,” as “but the opposition was more powerful,” thereby undermining justice.

Altogether, the readings presented here demonstrate intensive exegetical effort in antiquity to interpret a difficult Hebrew text and to render it in a fashion that will be more easily understood by the readers of each respective version. When reading such texts, we gain a greater appreciation for the efforts of ancient interpreters and scribes to engage the text of the Bible and understand the words of the prophet.

WANT TO LEARN MORE?

William H. Brownlee, *The Midrash Peshier of Habakkuk* (SBLMS 24; Missoula: Scholars Press, 1979).

Marvin A. Sweeney, “Habakkuk, Book of,” *The Anchor Bible Dictionary* (edited by David Noel Freedman et al; Garden City: Doubleday, 1992), 3:1-6.



From left: Dr. Pamela Nourse, Sophia Avants, and Timothy Seals getting a closer look at Codex Sinaiticus.

PUBLICATIONS AND UPCOMING EVENTS



Marvin A. Sweeney

*CEO and Director,
ABMC
Professor of
Hebrew Bible,
Claremont Lincoln
University*

Publications

Hebrew Bible Editor. *Resources for Biblical Study Monograph Series*. Society of Biblical Literature, 2013-2015.

Editor. *The Cambridge History of Religions in the Ancient World. Volume I: From the Bronze Age to the Hellenistic Age* (M. Salzman, general editor; Cambridge: Cambridge University Press, 2013).

Introduction to Volume I. *The Cambridge History of Religions in the Ancient World. Volume I; From the Bronze Age to the Hellenistic Age* (M. A. Sweeney, editor; M. Salzman, general editor; Cambridge: Cambridge University Press, 2013), 23-27.

Israelite and Judean Religions. *The Cambridge History of Religions in the Ancient World. Volume I; From the Bronze Age to the Hellenistic Age* (M. A. Sweeney, editor; M. Salzman, general editor; Cambridge: Cambridge University Press, 2013), 151-173.

Area Editor, Prophets. *Encyclopedia of the Bible and Its Reception. Volume 6*. (Berlin and Boston: Walter de Gruyter, 2013).

“Dibblaim” in *Encyclopedia of the Bible and Its Reception. Volume 6*. (Berlin and Boston: Walter de Gruyter, 2013), 787-788.

“Eschatology in the Book of Ezekiel” in *Making a Difference: Essays on the Bible and Judaism in Honor of Tamara Cohn Eskenazi* (D. J. A. Cline et al, eds.; Sheffield: Sheffield Phoenix Press, 2012), 277-291.

Lectures, Courses, and Presentations

“Devekut: The Love of G-d in Judaism.” Claremont Lincoln University Voices of Wisdom Lecture Series. Islamic Center of Southern California, Los Angeles, CA. January 24, 2013.

“Jeremiah and the Shoah.” Shabbat with a Scholar Lecture Series. Har-El Institute. Palm Desert, CA. January 25, 2013.

“Visionaries and Mystics.” Galen Mini-semester Course. Har-El Institute. Palm Desert, CA. March 6, 13, 20, 2013.

Is the Conditional Covenant Really Conditional? Panel on Jewish Biblical Theology. Sixteenth World Congress for Jewish Studies. Jerusalem, Israel. July 28-August 1, 2013.

“Critical Issues in Biblical Theology: Prophets.” Claremont Lincoln University, Spring 2013.

“Text Criticism: Habakkuk.” Claremont Lincoln University, Spring 2013.

“The Twelve Prophets.” Academy for Jewish Religion California, Spring 2013.

“Reading the Bible after the Shoah.” Claremont Lincoln University, Summer 2013.



Carleen Mandolfo

*Associate Professor
of Hebrew Bible,
Claremont Lincoln
University*



Publications

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

Lectures, Courses, and Presentations

“The New Testament and Liberation.” Rockhill Farm, Bakersfield, CA. February, 2013.

“Dialogic Hermeneutics.” The California Institute of Integral Studies, San Francisco, CA. April, 2013.

For more news about Rockhill Farm, go to their website: <http://rockhill-farm.org/rockhillinstitute.html>



James A. Sanders

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

Lectures, Courses, and Presentations

“The Function of the Greek Scriptures in Luke/Acts.” Episcopal Theological School at Claremont/Bloy House. Claremont, CA. Fall 2012.

“Introduction to the First Testament.” Episcopal Theological School at Claremont/Bloy House. Claremont, CA. Fall 2012-Spring 2013.

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Shelley Long

*Research Associate
for Scholarly
Services,
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Publications

“Who Determines Conversion? A Response to Gary Gilbert,” in *Claremont Studies in the Philosophy of Religion*. Forthcoming.

Randall Heskett and Brian Irwin, eds., *The Bible As a Human Witness to Divine Revelation: Hearing the Word of God Through Historically Dissimilar Traditions* in *Religious Studies Review*. Forthcoming, June 2013.

Hanna Liss and Manfred Oeming, eds., *Literary Construction of Identity in the Ancient World* in *Religious Studies Review*. Forthcoming, June 2013.

Lectures, Courses, and Presentations

“Castrating Cushites and (Con)texts,” Sixth Annual Religions in Conversation Conference, Claremont Graduate University, February 22, 2013.

“Who Wrote Isaiah 6 and Why? A Redactional Critical Survey and Interpretation.” Society of Biblical Literature Pacific Coast Regional Conference. March 25, 2013.

“Introduction to Biblical Poetry.” Azusa Pacific University, Azusa CA. April, 2013.

“Introduction to Biblical Literature: Exodus-Deuteronomy.” Azusa Pacific University, Azusa CA. Spring and Summer 2013.



Return Service Requested

MANUSCRIPTS 101: CODEX BEZAE

*Shelley L. Long
Research Associate, ABMC*

Codex Bezae Cantabrigiensis (Gregory-Aland 05) is a diglot, New Testament manuscript on vellum dating from the late 4th to early 5th century. Its origins are uncertain though its known history is quite intriguing. The codex made its way to the Monastery of Saint Irenaeus at Lyon by the 9th century, the famous Council of Trent in 1546, and was then entrusted to Theodore de Bèze, Jean Calvin's successor. In 1581, he donated it to the University of Cambridge, where it now resides. The manuscript's name derives from these last two stops on its journey.

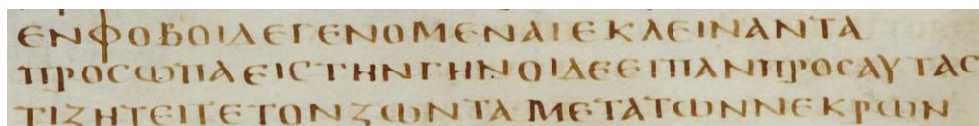
Scholars believe that the work belongs to a single scribe, though there were clearly other

correctors as evidenced by different ink and inserted, replacement leaves. The bi-lingual text includes Greek and Latin on facing pages.

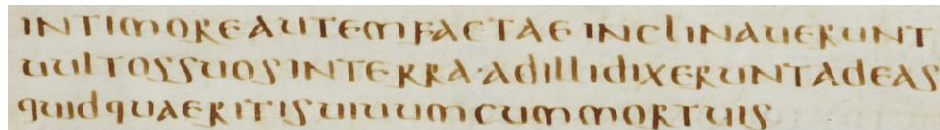
Its contents include Matthew, John, Luke, a small section of Third John, and Acts. Almost all the books are missing pages with the exception of Luke. Yet what remains includes unique readings and frequent harmonizations. The codex is also the earliest text to contain the story of the adulterous woman in John (7:53-8:11) and a portion of the longer ending of Mark (16:9-15 are present in the Greek).

Recently, a beautiful, digital facsimile of Codex Bezae was published online by the University of Cambridge. Their digital library contains more information about the codex, the text itself, and a full transcription.

To view the manuscript, go to <http://cudl.lib.cam.ac.uk/view/MS-NN-00002-00041/1>.



ΕΝΦΟΒΟΙΔΕΓΕΝΟΜΕΝΑΙΕΚΚΛΕΙΝΑΝΤΑ
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Luke 24.5: The women were terrified and bowed their faces to the ground, but the men said to them, "Why do you look for the living among the dead? He is not here, but has risen." (NRSV)

Codex Bezae, MS Nn.2.41 (top: Greek, 281v; bottom: Latin, 282r).

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