

CONTRASTING CANONS:  
A COMPARATIVE ANALYSIS OF MALACHI 2:10–16 IN THE TRADITIONS OF  
THE HEBREW LENINGRADENSIS AND THE GREEK SINAITICUS

by

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A thesis submitted to  
the Faculty of McMaster Divinity College  
in partial fulfillment of the requirements  
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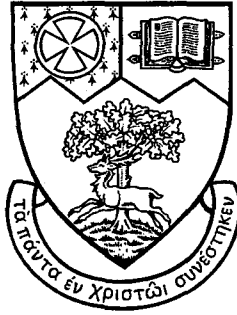
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## ABSTRACT

### Contrasting Canons: A Comparative Analysis of Malachi 2:10–16 in the Traditions of the Hebrew Leningradensis and the Greek Sinaiticus

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The textual corruption found in Malachi 2:10–16 while providing frustration for the modern scholar also presents a unique opportunity to observe how ancient interpreters chose to deal with such difficulties. The Hebrew Leningradensis (L) and the Greek Sinaiticus (Ⲛ) manuscripts diverge, at least to some degree, in their rendition and subsequent interpretation of Mal 2:10–16. The following thesis examines and compares this difficult corpus within these two manuscript traditions, in their similarities and differences, through an analysis of their various grammatical, syntactical and semantic features. This analysis shows that these two traditions present two variant versions of Mal 2:10–16 but yet still functioned as Scripture within their respective communities of faith. The findings of this analysis are brought into the discussion regarding concepts of biblical canonicity as presented by Brevard S. Childs and James A. Sanders.

## **Dedication**

This is dedicated to my wonderful wife Sabeth, my lovely daughter Zoe, and my masterful advisor Mark.

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## Chapter 1: Introduction

Noted Malachi scholar Walter C. Kaiser has commented that “Mal 2:10–16 is at once one of the most important and one of the most difficult pericopes in the book of Malachi.”<sup>1</sup> The truth of this statement, made some twenty-five years ago, can be readily seen in the abundance of studies that have been produced since then.<sup>2</sup> Its subject matter—the complex topic of divorce—and its problematic text have been the catalyst for the many modern evaluations, interpretations, and clarifications that are available today. Gordon Paul Hugenerberger<sup>3</sup> has even devoted an entire 414 page monograph to address this corpus—a mere seven verses containing no more than 108 words.<sup>4</sup> Although Hugenerberger’s laborious undertaking produced an amazingly thorough treatment of his subject, findings within his prodigious study are still widely contested.<sup>5</sup>

### I. The Text-Critical Problem in Malachi 2:10–16

Much of the discussion and difficulty surrounds the paradoxical grammar, syntax and semantic ambiguity of the Hebrew text of Mal 2:10–16. While the Hebrew text of the book of Malachi is “in a very good state of preservation” overall,<sup>6</sup> two verses in particular, 2:15–16, have fallen victim to significant textual corruption and are subsequently very troublesome to translate and interpret. Verse 15 of the Masoretic Text

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<sup>1</sup> Kaiser, “Divorce in Malachi,” 73.

<sup>2</sup> Some examples of this can be seen in the work of Instone-Brewer, “What God Has Joined”; Collins, “2:16 Again”; Moyo, “Marital Problems”; Zehnder, “A Fresh Look”; Gillihan, “Illicit Marriage”; Collins, “Malachi 2:16”; Hugenerberger, *Marriage as a Covenant*; Fuller, “Problems in Malachi”; Jones, “LXX of Malachi”; Oswalt, “Do Not Divorce”; Harrison, “Unfaithfulness in Malachi.”

<sup>3</sup> Hugenerberger, *Marriage as a Covenant*.

<sup>4</sup> 108 in Leningrad (Freedman, *Leningrad Codex*, folio 324 recto–25 verso) and 183 in Codex Sinaiticus (Breay, “Codex Sinaiticus,” quire 58 folio 5 verso–6 recto). Other manuscripts and translations vary.

<sup>5</sup> Hugenerberger himself lists a multitude of scholars with differing views throughout the entirety of his work, *Marriage as a Covenant*. See also Collins, “Marriage, Divorce, and Family,” 126, and Witte and Ellison, *Covenant Marriage*, 75.

<sup>6</sup> Hill, *Haggai, Zechariah, and Malachi*, 276.

is terribly incoherent and, as Verhoef justifiably comments, “it is impossible to make sense of the Hebrew as it stands.”<sup>7</sup> A wooden rendering into English could read, “And not one has done and a remnant of spirit to him. And what was the one seeking? Godly seed. So then keep watch in your spirit and to the wife of your youth, do not deal treacherously.”<sup>8</sup> While the entire verse is cryptic in its grammatical structure, v. 15a–b remains the most difficult to understand. It could also be rendered as, “Surely (or Has not) one made? Even a residue of spirit is for him.”<sup>9</sup> The corruption found in Hebrew is also reflected in the Old Greek version(s) of the same passages. It can be translated as, “And no one else did it and the remnant of his spirit. And you said, what else does God seek but offspring?”<sup>10</sup> Similar to that of the Masoretic Text, another possible reading for the Old Greek could be, “And did not one another do it? And there was a remnant of his spirit.”<sup>11</sup> Verse 16 of both the Greek and Hebrew is just as problematic to work with as v. 15. There are numerous grammatical and syntactical options available which offer an equal number of interpretive choices.<sup>12</sup>

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<sup>7</sup> Verhoef, *Haggai and Malachi*, 275.

<sup>8</sup> NET Bible, Mal 2:15 n. 21, <http://bible.org/netbible/>.

<sup>9</sup> Hill, *Malachi*, 221, 244.

<sup>10</sup> NETS, Mal 2:15.

<sup>11</sup> Hugenberger, *Marriage as a Covenant*, 126.

<sup>12</sup> “For the man who does not love his wife but divorces her, says the Lord, the God of Israel, covers his garment with violence, says the Lord of hosts. So guard yourselves in your spirit, and do not be faithless”; ESV. “The man who hates and divorces his wife,” says the LORD, the God of Israel, ‘does violence to the one he should protect,’ says the LORD Almighty. So be on your guard, and do not be unfaithful”; NIV 2011. Cf. also NASB; NIV (1984); CEB; HCSB; NRSV; Verhoef, *Haggai and Malachi*, 262; Glazier-McDonald, *Divine Messenger*, 82; Hill, *Malachi*, 221.

## A. J. M. P. Smith

Many scholars look to the foundational work done by J. M. P. Smith when considering the textual difficulties found in the book of Malachi.<sup>13</sup> In his 1912 commentary he goes into significant detail comparing the Hebrew Masoretic Text to many of the versions, including the various Greek translations.<sup>14</sup> This becomes especially helpful when looking at the issues found in Mal 2:10–16. Although the accuracy of part of his study has become suspect,<sup>15</sup> he remains one of the very first modern commentators (if not, the first) to recognize some literary differences between some of the Greek versions (including Sinaiticus) and that of the Masoretic Text.<sup>16</sup> Smith also holds the distinction of being one of the first to boldly state that there is “[n]o satisfactory” resolution to the textual corruption found at 2:15 and that it is “hopelessly obscure.”<sup>17</sup>

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<sup>13</sup> Work done by Clendenen and Taylor, *Malachi*; Baker, *Malachi*; Hill, *Malachi*; Jones, “LXX of Malachi.” Zehnder, “A Fresh Look,” represent a small selection of such scholars. Kruse-Blinkenberg, “Pesitta,” is another slightly less related example. His study is of the Hebrew and the Syriac of the book of Malachi. While his work is assuredly focused on text criticism of the Peshitta, he does include a comparison of the Greek, Masoretic Text, and the Targums for the difficult parts of Malachi along with commentary.

<sup>14</sup> He compares various sections from, C<sup>Bo</sup>. Bohairic ed. of the Coptic Version; Eth. Ethiopic Version;  $\Theta$  Received Greek Version;  $\Theta^N$  Sinaitic codex;  $\Theta^A$  Alexandrian codex;  $\Theta^{Ald}$ . Aldine edition;  $\Theta^B$  Vatican codex;  $\Theta^{Comp}$ . Complutensian edition;  $\Theta^{curss}$ . Cursive mss;  $\Theta^F$  Codex Cryptoferratensis;  $\Theta^H$  Hexapla mss;  $\Theta^{Jer}$ . Jerome’s translation from the Greek;  $\Theta^L$  Lucianic mss;  $\Theta^Q$  Codex Marchalianus;  $\Theta^Y$  Codex Taurinensis; J Yahwistic (Judaic) portions of the Hexateuch;  $\mathfrak{L}$  Old Latin Version;  $\mathfrak{S}$  Syriac Peshitto Version;  $\mathfrak{S}^A$  Ambrosian codex;  $\mathfrak{S}^H$  Syro-hexaplar readings;  $\mathfrak{S}^L$  Lee’s edition;  $\mathfrak{S}^U$  Urumian codex;  $\Sigma$  Version of Symmachus;  $\Theta$  Version of Theodotion, among others. For the full list see, Smith, *Malachi*, xii.

<sup>15</sup> Smith incorrectly states that Codex Sinaiticus follows the clause order of the Masoretic Text in Mal 2:10 (Smith, *Malachi*, 58). Instead, opposite to Smith’s assessment, it transposes the first two clauses of 2:10. Codex Sinaiticus matches Codex Vaticanus almost identically in its rendition of the verse.

<sup>16</sup> Smith, *Malachi*, 58 n. 10. Here he points out a shift from first person plural (i.e., אנחנו, of *us* all) in Hebrew to the second person plural (i.e., πάντων ὑμῶν, of *you* all) in Greek. This will be discussed more in the analysis below.

<sup>17</sup> Smith, *Malachi*, 54–55. Despite this sentiment, Smith himself later tries to resolve this issue in his brief article entitled, “A Note on Malachi 2:15a.”

## B. David Clyde Jones

In his article entitled, “A Note on the LXX of Malachi 2:16,”<sup>18</sup> David Clyde Jones compares various readings of the LXX (various Greek versions) of this verse with the Masoretic Text, Targums (T) and differing scholarly interpretations. As an example, Jones discusses research done by A. Isaksson<sup>19</sup> who argues for a strictly “cultic” reading of Mal 2:10–16.<sup>20</sup> He highlights Isaksson’s broad assertion that nowhere in Scripture is any part of Mal 2:10–16 understood as an attack on divorce in earlier times. Isaksson says that “the LXX and the Targum takes v. 16 not as a prohibition against divorce but, on the contrary, as a permission to divorce one's wife. The LXX has ἀλλὰ ἐὰν μισήσας ἐξαποστείλης and the Targum ארי אם סנית לה פטרה.”<sup>21</sup>

## C. Russell Fuller

Russell Fuller’s article, “Text-Critical Problems in Mal 2:10–16,”<sup>22</sup> is true to its title and provides an in-depth text-critical analysis of the Minor Prophets scroll 4QXII<sup>a</sup> from Qumran (Q), the Masoretic Text, and various Greek versions of Mal 2:10–16. In one such text critical example he notes that:

4QXII<sup>a</sup> reads עד וענה. Although the ink is faint, the *dalet* is certain. The phrase עד וענה in the MT is problematic. On the basis of the Ⓢ reading ἔως, which is the most frequent translation equivalent for the Hebrew preposition עד, the RSV translation committee opted for emending עד to עד translating ‘any to witness or answer.’ This understanding of the passage builds on the suggestion put forward by Julius Wellhausen to understand עד וענה as referring to parties which take part

<sup>18</sup> Jones, “LXX of Malachi.”

<sup>19</sup> Isaksson, *Marriage and Ministry*.

<sup>20</sup> Cf. Jones, “LXX of Malachi,” 684. His study is included largely to show that there existed (primarily due to the difficult text) different renderings and understandings of this section of Malachi in different traditions.

<sup>21</sup> Jones, “LXX of Malachi,” 684. Cf. Isaksson, *Marriage and Ministry*, 32.

<sup>22</sup> Fuller, “Problems in Malachi.”

in legal disputes. The implication would be that the guilty party—that is, the one guilty of marrying the “daughter of a foreign god” and of profaning the temple of Yahweh—would no longer be allowed to participate in legal proceedings within the community.<sup>23</sup>

#### **D. Markus Zehnder**

Like the other scholars who have tackled Malachi, Markus Zehnder has also acknowledged the textual *crux interpretum* found within Mal 2:10–16. In dealing with this challenge he tries to provide “fresh perception of the passage by linguistic observations...related to the logical development of the text’s argument.”<sup>24</sup> In his examination, he looks closely at the context of 2:10–12 to determine the likely direction of 2:13–16. This is especially important for his assessment of the troublesome vv. 15–16. He takes into account how different versions—including the Greek, Vulgate and Peshitta—deal with the context as well. Based on his contextual analysis, Zehnder concludes that the most probable direction of the text is that “verses 13–16 actually deal with conjugal relations between men...and their wives [wives].”<sup>25</sup> This is crucial for his study; this becomes the directional lens which he uses to determine the most probable options for the textual corruption. Although he attempts a new and “fresh” approach to solving this old and somewhat impossible problem, his approach is largely a repeat of those who have come before him. To his credit however, his is one of the most detailed and thorough analyses on the topic. His study, like those that came before, was unable to yield a new or conclusive answer.

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<sup>23</sup> Fuller, “Problems in Malachi,” 51.

<sup>24</sup> Zehnder, “A Fresh Look,” 225.

<sup>25</sup> Zehnder, “A Fresh Look,” 228.

## E. Andrew E. Hill

Another significant voice in the broader scope of Malachi is Andrew E. Hill. To date, he has produced the most exhaustive exposition on the book of Malachi available.<sup>26</sup> Hill meticulously outlines Malachi thematically, rhetorically and interrogatively.<sup>27</sup> He includes textual, canonical, literary and historical considerations along with Malachi's use in the New Testament and the liturgies of both the Jewish and Christian faiths. There is also a very helpful bibliography and appendix section included with his study. Of specific benefit are his included notes and commentary covering Mal 2:10–16. He expounds on the numerous text-critical, grammatical and exegetical possibilities of the text and offers his conclusions. He also lists some of the most relevant and informed research in any given area and topic.<sup>28</sup>

Although the textual discussion and translation that he offers is primarily based upon the Masoretic Text,<sup>29</sup> he does compare and contrast it to its Greek counterpart.<sup>30</sup>

According to Hill, the Old Greek is “both a translation of the HB [Hebrew Bible] and an

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<sup>26</sup> Hill, *Malachi*. To my knowledge, no other commentary on the book of Malachi comes close to matching the breadth of Hill's work.

<sup>27</sup> See Hill, *Malachi*, xxxv–xxxviii. He categorizes his analysis using these terms.

<sup>28</sup> Since his is arguably the most comprehensive study done on the entirety of the book of Malachi much of its contents prove helpful in my current study. Particularly his sections on the Hebrew and Greek texts (3–4), literary considerations (23–50), historical considerations (51–76), and liturgical use (88–92). Other works similar to Hill which will be accessed for this study are Verhoef, *Haggai and Malachi*; Glazier-McDonald, *Divine Messenger*; Baker, *Malachi*; Kaiser, *Unchanging Love*; and Smith, *Malachi*.

<sup>29</sup> Hill, *Malachi*, 3. As represented in the *Biblia Hebraica Stuttgartensia* (BHS) with occasional reference to the *Biblia Hebraica* (BHK3). These two editions of the Hebrew Bible are based on the Codex Leningradensis (L).

<sup>30</sup> Hill, *Malachi*, 4. His study cites “the standard edition of the Greek Old Testament or Septuagint (LXX)” as presented by Rahlfs' *Septuaginta. Tov, Textual Criticism*, 135. In regards to terminology referring to the Greek witness to the Old Testament Tov states that, “Today, the name Septuagint(a) denotes both the original translation of the Bible into Greek and the collection of sacred Greek Writings in their present form. The former use is imprecise, since the name Septuaginta is not suitable for a collection which contains, in addition to the original translation, late revisions (recensions) of that translation as well as compositions written in Greek. Because of this, scholars usually distinguish between the collection of sacred Greek writings named the Septuagint and the original translation, called the Old Greek translation.”

early exegetical tradition or interpretive approach to the Hebrew text.”<sup>31</sup> The translator’s interpretive understanding can be seen in a variety of ways to include internal harmonizations (e.g., λέγει κύριος for יהוה יהוה in Mal 1:2; also in 1:13 and the inclusion of an additional παντοκράτωρ for תיבצף) and intratestamental harmonizations (one variation of the Greek Mal 2:16 allows for divorce in light of Deut 24:1–4; also in 3:23 the addition of “the Tishbite” in light of 1 Kgs 17:1) which are found in various places throughout the Old Greek of Malachi.<sup>32</sup>

He also suggests that Hellenistic influences surface in the Old Greek’s portrayal of Malachi with examples such as the “pious exhortations” appended to 1:1; 3:5, 6, and the curious use of ἀγγέλου in contrast to מלאך in 1:1 and 3:1.<sup>33</sup> Along with the above examples Hill notices “certain theological motivations on the part of the translators” apparent in their rendering of the Old Greek.<sup>34</sup>

## F. Gordon P. Hugenberg

By far the lengthiest study that has been done specifically in the area of Mal 2:10–16 has been the work of Gordon P. Hugenberg. His title, *Marriage as a Covenant: A Study of Biblical Law and Ethics Governing Marriage Developed from the Perspective of Malachi*,<sup>35</sup> clearly states the primary focus of his work. He is first and foremost concerned with identifying and establishing the covenantal nature of marriage, largely through the lens of Mal 2:10–16. Deviation from this strict focus occurs either to address

<sup>31</sup> Hill, *Malachi*, 5.

<sup>32</sup> Hill, *Malachi*, 5. Other such interpretive examples that Hill notes are attempts “to clarify perplexing words and phrases in Malachi’s oracles” (e.g., Mal 1:3 the Greek δόματα [“houses”] in place of the Hebrew תיבצף [“jackals”], pointing to idolatry as the concern of 2:11 with the rendering of θεοὺς ἄλλοτρίους [“other gods”], and in 3:8 the inclusion of μεθ ὑμῶν εἰσιν [“is still with you”]).

<sup>33</sup> Hill, *Malachi*, 5.

<sup>34</sup> Hill, *Malachi*, 5. Although Hill here does not specify what these “theological motivations” may be.

<sup>35</sup> Hugenberg, *Marriage as a Covenant*.



key controversies pertaining to that pericope or conclusions which help ratify his findings within it.<sup>36</sup>

In his introduction he states that the importance of his study is that it “may suggest new solutions to some of the remaining difficulties in understanding the biblical ethics and practice of marriage” and that it also “may allow the modern reader to appreciate more fully the breadth of the biblical concept of covenant.”<sup>37</sup> His study clearly adheres to this focus. The particular methodological approach he applies to his research, however, is unclear.<sup>38</sup> The first five chapters, out of a total of eight, are spent discussing various details and opposing scholarly views to the understanding of Mal 2:10–16. One highly commendable trait consistent in his study is the comprehensive comparisons he includes of various interpretations throughout the history of research on this pericope.<sup>39</sup>

Despite the fact that Hugenberger does address a number of Hebrew and Greek variances (including some Latin) to the text, he does this only with Mal 2:15–16.<sup>40</sup> The text critical issues of these two verses require him to do so. Unfortunately these are the only two verses in which the Hebrew and Greek texts are addressed and they are only minimally compared. His analysis does not go as far as to discuss reception by their

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<sup>36</sup> As an example, in chapter 8 which is titled, “Marriage as a Covenant Elsewhere in the Old Testament,” he identifies evidence for an “oath” taken in marriage by first highlighting his discussion of Mal 2:14, then selecting various Old Testament examples expanding and/or reinforcing assertions gained from Malachi (Hugenberger, *Marriage as a Covenant*, 281–94).

<sup>37</sup> Hugenberger, *Marriage as a Covenant*, 2.

<sup>38</sup> He does not seem to state a specific methodological approach. In “3.2 Method of Approach,” he merely clarifies the term “covenant” further and states that this will be an attempt to identify marriage as a covenant through Malachi. Hugenberger, *Marriage as a Covenant*, 11–12.

<sup>39</sup> For example in chapter 3 he compares and contrasts differing understandings of the concept of “divorce” implied by Mal 2:16—those that deny it refers to divorce; those which see it as requiring/permitting divorce; those that see it as an absolute prohibition; and those which understand it as limiting prohibition. With each comparison he includes a listing of representative scholars supportive of those views. Hugenberger, *Marriage as a Covenant*, 51–76. Another particular contribution of his work is his rather lengthy chapter 7 which is devoted to exposition of *verba solemnna* (solemn declaration) and sexual union as a ratifying act or “oath-sign” for marriage. Although it has very little value for my study it is a notable component to his work.

<sup>40</sup> He does this sporadically throughout his chapters 1, 3 and 5.

ancient readers or its possible effect on those differing communities. Since his focus is on biblical marital ethics and covenant understanding, his research, although massive, has only limited value for my current study.

## **G. Summary**

The previous studies clearly show the significant nature of the text-critical problems found in Mal 2:10–16 and the difficulty they present for translators, exegetes and interpreters alike. These studies also highlight biblical scholarship’s current inability to “solve” these present issues.

## **II. The Text-Traditional Solution**

Two significant voices in the discussion of the Hebrew Bible and its Greek counterpart are Emanuel Tov and Eugene Ulrich. Their expertise and depth of knowledge in this field of study are clearly evident in their numerous publications on the topic.<sup>41</sup> A consideration of their work will provide a way forward in the present impasse in research on the text critical challenges of Mal 2:10–16.

### **A. Emanuel Tov**

In his comprehensive introduction, the *Textual Criticism of the Hebrew Bible*, Emanuel Tov advances some of his past studies and builds upon his work done in his

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<sup>41</sup> A small sampling can be found in Tov, *Septuagint in Biblical Research; Essays on the Septuagint; Textual Criticism; Collected Essays*; “Post-Pentateuchal Translations”; “Septuagint Translators”; “Theologically Motivated Exegesis”; “Greek Scripture Translations”; “Many Forms”; and Ulrich, *Isaiah Scrolls; Biblical Qumran Scrolls; Hebrew Bible, Qumran, and the Septuagint; Dead Sea Scrolls; Renewed Covenant*; and *Samuel and Joseph*.

book entitled, *The Text-Critical Use of the Septuagint in Biblical Research*.<sup>42</sup> This introduction covers the standard instructions on how to “do” textual criticism of the Hebrew Bible, a description of the various witnesses to the text, a discussion of the issue of an “original text(s)” of the biblical books, the use of various rules in evaluating different readings, the history of the text, the question of text-types, and the relationship between textual and literary criticism.

Though a large part of the book addresses the Masoretic Text (including the development of vocalization, accents, and the Masorah, etc.),<sup>43</sup> he does include a helpful and necessary section devoted to the Greek witnesses to the Hebrew Bible.<sup>44</sup> In this he covers details such as history, scope, sequence of books, original form and assumed date(s), evidence and various editions. He also includes tools to assist in the study of the Old Greek and the overall importance of it for biblical studies.<sup>45</sup> Tov indicates that the Old Greek as a translation is “important as a source for early exegesis” of the Hebrew text.<sup>46</sup> The many differences (and similarities) between the Old Greek and the Hebrew both reflected and shaped the interpretation of its translators and its readers. Tov directly addresses some of these differences in chapter seven. There he indicates that textual

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<sup>42</sup> Tov, *Septuagint in Biblical Research*. For other introductions see McCarter, *Recovering the Text*; Deist, *Old Testament Textual Criticism*; Würthwein, *Old Testament*.

<sup>43</sup> Specifically Tov, *Textual Criticism*, 22–79.

<sup>44</sup> Tov, *Textual Criticism*, 134–48.

<sup>45</sup> Specific to Sinaiticus Tov, *Textual Criticism*, 139, only indicates the following: “S also named  $\aleph$  (B.M. Add. 43725, indicated as “Sinaiticus”) dates from the fourth century. Codex  $\aleph$  usually agrees with the text of B, when the two reflect the Old Greek translation, but it also is influenced by the later revisions of G. This manuscript was brought by C. von Tischendorf to Russia in the middle of the nineteenth century from St. Catherine's monastery in Sinai, from which it derives its name.”

<sup>46</sup> Tov, *Textual Criticism*, 34.

criticism is not only involved with the study of texts and their transmission, but also with exegesis and literary criticism.<sup>47</sup>

The textual witnesses themselves, whether Hebrew or Greek, contain various theological and exegetical elements within their texts. These elements, left by both the translators and scribes who helped to transmit these ancient writings, gave rise to compositions uniquely fitted for or at least used by their communities. This is where the concepts of textual (or lower) criticism begin to intersect with those of literary (or higher) criticism. While the text-critic is mainly concerned with issues dealing with the biblical writings, such as “the nature, copying, and transmission” of the text, the literary critic concerns himself with the “various matters relating to the literary composition as a whole.”<sup>48</sup> Since literary criticism deals with the particular details—such as date, origination, authorship, structure, uniformity and authenticity—of the biblical books, it naturally concerns itself with the various developmental stages of the books as well.<sup>49</sup>

Although Tov, who readily identifies the overlap found between textual and literary criticism, desires “to clarify more accurately the borders” distinguishing these two disciplines, he readily admits that this is not always possible.<sup>50</sup> It is clear through his analysis of multiple passages of Scripture (Jeremiah, Joshua, Ezekiel, 1 Samuel, Proverbs, Genesis, Kings, Judges, and Deuteronomy) in various witnesses (MT, T,

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<sup>47</sup> Tov, *Textual Criticism*, chapter 7. “The biblical exegete learns much from exegetical elements embedded in the textual witnesses” (315).

<sup>48</sup> Tov, *Textual Criticism*, 315.

<sup>49</sup> Tov, *Textual Criticism*, 313–15. For an introduction to Old Testament literary criticism see Habel, *Literary Criticism*.

<sup>50</sup> Tov, *Textual Criticism*, 315. “In the past the division between these two main fields was probably correct, as long as it was possible to maintain a clear distinction between the two stages. However, this is not always the case. The problem essentially stems from the fact that before the literary compositions were completed, parts of the biblical books or earlier editions of entire books...had already been set down in writing.”

Syriac, Peshitta, Old Greek, Qumran) that there is not a simple solution to this.<sup>51</sup> He indicates that there exists a “gray area of readings” which belongs to either literary growth (higher criticism) or scribal transmission (lower criticism).<sup>52</sup>

## **B. Eugene Ulrich**

In his book entitled, *The Dead Sea Scrolls and the Origins of the Bible*,<sup>53</sup> Eugene Ulrich blurs boundaries even further between lower and higher criticism. His book consists of a series of essays that attempt to “form a unified picture, each focusing on and attempting to develop particular aspects of the history of the biblical text.”<sup>54</sup> The first eight of these essays deal with his interpretations of the scrolls in the context of the history and development of the biblical material. The remaining essays deal specifically with the Greek and Old Latin transmissions of the Hebrew. In this collection of work, Ulrich brings to light the importance of the multiple variant editions of the Hebrew Bible. Instead of addressing a break between the period of the text’s composition, transmission and translation as Scripture, Ulrich highlights rather the development of the Old Testament text through history as a continual process. He indicates that the Masoretic Text (along with the other renditions of the Hebrew Bible) “was simply one form of that book as it existed in antiquity.”<sup>55</sup> He continues and says that:

evidence from Qumran, when seen in perspective, demonstrates that there were multiple editions of the biblical books in antiquity—one form of which survives in each of the books of the MT collection, while other forms may or may not have

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<sup>51</sup> Tov, *Textual Criticism*, chapter 7. Cf. chapter 4.

<sup>52</sup> Tov, *Textual Criticism*, 350.

<sup>53</sup> Ulrich, *Dead Sea Scrolls*.

<sup>54</sup> Ulrich, *Dead Sea Scrolls*, ix.

<sup>55</sup> Ulrich, *Dead Sea Scrolls*, 11.

had the good fortune to survive in the SP [Syriac Peshitta], the LXX, at Qumran, or elsewhere.<sup>56</sup>

This textual pluriformity was an accepted norm among ancient readers of Scripture who identified certain books as authoritative without necessitating a single, uniform text for the different writings.<sup>57</sup> Ulrich describes in detail evidence from Exodus, 1 Samuel, and Jeremiah, to support his conclusions. He clearly challenges the perspective that there has always been a single authoritative and recognized text (or translation) of the Hebrew Bible. As with Tov, the multiplicity of authoritative texts served to both reflect and shape the interpretation of their translators and their readers.

In chapter four—where he discusses the canonical process, textual criticism, and the later compositional stages of the Bible—he indicates that continued “exploration will erase even more the line” that separates textual and literary criticism.<sup>58</sup> This is a line which, by his designation, is outdated and has been fading for quite some time.<sup>59</sup>

While there are clear rules to follow when comparing Old Testament texts for the purposes of textual criticism,<sup>60</sup> none readily exist for the comparison of textual traditions. Suffice it to say, however, that such comparative work has been done and from these studies a methodology can be derived. Following the studies produced by Stanley Walters, Keith Bodner, Marvin Sweeney, and Thomas Pola, I will seek to ascertain a suitable process or methodology.<sup>61</sup>

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<sup>56</sup> Ulrich, *Dead Sea Scrolls*, 11.

<sup>57</sup> Ulrich, *Dead Sea Scrolls*, 35.

<sup>58</sup> Ulrich, *Dead Sea Scrolls*, 52.

<sup>59</sup> Ulrich, *Dead Sea Scrolls*, 52–53.

<sup>60</sup> See note 27 above.

<sup>61</sup> Walters, “Hannah and Anna”; Bodner, “Strange Death of Ishbosheth”; Sweeney, “Reading of Zechariah 3”; and Pola, “Greek Text of Zechariah.”

### C. Stanley Walters

In his article, “Hannah and Anna: The Greek and Hebrew Texts of 1 Samuel 1,” Stanley Walters identifies two distinct stories which come from two particular perspectives on the same text. As the title suggests, he compares a Hebrew text perspective versus that of a Greek text perspective of 1 Sam 1. For his study he begins with the Hebrew text as rendered by the Masoretic Text and the Greek rendered by Codex Vaticanus, two major, well attested witnesses to the Old Testament in both languages. In doing this he says that “I do not assume that either text is in a perfect transmissional condition, but I do assume that each has a *prima facie* claim to be one that was read and used by people and was thought to make sense, and should therefore be considered in its own integrity.”<sup>62</sup> This assumption, which is one that I will adopt further below, is also shared by Bodner and Sweeney.<sup>63</sup> Ultimately, this allows one to examine the text’s various grammatical, syntactical and semantic features as they are actually presented in the text itself. The given Greek and Hebrew texts employ distinct literary devices which each belong to a different realm of discourse. It is in these distinctions that we find divergent stories, each informed and crafted by their own distinctive interests.<sup>64</sup>

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<sup>62</sup> Walters, “Hannah and Anna,” 388. He also states that “when the text critic assumes that two MSS have developed from each other or from a common original text—however many generations of copyists back—the posited original text should be one from which the development of both given texts can be accounted for by known processes of textual change; and the reconstruction is plausible only as the critic shows what those processes might have been. You cannot simply replace the actual texts with a theoretical one that reads more smoothly; you must account for the given texts” (386).

<sup>63</sup> Although this sentiment is not overtly discussed by Bodner, it is clear that this is what he does in his analysis. Sweeney, “Reading of Zechariah 3,” 1–4, on the other hand discusses this in more detail in his comparison with Targum Jonathan. Pola, “Greek Text of Zechariah,” 3, identifies a particular community in which the translation was done and, for his purposes, assumes the Greek translation to be done by a single translator.

<sup>64</sup> Walters, “Hannah and Anna,” 387.

Walters presents a “comparative interpretation of the Hebrew and the Greek texts” in his study.<sup>65</sup> He first presents side-by-side comparisons of the divergent readings of the text.<sup>66</sup> He then follows each of these comparisons with various text critical notes, a comparative analysis of the differences and ends with a conclusion that summarizes his findings.<sup>67</sup>

#### **D. Keith Bodner**

Keith Bodner, on the other hand, interweaves his comparison of the Masoretic Text and the Greek throughout his study<sup>68</sup> and concludes by separately stating the “literary advantages” of both traditions.<sup>69</sup> Bodner’s study focuses on the curious rule and assassination of Ishbosheth in 2 Sam 3:7 in both the Hebrew (MT) and Greek (LXX) texts. His investigation of the graphic murder scene reveals “significant discrepancies” between the two representative traditions.<sup>70</sup> The Greek text offers not only a new character to the narrative but it also presents “an uninterrupted focus on the brothers Rechab and Baanah” with a substantial twist of luck in their murderous endeavor.<sup>71</sup> All the while the Hebrew version (with the obvious omission of the additional person in the story) portrays the brothers as stealthy skillful assassins. His analysis clearly shows extreme divergence in the story and the resulting implications between the Masoretic Text and LXX renditions.

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<sup>65</sup> Walters, “Hannah and Anna,” 388.

<sup>66</sup> He does this as English translations. Walters, “Hannah and Anna,” 388–89, 397–98, 404–05, 407.

<sup>67</sup> Walters, “Hannah and Anna,” 389–97, 398–404, 405–07, 407–12.

<sup>68</sup> Bodner, “Strange Death of Ishbosheth,” 1–13.

<sup>69</sup> Bodner, “Strange Death of Ishbosheth,” 1–18.

<sup>70</sup> Bodner, “Strange Death of Ishbosheth,” 2.

<sup>71</sup> Bodner, “Strange Death of Ishbosheth,” 14.



### **E. Marvin Sweeney**

Marvin Sweeney separately analyzes the different texts of the Masoretic Text and Targum Jonathan,<sup>72</sup> then evaluates them together in his conclusion.<sup>73</sup> His comparison of Targum Jonathan's reading of Zech 3, an Aramaic translation of the Hebrew text, shows numerous substantial changes reflected in its reading. So great are the differences that it presents the translator's personal interpretive understanding and biases of the Hebrew it represents. Although the Targums are often treated as a variant form of the Hebrew text (like that of other translations or versions), Sweeney rightly recognizes that the degree to which it deviates from the Hebrew requires it to be viewed as an independent tradition in its own right. He concludes that the Targumist did not produce an actual "translation," but rather "a new literary text...dependent on the earlier Hebrew version but...displays its own set of theological concerns and viewpoints."<sup>74</sup>

### **F. Thomas Pola**

Thomas Pola's study requires the premise of single authorship/translatorship of the Greek (represented by Rahlfs' edition of the Septuagint) Minor Prophets because, according him, "it is methodologically less problematic to ask for...theological self-understanding if here was a single translator and not many."<sup>75</sup> Although Pola does a grammatical and semantic comparison of the Greek and the Hebrew texts he also includes a theological/political element in his analysis. His study evaluates select verses of the Greek version which depict a starkly different theological understanding of the

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<sup>72</sup> Sweeney, "Reading of Zechariah 3," 4–8, for the Masoretic Text; 8–14, for Targum Jonathan.

<sup>73</sup> Sweeney, "Reading of Zechariah 3," 14–18.

<sup>74</sup> Sweeney, "Reading of Zechariah 3," 14.

<sup>75</sup> Pola, "Greek Text of Zechariah," 2–3.

prophecies found in the book of Zechariah from that of the Masoretic Text. The socio-political environment of the Greek translation (second century B.C. Jerusalem rather than Alexandria) and the concerns of the translator are betrayed, according to Pola, in the resulting text. The Greek, in contrast to the Masoretic Text, is done “obviously in view of the life of Judas the Maccabee.” It is clear for Pola that the two traditions offer their readers different accounts of the same (or very similar) stories.

### **G. Summary**

These studies show that there is no universal way to conduct and present this type of analysis. Agreement can be found, however, in the core elements of the examination. In each there is some type of comparison made between the different traditions, whether side-by-side, one after the other, or interwoven. They all include an assessment of the differences (and similarities) and discuss implications of the texts. While one may present it in a narrative, story-like fashion,<sup>76</sup> another chooses to highlight the theo-political motivations and implications.<sup>77</sup> What is important is the selection of texts to compare and a particular method to conduct the comparison.

## **III. Methodology**

### **A. Method**

While the textual corruption found in the corpus of Mal 2:10–16 certainly provides frustration for the modern scholar, it also presents a unique opportunity to observe how ancient interpreters chose to deal with such difficulties. The problematic

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<sup>76</sup> See Bodner, “Strange Death of Ishbosheth.”

<sup>77</sup> See Pola, “Greek Text of Zechariah.”

text invites the use of a different method to examine its contents and meaning.

Comparing two parallel textual traditions allows one to move beyond text-critical impasses to present the text simply as a text that is received by a community as Scripture—seen, read, and interpreted within their unique language/cultural context.

The relatively little interest in the Old Greek of the Minor Prophets (and the Old Greek as a whole) shown by the scholarly community throughout the nineteenth and early twentieth centuries<sup>78</sup> has left open the possibility for such a study as this. The attention that was given to the Old Greek was largely done in relation to text-critical studies of the Masoretic Text and other versions and translations. While the field of textual-criticism prospered, resulting in well-established practices and methods,<sup>79</sup> little emphasis was given to the Greek Old Testament as being an important textual tradition in its own right, alongside that of the Hebrew/Masoretic Text. Towards the latter half of the twentieth century this perspective on the use of the Old Greek in biblical studies began to change. Researchers began to move beyond simply using the Old Greek as a means to validate or authenticate the Masoretic Text. Instead, questions regarding its theology, its literary value, even its role in Jewish Alexandria were asked, and thus new prospects for Old Greek studies emerged.<sup>80</sup> With these new research opportunities have come new methodological possibilities, for comparing the Old Greek and Hebrew texts.

The resulting studies which provided such a comparison did so primarily in passages which contained the greatest divergences between the two traditions, such as in

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<sup>78</sup> See Pola, "Greek Text of Zechariah," 1.

<sup>79</sup> For a brief introduction see, McCarter, *Recovering the Text*, 62–75, where he covers the basic principles of Old Testament textual criticism. Also Tov, *Textual Criticism* and Würthwein, *Old Testament*.

<sup>80</sup> See Brooke and Lindars, *Cognate Writings*; Meadowcroft, *Aramaic Daniel and Greek Daniel*; Soderlund, *Revised Hypothesis*; Tov, "Literary History." One should also note the great contributions made in the study of the Greek Minor Prophets made by Joseph Ziegler who devoted much of his academic efforts to this area of study. See Pola, "Greek Text of Zechariah," 2.

1 Samuel, Daniel and Jeremiah.<sup>81</sup> Dissimilarities between the Old Greek and the Hebrew were seen in either large or important omissions, additions, or changes displayed by either tradition. Because of the significant differences between these traditions, grammatical and semantic comparisons were of limited to no value in analyzing the deviations which were present. In the case of Malachi, the variances between the Old Greek and the Hebrew are minimal in scope and, unlike the books mentioned above, they are largely limited to grammar, syntax, vocabulary, and quite possibly style.<sup>82</sup> Due to the textual corruption found within Mal 2:10–16, the various differences found between the Old Greek and the Hebrew present a study more closely akin to the studies of Pola, Walters, Bodner and Sweeney. As their analyses have shown, there is much flexibility as to how such a comparison can be facilitated.

My purpose in this thesis is to explore the implications of the comparison of their various grammatical, syntactical and semantic features present in L and  $\aleph$  of Mal 2:10–16. This method of analysis will provide an even basis for comparison between the two languages and their presentation of the text. This will aid in determining whether or not the two versions differ or agree in the message they present to their respective recipients.

Because both the Hebrew and Greek are represented by two well received manuscript traditions, my analysis will treat both texts as literary creations with their own integrity and the understanding that these collections of writings have been conferred authoritative status as Scripture by various communities throughout history. This takes into account that Malachi in both traditions is to be read and understood without

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<sup>81</sup> Auld and Ho, “The Making of David and Goliath”; Lust, “David and Goliath”; Di Lella, “Three Jews in Greek Daniel”; Meadowcroft, “Septuagint of Daniel 2–7”; Meadowcroft, *Aramaic Daniel and Greek Daniel*; Tov, “Literary History”; Soderlund, *Revised Hypothesis*; Shead, *Jeremiah 32*.

<sup>82</sup> Old Greek and Hebrew here is in reference to Codex Sinaiticus and Codex Leningradensis ( $\aleph$  and L).

emendation or correction done to the corruption found in the texts.<sup>83</sup> While textual variations will be discussed in areas found to have substantial corruption, unlike the text-critical studies done by Fuller and Zehnder—in which they attempt to correct the grammar, vocalization or consonantal text of the troubled passages (in Hebrew)—no such actions will be taken in this analysis.<sup>84</sup>

The study will present the comparison in a verse-by-verse layout (like that of Pola) which will aid in seeing both the similarities and differences found between the two manuscripts. At each of these stages some consideration will be given to the way that each of these sections relate to the pericope as a whole. Because this thesis focuses on the comparison of such a small corpus (only eight verses) the most functional way to present the analysis of the verses is sequentially as they appear in their respective manuscripts.

The previous work of others such as Hill, Glazier-McDonald, Verhoef, and Pola, along with the use of a variety of Greek and Hebrew lexical and grammatical aids will be used to draw forth meaning from both manuscripts.<sup>85</sup> Building on their studies, this thesis will provide a clear appraisal and contrast of the two manuscript traditions.

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<sup>83</sup> This, as we shall see, is only pertinent to Mal 2:15–16. The rest of the book of Malachi in both traditions is well preserved. Hill’s very recent commentary (2012) reflects the common tendency to place the Masoretic Text in the position of primacy when understanding the Old Testament. While both the Greek and Hebrew are in a good state of preservation, emphasis is certainly given to that of the Masoretic Text. Hill, *Haggai, Zechariah, and Malachi*, 276.

<sup>84</sup> It is of the opinion of Tov that good textual criticism must precede sound literary analysis (Meadowcroft, *Aramaic Daniel and Greek Daniel*, 20).

<sup>85</sup> The following represents a list of current or influential language aids. Aejmelaeus, “Clause Connectors”; Ausloos, *Translating a Translation*; Meer, “Septuagint Lexicography”; Chamberlain, *Supplemental Lexicon*; de Blois, “Hebrew Metaphors”; Brown, *BDB*; Collins, *Bible in Greek*; Glenny, *Septuagint of Amos*; Joosten, “Septuagint Vocabulary”; Joosten and Bons, *Septuagint Vocabulary*; Köhler, *HALOT*; Kraus and Wooden, *Greek Jewish Scriptures*; Louw and Nida, *Semantic Domains*; Meadowcroft, “Septuagint of Daniel 2–7”; Muraoka, *Two-Way Index to the Septuagint*; Muraoka, *Twelve Prophets*; Muraoka, *Lexicon of the Septuagint*; Pietersma, “Response To: T. Muraoka”; Pietersma, “Possibilities and Limits”; Schenker, *Septuagint Reconsidered*; Theocharous, *Lexical Dependence 570*; Taylor, *Analytical Lexicon*; Tov, *Essays on the Septuagint*; Ulrich, *Dead Sea Scrolls*; Ulrich, *Studies in the Hebrew Bible*; Voitila and Jokiranta, *Scripture in Transition*; Wilson, “Using Semantic Domains.”

Four areas of discussion will result from the investigation: literary, thematic, theological and canonical. While the literary and thematic results are expected in such an examination, the theological and canonical are typically less so. However, due to the assumption that these two texts are to be understood as authoritative Scripture, received, read and interpreted by a community, theological and canonical implications are unavoidable. As a result several such conclusions about the presentation of the versions and their contrast to one another are described from the data gathered.

## **B. Thesis Statement**

The Hebrew Leningradensis (L) and the Greek Sinaiticus (Ⲛ) manuscripts diverge in their rendition and subsequent interpretation of Mal 2:10–16. This thesis examines and compares this difficult corpus within these two manuscript traditions, in their similarities and differences, through an analysis of their various grammatical, syntactical and semantic features. This analysis shows that these two traditions contain two radically different meanings and yet both functioned as Scripture within two different communities.

## **C. Structure of Argument**

In the following I will begin by first introducing the Hebrew and Greek textual traditions. That chapter will discuss various details of the manuscripts that will be used in the study along with the significance of some of the primary witnesses. It ends with a short justification of the use of Codex Leningradensis (L) and Codex Sinaiticus (Ⲛ). Chapter 3 will provide the comparative analysis portion of this study. As mentioned

above, it will showcase a side-by-side comparison of Mal 2:10–16 within the codices L and 8, and will reveal a variety of similarities and distinct differences in the presentation of these two Greek and Hebrew manuscripts. The analysis will close with a brief summary of its findings and resulting implications with special regard towards the topic of canon. Chapter 4 will discuss the canonical questions brought to light from the comparison found in chapter 3. The discussion will be framed by highlighting the two most prominent figures to have impacted this field over the last half-century, Brevard S. Childs and James A. Sanders. A synthesis of their views and its implications for this current study will follow a presentation of their work in canonical studies. Chapter 5 will summarize the findings of the thesis.

## Chapter 2: The Texts

Establishing the text of any ancient writing is the first step towards the detailed study of its contents.<sup>1</sup> As McCarter duly notes, the task of collecting the available witnesses alone can serve to be an extremely complex endeavor.<sup>2</sup> In the case of Mal 2:10–16, part of the difficulty arises with the quantity of manuscript and translation attestation available. The Minor Prophets are found in an assortment of witnesses, all differing in their completeness and comparative importance.<sup>3</sup> Fortunately for this study the representative manuscripts L and  $\aleph$  have already been chosen.

In this chapter I will briefly discuss these selections and describe the texts. Along with describing some background information pertinent to the manuscripts, I will discuss terminology used to describe variations of both the Greek and Hebrew Scriptures. The Hebrew witness will be presented first in the order of a general summary followed by an overview of two important representations of the tradition—the finds at Qumran (4QXII<sup>a</sup>) and Codex Aleppo—and a description of Codex Leningradensis, which will be used in the analysis portion of this study. The presentation of the Greek text will follow in the same format as the Hebrew. Although the correlating Greek witnesses will include a brief mention of the finds of Nahal Hever (8HevXIIgr, to correlate with the scrolls of Qumran), the primary focus will be upon Codex Vaticanus and Codex Sinaiticus which is the Greek manuscript used in this study.

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<sup>1</sup> Würthwein, *Old Testament*, xiii–xiv.

<sup>2</sup> McCarter, *Recovering the Text*, 67.

<sup>3</sup> For example: C<sup>Bo</sup>. Bohairic ed. of the Coptic Version; Eth. Ethiopic Version;  $\Theta$  Received Greek Version;  $\Theta^{\aleph}$  Sinaitic codex;  $\Theta^A$  Alexandrian codex;  $\Theta^{Ald}$ . Aldine edition;  $\Theta^B$  Vatican codex;  $\Theta^{Comp}$ . Complutensian edition;  $\Theta^{curs}$ . Cursive mss;  $\Theta^f$  Codex Cryptoferratensis;  $\Theta^H$  Hexapla mss;  $\Theta^{Jer}$ . Jerome's translation from the Greek;  $\Theta^L$  Lucianic mss;  $\Theta^Q$  Codex Marchalianus;  $\Theta^Y$  Codex Taurinensis; J Yahwistic (Judaic) portions of the Hexateuch;  $\aleph$  Old Latin Version;  $\aleph$  Syriac Peshitto Version;  $\aleph^A$  Ambrosian codex;  $\aleph^H$  Syro-hexaplar readings;  $\aleph^L$  Lee's edition;  $\aleph^U$  Urumian codex;  $\aleph$  Version of Symmachus;  $\Theta$  Version of Theodotion.



## I. Hebrew

The Masoretic Text has served as the primary form of the Hebrew Bible since near the second century A.D.<sup>4</sup> Its adoption and authoritative use by the Jewish communities of the time helped it sustain such prolonged prominence. The Masoretic Text, however, is not a single manuscript in and of itself. Instead it represents a collection of closely related manuscripts usually bearing the Masorah apparatus.<sup>5</sup> These collected texts have long been given the position of primacy for Old Testament textual examination and translation. This is due to a number of reasons, one of the most important being the Masorah mentioned above. This apparatus was an addition included into the text from the seventh to eleventh centuries.<sup>6</sup> Masorah is actually a term which encompasses the Jewish textual tradition and its practices, which were employed by the Masoretes.<sup>7</sup> There was no one all-encompassing group of Masoretes, however.

Levi has concluded that “there were hundreds and thousands of Masoretes, generation after generation, for many years, and we do not know when they began and when they ended.”<sup>8</sup> These generations of Masoretes represented a variety of different scribal styles and practices in their efforts to preserve and transmit Jewish Scripture. The three commonly acknowledged traditions of Masoretes were the Palestinian, Babylonian, and Tiberian schools. Of the three, it was the Tiberian school which ultimately gained dominance and produced the exemplar texts that we have today.<sup>9</sup> The most notable and

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<sup>4</sup> Würthwein, *Old Testament*, 13.

<sup>5</sup> Tov, *Textual Criticism*, 22.

<sup>6</sup> Tov, *Textual Criticism*, 22.

<sup>7</sup> Würthwein, *Old Testament*, 10.

<sup>8</sup> Levita, *Massoretic Notes on the Hebrew Bible*, 137. Cf. Himmelfarb, “First Masoretes,” 37.

<sup>9</sup> Kelley, *Masorah of Biblia Hebraica*, 13–30.

influential of the Tiberian families were the Moses Ben Asher and Ben Naphtali families. While there are differences between these two primary traditions, there are also indications that they are closely related.<sup>10</sup> The majority of differences are found within their vocalic labeling of the text. They both were governed by strict rules dedicated to the preservation of the text of the Hebrew Bible.

The use of the terms and the relationship between the Masoretic Text (MT) and the Hebrew Bible (HB) or Old Testament (OT) are often misrepresented or confused. Most traditionally and most often the HB is equated to be the MT. This is no wonder considering that (1) the desire for a uniformed biblical text has long been promoted by the tenets of Judaism, and (2) practically all printed editions of the HB are based (largely) on the work of the Ben Asher family of Masoretes.<sup>11</sup> While this may seem to be a clear enough association between the HB and the MT, the use of term MT is still quite imprecise. As we have seen, the Ben Asher family stems from only one of three (main) traditions, representing untold generations of Masoretes. Thus most references to the “Masoretic Text” actually more specifically infer the *Tiberian* MT.

Though this may seem to be a trivial distinction, what this signifies is that the MT is clearly just one manuscript tradition, like that of the Old Greek, which represents one form of the Jewish Scriptures. The fact that the MT (or Tiberian Ben Asher MT) forms the diplomatic base of practically all modern forms of the HB does not mean that it *is* the HB.<sup>12</sup> On a similar note, Tov states that, “it is difficult to know whether there ever existed

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<sup>10</sup> Würthwein, *Old Testament*, 24–25.

<sup>11</sup> Tov, *Textual Criticism*, 19.

<sup>12</sup> Cf. McLay, *Use of the Septuagint*, 7.

a single text which served as the archetype of [the MT].”<sup>13</sup> Having a better understanding of what the MT is (a representative tradition of Jewish Scripture) allows for a fairer perspective when comparing it to its Greek counterpart.

## A. Qumran

It is only natural when undertaking a study such as this to consider the discoveries at Qumran. Most commonly referred to as the Dead Sea Scrolls, the documents found in the Judean Desert between 1947 and 1956 provided a great wealth of resources for new explorations in biblical studies. The manuscripts and fragments found at Qumran (Q), and other locations in the Judean desert, have opened a vault of new available data to critics of the HB and other related documents. The writings found there, especially those relating to Hebrew and Aramaic texts, are dated as some of the oldest in existence.<sup>14</sup> Every serious textual examination of the HB should include an investigation into the finds of Qumran. In the case of Mal 2:10–16, Qumran offers the fragment 4QXII<sup>a</sup>.<sup>15</sup> It dates to about the second century B.C. and is comprised of parts of Zechariah, Malachi, and Jonah.<sup>16</sup> The section which includes Malachi, however, is severely deficient—a considerable portion of Mal 2:10–16 is missing. In looking at the two most complicated verses, we find that Mal 2:16 is almost fully intact but 2:15 is missing about two thirds of its contents.<sup>17</sup>

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<sup>13</sup> Tov, *Textual Criticism*, 22–23. This does not take away from the fact that the consonantal text of the representative MT has been evidenced in Second Temple sources.

<sup>14</sup> Tov, *Textual Criticism*, 106 n.80.

<sup>15</sup> See Ulrich, *Biblical Qumran Scrolls*, 623–24. Also Fuller, “Problems in Malachi,” 49–57.

<sup>16</sup> Jones, *A Study in Text and Canon*, 6.

<sup>17</sup> Only six words here are preserved which, if the text accurately reflects the Masoretic Text, omits an additional 11.

## B. Aleppo

Codex Aleppo holds the distinction of originating from the renowned Ben Asher family. While the consonantal text is attributed to Sh<sup>l</sup>omo ben Buya‘a, the Masorah and the vocalization is said to be done by Aaron Ben Asher himself.<sup>18</sup> Aleppo is noted to predate L by almost a century, commonly receiving an approximate dating of 925 A.D. Representing Aharon Ben Asher’s most significant work, with all of its folios intact, it served as the baseline standard for the Hebrew text—largely due to precise and meticulous work he continued to do on it throughout his lifetime. Prior to 1948 the codex served as the oldest and best extant manuscript of the HB. It was then, during the riots that surrounded the Aleppo synagogue where it was formerly located, that parts of this manuscript were tragically destroyed by fire. The codex has lost approximately one-fourth to one-third of its contents which include most of the Torah, five and a half books of the Writings, parts of at least 11 other books and its colophon.<sup>19</sup> L, on the other hand, remains wholly intact preserving not only the biblical books, but also its colophon and the Masorah.

## C. Leningradensis

Codex Leningradensis (L) is the oldest complete manuscript in existence today. Its composition is dated to 1008 A.D. and it too belongs to the tradition of the Ben Asher family. L is attributed to Aaron ben Moses ben Asher. Due in large part to its copyist, its completeness and its attestation over time, L is an indispensable OT witness. This is most

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<sup>18</sup> Tov, *Textual Criticism*, 46. See also Revell, “Codex as a Representation,” xxxi.

<sup>19</sup> Tov, *Textual Criticism*, 47. See also Revell, “Codex as a Representation,” xxxi.

evident with its preeminence in the critical Hebrew editions of *BHK*, *BHS* and *BHQ*, where L is used as its diplomatic base.<sup>20</sup>

It is well attested that L holds the preeminent title as the oldest, complete manuscript of the HB still in existence today.<sup>21</sup> Astrid Beck goes as far as describing L (also labeled as Firkovich B 19 A) as “probably the single most important manuscript of the Bible.”<sup>22</sup> He continues his praise and calls it the “jewel” or “crown” of the world’s largest unpublished collection of Judaic texts from the medieval period.<sup>23</sup> The codex, which is comprised of 491 folios, is dated between 1008 and 1010 A.D. There is a slight discrepancy in the dating of this medieval manuscript as even noted scholars such as Emanuel Tov, who places its date as 1009 A.D., and Ernst Würthwein, who chooses 1008 A.D., differ in their findings.<sup>24</sup> Victor Lebedev suggests that the differences arise out of reconciling the dating information of the manuscript copy found in the colophon of L. The conversion of Jewish dates to that of the Christian Era (along with possible scribal error) ultimately result in the two year difference that we see.<sup>25</sup> As Lebedev points out, the copying could have easily begun some time during the year 1008 A.D. and ended at

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<sup>20</sup> Tov, *Textual Criticism*, 47. Jobses and Silva, *Septuagint*, 72 n.7, gives a brief definition as follows: “A diplomatic edition reproduces as exactly as possible the text of one selected manuscript, although obvious scribal errors are corrected (e.g., the Standard edition of the Hebrew Bible, *Biblia Hebraica Stuttgartensia*, is a diplomatic edition of Codex Leningradensis). In the case of Vaticanus, its lacunae (gaps) had to be filled with the text of Alexandrinus or Sinaiticus.”

<sup>21</sup> Beck, “Introduction,” ix; Lebedev, “Oldest Complete Codex,” xxii. See also Tov, *Textual Criticism*, 47, and Würthwein, *Old Testament*, 37. The codex currently resides in the Russian National Library (previously known as the Saltykov-Shchedrin State Public Library), in St. Petersburg (previously known as Leningrad).

<sup>22</sup> Beck, “Introduction,” x.

<sup>23</sup> Noted to be the Firkovich collection in the Russian National Library.

<sup>24</sup> Tov, *Textual Criticism*, 45; Würthwein, *Old Testament*, 10. The apparent one year difference may perhaps be insignificant as it is difficult (or not possible at this point) to give a more precise date.

<sup>25</sup> Lebedev, “Oldest Complete Codex,” xxi–xxii. He states that the manuscript “begins with a large colophon (f. 1r), which gives the date of the manuscript copy, cited in five different eras: 4770 from Creation, 1444 from King Jehoiachin’s exile, 1319 from “Greek dominion” (*malkut ha-yawanim*), 940 from the destruction of the Second Temple of Jerusalem, and 399 from Hijrah (*qeren ze’irah*). The month is Siwan. When we convert these dates into the Christian Era, differing, although close, dates emerge.”

some point in 1010 A.D. In any case, while one scholar may have reasons to choose one date over another, there is no argument to the range which is given. The only other “full” manuscript which is noted to have an earlier date is the Codex Aleppo.<sup>26</sup>

It is no wonder that the critical Hebrew editions of *BHK*, *BHS* and most recently *BHQ*, took L as its diplomatic base.<sup>27</sup> The intact Masoretic textual and marginal notations of the Ben Asher scribal tradition within L make it indispensable for representing the technical apparatus required to reconstruct the history of textual transmission.<sup>28</sup> Unlike the designation “Masoretic Text,” which, as Tov states, “is an abstract unit reflected in various sources which differ from each other in many details,” L represents an actual manuscript. This means that rather than using something abstract or composite as a reference for a tradition, L offers us something complete that was actually used by an ancient (medieval) community of faith.

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<sup>26</sup> Because of L’s rather late (medieval) dating there are certainly other, older mss and fragments of the Hebrew Bible, such as the Codex Cairensis and the findings from Qumran and the Judean desert. These, however, do not necessarily present a superior textual tradition. Codex Cairensis represents the oldest extant source of the Former and Latter Prophets. This manuscript, dated 895 A.D. is of the Ben Asher tradition and is said to be written and pointed by Moses Ben Asher himself (Loewinger, *Codex Cairensis*, title page). See also Würthwein, *Old Testament*, 35. This information has, however, come under some suspicion. A number of scholars believe that it better represents the Ben Naphtali tradition rather than the Ben Asher (Würthwein, *Old Testament*, 35). Though there are opposing views on this (see Würthwein, *Old Testament*, 35; Revell, “Codex as a Representation,” xxxi n. 2), if this suspicion is proven true, the authenticity of Cairensis would be in question. Regardless of which tradition it most correctly portrays, the text contained within still remains a valuable witness.

<sup>27</sup> Tov, *Textual Criticism*, 47.

<sup>28</sup> Beck, “Introduction,” x. He even comments on the importance of the artistry contained within L. He says that “the Codex is also a work of “medieval art,” for it contains sixteen illuminated “Carpet Pages,” so-called because their geometric patterning and fine detail resemble ancient carpets of the Near East. The Carpet Pages also include texts from Deuteronomy and Psalms and a blessing in the center of the star in folio 474r, the Signature Page, containing the “signatures” of the scribes. This geometric patterning is also employed in some of the Masoretic notes, as for example in the poem, the Song of the Sea (Exod 15), which begins on folio 40r, the Masoretic notes at the top of the subsequent page, folio 40v, represent a unique geometric pattern with stunning visual effect. This poem, laid out in poetic stichs, is one of our earliest examples of prosody in the Bible. It offers numerous clues as to just what was considered poetry in the early traditions that ultimately informed the Bible” (Beck, “Introduction,” xi).

## D. Summary

In this section I have briefly discussed the details behind some of the primary representations of the Jewish Scriptures in Hebrew. We have seen that the use of certain terms used to describe the Jewish Scriptures in Hebrew—such as MT, HB, and OT—are often misrepresented or confused. Though seemingly insignificant, understanding that the form of the HB for generations actually represents just one manuscript tradition, similar to that of the Old Greek, opens the way for viewing the Old Greek on even terms with the Hebrew. In summarizing the selected Hebrew witnesses—including the valuable finds of Qumran (4QXII<sup>a</sup>), the two main manuscript traditions of the Aleppo Codex and L—we have identified L as the primary intact witness to a long surviving Hebrew tradition. The following section will present a similar summary of the Greek versions.

## II. Greek

Biblical scholarship has recently seen a surge in scholarly attention directed towards a better understanding of the LXX or Old Greek [OG] translation of the Hebrew Scriptures. This is clearly reflected in the remarkable number of monographs, theses, essays, even lexicons dedicated to help explore the contributions of the OG to biblical studies.<sup>29</sup> The proliferation of these studies has brought to light the many complexities surrounding the OG translation and its unique relationship to its Hebrew counterpart.

As with the Hebrew text, a clearer understanding of the terminology used to describe the Greek version(s) may prove helpful to appreciate better the premise of this

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<sup>29</sup> Very recent work in this area can be seen in Theocharous, *Lexical Dependence* 570; Harvey, *YHWH Elohim*; Joosten and Bons, *Septuagint Vocabulary*; and Chamberlain, *Supplemental Lexicon*. Other recent titles include Rajak, *Greek Bible*; Olofsson, *Essays on the Septuagint*; Taylor, *Analytical Lexicon*; Muraoka, *Lexicon of the Septuagint*; Glenny, *Septuagint of Amos*; Cook, *Septuagint and Reception* 127; Tov, *Collected Essays*; and Ausloos, *Translating a Translation*.

study. In today's vernacular the term "Septuagint" has a mixed set of uses. While it still is used to refer to some kind of Greek version of the Jewish Scriptures, the extent of what it covers depends largely on context. If it is employed by, as McLay calls them, "nonspecialists," it could infer the oldest known Greek text of any given book, regardless if that was true.<sup>30</sup> As Dines points out, it is even used in a much wider sense "as in 'Septuagint studies', or 'printed editions of the Septuagint.'"<sup>31</sup> While there are some academics (such as Tov and Peters) who prefer more precise distinctions, others (such as Wasserstein and Wasserstein) find it less necessary.<sup>32</sup> As the *Letter of Aristeas*<sup>33</sup> suggests, the designation Septuagint or LXX was initially limited to only the Pentateuch. Dines notes that "when the earliest Jewish sources refer to the Greek translations, they apparently mean only the five books attributed to Moses."<sup>34</sup> Although the designation "LXX" originally identified only the first five books of Moses, during the early church it began to be more broadly associated with the entire Greek translation of the Hebrew Scriptures. It was Second Century A.D. authors such as Justin who began this trend which was readily accepted by the early church.<sup>35</sup> The earliest and most complete manuscripts that we have available today (ca. 300–400 A.D.) contain all of the books found in the canon of the HB.<sup>36</sup> In fact, these manuscripts contained even more books than their Hebrew counterparts.

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<sup>30</sup> McLay, *Use of the Septuagint*, 6.

<sup>31</sup> Dines, *Septuagint*, 2–3.

<sup>32</sup> Tov, *Textual Criticism*, 135; Peters, "Septuagint," 1093–94; Wasserstein and Wasserstein, *Legend of the Septuagint*, who make no such distinction.

<sup>33</sup> For a variety of views on the letter see Rajak, *Greek Bible*, 24–63; Wasserstein and Wasserstein, *Legend of the Septuagint*, 19–26; and Shutt, "Aristeas," 7–34.

<sup>34</sup> Dines, *Septuagint*, 2.

<sup>35</sup> Dines, *Septuagint*, 2.

<sup>36</sup> See Breay, "Codex Sinaiticus," <http://codexsinaiticus.org>.



Moving from a general designation to a more precise term, there are some in biblical scholarship who differentiate the terms LXX and OG. OG in this case represents the earliest “reconstructable” Greek section of the HB. This reserves the “Septuagint” designation for later developments of the text.<sup>37</sup>

### A. The Letter of Aristeas

The *Letter of Aristeas* is widely known as the earliest extant account attesting to the translation of Hebrew Scriptures into Greek. According to Wasserstein and Wasserstein, it remains an important artifact “because, with the exception of the Septuagint itself, it is the longest [surviving] of the extant products of Alexandrian Judaism in the Ptolemaic period.”<sup>38</sup> The letter ascribes the translation of the Torah to 72 Jewish elders (six from each tribe), who completed it in 72 days; all at the behest of the Demetrius of Phalerum, president of Egyptian King Ptolemy’s library in Alexandria.<sup>39</sup> It is a truly amazing account of a magnificent translational accomplishment. Unfortunately, however, the letter has been deemed fictitious for prevailing inconsistencies throughout its testimony.<sup>40</sup>

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<sup>37</sup> Dines, *Septuagint*, 3. She comments that, “Sometimes the term ‘Proto-Septuagint’ is used for the hypothetical reconstructed originals, but more often it is the modern critical editions that are presented as ‘the Septuagint’ (e.g. Rahlfs 1935 or the Göttingen Septuagint).”

<sup>38</sup> Wasserstein and Wasserstein, *Legend of the Septuagint*, 19, where they go on and say that this is also “the most complete piece of Alexandrian prose surviving in its original dress.”

<sup>39</sup> Charles, *Apocrypha and Pseudepigrapha*, 2:94–123; also Rajak, *Greek Bible*, 30.

<sup>40</sup> For example the author’s representations of particular historical events are inaccurate. Demetrius of Phalerum (Phaleron) could not have proposed the translation during the reign of Ptolemy Philadelphus due to his exile by Ptolemy at the beginning of his reign. Also the mention of the philosopher Menedemus being alive and participating in events surrounding the translation are incongruent with his estimated lifetime. An array of other inconsistencies is listed by Charles, *Apocrypha and Pseudepigrapha*, 2:83–84. Cf. also Jobes and Silva, *Septuagint*, 33–37. This position, however, is not shared by the more current work of Rajak (Rajak, *Greek Bible*). Rajak asserts that “essentially there is no sensible way of choosing between the positions” of historically true or false (42). Rajak also notes that Humphrey Hody’s denouncement of the veracity of the Letter was certainly ethnically motivated (38–39). She even refutes the legitimacy of the above mentioned inconsistency regarding Demetrius of Phalerum (Phaleron). She states that the “crude

Though many of the details contained within the *Letter of Aristeas* are suspect, the letter itself corroborates the creation and the approximate dating (ca. 250 B.C.) of the Greek Pentateuch.<sup>41</sup> It also represents an apologetic, of sorts, defending the very existence of such a translation in the first place.<sup>42</sup> The Diaspora of the Hellenistic age, not having or knowing Hebrew as their native language, would have required this translation to appropriate knowledge of their Scriptures. For all those who required it, this “translation” represented their *textus receptus*.

The importance and contribution of this first translation cannot be overstated. It was the primary Bible for generations of displaced Jews (as well as proselytes) throughout Egypt and beyond, and it also served as the main literary and theological base for the New Testament which followed.<sup>43</sup> Its impact and its usefulness are still felt even today. It plays a very significant role in our understanding of its Hebrew source—especially in regards to textual criticism and the search for an “original” Hebrew text.<sup>44</sup> There are also some unique concerns surrounding its formation that specifically pertain to

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anachronism concerning Demetrius of Phaleron, is less persuasive than appears at first sight. This objection was already raised by Scaliger, and it was developed by Hody, for whose assault this was the springboard. The problem arises because of the information that Demetrius had to leave Alexandria soon after Ptolemy II's accession in 283, banished for having backed the wrong horse as heir-apparent. That would seem to undermine any claim of Demetrius' involvement in a Torah translation commissioned by Ptolemy II. It is not decisive” (42).

<sup>41</sup> See Würthwein, *Old Testament*, 52.

<sup>42</sup> Jobes and Silva, *Septuagint*, 35–36.

<sup>43</sup> Jobes and Silva, *Septuagint*, 23.

<sup>44</sup> The use of the LXX in the process of textual criticism of the Hebrew Bible is widely known and attested to. In this section Jobes and Silva discuss variants in the Hebrew text behind the LXX in comparison to that of the Masoretic Text which presuppose a possible different *Vorlage* (Jobes and Silva, *Septuagint*, 146–58). In recent times, however, the value of the Greek texts has moved beyond simply its relationship to the Hebrew. They have emerged as prized documents in their own right. Studies, such as those mentioned in the introduction, reflect a move towards highlighting their value as independent documents with their own literary, historical and theological integrity.

translation. Some of the primary concerns arise from underdeveloped methods and a lack of sufficient resources available to translators of the day.<sup>45</sup>

Along with this, its extensive use by both the newly burgeoning Christian faith and the long established Jewish tradition, produced large numbers of manuscripts, all with varying degrees of quality. Although the formation and compilation of the OG differs substantially from that of an OT translation of today,<sup>46</sup> it still serves as an undeniable marker of change in the transmission of Scripture. As variations of this translation spread, so too did its influence and value. While assuredly Jewish in concept, it became the foundational piece of sacred literature for a new Greek tradition.

## **B. Nahal Hever**

Along with the Hebrew and Aramaic finds at Qumran, the documents found nearby at Nahal Hever also served to reinvigorate the field of biblical studies. It was in 1952 that the Greek Minor Prophets scroll made its scholarly debut in Dominique Barthelemy's article entitled, "Rediscovery of a Missing Link in the History of the Septuagint."<sup>47</sup> The scroll labeled 8HevXIIgr provided one of the most significant contributions to the study of the OG text of the HB. It presented unique characteristics unlike that of the more common Greek tradition in different ways including the ordering of the books of the Twelve, which seemed to follow that of the MT rather than other Greek manuscripts which had been found.<sup>48</sup> Unfortunately, however, this great find was not complete. It did not contain the whole Book of the Twelve; in fact it contained just

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<sup>45</sup> Würthwein, *Old Testament*, 54.

<sup>46</sup> France, "Bible in English," 177.

<sup>47</sup> Reprinted as Barthelemy, "L'histoire de la Septante," 127–39. Title translated from French (Cf. Jobes and Silva, *Septuagint*, 159).

<sup>48</sup> Tov, *Minor Prophets Scroll from Nahal Hever*, 9–10. See also Ego, *Minor Prophets*, xxv.

under half of it, lacking Hosea, Joel, Amos, Obadiah, Haggai, and Malachi, along with portions of the other books. This find, had it included Malachi, could very well have provided answers to some important questions regarding the text.

### C. Vaticanus

Codex Vaticanus (B) is often treated as the best and most complete rendition of the Greek Bible. This Alexandrian type uncial<sup>49</sup> originates from the same time period as  $\aleph$  (ca. 300 A.D.). It is widely known that B, like  $\aleph$ , contains both the Old and New Testaments. Yet there remains a significant difference in the “completeness” of either testament and the ordered arrangement of their books. B does not contain any of the books of Maccabees while  $\aleph$  has 1 and 4 Maccabees. B has the OT poetic books before the prophetic and it ends the OT with Daniel.  $\aleph$  instead closes with the poetic books with Job in the final position. B is also missing the first 46 chapters of Genesis and the textual character of books such as Judges, Ezekiel and Isaiah are suspect.<sup>50</sup>

Despite these minor variations and textual concerns, B maintains a position of primacy for some scholars in regards to the Greek OT. For most books, Dine sees B “as a prime textual witness to the original LXX.”<sup>51</sup> This is not necessarily so for the NT.<sup>52</sup> The original manuscript is absent of all NT material after Heb 11:4, which includes the

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<sup>49</sup> This term, according to Parker, is imprecise. “Majuscule manuscripts have frequently been called ‘uncials.’ The use of this term, which is a description of a certain style of Latin script, for Greek manuscripts is incorrect, and the proper palaeographical term ‘majuscule’ should be used” (Parker, *Manuscripts and Their Texts*, 53). Nevertheless, the term “uncial” still remains the more commonly used term to describe this type of manuscript. Another distinction should be made here as well. The term “Alexandrian” used to describe the text type stems from both New Testament textual criticism and a comparable association for the LXX. See Jobes and Silva, *Septuagint*, 131–36.

<sup>50</sup> Cf. Elliott, “Origin of Codex Vaticanus,” 282.

<sup>51</sup> Dines, *Septuagint*, 6–7, 93.

<sup>52</sup> Although the NT is not within the full scope of this essay it is worth a brief mention here.

Pastoral Letters and the book of Revelation. Parker concludes that since there is no way to know if B ever contained those particular books which are missing and due to “this gap in our knowledge, in [his] view we should speak of seven rather than eight complete Greek Bibles among the manuscripts.”<sup>53</sup>

Since the book of Malachi is intact for this manuscript, the consideration to use this as a representative witness is certainly a reasonable one, especially considering B’s relatively well preserved OT. However, there are particular differences between B and Ⲙ (which will be discussed below) which make B a less suitable candidate for this study.

#### **D. Sinaiticus**

Codex Sinaiticus (Ⲙ), also dating back to the fourth century A.D., is by far one of the most “popular” of the Greek uncials. In some ways even more so than B. The highly popularized story of its finding and subsequent sensationalized controversies have played their roles in its notoriety. It was May of 1844 that noted biblical scholar and adventurer Constantine von Tischendorf visited the St. Catherine’s Monastery at Sinai where, during his stay, found the beginnings of this illustrious codex. Ultimately rescued from the fires for which it was intended, Tischendorf emerged with the majority of the manuscript intact.<sup>54</sup> It was this fateful encounter which introduced the world to one of the three most significant biblical codices in existence today.

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<sup>53</sup> Parker, *Manuscripts and Their Texts*, 72. Parker also notes that the missing parts of Hebrews and Revelation are emended through the use of a fifteenth century supplement (234). For a comparison chart see Skeat, “Constantine,” 213.

<sup>54</sup> The varying details of this story can be found in numerous publications. Tischendorf, *Codex Sinaiticus*, is his own account. See also Metzger and Ehrman, *Text of the New Testament* (2005), 62–65; and Skeat, *Writings of T.C. Skeat*, 238–40.

Codex  $\aleph$  is presently housed at four different locations. One portion resides at its original location in St. Catherine's Monastery at Sinai. Another 41 leaves of the OT can be found in Leipzig University Library. The National Library of Russia in St. Petersburg, where it was first taken, possesses another portion of the manuscript. Finally, the British Library in London houses the majority of the manuscript which was bought from the Soviet Government in 1933.<sup>55</sup> It is well attested that the manuscript was produced/corrected by no less than at least three scribes.<sup>56</sup> The scribe identified as "A" was noted to be responsible for practically the whole NT, and for most of the historical and poetic books of the OT.<sup>57</sup> Its contents originally contained the Greek OT without 2 and 3 Maccabees and the Greek NT with the Epistle of Barnabas and the Shepherd of Hermas. Currently the OT is not fully intact; it is missing most of the Pentateuch and the historical books. Despite this deficiency, where it is complete, it is one of the best witnesses to an unrevised LXX.<sup>58</sup>

Codex Sinaiticus, certainly a Christian witness, contains the earliest *complete* copy of the Christian New Testament. The value of  $\aleph$  as a window into the reconstruction of the Christian Bible is unsurpassed.<sup>59</sup> B, as one of the best "intact" manuscripts, offers us less insight into the preservation community behind the text. To clarify, the amount of corrective attention  $\aleph$  received reveals a depth of physical handling that B does not match. This is not to say that B was not handled in such a way (for it too bears editorial marks), there are simply less observable signs of such activity.

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<sup>55</sup> Cf. Parker, *Manuscripts and Their Texts*, 71–72.

<sup>56</sup> See Skeat, *Writings of T.C. Skeat*, 193–235.

<sup>57</sup> Milne and Skeat, *Scribes and Correctors*, 29.

<sup>58</sup> Dines, *Septuagint*, 7. I have used Rahlfs' version of the Septuagint to supply information missing from the incomplete portions of  $\aleph$  (Rahlfs, *Septuaginta*).

<sup>59</sup> Skeat, *Writings of T.C. Skeat*, 115.

Correction, initially thought to be a sign of deficiency, has now become a dictation of development and proper oversight. The volume of such notations found in  $\aleph$  (certainly more so in the NT) reveals substantially more such information than others with a greater degree of “correctness.” Like the Ben Asher tradition surrounding the development of L, the hand of the correctors of  $\aleph$  grants us, according to Skeat, “an actual glimpse into the workshop in which the Neutral [Alexandrian] text took shape.”<sup>60</sup> The work of these early scribal activities reveal “the actual labours of the editor, excising, adding or altering to bring his text into conformity with his idea of the primitive form of the Scriptures.”<sup>61</sup> Both the intact book of Malachi and its strong resemblance to L in its scribal handling, transmission, and reverence make  $\aleph$  a reasonable choice for comparison. This is also a more pragmatic reason for this choice.

As mentioned above,  $\aleph$  is found at four different locations some of which create challenges for accessibility for the normal scholar. The fragmentation and isolation of this treasured manuscript paradoxically led to its reunification and present worldwide accessibility. It has been made available in a very high quality facsimile on the Web at <http://codexsinaiticus.org/en/>. The web edition presents digital images of the entire manuscript plus electronic transcriptions, a detailed physical analysis and explanation,

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<sup>60</sup> Neutral is another designation for the Alexandrian text type. See Epp, “Textual Criticism,” 70. The quote is taken from Skeat, *Writings of T.C. Skeat*, 117.

<sup>61</sup> Skeat, *Writings of T.C. Skeat*, 117. He goes on and says that “Much emphasis has been laid here on the defects of the Sinaiticus, and it is certainly true that, for all its fine looks, as a book it is exceptionally faulty. But it would be wrong to conclude that these errors detract in any way from its value as a witness to the Bible text, for they are almost without exception due to pure carelessness or ignorance, and hence can be easily discounted. Indeed, so far from lowering the value of the Codex, these apparent defects are its peculiar asset, for, as we have seen, they reveal to us precious and intimate details about the writing of these great manuscripts which could never be learned from other and more correctly written copies” (117).

commentary, research and historical information as a “virtual Codex Sinaiticus.”<sup>62</sup> This is an ironic contrast to the Codex Vaticanus which resides unified in one location in the Vatican library<sup>63</sup> and remains almost entirely inaccessible to the outside world.

## **E. Summary**

In similar fashion to the Hebrew tradition surveyed above, we have moved from general designations of the Greek OT as the Septuagint to the specific representation of **ℵ**. While the finds of Nahal Hever (8HevXIIgr) were immensely significant for studies of the OG, their unfortunate lack of Malachi rendered it unusable in this study. B and **ℵ**, on the other hand, presents the best possible manuscript witness to the OG tradition as a whole and Malachi in specific. These remarkable fourth century Christian codices are unsurpassed in their completeness and their longevity. While B offers itself as a valuable witness in its own right, **ℵ** contributes a unique scribal association in its text similar to L, which is less so for B. With the addition of the sheer ease of access to **ℵ**, it becomes the clear choice for this study.

## **III. Justification and Summary**

In this chapter we have seen the important difference between texts of both the Hebrew and Greek witness to the Jewish Scriptures. It is important when conducting a

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<sup>62</sup> Parker, *Manuscripts and Their Texts*, 218. He comments that “the iconic status of this manuscript has justified a project which is testing to the full the opportunities offered by digital technology in a collaboration between the four libraries, with other partners responsible for parts of the work. Currently in development, the website will be complete in 2010. The Codex Sinaiticus Project transcription seeks to transcribe every meaningful ink mark on every page of the manuscript, the whole being linked at the line level to the digital images.”

<sup>63</sup> Elliott, “Origin of Codex Vaticanus,” 281–94.



study such as this to establish specific texts to compare. The selection of the texts helps to identify certain initial similarities and differences in presentation, style and intent. This is especially helpful in the case of the difficult passages of Mal 2:10–16. Having a stable tradition to work from lessens variables in dealing with the textual anomalies present in both L and  $\aleph$ . The next chapter will present the comparative analysis of Mal 2:10–16 in the manuscript traditions of L and  $\aleph$ .

### Chapter 3: Analysis

As previous text traditional studies have shown<sup>1</sup> there are a myriad of ways to compare and analyze different scriptural traditions. All have unique methods with unique goals and results. One similarity, however, prevails throughout these studies. Each one allows the texts to stand on their own, each with its own integrity and intrinsic literary value. Agreement can be also be found in the core elements of the examination. A type of comparison is made between differing texts, whether side-by-side, one after the other, or interwoven. Though one may present it in a narrative, story-like fashion and another may choose to highlight the theo-political situation, they all include an assessment of the differences and similarities found in their analyses. In the following chapter I will attempt to add to those studies which have come before.

In this chapter I will conduct a comparative analysis of the textually difficult corpus of Mal 2:10–16. Much of the difficulty in reading the Greek and Hebrew texts lies in the difficult grammar, syntax and ambiguity of the text.<sup>2</sup> The representative Hebrew L<sup>3</sup> and Greek Ν<sup>4</sup> textual traditions diverge, at least to some degree, in their rendition and subsequent interpretation of this complicated corpus. The following study is an attempt to understand and compare these traditions, in their similarities and differences, through a

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<sup>1</sup> See introduction above.

<sup>2</sup> This is primarily for vv. 12 and 15–16. Glazier-McDonald, *Divine Messenger*, 93–99, 103–113.

<sup>3</sup> L presented in this study is found in, Freedman, *Leningrad Codex*. Kittel, *BHS*, was also consulted.

<sup>4</sup> Although Ν presented in this study is represented by the Codex Sinaiticus found at <http://codexsinaiticus.org>, modern lowercase Greek letters are used for the text included throughout. In most cases implied accent marks are also added. See also Breay, “Codex Sinaiticus.” Frequently found in Ν are the abbreviated forms of the *nomina sacra* (sacred names) such as ΘΣ, ΚΣ, ΙΣ, ΧΣ, ΠΝΑ, ΠΝΙΚΟΣ, ΥΣ, ΑΝΟΣ, ΟΥΟΣ, ΔΑΔ, ΙΑΗΜ, ΙΕΡΑ, ΜΗΡ, ΠΗΡ, and ΣΩΡ, all typically with an overline above it. For more on *nomina sacra* in Codex Sinaiticus see Jongkind, *Scribal Habits*, 62–73. In this study the shortened form of the *nomina sacra* will be presented in lowercase Greek without the overline. Jongkind also notes the consistent interchange between the letters α and ε, α and ι, α and ει, ε and ι, and ω and ο which are present throughout Ν and will be reflected in parts of this passage (Jongkind, *Scribal Habits*, 90–94, 205–08, 222–25).

brief analysis of their various grammatical, syntactical and semantic features. This will be assessed by verse, and verse section, to help facilitate the comparisons.

## I. Malachi 2:10

### A. Malachi 2:10a–b

L	ℵ
הֲלוֹא אֱבָב אֶחָד לְכֻלָּנוּ	a οὐχὶ θεὸς εἷς ἔκτισε ὑμᾶς
Surely we all have one father?	Surely one God has created you all?
הֲלוֹא אֱלֹהִים אֶחָד בְּרָאנוּ	b οὐχὶ πῆρ εἷς πάντων ὑμῶν
Surely one God has created us?	Surely you all belong to one father?

Outside of the obvious inversion of v. 10a–b, the grammatical constructions in L and ℵ are somewhat similar. The use of the interrogative plus negative particle אִלֵּין of L and the corresponding οὐχὶ of ℵ, both introduce a rhetorical question which usually presupposes an affirmative response.<sup>5</sup> Hill states that the Hebrew interrogative is intended “to give information with passion,”<sup>6</sup> a sentiment which its Greek counterpart also suggests.<sup>7</sup> The emphatic assertion of this question draws particular attention to the aspect of their familial (or covenant) unity, through their “one” (אֱבָב/εἷς) father and their “one” (אֱלֹהִים/εἷς) God. Although both traditions do not explicitly identify the “father” here as

<sup>5</sup> Van der Merwe, *Reference Grammar*, 322. Also Muraoka, *Twelve Prophets*, 425.

<sup>6</sup> Hill, *Malachi*, 224.

<sup>7</sup> BDAG, 742.

God, there is sufficient evidence to make that claim.<sup>8</sup> The direct association of God as father appears earlier in Mal 1:6 in similar rhetorical circumstances. Applying that understanding here not only serves to contrast the later, “daughter of a foreign god,” found in v. 11, it also continues the prophet’s central theme of Israel’s bond with, and faithfulness to, their covenant God.<sup>9</sup> L illustrates this idea further by placing its author directly among his readers using the pronominal suffix וַנ (“we/us”).<sup>10</sup>

In contrast, N does not feel the need to make this same association between prophet and people. Instead it employs the second person plural ὑμᾶς/ὑμῶν (“you all/of you all”), which more clearly highlights the audience being separate and apart from the speaker.<sup>11</sup> This may be an attempt of N to distinguish the holy messenger of God apart from the ones defiling the holy name of God. This elevation in the status of the messenger is possibly due to his relationship to the divine. The transposition of v. 10a–b in N may also reflect the desire to elevate the status of God (θεός) over father (πατήρ) by placing him in the first position of the rhetoric.<sup>12</sup> This leads one to assume that N held the understanding that “father” referred not to God, but rather to an unspecified human figure.<sup>13</sup>

Another distinction between the L and N is the particular verb they choose for “create.” The word בָּרָא is attributed exclusively to divine creation where the subject is

<sup>8</sup> Verhoef, *Haggai and Malachi*, 265.

<sup>9</sup> Although there are others that are of the opinion that this refers to an earthly “father” such as Abraham or Jacob. See Baldwin, *Malachi*, 237.

<sup>10</sup> Hill, *Malachi*, 224.

<sup>11</sup> Muraoka, *Twelve Prophets*, 568.

<sup>12</sup> Also supporting this Smith, *Malachi*, 58.

<sup>13</sup> See note 16 above. Also Hill, *Malachi*, 226.

always God.<sup>14</sup> The use of this in L should recall for the reader the image of God as Creator, drawing special attention back to activities in Genesis.<sup>15</sup> The tradition of  $\aleph$  uses  $\kappa\tau\acute{\iota}\zeta\omega$ , which carries with it similar connotations.<sup>16</sup> Each instance of this found in  $\aleph$  identifies a creation act directly attributed to God.<sup>17</sup> The primary difference from L is that  $\aleph$  does not consistently translate  $\kappa\tau\acute{\iota}\zeta\omega$  for  $\aleph\text{ָרָא}$ .<sup>18</sup> Although the image of God as Creator is conveyed by the tradition of  $\aleph$ , it would not connect its readers back to the same scriptural references, and their associated implications, as it would for L.<sup>19</sup>

## B. Malachi 2:10c–d

L	$\aleph$
$\text{מִדּוֹעַ נִבְגַּד אִישׁ בְּאָחִיו}$	c $\text{τί ὅτι ἐγκατελίπετε ἕκαστος τὸν ἀδελφὸν αὐτοῦ τοῦ}$
Why then do we deal treacherously, each man against his brother,	Why then did each of you forsake his brother,
$\text{לְחַלֵּל בְּרִית אֲבוֹתֵינוּ:}$	d $\text{βεβηλώσε τὴν διαθήκην τῶν πατέρων ὑμῶν}$
profaning the covenant of our fathers?	Profaning the covenant of your fathers?

<sup>14</sup> *BDB*, 135. *HALOT*, 153.

<sup>15</sup> Gen 1:1, 21, 27; 2:3, 4; 5:1, 2; 6:7; Exod 34:10; Num 16:30; Deut 4:32.

<sup>16</sup> *TDNT*, 3:1005–07.

<sup>17</sup> This does not include the Apocryphal Books. Gen 14:19, 22; Exod 9:18, Deut 4:32; Isa 45:7 54.16; Ezek 28:13 Amos 4:13; Mal 2:10; et al.

<sup>18</sup> Strictly  $\text{קָנָה, הוֹלִיד, סָכַךְ, כּוֹן, יָסַד, נָטָה}$  figuratively  $\text{בָּרָא, פָּעַל, עָשָׂה, יָצַר, קָנָה}$ ; *TDNT*, 3:1007.

<sup>19</sup> This would largely be the associations found in Genesis (1:1, 21, 27; 2:3, 4; 5:1, 2; 6:7) where  $\aleph$  employs  $\text{ποιέω}$  instead.

Again both traditions open with the corresponding interrogative, “Why?” While the occurrence of **τί ὅτι** is not uncommon in **ℵ**,<sup>20</sup> this is the only instance of its use found in the Minor Prophets. A significant deviation between the traditions is found between the verbs **נָאָץ** of L and **ἐγκαταλείπω** of **ℵ**. Both *HALOT* and *BDB* understand **נָאָץ** first and foremost as “to act, deal or leave treacherously.”<sup>21</sup> This act of “treachery,” according to Baker, is done against someone who would typically deserve or require acts of fidelity instead.<sup>22</sup> The precise nature of this treachery is further clarified by Verhoef, Glazier-McDonald and Hill identifying it as “faithlessness.”<sup>23</sup> Though this translation is more lucid, it detracts somewhat from its inherent force. For the readers of L, this is a very strong word carrying with it the understanding of the worst kind of betrayal and infidelity. This seems to be true for every instance in which this word is used.<sup>24</sup> The conjoining, “against his brother,” provides additional clarity and intensity to the prophet’s charge.

**ℵ**, on the other hand, does not necessarily demand the same severity required from L. Muraoka finds three main understandings of **ἐγκαταλείπω**: (1) “to desert” (2) “to disregard,” and (3) “to leave for future benefit.”<sup>25</sup> Although each of these meanings can be seen as negative, they do not necessarily imply great intensity. Its use in other passages exhibits neutral or even positive circumstances or events surrounding it.<sup>26</sup> Although we

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<sup>20</sup> 46 times throughout.

<sup>21</sup> *HALOT*, 108. *BDB*, 93.

<sup>22</sup> Baker, *Malachi*, 252. To include wife, allies, relatives, companions, God, in matters of marriage, property rights, etc.

<sup>23</sup> Verhoef, *Haggai and Malachi*, 266; Glazier-McDonald, *Divine Messenger*, 84–85; Hill, *Malachi*, 226.

<sup>24</sup> Hugenberger, *Marriage as a Covenant*, 288, notes every occurrence (49 times) in the Qal conjugation. Contra *TWOT*, 89, which lists it as 47 times. My calculations agree with Hugenberger’s conclusion.

<sup>25</sup> Muraoka, *Twelve Prophets*, 142.

<sup>26</sup> Cf. Num 10:31; 2 Kgs 2:6.

know that meaning is not chosen arbitrarily and that it is context which ultimately guides understanding, the fact remains that it encompasses a broader semantic range than its Hebrew counterpart. To illustrate this further, including **גָּזַל**, Muraoka lists four other Hebrew words (**שָׁטַף**, **עָזַב**, **רָפָה**, **שָׁיָה**)<sup>27</sup> which are represented by **ἐγκαταλείπω**. Each of these maintains their own range of meanings which cover a wide spectrum of circumstances, many of which are mundane in nature.<sup>28</sup> This contrasts the far more specific focus of **גָּזַל**. This helps to demonstrate that the nuance found in L would have been less evident to the readers of **ℵ**. Also here L continues to include the prophet in his condemnation (using the first person **גָּזַלְתִּי**) and **ℵ** is consistent in keeping him separate (using the second person **ἐγκατελίπετε**).<sup>29</sup>

In v. 10d the situation stated above seems to be reversed between L and **ℵ** and their use of the verb “to profane.” While there is no doubt that **לִלְתֵּן** here is meant as “profane, pollute or defile,” there still remains other intensely varied uses of this word.<sup>30</sup> This is not the case for **βεβηλώω**; its use is far more specific. It is used exclusively in **ℵ** to

<sup>27</sup> Although **הִשָּׁח** is marked by *HALOT* as textual corruption of the Hebrew and is instead read as **הִשָּׁח**, 1477.

<sup>28</sup> **שָׁטַף**, To abandon one concern for another (1 Sam 10:2), to leave untouched (Exod 23:11), be left somewhere (Num 11:31), or forsake (Jer 15:6). **עָזַב** to depart from someone (Gen 44:22), to leave behind (Exod 2:20), to leave something remaining (Mal 3:19). **רָפָה** to dishearten (Ezra 4:4), let alone (Job 7:19). Cf. *BDB*, 643, 736, 951.

<sup>29</sup> This also persists in 10δ with **אֲבוֹתֵינוּ** (our fathers) and **τῶν πατέρων ὑμῶν** (your fathers).

<sup>30</sup> See *BDB*, 320 and *HALOT*, 319–20. *TWOT*, 288–89, on the other hand, separates **לִלְתֵּן** into two distinct word entries.

translate לִלְחַל in its definition “to profane.”<sup>31</sup> Though both traditions employ their respective verbs<sup>32</sup> to describe the same qualitative action, the limited use within ⚭ suggests that there is a possibility that it would bear a more significant tone for its readers.

## II. Malachi 2:11

### A. Malachi 2:11a–b

L	⚭
בְּגָדָה יְהוּדָה	a ἐγκατελίφθη <sup>33</sup> Ἰουδας
Judah has dealt treacherously	Judah was forsaken
וְתוֹעֵבָה נַעֲשְׂתָה בְּיִשְׂרָאֵל וּבִירוּשָׁלַם	b καὶ βδέλυγμα ἐγένετο ἐν τῷ Ἰσλ καὶ ἐν Ἰημ
and an abomination has been committed in Israel and Jerusalem	and an abomination occurred in Israel and Jerusalem

It is clear in v. 11a that the L and ⚭ traditions diverge in their understanding of what had taken place. Both continue with their differing concepts of “treachery” and “forsakenness” but here one more level of separation is added. While L identifies Judah as the culprit responsible for the offence, ⚭ instead finds Judah as its unfortunate recipient.

<sup>31</sup> The same is not true in reverse however; each occurrence of לִלְחַל is not represented by βεβηλόω. See Judg 10:18; 13:5; 1 Chr 1:10; 5:1; 27:24.

<sup>32</sup> Both the Hebrew and the Greek use an infinitive construction of the verb. L Piel infinitive construct, ⚭ aorist active infinitive.

<sup>33</sup> This is a variant form of ἐγκαταλείπω (ἐγκαταλείπω). See Friberg, *Analytical Lexicon*, 127.



Judah as perpetrator in L maintains the prophet's condemnation against the people and ties it to his rhetoric in v. 10c and parallels his statement in v. 11c. The recipients of L receive no break in the verbal onslaught directed towards Judah as the guilty party. What was stated as a question in the previous verse is now declared here as plain fact. Hill extends this thought into v. 11b and considers the placement of תועבה (an abomination) with regard to הַגִּזְוֹת as emphatic, which highlights the “severity of the prophetic indictment.”<sup>34</sup> So for L, v. 11b serves to heighten and intensify what was stated in v. 11a.

The aorist passive ἐγκατελίφθη of ἄ, signifying that Judah was the one forsaken, requires alternative connections to the verses surrounding it. Rather than being the one responsible for the negative action (as in L), Judah now becomes the recipient of it as a resulting consequence for abandoning their brothers (v. 10c) and for profaning both the covenant of their fathers (v. 10d) and the sacred things of YHWH (v. 11c). This could stem from a similar pattern of cause and effect found in Mal 2:9.<sup>35</sup> This statement in ἄ can naturally serve as a point of reflection for its readers. A logical question would be, “Why was Judah forsaken and how does their forsakenness relate to the rest of the verse?” Despite the enduring theme of rebuke, which ἄ maintains, here it allows its recipients a moment to pause and think before asserting the next accusation. This also creates an awkward connection to the rest of v. 11. The juxtaposition of, “and an

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<sup>34</sup> Hill, *Malachi*, 228.

<sup>35</sup> “And I rendered you despised and disregarded among all the nations because you did not keep my ways but were accepting person in law.” NETS, Mal 2:9.

abomination occurred in Israel,” initially retains some sense of Judah as being uninvolved and separate from this act.

Moving to v. 11b, both תועבה and βδέλυγμα have nearly identical meanings.

*HALOT* and *BDB* identify תועבה as an “abomination” most often with regard to cultic or religious activities.<sup>36</sup> This is also the sense of βδέλυγμα. Muraoka, *LEH* and *TDNT* all concur with this understanding.<sup>37</sup> *TDNT* further adds that this is only found in Jewish and Christian religious writings. Although the Greek here is used to represent other Hebrew words<sup>38</sup> we should not assume in this case that its impact is less than that of its counterpart in L. It is used predominantly to represent תועבה. In the very limited instances where it is not, the corresponding Hebrew words have strongly similar connotations to תועבה.<sup>39</sup>

## B. Malachi 2:11c

L	c	R
כִּי חָלַל יְהוּדָה קֹדֶשׁ יְהוָה		διότι ἐβεβήλωσεν Ἰουδας τὰ ἅγια κυ
For Judah has profaned the holiness of YHWH		For Judah profaned the holy things of the Lord

<sup>36</sup> *HALOT*, 859; *BDB*, 1072.

<sup>37</sup> Muraoka, *Twelve Prophets*, 85; *LEH*, βδέλυγμα, –ατος; *TDNT*, 1:598.

<sup>38</sup> שקץ (תעב), (תעב).

<sup>39</sup> See Muraoka, *Twelve Prophets*, 85. *BDB*, 1054–55, 1072–73.

The traditions open with similar conjunctions (יְכִי/διότι) which lead into analogous charges of Judah “profaning” what is holy. For L this creates a clear parallel to 11a (הַיְהוָה יִגְזֹף) and at the same time, declares that Judah is guilty of the last of the two primary charges (treacherous and profaning acts) of v. 10. The charge which was presented as a question is now a formal statement of fact (as in v. 11a). This is not so for  $\aleph$ .

For reasons stated above,  $\aleph$  does not draw the same parallels maintained by L. The use here of the active ἐβεβήλωσεν serves more as a reason for the passive ἐγκατελείφθη in v. 11a. Judah was forsaken (v. 11a) because he profaned the sacred things of the Lord (v. 11c). The recipients of  $\aleph$  are almost forced to see it in this light. This is also the first instance for the readers of  $\aleph$  in this pericope that Judah’s crime is stated plainly, rather than in the form of a rhetorical question.

There is a peculiar gender switch that takes place in L for הַיְהוָה between the feminine הַיְהוָה<sup>40</sup> of v. 11a to the masculine לְיְהוָה<sup>41</sup> in v. 11c. Glazier-McDonald considers this an “indicator of totality,” which signifies the pervasive nature of Judah’s sin.<sup>42</sup> The feminine suggests that the treachery is happening throughout all the land of Judah, and the masculine identifies that the profaning acts are being done by all the inhabitants of

<sup>40</sup> Qal, suffix conjugation, third person, feminine singular.

<sup>41</sup> Piel, suffix conjugation, third person, masculine singular.

<sup>42</sup> Glazier-McDonald, *Divine Messenger*, 89.

Judah.<sup>43</sup> There is no such correlation available for the readers of  $\aleph$  however. Since there is no gender change for Judah within the tradition of  $\aleph$ , the only way to draw a similar concept would be from the inclusion of, “in Israel and Jerusalem” of v. 11b.<sup>44</sup> If this understanding is adopted, L would convey a much stronger emphasis on the widespread and pervasive nature of the sin.

Both traditions are somewhat ambiguous with their meaning of “holy” ( $\psi\kappa\tau\alpha$  ἅγια) in relation to YHWH ( $\eta\eta\kappa/\kappa\acute{\upsilon}\rho\iota\omicron\varsigma$ )<sup>45</sup> in v. 11c. The attributive genitive construction of  $\eta\eta\kappa\psi\kappa\tau\alpha$  in L (which more literally translates to “holiness of YHWH”) does not indicate specifically what this “holiness” is. While some interpreters choose to keep this ambiguity intact,<sup>46</sup> others prefer elucidation and insist that “holiness” in this context be explicitly understood as the “sanctuary” of YHWH itself.<sup>47</sup> It is the opinion of this author that the context favors the former interpretation of intact ambiguity.<sup>48</sup>  $\aleph$  also shares a similar obscurity with its plural neuter,  $\tau\alpha\ \acute{\alpha}\gamma\iota\alpha$ , which more literally translates to the “holy things” of the Lord. Although in this instance Muraoka finds this phrase to

<sup>43</sup> Contra O’Brien, “Deconstructing Gender in Malachi,” 249, who sees this as identifying God as feminine and also Smith, *Malachi*, 58, who feels that this type of assessment is artificial and unnecessary.

<sup>44</sup> Verhoef, *Haggai and Malachi*, 268.

<sup>45</sup> Another distinction between the traditions is the consistent use of  $\kappa\acute{\upsilon}\rho\iota\omicron\varsigma$  in  $\aleph$  to represent  $\eta\eta\kappa$  in L. A thorough exposition of this exchange between L and  $\aleph$  will not be presented in this paper. For the purposes of this study, and the extent of the corpus to which it refers,  $\kappa\acute{\upsilon}\rho\iota\omicron\varsigma$  will be seen as the Greek tradition’s rendition of  $\eta\eta\kappa$ . This study will follow the *TDNT*, 3:1058, where it states, “As a rule [ $\kappa\acute{\upsilon}\rho\iota\omicron\varsigma$ ] is used as an expository equivalent for the divine name  $\eta\eta\kappa$ . It is thus meant to express what the name, or the use of the name, signifies in the original.” For a comprehensive examination of  $\kappa\acute{\upsilon}\rho\iota\omicron\varsigma$ , see *TDNT*, 3:1039–1098.

<sup>46</sup> Hill, *Malachi*, 230–31. He notes other possible alternatives such as YHWH’s covenant, his people Israel, his character or the covenant of marriage.

<sup>47</sup> Smith, *Malachi*, 48; Verhoef, *Haggai and Malachi*, 268; Glazier-McDonald, *Divine Messenger*, 82, 89–91.

<sup>48</sup> Hill, *Malachi*, 231. I agree with Hill in his finding that ambiguity “acknowledges the possibility of a dual [or multiple] understanding[s] of the phrase.” See also Baker, *Malachi*, 253 note 10.

mean “divine service,”<sup>49</sup> there is nothing here which necessitates that understanding. Of the 67 occurrences of this specific form found throughout **א**,<sup>50</sup> only five are followed by the genitive **כּו**,<sup>51</sup> in which only three describe similar circumstances.<sup>52</sup> The only non-apocryphal instance, found in Lev 19:8, describes specifically the improper consumption of a peace (or salvation, **σωτηρίου**)<sup>53</sup> offering which profanes (**βεβηλώ**) the holy things (**τὰ ἅγια**) of the Lord. Since no other instance of this is found in Malachi (or the Minor Prophets) it is difficult to precisely define its use here. Both traditions provide interpretive leeway in determining the holy substance of 11c.

### C. Malachi 2:11d–f

L	א
בְּשֵׁר אֱהָב	d ἐν οἷς ἠγάπησεν
Because he loved	in which he loved
וּבִעַל	e καὶ ἐπετήδευσεν
and married	and busied himself
בַּת־אֵל נָכַר	f εἰς θεοὺς ἀλλοτρίους
the daughter of a foreign god	with foreign gods

<sup>49</sup> Muraoka, *Twelve Prophets*, 5.

<sup>50</sup> Including the Apocryphal Books.

<sup>51</sup> Lev 19:18; Num 19:20; SoS 1:8; 2:3; Mal 2:11.

<sup>52</sup> Lev 19:18; SoS 1:8; 2:3. NETS chooses to identify the τὰ ἅγια in these verses to refer to the “sanctuary” of the Lord.

<sup>53</sup> Lev 19:5.

The אֲשֶׁר has normally been seen here as a relative pronoun<sup>54</sup> which identifies YHWH as the one who loves his קִדְּשׁוֹ. An alternative to this has been proposed by Hill who recommends that אֲשֶׁר in this case be taken as a conjunction. This would then present a “casual dependent clause”<sup>55</sup> rendering אֲשֶׁר as “because” rather than “which.” Baker also agrees with this assessment and identifies Judah, instead of YHWH, as the continuous subject of v. 11.<sup>56</sup> This view (which is the view taken by this current study) sees v. 11d–e forming a single clause to be seen as, “because he loved and married...” having Judah as the antecedent for both אֶהְיֶה and בָּעַלְתִּי.

The same association cannot be made within א. Although the relative pronoun ὃς can sometimes be understood as the subordinate conjunction “because,” it is infrequent and never found in this present construction.<sup>57</sup> The plural neuter οἷς, following the preposition ἐν, more properly fits as the relative pronoun “which,” and finds as its antecedent the plural neuter τὰ ἁγία, thus rendering, “the holy things in which [he loved].” This in turn, makes “the Lord” in א the subject of “he loved,” in contrast to Judah in L.

<sup>54</sup> Cf. NASB, NIV (2011), NRSV, NLT. Also Smith, *Malachi*, 48; Verhoef, *Haggai and Malachi*, 262; Glazier-McDonald, *Divine Messenger*, 82.

<sup>55</sup> Hill, *Malachi*, 231.

<sup>56</sup> Baker, *Malachi*, 253.

<sup>57</sup> As far as this author is aware. Muraoka, *Twelve Prophets*, 417 (Gen 18:5). Also *BDAG*, 725 (2 Cor 10:13).

καὶ ἐπετήδευσεν εἰς θεοὺς ἄλλοτρίους of נ is set against אָהַב וּבָעַל בְּתֹאֵל נִכְרַ

of L. L is very specific with its indictment that Judah has loved and married the daughter of a foreign god. This contrasts YHWH's love for, and marriage to, Judah.<sup>58</sup> Although the severe nature of the offence should be clear to the readers of L, the phrase וּבָעַל בְּתֹאֵל נִכְרַ (and married the daughter of a foreign god), maintains one primary interpretive concern. The *interpretive crux* is whether or not this refers to a literal marriage to an actual woman, or a figurative one to a cultic goddess. While both views have scholarly support and textual validation,<sup>59</sup> the literal understanding, should be preserved.<sup>60</sup> The term “daughter of a foreign god” should be seen as a reference to women who do not belong to the covenant people of YHWH. Their religious affiliations therefore, belong to another “foreign” god.<sup>61</sup>

נ has far less correlation with the concepts of figurative or literal marriage.

Instead the phrase, ἐπετήδευσεν εἰς θεοὺς ἄλλοτρίους (he busied himself with other gods) points to outright idolatry.<sup>62</sup> It is suggested that here נ purposely avoids or lessens the association with marriage due to the common practice of mixed marriages by Hellenistic Jews.<sup>63</sup> Unfortunately it is difficult to confirm this proposal. θεοὺς ἄλλοτρίους is also found in similar circumstances in Hos 3:1 which reads, “And the Lord

<sup>58</sup> Mal 1:2. See also Hill, *Malachi*, 231.

<sup>59</sup> Hill, *Malachi*, 232.

<sup>60</sup> Glazier-McDonald, *Divine Messenger*, 92–93. She convincingly argues against the figurative understanding of this phrase.

<sup>61</sup> See above note.

<sup>62</sup> Cf. Verhoef, *Haggai and Malachi*, 269. Each of the three other occurrences of θεοὺς ἄλλοτρίους (Deut 31:18, 20; Hos 3:1) refers to Israel turning to (depending on) foreign gods.

<sup>63</sup> Hill, *Malachi*, 233. Also Verhoef, *Haggai and Malachi*, 269.

said to me, ‘Go again, and love a woman who loves evil things and is an adulteress, just as God loves the sons of Israel, but they turn their attention to foreign gods [θεοὺς ἄλλοτρίους].’<sup>64</sup> While in this instance there is a clear association drawn between both the literal and figurative understandings of adultery, the emphasis is assuredly placed on the latter concern. Even if this implies that concepts of adultery (and conversely marriage) were to be understood here in Malachi,<sup>65</sup> the focus would still be on apostasy and idolatry. It is apparent that the L and N traditions disagree in their understanding of this important element of the prophet’s rebuke and condemnation of the people.

### III. Malachi 2:12

#### A. Malachi 2:12a–b

L		N
יְכַרֵּת יְהוָה	a	ἐξολεθρεύσει κυ
May YHWH cut off		The Lord will utterly destroy
לְאִישׁ אֲשֶׁר יַעֲשֶׂנָה	b	τὸν ἄνον τὸν ποιῶντα ταῦτα
any man who does this,		the person who does these things

The connotations of כָּרַת and ἐξολεθρεύω are very similar in this verse. Though both verbs maintain a range of meanings, the lexicons consulted unanimously see them in this

<sup>64</sup> NETS, Hos 3:1.

<sup>65</sup> This is an unnecessary assumption.



context as referring to “destruction/elimination from,” the covenant community.<sup>66</sup> This would not only be for the perpetrator of the crime, but also their entire family line.<sup>67</sup> יְכַרֵּת is understood by most modern English translations as the jussive, “may the Lord cut off.”<sup>68</sup> This contrasts the future indicative ἐξολεθρεύσει of Ⲭ, which makes this a declaration of something that, in the mind of its author, will assuredly occur.

A question arises between the traditions, who is the “man” (ⲱⲗⲓ) of L and the “man” (τὸν ἄνδρα) of Ⲭ? It is noted that the ἄ preposition is used to mark the accusative ⲱⲗⲓ<sup>69</sup> which matches τὸν ἄνδρα. The difference is not its function in the sentence but rather its referent. The ⲱⲗⲓ here is to be understood as a gender specific “male” (even “husband” is permissible)<sup>70</sup> and not the gender inclusive “anyone” or “everyone.” This should be clear to the readers of L.<sup>71</sup>

The same specificity is not necessarily afforded to Ⲭ in its use of ἄνθρωπος. The primary understanding of ἄνθρωπος is “a person of either sex” or “human being.”<sup>72</sup>

Although it has been used to denote male gender,<sup>73</sup> it is not used as a specific word in Ⲭ

<sup>66</sup> HALOT, 501; BDB, 504; TDNT, 5:170; Muraoka, *Twelve Prophets*, 199.

<sup>67</sup> Baker, *Malachi*, 254. Ezek 25:7; Mic 5:9.

<sup>68</sup> Hill, *Malachi*, 233–34. While this could be read as an imperfect Hill asserts that the jussive is the most prominent and the most probable choice.

<sup>69</sup> Verhoef, *Haggai and Malachi*, 270; Glazier-McDonald, *Divine Messenger*, 94; Hill, *Malachi*, 234; Waltke and O’Connor, *Hebrew Syntax*, 221.

<sup>70</sup> Verhoef, *Haggai and Malachi*, 270; Glazier-McDonald, *Divine Messenger*, 94; Hill, *Malachi*, 234.

Although ⲱⲗⲓ has been used as a non-male reference (cf. Job 42:11) the inference here, noted by these and other scholars, is that it should be understood as a gender specific male.

<sup>71</sup> HALOT, 43; BDB, 35.

<sup>72</sup> BDAG, 81; Muraoka, *Twelve Prophets*, 37–38.

<sup>73</sup> Gen 2:24.

for “husband.”<sup>74</sup> A more semantic equivalent to  $\Psi\aleph$  would be the Greek  $\alpha\eta\eta\rho$ . In fact,  $\alpha\eta\eta\rho$  is used predominantly in  $\aleph$  to translate the Hebrew  $\Psi\aleph$ .<sup>75</sup> There is no indication thus far in  $\aleph$  that this should be taken as a gender specific reference. Since the discussion in  $\aleph$  v. 11e–f is idolatry, which each person is guilty of, rather than marriage, it would be more appropriate in this context to see  $\alpha\eta\theta\rho\omega\pi\omicron\varsigma$  as referring to the all-encompassing concept of “anyone, everyone, the one.”

## B. Malachi 2:12c–d

L	c	$\aleph$
$\text{עַר וְעָנָה מֵאֶהְלֵי יַעֲקֹב}$		$\xi\omega\varsigma \kappa\alpha\iota \tau\alpha\pi\iota\nu\omega\theta\eta\grave{\iota} \xi\grave{\xi} \sigma\alpha\eta\nu\omega\mu\acute{\alpha}\tau\omega\nu \text{I}\alpha\kappa\omega\beta$
any who wakes and answers, from the tents of Jacob		until he has even been humiliated from the tents of Jacob
$\text{וּמִגִּישׁ מִנְחָה לַיהוָה צְבָאוֹת: פ}$	d	$\kappa\alpha\iota \acute{\epsilon}\kappa \pi\rho\sigma\alpha\gamma\acute{o}\nu\tau\omega\nu \theta\upsilon\sigma\acute{\iota}\alpha\nu \tau\tilde{\omega} \kappa\omega \pi\alpha\nu\tau\omicron\kappa\rho\acute{\alpha}\tau\omicron\rho\iota$ <sup>76</sup>
even one who brings an offering to YHWH of Hosts		and from among the ones who bring sacrifice to the Lord Almighty

<sup>74</sup> Although there is one occurrence in the NT (Matt 19:10) none have been located in  $\aleph$ . Cf. Muraoka, *Twelve Prophets*, 37–38.

<sup>75</sup> Cf. *HALOT*, 43; *BDB*, 35–36; against *BDAG*, 79; Muraoka, *Twelve Prophets*, 36–37.

<sup>76</sup> In similar fashion to  $\kappa\acute{\upsilon}\rho\iota\omicron\varsigma$  (see note 51 above), a distinction between the traditions is the regular use of  $\pi\alpha\nu\tau\omicron\kappa\rho\acute{\alpha}\tau\omicron\rho$  by  $\aleph$  as a translation of  $\text{צְבָאוֹת}$  in L. The understanding that, “the term is very common in the LXX as an equivalent of  $\text{צְבָאוֹת}$  as a divine name...or of  $\Psi\aleph$ , and the preference for it continues in later Jewish writings,” presented by *TDNT*, 3:914, is to be applied to this study.

An area of concern for L is the phrase עַר וְעִנָּה. As this construction is unique to Malachi, its understanding is uncertain. The English versions produce a variety of translations—“every last man,” NLT; “whoever he may be,” NIV; “any descendant,” ESV; “anyone awaking, testifying,” CEB; “everyone who awakes and answers,” NASB. While Hill sees the disputational exchange of Malachi a reason for his understanding of, “witness and respondent,”<sup>77</sup> Glazier-McDonald relies on sexual connotations of the words (and context) to support her, “the aroused one and the lover.”<sup>78</sup> The only agreed upon sentiment is one given by Smith who says that, “whatever its precise meaning, the phrase is an example of the idiom in which everything is subsumed under two opposite categories.”<sup>79</sup> With this understanding in mind, the present author sides with interpreters (such as Verhoef) who understand עַר וְעִנָּה to be an expression of totality and inclusion.<sup>80</sup>

Anyone who commits, or participates to any extent whatsoever in the act, is counted as guilty. The addition of מֵאֶהֱלֵי יַעֲקֹב (from the tents of Jacob) further illustrates and emphasizes the severity of the destruction/elimination of v. 12a—resulting in the total excommunication of the offender(s) from the covenant community of Jacob.

While ⚭ does not have a parallel idiomatic phrase it does, however, respond with a unique reading of its own. Malachi 2:12c begins with ἕως καὶ ταπινωθῆι which is more literally rendered, “until even he was humiliated.” Curiously the Hebrew equivalent to

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<sup>77</sup> Hill, *Malachi*, 235.

<sup>78</sup> Glazier-McDonald, *Divine Messenger*, 82, 94–99.

<sup>79</sup> Smith, *Malachi*, 58.

<sup>80</sup> Verhoef, *Haggai and Malachi*, 271.

this would be **עַד וְעָנָה**.<sup>81</sup> The similarity to **עַר וְעָנָה** of L is unmistakable. It would seem that the ancient translators of **℣**, as like the English translators of today, had difficulty understanding (and probably reading in this case) a challenging source text.<sup>82</sup> **ἕως καὶ ταπεινωθῆ** is problematic within its present context. The connected phrase **ἐξ σακηνωμάτων Ἰακωβ** (from the tents of Jacob) provides no additional help. Also since either phrase, whether together or apart, is not found anywhere else in **℣**, we are given no outside support to decipher meaning. If its purpose is to intensify the declaration of 12a, as its placement suggests, the obvious question would be, how does being alive (presumably) and “humiliated” intensify being “utterly destroyed?” It has been suggested here that this confusion be left intact,<sup>83</sup> and since this is presumably what the recipients of **℣** would have experienced, this suggestion will be adopted.

The masculine singular<sup>84</sup> participle, **ψιμῆς**, is compared against the masculine plural participle, **καὶ ἐκ προσαγόντων θυσίαν**. The **ι** of **ψιμῆς** is taken as emphatic, translated as “even,” indicating most likely that the ones bringing the ceremonial offering (**מְנַחֵם**) are indeed the transgressors themselves.<sup>85</sup> This is not what is presented by **℣**. The **καὶ** is taken as the coordinating conjunction “and”<sup>86</sup> and **ἐκ** is understood as the

<sup>81</sup> **℣** mistakenly (or by emendation) reads **עַד** (until) in place of **עַר** (to awake) and understanding **עָנָה** as “to be humiliated.” See Harris, “NET Bible,” Mal 2:12 note 17. <http://bible.org/netbible/>.

<sup>82</sup> The exact cause of the different renderings at this point is not pertinent to this current study. What is important is that this is their received text.

<sup>83</sup> Torrey, “Prophecy of ‘Malachi’,” 5 note 12. Regarding the Hebrew equivalent **עַד וְעָנָה**.

<sup>84</sup> L with its use of the masculine singular gender and number maintains a consistent referent (the man/the one who) throughout v. 12.

<sup>85</sup> So Verhoef, *Haggai and Malachi*, 271, and Hill, *Malachi*, 236.

<sup>86</sup> *BDAG*, 494.

preposition of distinction “from/from among.”<sup>87</sup> With the adjoining participle, the phrase is then rendered, “and from among the ones who bring sacrifice.” The message of v. 12d in **ℵ** is antithetical to that of L. Whereas the ones offering sacrifice in L are the very same perpetrators of the crime, **ℵ** identifies them as separate (righteous?) members of the covenant community. The prophet of L holds to a strong rebuke of a single transgressor throughout v. 12.<sup>88</sup> Conversely, the prophet of **ℵ** depicts multiple characters engaged in both condoned and condemned behaviors.

#### IV. Malachi 2:13

##### A. Malachi 2:13a–b

L	ℵ
וְזֹאת שְׁנִית תַּעֲשׂוּ	a    καὶ ταῦτα ἃ ἐμίσων(ουν) <sup>89</sup> ἐποιεῖται(ει) <sup>90</sup>
And this second thing you continue to do	And these things which I hated you kept doing
כַּסּוֹת דְּמַעַתָּה אֶת־מִזְבֵּחַ יְהוָה בְּכִי וּבְאִנְקָה	b    ἐκαλύπτετε δάκρυσιν τὸ θυσιαστήριον κυ καὶ κλαυθμῶ καὶ στεναγμῶ ἐκ κόπων
you cover YHWH’s altar with tears, weeping and groaning	you cover the altar of the Lord with tears and weeping and laborious groaning.

<sup>87</sup> *BDAG*, 296.

<sup>88</sup> “Single” in this case does not represent an individual but rather Judah as the “single” transgressor.

<sup>89</sup> Both correctors ca and cb3 indicate that ἐμίσων should be read as ἐμίσουv and henceforth it will be understood as such. See Breay, “Codex Sinaiticus,”

<http://codexsinaiticus.org/en/manuscript.aspx?book=25&chapter=2&lid=en&side=r&verse=13&zoomSlide1=0>.

<sup>90</sup> As was noted by Jongkind above, the ending αι of ἐποιεῖται represents a common shift by correctors where the interchange of letters αι and ε, αι and ι, αι and ει, ε and ι, etc., occur. Thus ἐποιεῖται reads as ἐποιεῖτε (see Jongkind, *Scribal Habits*, 62–72).

Each tradition uses the coordinating conjunction “and” followed by a demonstrative pronoun. The feminine singular תִּשְׁנֵי, modified by תִּשְׁנֵי, is understood as being part of a series of successive events, “second thing.” The mention of a second thing obviously signifies there was a “first” which had already occurred. Although not marked by a first ordinal indicator, the ו ending v. 12 points to the “first thing” taking place between vv.

11–12.<sup>91</sup> The readers of נ do not have as clear a progressive marker to follow. The neuter plural ταῦτα, “these things,” has no successive numeric reference preceding it. Instead it includes the additional, ἃ ἐμίσην(ουν), “which I hated,”<sup>92</sup> not found in L. This is probably another instance of mistaken identity on the part of נ seeing תִּשְׁנֵי (second) as a form of נִשְׂ (to hate).<sup>93</sup>

There is a problem that arises from the use of the first person singular ἐμίσην(ουν). It is unclear as to who this “I” represents. Grammatically it seems that the prophet is the subject here and this would be seen as an interjection or an aside included in the sentence. This would be rather odd and unnecessary on the part of the prophet however. If the Lord is to be the main focus of the rebuke, then what purpose would be served by including the prophet’s feelings here? If the Lord is to be considered as the subject it would make better sense in the rebuke, giving it greater credibility and impact. The issue here is that there would be an awkward shift to the Lord referring to himself in

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<sup>91</sup> See Hill, *Malachi*, 236–37.

<sup>92</sup> Although a more literal translation of the imperfect ἐμίσην is the past progressive “I was hating,” the English here is awkward. The simple past translation is preferred but the continuous aspect should be understood. This is also for ἐποιεῖτε.

<sup>93</sup> Verhoef, *Haggai and Malachi*, 272, and Hill, *Malachi*, 237.

the third person in v. 13b. Also one should prefer the addition of λέγει κύριος (says the Lord) somewhere in the sentence if the Lord was the subject.

Despite its deficiencies, the latter suggestion should be taken. An undeclared shift by the prophet from speaking *as* the Lord in v. 13a, to *about* the Lord in v. 13b, can be inferred.<sup>94</sup> Another reason to prefer this reading is that even if the prophet is the intended subject, his words (and feelings) are to be taken as reflective of the one he represents.

Both וְשִׁבְחָהּ and ἐποιεῖται(ει) in the prefix conjugation/imperfect state imply a sense of continual ongoing action, which speaks to how regular and common the action was.

Hill suggests that the Piel infinitive construct תִּבְטַח, although difficult to translate here, serves to highlight this passage's emphasis of ongoing action.<sup>95</sup> ἐκαλύπτετε of Ν also implies this sentiment but its indicative form draws less attention than its Hebrew counterpart. The phrase הַיְהוָה מִזְבֵּחַ, (altar of YHWH) is found 20 times throughout L but this is the only instance of it in the Minor Prophets. θυσιαστήριον<sup>96</sup> κυρίου is found to match L in its use of הַיְהוָה מִזְבֵּחַ in almost every occurrence.<sup>97</sup>

The words, “tears, weeping, groaning,” for both traditions indicate a strong “intensity of zeal with which they seek Yahweh’s favor.”<sup>98</sup> Although their intense zeal is evident, it remains a passing note for L and it is completely hated in Ν. The three

<sup>94</sup> Although this is admittedly just an attempt to make sense of a difficult passage.

<sup>95</sup> Hill, *Malachi*, 237.

<sup>96</sup> θυσιαστήριον is only used to describe the altar of YHWH in Ν; *TDNT*, 3:182–83. מִזְבֵּחַ describes altars to foreign gods; *TWOT*, 233.

<sup>97</sup> Except for Lev 17:6; Deut 27:6; 1 Kgs 18:30; 2 Chr 8:12 but adds 2 Chr 29:19, 21; SoS 8:12; Bar 1:10.

<sup>98</sup> Smith, *Malachi*, 51.

descriptive terms used (tears, weeping, groaning) basically match in connotations to their respective counterparts.<sup>99</sup>

## B. Malachi 2:13c–d

L	Ⲡ
מֵאֵין עוֹד פְּנוֹת אֶל־הַמִּנְחָה	c ἔτι ἄξιον ἐπιβλέψε εἰς θυσίαν
because he no longer regards the offering	Is it still appropriate to look at sacrifice
וְלִקְחַת רְצוֹן מִיְדְכֶם:	d ἢ λαβιν δεκτὸν ἐκ τῶν χιρῶν ὑμῶν
or accepts it with favor from your hand.	or to receive as something acceptable from your hands?

There is an obvious difference between the receptions of the traditions in v. 13c–d. L

includes the compound negative מֵאֵין (negating both infinitive constructs פְּנוֹת and

וְלִקְחַת)<sup>100</sup> which is absent from Ⲡ.<sup>101</sup> It is preferred to take the מֵ in the causal sense,<sup>102</sup>

thus the resulting “because.” For L this is a dependent clause which indicates in v. 13c–d

the reason behind the “tears, weeping and groaning” of v. 13b. The adjacent adverb וְעוֹד is

<sup>99</sup> מֵעָרָה/δάκρυσις, Jer 8:23; Isa 25:8 a; בְּכִי/κλαυθμῶ, Gen 45:2; Joel 2:12; הִקְנָא/στεναγμῶ, Ps 12(11):6; 79(78):11; et al. Unique among the three is the comparison of הִקְנָא/στεναγμός (sighing/groaning). στεναγμός is used 28 times in Ⲡ while only four occurrences of הִקְנָא are found in L. Although there are different reasons to account for this gap in usage (Ⲡ substitutes this noun for various Hebrew verbs such as קָנָא, חָנָא, הִקְנָא along with employing them in the Apocryphal Books absent from L), the result is that the expression of human grievance, although more prominent in Ⲡ, is more stark in L. *TDNT*, 7:600. This is interesting to note but it should not affect the overall reception of either tradition in this instance.

<sup>100</sup> See Glazier-McDonald, *Divine Messenger*, 100.

<sup>101</sup> It is suggested that the Greek had difficulty with מֵאֵין thus ἐκ κόπων. Cf. *LEH*, κόπος,–ου.

<sup>102</sup> Hill, *Malachi*, 238.



taken as “no longer.”<sup>103</sup> The introduction of the adverb **ἔτι** in **℣** could be seen as its response to **τίϣ**, but the **ἄξιον** (worthy/appropriate) following it has no Hebrew counterpart. It could be an attempt by **℣** to further clarify **תִּינָף**. Whatever the reason for the addition, it serves to connect **ἔτι** with the two infinitives **ἐπιβλέψε** (to look at) and **λαβιν** (to receive).

The connotation of **λαβιν** is comparable to its equivalent **תִּקְרָךְ** in L.<sup>104</sup> **ἐπιβλέψε** and its counterpart **תִּינָף** however do not initially seem to have as much in common. **ἐπιβλέπω** occurs 18 times in the Minor Prophets whereas **תִּינָף** is found a total of six, of which only three are used as a referent to **ἐπιβλέπω**.<sup>105</sup> Although **תִּינָף** is largely associated with the idea of movement—a literal or figurative turning from one direction or thing to another—it does in some cases figuratively bear the sense of “to look/consider.”<sup>106</sup> This is where we find semantic overlap with the two words. **ἐπιβλέπω** is only used to refer to the concept of literal or figurative “looking,” which is what is conveyed in this passage.<sup>107</sup> It has been suggested that the inference of **תִּינָף** here is a

<sup>103</sup> Hill, *Malachi*, 238–39.

<sup>104</sup> Muraoka, *Twelve Prophets*, 339–40; *BDB*, 542–44.

<sup>105</sup> Hos 3:1; Nah 2:(8)9; Zeph 3:15; Hag 1:9; Mal 2:13; 3:1 comparable only in Nah 2:(8)9; Mal 2:13; 3:1. Cf. Nah 2:8 ESV, “Nineveh is like a pool whose waters run away. “Halt! Halt!” they cry, but none turns (תִּינָף) back.” Nah 2:9 NETS, “And as for Nineue, her water is like a swimming pool of water, and they, when they were fleeing, did not stop, and there was no one who looked (ἐπιβλέπω) on.”

<sup>106</sup> *BDB*, 815; Job 6:28.

<sup>107</sup> Muraoka, *Twelve Prophets*, 212.

“graciously regard,”<sup>108</sup> which may be the reason for the use of ἄξιον in  $\aleph$ . The readers of  $\aleph$  would see v. 13c–d as a rhetorical, even possibly a sarcastic, response to the “tears and weeping and laborious groaning” of v. 13b.

## V. Malachi 2:14

### A. Malachi 2:14a

L	$\aleph$
וְאָמַרְתֶּם עַל־מָה עַל כִּי־יְהוָה הָעֵיד בֵּינְךָ וּבֵין אִשְׁתְּ נְעוּרֶיךָ	a καὶ εἶπατε Ἔνεκεν τίνος; ὅτι κύριος διεμαρτύρατο ἀνὰ μέσον σοῦ καὶ ἀνὰ μέσο γυνεκος νεότητός σου
But you say, “Why?” Because the Lord was witness between you and the wife of your youth,	And you said, “Why?” Because the Lord was a witness between you and between the wife of your youth,

While both traditions employ a comparable conjunction plus verb of speech

(וְאָמַרְתֶּם/καὶ εἶπατε), in L it is taken as an adversative “but you said,” and in  $\aleph$  it is

understood as a connecting “and you said.” This is a consistent trait of both traditions

understood in every occurrence found throughout Malachi.<sup>109</sup> The adversative of L joined

with עַל־מָה (why)<sup>110</sup> follows well v. 13 and the progressive logic of the corpus. The question

“why” is clearly associated with YHWH’s unfavorable reception of the offerings in v. 13c–d.

The construct עַל־מָה, the only time it is found in the Minor Prophets of L, may explain

<sup>108</sup> BDB, 815.

<sup>109</sup> Mal 1:2, 6, 7, 13; 2:14, 17; 3:7, 13. The only exceptions being Mal 2:15 of  $\aleph$  where the text is problematic and Mal 3:8 of L where  $\aleph$  uses ἐπεῖτε.

<sup>110</sup> Waltke and O’Connor, *Hebrew Syntax*, 324. The use of עַל־מָה is only found here in the Minor Prophets.

the extremely rare<sup>111</sup> phrase ἔνεκεν τίνος (why).<sup>112</sup> The Greek presentation of “why” begs the question from the reader, “Why what?” Unlike L, it is unclear as to what this interrogative is referring. It could be pertaining to the mocking nature of the question of v. 13c–d thus stating, “Why so harsh Malachi?” Though, this would seem a very odd response from the people. Another possibility could be that it is questioning what the prophet’s rhetoric already assumes—that the offerings presented to YHWH are not being accepted. Although somewhat convoluted to infer, this understanding is preferred as it fits better with the overall exchange between prophet and people.

The כִּי עַל is to be understood as equivalent to ὅτι (because) which introduces the following causal clause.<sup>113</sup> This is the only instance where it is connected to the Divine name (יהוה). The parallel construction ὅτι κύριος is very common throughout N.<sup>114</sup> The placement of YHWH/Lord before “witness” suggests that it is emphatic.<sup>115</sup> Although וְיָעֵד has a variety of uses (warn, admonish, assure), its specific understanding here as וְיָעֵד is “to serve as witness” against.<sup>116</sup> Comparatively, διαμαρτυρέω (warn, testify against, witness) is used less than its Hebrew partner (וְיָעֵד) and carries a more ominous disposition, almost exclusively used in passages concerning rebuke or warning.<sup>117</sup>

<sup>111</sup> Only three occurrences found in N, Ps 9:34 (10:13); Mal 2:14; Jer 9:11.

<sup>112</sup> Muraoka, *Twelve Prophets*, 184. Cf. NETS, Mal 2:14.

<sup>113</sup> Hill, *Malachi*, 240. Only in Deut 31:17, Judg 3:12.

<sup>114</sup> Found 81 times.

<sup>115</sup> Hill, *Malachi*, 241.

<sup>116</sup> *BDB*, 730.

<sup>117</sup> *LEH*, διαμαρτυρέω.

The phrase ἀνά μέσο is literally rendered as “going up the middle.” This is an idiomatic phrase most often translated as “between,” with special regard to legal matters when to two or more parties are involved (the sense found here).<sup>118</sup> While it is used over 300 times throughout  $\aleph$ , with various semantic connotations,<sup>119</sup> its Hebrew counterpart (in its present construction, בֵּינָם) is found far less, Gen 3:15; 31:48; 1 Sam 20:13; Ezek 4:3; and Mal 2:14. Interestingly the occurrence found Gen 3:15 (בֵּינָם הָאִשָּׁה) parallels almost identically what is found here in Malachi (בֵּינָם וּבֵין אִשָּׁת). Both instances refer to hostile relationships with reference to the אִשָּׁה. Genesis 3:15 describes enmity between הַנָּחָשׁ (the serpent, v. 14) and הָאִשָּׁה and Mal 2:14 condemns treachery done against the אִשָּׁת by יְהוּדָה (Judah, v. 11). For the readers of L this is the second allusion to creation related events in Genesis.<sup>120</sup> No such corresponding connections by  $\aleph$ .

The two nouns נְעוּרִים and νεότης should be as synonymous, both referring to “youth” as in an early period in one’s life.<sup>121</sup> In 40 out of the 46 occurrences of נְעוּרִים in L,  $\aleph$  employs νεότης as its counterpart. Outside of this pericope there are three other instances where נְעוּרִים is used in direct relation to אִשָּׁה (Isa 54:6; Num 30:4; Prov 5:18),

<sup>118</sup> Mic 4:3; Zech 6:13, Mal 2:14; 3:18; et al. Cf. Muraoka, *Twelve Prophets*, 25.

<sup>119</sup> 370 occurrences.

<sup>120</sup> See above v. 10b, בָּרָא.

<sup>121</sup> Muraoka, *Twelve Prophets*, 386; *BDB*, 655.

each of which **℣** follows with **νεότης** and **γυνή**.<sup>122</sup> Isaiah 54:6 identifies the people of Israel as being the “young wife” who was abandoned but restored by YHWH. Proverbs 5:18 falls within an entire Proverb warning against adultery and says to “rejoice in the wife of your youth.” Both instances above display obvious connections to the rebuke here in Malachi.<sup>123</sup> Both traditions can be seen to maintain these connections.

## B. Malachi 2:14b–c

L	℣
אֲשֶׁר אֶתָּה בְּגִדְתָּהּ בָּהּ	b ἦν ἐγκατέλιπες
whom you have dealt treacherously with,	whom you forsook,
וְהִיא חֵבְרֶתְךָ וְאִשְׁתְּ בְרִיתְךָ׃	c καὶ αὐτὴ κοινωνός σου καὶ γυνὴ διαθήκης σου
though she is your companion and your wife by covenant	though she is your companion and the wife of your covenant.

There is a distinct difference in the force of v. 14b between the two traditions. Both open with relative pronouns (אֲשֶׁר/ἦν) introducing a dependent relative clause.<sup>124</sup> The verbs

בְּגִדְתָּהּ and ἐγκαταλείπω from v. 10 are repeated once more, but here they are constructed as singular instead of the previous plural and are now directed against the wife rather than

<sup>122</sup> Isa 54:6 וְאִשְׁתְּ גֵעוּרִים; Num 30:4 בְּנִעְרֶיהָ ... וְאִשָּׁה; Prov 5:18 מֵאִשְׁתְּ גֵעוּרֶיךָ.

<sup>123</sup> There is also a shift in the directed speech from the plural “you all say” (אָמַרְתֶּם/εἶπατε) to the singular “between you and your wife” (אִשְׁתְּ גֵעוּרֶיךָ/ ἀνά μέσον σου... γυναικὸς νεότητός σου)

<sup>124</sup> Hill, *Malachi*, 241.

the brother.<sup>125</sup> Along with the use of בְּגֵד there are two other additions in L, which are not found in א, that serve to intensify its reception.<sup>126</sup> The inclusion of the second person pronoun הָתָּא with an already second person הָתָּא בְּגֵד is an indication of emphasis conveying “strong emotional heightening.”<sup>127</sup> In addition to this Hill identifies that the use of the הָתָּא here is to draw focus to the unfavorable situation of the wife.<sup>128</sup> For א the indictment in v. 11b is read rather quick, almost as an aside, making way to the explanation in v. 11c. In L there are intensifying details which do not allow as quick an exit to the ending of the verse.

Both the י and καὶ of v. 11c are seen as epexegetical, connecting and further specifying the status the wife maintains.<sup>129</sup> Although הַבְּרֵת is not found anywhere else, its context, root verb (הִבְרַת, to be joined) and corresponding derivatives, indicate that it should be seen here as a special designation for “wife” or “marriage partner.”<sup>130</sup> It is suggested that this be yet another indicator designed to draw attention (thus emphasis) to the importance of the marriage relationship.<sup>131</sup> The corresponding Greek κοινωνός does not share the same unique distinction, but it does contain certain peculiarities of its own.

<sup>125</sup> Probably noting the shift from a covenant applied to all Judah in v. 10 (our fathers) and the specific one here between a man and a woman (marriage).

<sup>126</sup> See above v. 10c, תָּא/ἐγκαταλείπω.

<sup>127</sup> Waltke and O'Connor, *Hebrew Syntax*, 296 (quoting Muraoka).

<sup>128</sup> Hill, *Malachi*, 242.

<sup>129</sup> Hill, *Malachi*, 242.

<sup>130</sup> *TWOT*, 259.

<sup>131</sup> This is the thoughts of this author as well as others. Cf. Hill, *Malachi*, 242.

It is found only eight times throughout א<sup>132</sup> where in five it is directly associated with evil.<sup>133</sup> Although this is most likely not the inference intended here, it is curious that this is the only non-Apocryphal instance and it is used to refer to a God-honoring relationship. Leaving the exact rationale as to why this word is used as comparison to חֲבֵרָת aside, it is safe to say the audience of א did sense the same sacredness as the audience of L. The Hebrew בְּרִית is often translated as διαθήκη in א. Both retain the sense of covenant commitment which is the clear theme in Malachi.<sup>134</sup>

## VI. Malachi 2:15

### A. 2:15a–b

L	א
וְלֹא־אֶחָד עָשָׂה	a καὶ οὐ καλόν(ς) ἐποίησεν
Did he not make them one,	And no good (one) did this
וְשֵׁר רֵיחַ לוֹ	b καὶ ὑπόλειμμα πνς αὐτοῦ
even a remnant of spirit belonging to him.	even the remnant of his spirit.

The traditions differ in their renditions of v. 15a–b. The language of v. 15a–b (וְלֹא־אֶחָד עָשָׂה

וְלֹא־אֶחָד) is reminiscent to that of v. 10a–b (אֶל אֶחָד בְּרִאֲנֹהוּ... הָלוֹא... אֶחָד... הָלוֹא). In

<sup>132</sup> Including Apocryphal Books.

<sup>133</sup> Thieves, Isa 1:23; Evil nations, 2 Kgs 17:11; Impious man, Prov 28:24; False friend, Sir 6:10; Unrighteousness itself, Sir 41:19.

<sup>134</sup> For a fuller treatment of the subject see *TDNT*, 2:126–129. Cf. *BDB*, 136.

light of v. 10 and the rhetoric employed throughout L of Malachi, the proposal to read אֵל here as an interrogative has been adopted.<sup>135</sup> This view allows certain correlations to be maintained, primarily that of God (or YHWH)<sup>136</sup> being the implied Creator ( אֵל אֱתָרָא עֲשָׂה/בְּרָאָנוּ) keeping his creative acts in view. It is possible in this understanding to consider the אֱתָרָא found here in v. 15 to allude to the “oneness” realized through marriage found in Gen 2:24.<sup>137</sup> The ו of v. 15b can then be seen in the epexegetical sense and understood as “even.”<sup>138</sup> This further explanation of the “spirit belonging to him” can be taken as highlighting the theme of unity consistent within the pericope (one, God, father, brothers, wife, covenant).

Similar connections (through different references) can also be inferred from the reading of אֵל. The present text of אֵל suggests that this is a statement rather than a question. There are no instances that have been found in this study where καὶ οὐ renders a question.<sup>139</sup> The first conjunction in this sentence καὶ will be taken in the connecting sense and simply understood as “and.”<sup>140</sup> The phrase οὐ καλόν is found in nine other passages (Gen 2:18; Jdt 10:19; Tob 8:6; Prov 17:26; 18:5; 20:23; 24:23; and 25:27). Out of these nine, two bear strikingly similar connotations that can be found in L referencing creation, marriage and perpetuating “seed.” Genesis 2:18 can be read as, “Then the Lord

<sup>135</sup> See Hill, *Malachi*, 221, 244.

<sup>136</sup> Also the closest antecedent being יהוה of v. 14a.

<sup>137</sup> See Baker, *Malachi*, 257.

<sup>138</sup> See Hill, *Malachi*, 221, 245.

<sup>139</sup> Cf. Gen 4:11; 8:10; Prov 14:4.

<sup>140</sup> Cf. NETS, Mal 2:15. An epexegetical use of καὶ in this instance simply does not make sense.



God said, ‘It is not good [οὐ καλόν ] that the man is alone; let us make him a helper corresponding to him.’”<sup>141</sup> It is clear here that this passage discusses God’s specific creation act of “Woman” (which occurs in Gen 2:21–22) as the suitable “helper like him [Man].” They are joined and become “one flesh” in what can be readily identified as Scripture’s first instance of marriage (Gen 2:24). A more explicit reference to the marriage union is found in Tob 8:6 where, referencing Gen 2:24, it says, “You made Adam, and you made for him a helper, a support, his wife Heua. And from the two of them the human race [seed of man(kind)] has come. And you said, ‘It is not good [οὐ καλόν ] for the man to be alone; let us make for him a helper like himself.’”<sup>142</sup> Though the passages of Gen 2:18 and Tob 8:6 make it clear that references to a marital union and the offspring which result can be made here in  $\aleph$ , the Greek that is presented in v. 15a still remains grammatically difficult to work with.

The Greek of Mal 2:15b is not much better, even if v. 15a is read in light of Gen 2:18 and Tob 8:6. It is perhaps best to address this section by beginning with the word **ὑπόλειμμα** (remainder, remnant, residue).<sup>143</sup> There are only two ways this noun is used—four times to indicate the people of God<sup>144</sup> and three times to indicate left over food.<sup>145</sup> Since food in this case would be entirely inappropriate, the option of the people of God must be considered. Like its Hebrew counterpart, **כִּי** will be taken as exegetical and understood as “even.” Seeing **ὑπόλειμμα** as nominative the translation would read “even

<sup>141</sup> As found in NETS, Gen 2:18. Καὶ εἶπεν κύριος ὁ θεός Οὐ καλὸν εἶναι τὸν ἄνθρωπον μόνον, ποιήσωμεν αὐτῷ βοηθὸν κατ’ αὐτόν (Rahlfs, *Septuaginta*, Gen 2:18).

<sup>142</sup> Cf. NETS, Tob 8:6. Supplemented with my own translation. σὺ ἐποίησας τὸν Ἀδὰμ καὶ ἐποίησας αὐτῷ βοηθὸν στήριγμα. Ἐὐὰν τὴν γυναῖκα αὐτοῦ, καὶ ἐξ ἀμφοτέρων ἐγενήθη τὸ σπέρμα τῶν ἀνθρώπων, καὶ σὺ εἶπας ὅτι Οὐ καλὸν εἶναι τὸν ἄνθρωπον μόνον, ποιήσωμεν αὐτῷ βοηθὸν ὅμοιον αὐτῷ (from Rahlfs, *Septuaginta*, Tob 8:6 as represented in  $\aleph$ ).

<sup>143</sup> See *BDAG*, 1038; Muraoka, *Twelve Prophets*, 574; *LEH*, ὑπόλειμμα, –ατος.

<sup>144</sup> 2 Kgs 21:14; Mic 4:7; 5:6, 7.

<sup>145</sup> 1 Sam 9:24; 1 Macc 6:53; Job 20:21.

the remnant of his spirit.” The combined interpretation of v. 15a–b would be, “and no good one (man of Judah?) forsook his wife even God’s people who are of his spirit.”

While this understanding is not without its own difficulties, it is at least something coherent to work with plausible correlations. It is safe to assume that the recipients of  $\aleph$  would have struggled somewhat to make sense of v. 15a–b.

## B. Malachi 2:15c

L	c	$\aleph$
וּמָה הָאֶחָד מִבְּקֵשׁ זֶרַע אֱלֹהִים		καὶ εἶπα τί ἄλλο ἢ σπέρμα ζητι ὁ θεός
And what was the one seeking? Godly offspring.		And I said, “What else does God seek but offspring?”

Although it is apparent that both traditions again diverge in their renderings of the passage, it is only slightly so.  $\text{וּמָה}$  compared with  $\text{καὶ εἶπα}$  indicates an implicit statement versus that of an explicit one. It is clear that for both L and  $\aleph$  it is the prophet who asks the question, the primary difference is that  $\aleph$  explicitly says,  $\text{καὶ εἶπα}$  (and I said). Both prophets ask a question and give its answer. L does so in a simply stated question and answer format and  $\aleph$  does it by asking a rhetorical question with the answer already inferred in it. Common ground in both traditions in this verse is that there is certainly a “seeking of offspring.”

It is uncertain as to who or what  $\text{דָּאֵךְ}$  of L is referring to. Considering again the relationship between vv. 10 and 15 (see above) it is suggested that this be a specific reference to the One God.<sup>146</sup> This would continue the prominent theme of “united as one.” With this understanding, it is the opinion of this author that  $\text{דָּאֵךְ}$  here could possibly even be a play or progressive build on the word “one.” The One (Father and God) of v. 10 makes the “one” (husband and wife) of v. 15 (like him), thus the One of v. 10 and the “one” like him of v. 15 expect the same thing, godly offspring (more “ones” like them). Admittedly L continues to be unclear with its precise or intended implications. In any case it is reasonable to guess that the recipients of L would have also seen  $\text{דָּאֵךְ}$  as at least slightly ambiguous although generally accepted to refer to YHWH.

The genitive construct phrase  $\text{זֶרַע אֱלֹהִים}$  then becomes what the “one” was seeking.  $\text{זֶרַע}$  is to be understood here as offspring.<sup>147</sup> By itself the phrase  $\text{זֶרַע אֱלֹהִים}$  is unique as it is found nowhere else in L. What is most remarkable about this is that the words  $\text{אֱלֹהִים}$  and  $\text{זֶרַע}$  are only found together in passages in one other book—the book of Genesis. The words appear 11 times in Genesis then disappear from L until its final occurrence here in Malachi.<sup>148</sup> There are interesting thematic parallels found in each of the instances with relation to the discussion in Malachi. Genesis 1:11, 12, 29 all identify (and I would say establish) the concept of “seed after its own kind.” The instance in Gen

<sup>146</sup> See Hill, *Malachi*, 246.

<sup>147</sup> *BDB*, 283–83.

<sup>148</sup> Gen 1:11, 12, 29; 4:25; 17:7, 8, 9, 19; 21:12; 28:4; 48:11.

4:25 is quite curious.<sup>149</sup> The occurrence here is closest in comparison (at least in physical proximity) to what is found in Malachi. In Gen 4:25–26, where the words are reversed (אֱלֹהִים זָרַע), the discussion is God appointing Seth as “seed” of Adam and Eve in place of Abel.

Immediately following this in Gen 5:1–2 it reads, “When God (אֱלֹהִים) created (בָּרָא) man, he made (עָשָׂה) him in the likeness of God. Male and female he created (בָּרָא) them.”<sup>150</sup> All of the other occurrences of אֱלֹהִים and זָרַע in Genesis are in reference to God’s covenant (בְּרִית) and his selection of a chosen seed (זָרַע).<sup>151</sup> Based on the above finding it seems very difficult to think that the readers of L would have missed this unique tie(s) to Genesis.<sup>152</sup> Whether or not there is a genuine connection between Mal 2:15 and Gen 4:25, it is quite apparent that Mal 2:15c indicates that “godly offspring” is being sought.

ⲁ is much more explicit with its reading of v. 15c. As noted above, it is clear that the prophet is stating a rhetorical question with the obvious answer in it. The first person singular ⲉῖⲡⲁ assures us of that. While L left the identity of the “one” to be inferred by

<sup>149</sup> It is interesting to note that no other commentators (to my knowledge thus far) make this association. The grammatical association of the two words found in Genesis is assuredly not the same as in Malachi. I am merely suggesting that the curious placement of the words merit consideration.

<sup>150</sup> ESV, Gen 5:1–2. This is the only time that God’s creation of Man in Gen 1:26 is repeated.

<sup>151</sup> Gen 17:7, 8, 9, Abraham and his seed. Gen 17:19; 21:12, God specifies the chosen seed of Isaac. Gen 28:4–5, Blessing passed to Jacob. Gen 48:11–22, Jacob choosing Ephraim over Manasseh, not covenant but blessing.

<sup>152</sup> Although the shortened form אֵל appears elsewhere with זָרַע also referencing covenant, see Gen 24:7; 26:24; 28:13; Exod 32:13; et al. The fuller form אֱלֹהִים and its proximity to זָרַע (especially Gen 4:25) should have stood out.

the reader **℣** clearly states that it is God himself who seeks offspring. Conversely, the readers of **℣** must now themselves infer that the type of offspring being sought after are to be “godly” in nature, like the One seeking them.

The nominative singular **ὁ θες** is the affirmed subject of **ζητεῖ** (to seek). The placement **σπέρμα** before that of **ὁ θες** suggests that it may be emphatic, thus increasing the force of the question. The correlations of the words “God” and “seed” in **℣** are very similar to that of **L**. It matches every occurrence found for its counterpart in **L**. The key difference however is found in the particular forms of **θες** and **יְהוָה־אֱלֹהִים**. **θες** is used to represent **יְהוָה־אֱלֹהִים** even in its shortened form **אֱלֹהִים** (or a variation thereof).<sup>153</sup> This lack of distinction in **℣** diminishes its uniqueness to the reader. While the same correlations to Genesis can be made between **L** and **℣**, the readers of **℣** must also contend with instances that would not be as apparent or correlative to the readers of **L**. Although v. 10 of **℣** does use similar “creation” language found in various passages in Genesis (see above v. 10b, **κτίζω** and v. 12, **ποιέω**) the references are not uniformly consistent as with **L**. It is thus a reasonable assumption that the recipients of **℣** did not draw the exact same parallels to Genesis as the recipients of **L**.

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<sup>153</sup> Cf. Gen 24:7; 26:24.

## C. Malachi 2:15d

L	ℵ
וְנִשְׁמַרְתֶּם בְּרוּחְכֶם וּבְאִשְׁתׁ נְעוּרֵיכֶם אֶל־יִבְגְּדוּ:	d καὶ φυλάξεσθε ἐν τῷ πνι ὑμῶν, καὶ γυνεκα νεότητός σου μὴ ἐγκαταλίπης

So guard yourselves in your spirit, and you do not deal treacherously with the wife of your youth.

So guard yourselves in your spirit and do not forsake the wife of your youth.

Both וְנִשְׁמַרְתֶּם בְּרוּחְכֶם and καὶ φυλάξεσθε ἐν τῷ πνι ὑμῶν are near synonymous representations of each other. Both are sequential conjunctions followed by second person plural reflexive verbs with almost identical meaning; prepositions both used spatially connecting two singular nouns, bearing the same basic meaning, joined to second person plural possessives (one suffixed and one as a pronoun).<sup>154</sup> Notable is בְּרוּחְכֶם only used in L here and in v. 16. It has been proposed by Hill that there is an intended wordplay on “spirit” found in this pericope.<sup>155</sup> This can be seen in both traditions as the occurrence of πνι ὑμῶν is only used here in ℵ as well.

The understanding of what the phrase “guard yourselves in your spirit” actually means is unclear. Two possibilities are that this could refer to protecting your moral character<sup>156</sup> or your reproductive ability.<sup>157</sup> Although both possibilities have merit, this author finds concepts of the latter, with some modifications, more fitting in this context.

<sup>154</sup> Cf. *TDNT*, 6:332–334; 9:237–238. Also Hill, *Malachi*, 248.

<sup>155</sup> Hill, *Malachi*, 248.

<sup>156</sup> Hill, *Malachi*, 248; Smith, *Malachi*, 55; Baker, *Malachi*, 257.

<sup>157</sup> Glazier-McDonald, *Divine Messenger*, 109.

In light of v. 15a–b this could be interpreted to indirectly mean “protect the marriage.” L sees that God created them as one in marriage (v. 15a) in relation to spirit that is his (v. 15b), so guard that spirit by protecting the marriage. The concluding admonishment to “not deal treacherously with the wife of your youth,” lends credibility to that proposal. Again, like with most of v. 15, much of this is interpretive speculation and open to debate. What is certain however is that the final occurrence of  $\text{קִיְיָ֙נְךָ֔}$  closes what Hill refers to as a “literary subunit” opened in v. 14 connecting the specific themes discussed between.<sup>158</sup>

The text of  $\aleph$  points to similar connotations. The subunit created by  $\gamma\upsilon\nu\epsilon\kappa\alpha$   $\nu\epsilon\acute{o}\tau\eta\tau\acute{o}\varsigma$  σου here and  $\gamma\upsilon\nu\epsilon\kappa\omicron\varsigma$   $\nu\epsilon\acute{o}\tau\eta\tau\acute{o}\varsigma$  σου in v. 14 is clear enough to see. In v. 15d we have the continuation of the prophet speaking from v. 15c. If we apply the understanding of the “spirit” in v. 15b here, the resulting understanding would be, “since you are the people of God, your spirit is of his spirit, so protect it from evil by not forsaking the wife of your youth.” This interpretive understanding for  $\aleph$  seems quite feasible, even perhaps more so than the interpretation of L. Considering the difficulty of the text, this is a possible and reasonable solution. It seems apparent that the recipients of  $\aleph$  know two things; (1) guarding one’s spirit is a good thing and therefore should be done and (2) the way to do it is not to forsake the wife of your youth. So regardless if the readers of  $\aleph$  understand what spirit refers to or what guarding it actually means, they are given the information on how to go about guarding it.

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<sup>158</sup> Hill, *Malachi*, 249.

## VII. Malachi 2:16

## A. Malachi 2:16a

L

כִּי־שָׂנֵא שְׁלַח אָמַר יְהוָה אֱלֹהֵי  
יִשְׂרָאֵל

For the one who hates and divorces, says  
the Lord, the God of Israel,

ἄλλ

ἄλλ ἐὰν μισήσας ἐξαποστίλης<sup>159</sup> λέγει  
κς ὁ θς τοῦ Ἰσλ

But if you hate her and divorce her,  
says the Lord, the God of Israel,

The particle כִּי is taken here in the causal sense “for,” while the double conjunctions ἄλλ

ἐὰν of ἄλλ are seen as conditional “but if.” חָלַשׁ אֲנִי renders “he hated to send

away/divorce” but is to be understood as “the man/one who hates and divorces.”<sup>160</sup>

Collins sees חָלַשׁ not as the standard Piel infinitive but as a rare form of the suffix

conjugation which makes way for the above understanding.<sup>161</sup>

In ἄλλ the presented μισήσας ἐξαποστίλης is taken as “having hated you may send  
away/divorce.” This is a very literal reading of the participle μισήσας<sup>162</sup> and the

<sup>159</sup> It is noted by corrector cb3 that ἐξαποστίλης should read as ἐγκαταλίπης (Breay, “Codex Sinaiticus,” <http://codexsinaiticus.org/en/manuscript.aspx?book=25&chapter=2&lid=en&side=r&verse=15&zoomSlideF=0>).

<sup>160</sup> Collins indicates that, “To smooth this out for English purposes, we can note that the perfect tense can be used to present a particular case as a representative of the general (the so called “gnomic” perfect); hence the prophet is proposing a scenario in concrete terms, whose impact is “whenever a man hates (and thus) divorces.” Taken this way, we find a *de facto* conditional, and the apodosis begins with the *wegatal* tense form” (Collins, “2:16 Again,” 13).

<sup>161</sup> Collins, “2:16 Again,” 11.

<sup>162</sup> Nominative masculine singular aorist active participle.



subjunctive **ἐξαποστίλης**, however not the most appropriate.<sup>163</sup> The indication of “may” or “might” for the subjunctive mood is largely presented with the use of the conjunction **ἵνα**.<sup>164</sup> The **ἐάν** plus the subjunctive represents more a reading of “if you divorce...”<sup>165</sup> The participle then is taken as circumstantial where, in relation to the subjunctive, is understood as “you hate.”<sup>166</sup> The following reading is then presented, “But if you hate (her) and divorce (her).”<sup>167</sup> This phrase may be the attempt of **ℵ** to more directly identify the legal process of divorce proposed in Deut 24:3. The words used by both traditions to infer “hate” (**אָנִי־שׂ/μισέω**)<sup>168</sup> and divorce (**חִלְשׁ/ἐξαποστέλλω**)<sup>169</sup> are quite comparable in their usage and connotations. For both L and **ℵ** these two terms appear in Deut 24:3 where stipulations for divorce are laid out.

## B. Malachi 2:16b–c

L	ℵ
וְכָסָה חִמָּתוֹ עַל־לְבוּשׁוֹ אָמַר יְהוָה וְצָבֵאתָ	b καὶ καλύψει <sup>170</sup> ἀσέβεια ἐπὶ τὰ ἐνθυμήματά σου λέγει κς παντοκράτωρ
covers his garment with violence, says the Lord of hosts.	then injustice will cover over his thoughts, says the Lord Almighty.

<sup>163</sup> Curiously though, NETS adopts the reading, “But if, since you hate her, you should divorce her,” seemingly with no particular rationale for their choice.

<sup>164</sup> Porter, *Idioms*, 232.

<sup>165</sup> A third class conditional. Porter, *Idioms*, 261.

<sup>166</sup> Greenlee, “Circumstantial Participles,” 57–58.

<sup>167</sup> Second person singular aorist active subjunctive.

<sup>168</sup> Cf. *BDB*, 971–72. Muraoka, *Twelve Prophets*, 376.

<sup>169</sup> Cf. *BDB*, 1019–20. Muraoka, *Twelve Prophets*, 194.

<sup>170</sup> Again here cb3 recognizes that καλύψει should be read as καλύψει (Breay, “Codex Sinaiticus,” <http://codexsinaiticus.org/en/manuscript.aspx?book=25&chapter=2&lid=en&side=r&verse=15&zoomSlide r=0>).

וְנִשְׁמַרְתֶּם בְּרוּחְכֶם וְלֹא תִבְגְּדוּ:

c

καὶ φυλάξασθε ἐν τῷ πνι ὑμῶν καὶ οὐ μὴ ἐκαταλίπηται

So guard yourselves in your spirit and do not deal treacherously.

So guard yourselves in your spirit, and do not forsake.

The initial **סַמְּךָ וְכִסֶּה** (“and he will cover with violence”) keeps the same “hater” and “divorcer” of v. 16a as the subject. **כִּי** grammatically does not seem to follow suit. **καὶ καλύψει ἀσέβεια**, taken as a response to the **ἐὰν** in v. 16a, takes “injustice” as its subject thus rendering, “then injustice will cover.”<sup>171</sup> **סַמְּךָ** has a more precise inference than its Greek counterpart **ἀσέβεια**. **סַמְּךָ** is largely associated with violence, whether it be physical violence, violent language, weapons of violence, or even violent character or temperament.<sup>172</sup> **ἀσέβεια**, on the other hand, refers more to impiety, ungodliness and injustice.<sup>173</sup> Although both words describe things offensive to God, violence is certainly the more aggressive of the two nouns.

A more significant difference is the comparison of **לְבוּשׁ** (garment) versus **ἐνθύμημα** (thoughts). There are layers of difficulty associated with making sense of these words in this context. Like with the rest of v. 16, there are numerous possibilities as to what this could refer to.<sup>174</sup> The initial differences of the words are obvious—clothing is not the same thing as a person’s thoughts. It is possible here that **כִּי** either mistakes, or

<sup>171</sup> **καὶ** is identified as being used “hebraistically”; Muraoka, *Twelve Prophets*, 281.

<sup>172</sup> *BDB*, 329.

<sup>173</sup> Muraoka, *Twelve Prophets*, 70.

<sup>174</sup> Cf. Verhoef, *Haggai and Malachi*, 279–80; Glazier-McDonald, *Divine Messenger*, 112; Hill, *Malachi*, 252–53.

intentionally replaces, ἐνδύματα (garment) with ἐνθυμήματα.<sup>175</sup> Whether this difference is due to an error obtained through transmission, inserted as an interpretive gloss, or is simply due to a different underlying *Vorlage* altogether is unknown. Along with “thoughts,” ἐνθυμήματα is also noted to refer to “reasoning” or “desire.”<sup>176</sup> For Ⲭ, the understanding adopted here for the phrase “injustice will cover his thoughts,” is that it refers to ungodliness engulfing a person’s mind and self. The combined “hating” and “divorcing” of 16a is the pathway to total depravity, possibly relating to the pursuit of foreign gods in v. 11e–f.

Looking back at L and לְבוּשׁ, one must wonder what covering a “garment” with violence actually means. It has been noted elsewhere in L that part of the marriage ceremony includes the groom covering his bride with some kind of garment.<sup>177</sup> In light of this, this author proposes that this “covering garment” (לְבוּשׁ)—which is a representation of the marriage and thus the marriage covenant (בְּרִית)—is now itself being “covered over” (וּכְסָה...עַל) by the violence (חֲמָס) of divorce (שִׁלּוּחַ). It seems fitting that in both the instances of marrying and divorcing, the husband is the one responsible for the covering act—in marriage, a covering representing love, fidelity, and honor; in divorce, a covering representing the opposite violence, betrayal, and dishonor.

Malachi 2:16c brings to a close this pericope for both traditions. The mirroring phrases present a clear connection and finale to v. 15d. This connection draws with it the

<sup>175</sup> LEH, ἐνθυμήματα, -ατος.

<sup>176</sup> Liddell, *Greek-English Lexicon*, 567; LEH, ἐνθυμήματα, -ατος. Curiously this listing seems to be absent from Muraoka, *Twelve Prophets*, 186–87.

<sup>177</sup> Ezek 16:8; Ruth 3:9; Deut 22:30. See Zehnder, “A Fresh Look,” 256.

same interpretive understandings, comparisons, and difficulties, found in v. 15d. The primary difference here is the distinguishing marks of emphasis to not “deal treacherously/forsake.” The  $\text{יָגַדְתָּ אֱלֹהִים}$  here opposed to  $\text{גַּבְרִי-לֵא}$  of v. 15d is a more forceful construction identifying this as a command.<sup>178</sup> This serves as the exclamation mark at the end of the corpus.  $\text{אֵל}$  matches L and presents the intensified  $\text{οὐ μὴ ἑκαταλίπηται}$  opposed to the preceding  $\text{μὴ ἐγκαταλίπης}$ . Both traditions show the strengthened negative particle/adverb and the pluralized verb.

### VIII. Summary

As we have seen in this analysis, both traditions have similar but distinct renditions, and thus they offer the reader varying interpretive options for Mal 2:10–16.

#### A. The Tradition of L

There are obvious ambiguities and uncertainties which persist in L. Despite this, it is quite apparent that L largely maintains the motif of covenant faithfulness and familial unity through a discussion regarding literal marriage. L enhances this concept by placing its author directly among his readers rather than presenting him as an outside corrector. As the study has shown, this remains an enduring feature within L. The choice of L to continue the idea of unity within Israel *and* with God is apparent through the biblical imagery and scriptural implications of the language it uses.<sup>179</sup> This starkly contrasts Israel’s sin of “treachery” against, fellow brother, Divine Creator, and wife of their youth.

<sup>178</sup> Hill, *Malachi*, 254.

<sup>179</sup>  $\text{אֵל}$ , attributed exclusively to the Divine Creator Himself. See *BDB*, 135; *HALOT*, 153.

They are doing the very worst thing to their most dear relations. Israel, in fact it is largely the men of Israel, who are the culprits. God did not forsake them (at least in this pericope) all the while they were “dealing treacherously.”

L is also quite clear on its reference to marriage. While the concept of marriage seems to infer one between husband and wife<sup>180</sup>—its inception, its practice and its purpose are undeniably spiritual. The numerous allusions related to specific creation events and covenant perpetuating acts are evidence of this. Marriage fidelity and covenant fidelity to the Creator are inseparable. The evident intensity of the rebuke is thus justified and, through the explanation in the text, should be apparent to its recipients. This context is what ultimately aids the readers of L in deciphering the difficult, grammatically corrupt v. 15, and to a lesser degree v. 16. While the unintelligible wording presented by Mal 2:15–16 persists, its message is made intelligible by the continuity of its message throughout the whole pericope.

## **B. The Tradition of $\aleph$**

The rendition of  $\aleph$ , although certainly different than L, does offer a similar message but with perhaps a decidedly different tone. This pericope does have its share of inconsistencies and jarring shifts in dialogue and, at times, even theme and topic. Unlike L, there is an obvious disconnect between the prophet Malachi and his people within  $\aleph$ . His accusations and pronouncements are clearly one directional and do not include the prophet himself. Although  $\aleph$  does share connecting ties to God as Creator, it does not necessarily maintain as strong of a verbal and scriptural tie as L. Though the implications

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<sup>180</sup> See above comparison.

can be inferred, L appears to be more consistent within its presentation. So too is the offence of treachery placed against the people. The extreme differences between their treasured relationships (with brother, God, and wife) and their betrayal in this tradition is less evident. Due to their unfaithfulness the Israel of  $\aleph$  was forsaken by God rather than God being forsaken by the Israel of L.

What can be distilled is that there are some associations to marriage, in both a literal and figurative sense. Though it is harder to make the association of idolatry as spiritual adultery in  $\aleph$ , it still can be inferred. The immediate context found in  $\aleph$  does offer reasonable options in untangling the grammatical debacle found in vv. 15–16. Some inconsistency, however, found throughout the large pericope unfortunately adds some uncertainty to the climactic close and overall meaning of Mal 2:10–16. A better understanding of the intentions of this corpus may require a look into the broader context of Malachi, which is outside the parameters of this study. One must wonder however, if some of the erratic nature of the text and its message is perhaps intentional; part of the actual message itself. Why should it be assumed that only an aesthetically pleasing reading with an equally obvious message is the intent of the author? Indeed, if this is the case here, the present work has failed to make sense of its purpose. Another clear possibility is that difficulties found in the Greek are simply the result of a challenging and problematic Hebrew text.

The question of scriptural canon and authority arises from the findings of this analysis. If two differing renditions of sacred scripture existed, equally authoritative for two different communities of faith, how does one account for a single biblical canon? The use of the manuscript traditions of L and  $\aleph$  gives greater validity to this question.

Both manuscripts represent very real communities of faith. These faith communities have used these texts as their received versions of authoritative Scripture for generations. The apparent differences between L and **N** revealed in the above comparison offer differing interpretive options for their respective communities. The following chapter will address this concern.

## Chapter 4: Canon and Community

Dealing with Malachi in these two traditions clearly raises the question of the different functional and interpretive canons. In this chapter I will draw into my research the topic of canonical studies of the biblical text. I will address the canonical concern brought to light from the comparison found in the previous chapter. The discussion will provide a brief overview of the topic and highlight the two most prominent figures to have impacted this field over the last half-century, Brevard S. Childs and James A. Sanders. A synthesis of their views and its implications for this current study will follow a presentation of their work in canonical studies.

Over the past 50 years the topic of canon within biblical scholarship has seen its fair share of attention.<sup>1</sup> Robert P. Carroll notes that theological scholarship between the early 1960's and the late 1970's expressed a "grave dissatisfaction" with, and "deep misgivings" towards, the overall presentation and findings of the historical-critical methods of biblical interpretation.<sup>2</sup> Students of theology and biblical studies, throughout various colleges and universities, were discontented with this method. It did not fit certain "fundamentalistic beliefs," and they found it deficient to produce biblical "preaching material."<sup>3</sup> Although there was a notable shift from the theological paradigm

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<sup>1</sup> It would be impractical here to list all the resources dedicated to the topic of canonical studies over the past 50 years, instead I have listed some of the more recent titles on the topic. Scheetz, *Canonical Intertextuality*; Chapman, "Why It Matters"; McDonald, *Forgotten Scriptures*; Evans and Zacharias, *Jewish and Christian Scripture*; Dempster, "Finding a Resolution in the Canon Debate"; Seitz, *Prophecy and Hermeneutics*; Goldingay, "Theology and the Canon"; Barton, *Canon, Literature and Theology*; Sanders, "Canonical Process"; Childs, "Reflections on an Era"; Bartholomew, *Canon*; Ulrich, *Studies in the Hebrew Bible*; Helmer and Landmesser, *One Scripture or Many*; and McDonald, *The Canon Debate*.

<sup>2</sup> Carroll, "A Recent Trend," 73.

<sup>3</sup> Carroll, "A Recent Trend," 73



of historicism in the early to mid-1900's,<sup>4</sup> its powerful influence, stemming from seventeenth century rationalism and the impact of the Enlightenment period, could still be felt in theological studies of the day.<sup>5</sup>

Scholars who were trained in the historical-critical approach were some of the very ones who brought the harshest criticisms.<sup>6</sup> Part of the aversion to their former training may have resulted from questioning whether or not its “rationalistic tendencies” were appropriate to distill a proper theology.<sup>7</sup> They saw the immanent need to bridge the gap between the historical, theological and sociological aspects of biblical interpretation. This was especially in light of the (then) current desire for practical ministerial education and application.<sup>8</sup> The separation that had developed between the critical study of the Bible and practical ministerial duties—such as the application of biblical and pastoral theology and preaching—was all too apparent.<sup>9</sup> One of the possible ways to address these issues was to focus on the “interpretation of the Bible in a canonical context.”<sup>10</sup>

In the latter half of the twentieth century there emerged a burgeoning interest in understanding and defining the use of the term “canon” in both theological and academic

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<sup>4</sup> Such as Karl Barth's dogmatic theology (*Barth, Dogmatik*) and Walther Eichrodt's Old Testament theology (*Eichrodt, Alten Testaments; Eichrodt, Old Testament*). For more on this discussion see Hayes and Prussner, *Old Testament Theology*, 151–66 and Scobie, *Ways of Our God*, 22–25.

<sup>5</sup> Carroll, “A Recent Trend,” 73. For an overview of the Bible's use and critique from 1700–1950 see Greenslade, *History of the Bible Volume 3*, chapters 7–8.

<sup>6</sup> See note 5 above.

<sup>7</sup> Carroll, “A Recent Trend,” 73. See also Scheetz, *Canonical Intertextuality*, 1–9.

<sup>8</sup> Carroll, “A Recent Trend,” 73.

<sup>9</sup> Sanders, *Torah* (2005), xix, says that during this time Brevard Childs “had been calling for a way to overcome the gap that had developed.”

<sup>10</sup> Carroll, “A Recent Trend,” 73. At the time he understood this to be a potential theological interpretive movement which would grow and add to the pool of new ways to understand and interpret the Bible. I would say that his prediction has held true. 32 years after Carroll's writing the focus of biblical canon as a means of interpretation is still evident. See Scheetz, *Canonical Intertextuality*, and Xun, *Exegesis in the Canonical Context* as current studies.

discussions.<sup>11</sup> The most common notion of the biblical canon as being a fixed set of books presented in a particular order (the canon most commonly acknowledged by Protestant Christianity) came under serious suspicion. The documents found in the Judean Desert between 1947 and 1956—most prominently the Dead Sea Scrolls of Qumran—provided the springboard for new explorations in biblical studies. For some scholars, those findings provided significant reason for reevaluating the existing notions of a biblical canon and its development. The immense fluidity and diversity found in the newly discovered documents revealed obvious questions regarding the overall scope of what was considered to be the biblical texts. Even the use of the term “canon” came under fresh scrutiny.<sup>12</sup>

In his article entitled, “The Old Testament of the Early Church (A Study in Canon),”<sup>13</sup> Albert Sundberg presented a distinction between what was canon and what was scripture. Canon, according to Sundberg, is a list of approved authoritative books which resulted from excluding those books now deemed “non-canonical.” Scripture, on the other hand, was associated with specific religious writings which were *perceived* as authoritative.<sup>14</sup> He stated that “the church adopted no distinctive canon from Alexandria. But, rather, the church adopted the full range of scriptures that commonly circulated

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<sup>11</sup> See Childs, “Reflections on an Era,” where he surveys the more significant academic discussions regarding canonical studies from the nineteenth century to the end of the twentieth.

<sup>12</sup> Prior to this time, the main dialogue on the topic was the debate between Theodor Zahn (Zahn, *neutestamentlichen Kanons*) and Adolf von Harnack (Harnack, *Origin of the New Testament*) regarding the canon and canonicity of the New Testament. Their discussion, however, had nothing really to do with *what* the fixed collection of books were, but rather the dating of when it was established. Between the late nineteenth and early twentieth centuries their dialogue ended in an impasse due to their inability to agree in terminology regarding canon. While Zahn’s signs of canonicity were citations used in the New Testament and by the early Church Fathers (first century), Harnack’s assignment of canonical status came only with that of the Old Testament (second century). For more on this see McDonald, *Forgotten Scriptures*, 20–21.

<sup>13</sup> Sundberg, “A Study in Canon.” This was based on his Harvard dissertation of the same name which was later published (again, under the same name) in 1964 (Sundberg, *Old Testament*).

<sup>14</sup> See his discussion throughout, Sundberg, “A Study in Canon.”

throughout Judaism before the Jewish canon was closed at Jamnia.”<sup>15</sup> Sundberg’s assessment came against the more conventional view that the canon of the OT was closed (more or less) near the start of the Common Era. His view also disagreed with the general consensus that the canon of the NT was almost complete by the end of the second century. He maintained that the dominant view that the very early Christian acceptance of the Greek biblical canon of Alexandria, over that of the Judean HB, could not be supported. It was Sundberg’s assessment that the initial Christian OT was comprised of the main scriptures used by the Jewish Judeans of the first century A.D. His work pointed to the existence of commonly shared Jewish-Christian scriptures prior to the second century A.D. It was his contention, which was given credence by the (then) new DSS finds, that the HB that we acknowledge today was not the standard during the first century A.D. This was a substantial challenge to the existing notion of how and when the Christian OT became fixed. What was found in Alexandria was that the body of Greek texts that were deemed to be sacred Jewish literature was comprised of a smaller number of books than the later 24 of the Hebrew rabbinic canon found in the second and third centuries A.D.<sup>16</sup> With these findings, Sundberg showed that HB/OT during the first century A.D. was much more fluid and dynamic than what was previous concluded.<sup>17</sup>

His work, including the distinction that he made in canonical terminology, was new in this area of research and was well received as the locus for new studies. As the

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<sup>15</sup> Sundberg, “A Study in Canon,” 216.

<sup>16</sup> Childs summarizes Sundberg’s work best by saying that it “succeeded in undermining the earlier, widely accepted hypothesis of an Alexandrian canon to explain the striking differences between the narrow Hebrew canon of Jerusalem and the fluid state of the authoritative writings of Jewish Greek Hellenism, including the New Testament... Sundberg argued that the Jewish canon was not yet significantly fixed at the rise of Christianity... [n]ot only was the ‘Old Testament’ still open at the time of Jesus, but the canonical formation of the New Testament was a fluid process extending into the 4th century. The Qumran evidence seemed to confirm the enormous diversity within first century Judaism” (Childs, “Reflections on an Era,” 36).

<sup>17</sup> Sundberg, “A Study in Canon,” 212, 17–19.

canonization process of the Jewish and Christian Bibles became the new focal point of the discussion, two prominent voices emerged on two sides of a debate, James A. Sanders and Brevard S. Childs.

## I. Childs

Certainly one of the most active and prolific voices on the topic of biblical canonicity and the theology of the OT,<sup>18</sup> the NT,<sup>19</sup> and of the Bible,<sup>20</sup> has been that of Brevard S. Childs. He is known for what he called a “canonical approach” to theology and exegesis. His use of this term is significant in the formulation of his description and role of a biblical canon. This is especially important in his contrast with Sanders’s “canonical criticism.” According to Childs, it was inappropriate to identify his approach with the use of this term because it was not a “new critical methodology analogous to literary, form, or redactional criticism.”<sup>21</sup> Instead, it was to function more as a guide for an interpreter to approach the text as an exercise of ongoing theological reflection.<sup>22</sup> It was necessary for Childs to reject the implication that his use of canon functioned as a methodological critique. Among other things, this made it easier for him to promote a

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<sup>18</sup> Childs, *Old Testament Theology*, 71–75, is one of the first occasions where he formally presents his concept of a “canonical approach.” Due to the specific discussion on the topic canon in this chapter, it would be inappropriate for me to do a complete review of Childs’s major publications. I will try to narrow my presentation of Childs to his more pronounced canonical contributions.

<sup>19</sup> Childs, *New Testament as Canon*.

<sup>20</sup> Childs, *Biblical Theology*.

<sup>21</sup> His distancing of himself from the term “canonical criticism” is quite evident in one of his last publications on the topic of canon where he never mentions it once, even when he discusses in some detail the work of James A. Sanders (see Childs, “Reflections on an Era”). He openly verbalized this in one of last interviews as well. When the interviewer labeled him the “methodological moniker of ‘canon criticism,’” he replied saying that, “I have always objected to the term ‘canon criticism’ as a suitable description of my approach” (Childs and WJK, “Brevard S. Childs,” <http://www.philosophy-religion.org/bible/childs-interview.htm>).

<sup>22</sup> Childs and WJK, “Brevard S. Childs,” <http://www.philosophy-religion.org/bible/childs-interview.htm>. See also Childs, *Old Testament as Scripture*, 82–83.

greater emphasis on the theological and exegetical functions of an authoritative canon rather than examining a process of canonization.<sup>23</sup>

In what arguably could be considered to be his most foundational work, *Introduction to the Old Testament as Scripture*, he brings his concept of the “canonical approach” to the forefront.<sup>24</sup> Although the foundation for his argument assuredly began elsewhere (see, for example his, *Biblical Theology in Crisis*),<sup>25</sup> it is here that Childs produced his strongest argument towards the newly burgeoning canonical studies. This new polemic directed against the more historical or diachronic methods of analysis influenced by Sundberg was evident. Childs was not reserved in stating that Sundberg’s work had “successfully destroyed the widespread theory of an Alexandrian canon and seriously damaged the assumption of parallel canons, one narrow and one broad, which were held by different geographical communities within Judaism.”<sup>26</sup> Childs also criticized the distinction Sundberg made between the concept of canon and scripture. This distinction caused “serious problems” for him such as overestimating “dogmatic decision” making regarding canonical scope and limiting meaning to simply identifying the last stages of a much longer and complex development process.<sup>27</sup> The solution to the various issues he found with the canonical criticism proposed by the new school of critics (i.e., James A. Sanders) was his own canonical approach, which he repeatedly argues, is directed towards exegesis with theology as its primary telos.<sup>28</sup> Simply put, the

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<sup>23</sup> Hasel, *Basic Issues*, 89, says of Childs that “the ‘canonical approach’ is all-important [for him], because the text that matters for theology is the one that has received canonical status.”

<sup>24</sup> Childs, *Old Testament as Scripture*, 46–68. Although this is where he introduces the bulk of his concerns, he continues to discuss them throughout this volume.

<sup>25</sup> Childs, *Crisis*. Childs, *New Testament as Canon*, published later in 1984, continued in this same vein as well.

<sup>26</sup> Childs, *Old Testament as Scripture*, 53.

<sup>27</sup> Childs, *Old Testament as Scripture*, 58.

<sup>28</sup> Childs, *Old Testament as Scripture*, 71–83. Also Childs, *Biblical Theology*, 85–88.

fundamental principle behind Childs's approach/argument is that the canon is the most appropriate context in which the Christian church can do a pan-biblical theology.<sup>29</sup>

With this as his focus, it is no wonder that for Childs the impact of historical (diachronic) criticism was a seriously negative one. It did "not have for its goal the analysis of the canonical literature of the synagogue and church, but rather it seeks to describe the history of the development of the Hebrew literature and to trace the earlier and later stages of this history."<sup>30</sup> Historical criticism also emphasized for Childs a "radically secular" approach towards biblical studies with detrimental effects upon biblical theology.<sup>31</sup> He saw that this largely secular method created an uncomfortable gap between the process of canonization and the resulting "final" authoritative canonical text, received and used within a community. This gap—or more accurately, large period of textual fluidity—made it difficult for Childs to be consistent with the concept of a pan-biblical theology which rested on a final canonical form. If the final form "alone bears witness to the full history of revelation,"<sup>32</sup> it is quite impractical for Childs's theology to acknowledge canonical multiplicity. It should be noted, however, that he was quite thorough in his coverage of the OT in relation to his understanding of canon in his *Introduction*. He discussed the history of the discipline, the problem of canon as well as both the historical critical issues and canonical shape of each individual book of the OT, including their theological and hermeneutical implications.

It is only natural that the progression of Childs's analysis of biblical theology would lead him to place a strong emphasis on canon. A study of OT, NT, or biblical

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<sup>29</sup> Childs, *Crisis*, 99. See also Xun, *Exegesis in the Canonical Context*, 270.

<sup>30</sup> Childs, *Old Testament as Scripture*, 40.

<sup>31</sup> Childs, "Reflections on an Era," 43–46.

<sup>32</sup> Childs, *Old Testament as Scripture*, 75.

theology intrinsically implies a study in canon. In his article entitled, “Old Testament Theology and the Canon,” Goldingay states that, “my title is somewhat tautologous: by definition, the Old Testament is a canon, so Old Testament theology is bound to be canon-related.”<sup>33</sup> This simple and rather obvious statement masks, however, the complex interrelationship between the concepts of canon and theology as they function within a particular community. It is clear that Goldingay adheres to the foundational principles of Childs’s work as he maintains that theology: (1) is concerned with insight which is gained ultimately from a/the finalized form of the canon; (2) is dependent on the canon itself opposed to its developmental history; (3) sees the canon itself to be canon; and (4) entails consciously choosing a canon (Hebrew-Aramaic or Greek) from which to develop a theology.<sup>34</sup> These core aspects of Childs’s canonical approach bring with it some concerns which must be addressed.

Initially, there are conceptual issues which arise in the claim that theology is solely concerned with the final redactional form of the HB/OT. It is quite difficult to say that one could adequately apprehend the purpose or intent of a text, in its so-called “final form,” without sufficiently taking into account its production and utilization over time. This is something which Childs does not clearly resolve. Although it is widely acknowledged and accepted that biblical texts can, and often do, hold meaning outside of authorial or redactional intent, Childs pushes this understanding to its limits to functionally accommodate his approach.<sup>35</sup> Although he does not, or cannot, dismiss human agency in canonical construction, he relegates this to the category of the

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<sup>33</sup> Goldingay, “Theology and the Canon,” 1.

<sup>34</sup> Goldingay, “Theology and the Canon,” 1–4.

<sup>35</sup> Cf. Brett, *Impact of the Canonical Approach*, 21–22, where he briefly discusses the work of Gunkel and Zimmern, *Creation and Chaos*, and Noth, *Pentateuchal Traditions*.

hypothetical. It is Childs's premise that the canon, while produced and transmitted by many people over time, retains meaning simply in its collective compiled form. It is from this compilation that interpretation should result. His assessment in regards to interpretation here is not entirely wrong, but it is certainly incomplete. As Brett states, Childs's "canonical approach does not pursue the earlier life of collective meanings before they were arranged and edited into their present contexts."<sup>36</sup> This, therefore, ultimately invalidates or minimizes the theological significance and value of earlier compilations for the communities which received them as authoritative.

It is the opinion of Thiselton that we should not view Childs's intention to be "merely an assertion of dogmatic theology."<sup>37</sup> Childs instead critiques (primarily) the historical method in its scope and its claims regarding the continuity of the biblical writings themselves.<sup>38</sup> It is not that Childs does not identify the obvious correlation which resides between canon and community (*a la* Sanders), but rather he chooses to delimit its impact on canonical exegesis. Despite allegations against Childs of poor scholarship in this regard by Räisänen,<sup>39</sup> Thiselton supports Childs and reminds his detractor(s) that "it is axiomatic for serious hermeneutical endeavor that author-centered and text-centered hermeneutics do not offer all dimensions of hermeneutics or communicative action unless

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<sup>36</sup> Brett, *Impact of the Canonical Approach*, 22. Even though Childs regularly comments on the prehistory of the final form of the canon, Brett argues that Childs does so largely from the stand point of a skeptical historical critic, opposed to that of an advocate of a canonical methodology (27–57).

<sup>37</sup> In defense of Childs Thiselton says, "First, it is a mistake to suggest that any ecclesiastical body can ever 'make a book canonical.' Rather, the concept of canon was an attempt to acknowledge the divine authority of its writings and collections. Canonicity as the 'rule of faith' was a confession of the divine origin of the gospel that had called the church into being... Scripture served not as 'interesting sources' of historical information... but as testimony that the salvation and faith of the old covenant was one with that revealed in Jesus Christ. The concluding chapter of *Biblical Theology in Crisis* affirms the unity of the two Testaments in relation to 'the God of Israel and the Church', stressing 'the identity of the Christian God with the God of the Old Testament'" (Thiselton, "Introduction," 5–6).

<sup>38</sup> Childs, *Crisis*, 211–19.

<sup>39</sup> Räisänen, *Challenges to Biblical Interpretation*, 231.



at least some attention has been given to the stance of communities of readers.”<sup>40</sup>

Regardless of Thiselton’s sound reminder, this still does not account for Childs’s insinuation that the purveyors of biblical tradition intentionally masked their contributions to textual development as a means to promote the text—and not its making—as the final focal point for future generations. Childs concludes that it is in our reading of the final form of the text that the author/editor’s reticent design becomes apparent. It is Brett’s correct contention, however, that this is a very “dubious premise” for Childs to build upon.<sup>41</sup>

The vast depth and breadth of Childs’s work, unfortunately, cannot be adequately discussed here. A very recent treatment of his contributions to biblical studies can be found in Xun’s critique entitled, *Theological Exegesis in the Canonical Context: Brevard Springs Childs's Methodology of Biblical Theology*.<sup>42</sup> Xun provides one of the better overall summaries of the goals of Childs’s canonical approach saying that it “endeavors to establish and create *post-critical Christian biblical theology*, and works within the traditional framework of *faith seeking understanding*.”<sup>43</sup> Although Brett, in his treatment of Childs,<sup>44</sup> is certainly sympathetic to Childs’s work, Xun is assuredly a greater advocate of his contributions. Despite his appreciation of Childs’s insights, however, Xun also finds similar issues (as Brett and others) with some of his research. After his careful analysis he is “forced to say that some elements of Childs’s thinking remain obscure and

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<sup>40</sup> Thiselton, “Introduction,” 6.

<sup>41</sup> Brett, *Impact of the Canonical Approach*, 23. Brett says that, “The word ‘intentions’ is in... quotes... because it trades on an ambiguity. Not all authorial (or editorial) intentions are communicative intentions. Very often an author has motives that for one reason or another do not come to expression.” For more see Brett, *Impact of the Canonical Approach*, 23–26, and chapter 5 where he goes into significant detail on this matter. Xun, *Exegesis in the Canonical Context* also discusses the issue of Childs’s ‘intentions’ on pp. 79–88.

<sup>42</sup> Xun, *Exegesis in the Canonical Context*.

<sup>43</sup> Xun, *Exegesis in the Canonical Context*, xiv (italics his).

<sup>44</sup> Brett, *Impact of the Canonical Approach*.

difficult to understand...sometimes even contradictory.”<sup>45</sup> Along with problems of clarity, Xun has also recognized that Childs’s emphasis on the final form of canon and has been highly controversial.<sup>46</sup>

## II. Sanders

### A. Beginning Thoughts on Canon: Psalms at Qumran

Although there was a large concern on the growing distance between critical biblical studies and practical ministerial use of the Scriptures during the time of Sanders’s work,<sup>47</sup> he admits that this was not the impetus for his interest in canonical studies. He started his studies in canon, “not through concern about the growing gap between pulpit and pew...but through puzzlement about the status of the Psalter at Qumran and in Judaism in general up to the middle of the first-century of the common era.”<sup>48</sup> Sanders, however, does not immediately discuss this “puzzlement” he felt in his first publication of the Psalms scroll in 1965.<sup>49</sup> Though his work on the scroll may have ignited his curiosity in the function of canon and community, before making any initial assertions he still “needed time to try to figure out what was going on at Qumran.”<sup>50</sup>

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<sup>45</sup> Xun, *Exegesis in the Canonical Context*, 271. Although Xun has found difficulty with clarity and some reasoning behind Childs’s work, he intentionally avoids over-interpretation saying that “*argumentation ex silentio* is not good research.”

<sup>46</sup> Xun, *Exegesis in the Canonical Context*, 73–79.

<sup>47</sup> Sanders, *Torah* (2005), xix, notes that this was one of Childs’s main impetuses. See also introduction above.

<sup>48</sup> Sanders, “Post-Modern Times,” 57.

<sup>49</sup> This was published as, *Psalms Scroll of Qumran Cave 11 11QP<sup>a</sup>*.

<sup>50</sup> Sanders, *Torah* (2005), xvii.

As such, he did not express his thoughts on the canonical status of the Psalms at Qumran until his second publication on the subject two years later.<sup>51</sup> While his first Oxford volume is quite technical and is specifically aimed at scholars, his second publication with Cornell (entitled the *Dead Sea Psalms Scroll*) was expressly written for “laymen and students.”<sup>52</sup> It is here in this presentation that Sanders felt it appropriate to begin discussing his initial notions on canon.

Based upon the arrangement of the Psalms found in the scroll—one psalm which is currently found in 2 Sam 23:1–7, eight apocryphal compositions scattered among 41 non-apocryphal ones, and one additional statement about David (in prose)—and through indications of an even greater number and variety of Psalms used in first-century Qumran, Sanders suggests that that community worked with an entirely different presupposition of canon.<sup>53</sup> He states that “some branches of Judaism in the mid-first century had not yet limited the canon of the Psalter to the Masoretic, or traditional, scope.”<sup>54</sup> Variations found among the scrolls show that the Psalter was organized and used by some Jews of the time period differently, but still authoritatively within a community. Sanders continues and says that although that community possibly “may not have been orthodox by Pharisaic or later Masoretic standards, we may assume they were nonetheless equally as pious as the ‘orthodox’ sects. Conformity is not a measure of

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<sup>51</sup> Sanders, *Torah* (2005), xvii. Sanders’s book, *Dead Sea Psalms Scroll*, does not discuss “canonical criticism” as a biblical sub-discipline to any degree. In this he merely brings to the surface the reality of different practical canons which existed for, and functioned within, different faith communities.

<sup>52</sup> Sanders, *Psalms Scroll*, vii.

<sup>53</sup> Sanders, *Psalms Scroll*, 6–7. He states that the additional prose on David says that he composed 4,050 psalms.

<sup>54</sup> Sanders, *Psalms Scroll*, 7. Also in footnote 18 he says that “the 4Q psalms materials are not as rigidly traditional or Masoretic as those which have been discovered dating to the First and Second Jewish revolts both in the Nahal Hever and at Masada.”

faith.”<sup>55</sup> For Sanders, the Psalms scroll and the rest of the materials discovered at Qumran and Nahal Hever were part of the impetus in determining the need for the biblical sub-discipline of canonical criticism.”<sup>56</sup>

## B. Torah and Canon

It is interesting that Sanders’s first published work on canonical criticism was originally produced as part of an illustrated “coffee-table” edition of the Bible proposed by Time-Life Books in 1968.<sup>57</sup> After the project was canceled he was petitioned to do a “popular-style” OT introduction with no footnotes, so *Torah and Canon* then became an individual work of its own. This concept shows how critical studies desired to move the discussion into the broader religious community.

In this first work addressing the topic of “canonical criticism,” a phrase which he coined in this book,<sup>58</sup> Sanders focuses on the question regarding the origins, shape and function of the biblical canon as it relates to specific communities of faith and the practice of tradition. This, he determined, found its origination in Torah and early ancient Israelite tradition.<sup>59</sup> It is his premise that canonical criticism functions as a critical sub-discipline which works in conjunction with tradition criticism, redaction criticism and comparative midrash.<sup>60</sup> As such, Sanders appreciates and supports the workings of these

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<sup>55</sup> Sanders, *Psalms Scroll*, 7.

<sup>56</sup> Sanders, *Torah* (2005), xviii. He further discussed his findings at Qumran and their implication for canon in an article entitled, “Cave 11 Surprises and the Question of Canon.” This was first published in 1968 in the *McCormick Quarterly Review* (Sanders, “Question of Canon,” 284–98) and later in Freedman and Greenfield, *New Directions*, 101–16, in 1969.

<sup>57</sup> Sanders, *Torah* (2005), xvi.

<sup>58</sup> Sanders, *Torah and Canon*, xi.

<sup>59</sup> Sanders, *Torah* (2005), vii.

<sup>60</sup> Sanders, *Torah* (2005), xv. Sanders is very specific in the order of this as well. He notes that it must be done in the order of tradition criticism, redaction criticism, canonical criticism and comparative Midrash. Midrash he loosely defines as “the function of an ancient or canonical tradition in the ongoing life of the

other methodologies, but specifically challenges OT scholarship to take seriously “*the origins and function of canon*” as a means to properly understand and interpret the biblical material.<sup>61</sup>

Sanders sees Torah as the key factor which sustained and enabled the faith practices of ancient Israelite society to develop into all later expressions of Rabbinic Judaism.<sup>62</sup> The word “Torah” in both Jewish and Christian contexts brings with it a wide range of possible meanings. Most typically it represents either the books of the Pentateuch (including the formal laws which it contained) or a basic sense of general instruction. For Sanders and canonical criticism it conveys the notion of “divine instruction” or “revelation.”<sup>63</sup> This he sees is clearly presented in the First Testament’s (Old Testament’s) usage of it. Torah is the compilation of various teachings or corpora of instruction to provide divine wisdom and godly direction for a holy people. This broad understanding of Torah, he insists, is its “oldest and most common meaning.”<sup>64</sup> This view of Torah is important because it moves away from ideas of legalism and formal law and allows it to be seen as the narrative that it is. Sanders devotes the entire first section of his book to comparing this concept of Torah in relation to the formalization of the books of Torah.<sup>65</sup>

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community which preserves those traditions and in some sense finds its identity in them” (xi). In *Canon and Community*, 26, he explains it as “the mode whereby in biblical and later antiquity one explained the world by received tradition properly brought to bear on the situation for which wisdom was sought.”

<sup>61</sup> Sanders, *Torah* (2005), xi, italics his.

<sup>62</sup> Sanders, *Torah* (2005), 50. Torah “galvanized these survivors of ancient Israel and Judah into a viable community, and it secured Judaism for all time to come.”

<sup>63</sup> Sanders, *Torah* (2005), 2. He indicates that this is shown in Priestly and prophetic oracles and of “whole collections of oracles or systems of thought” which are called torahs.

<sup>64</sup> Sanders, *Torah* (2005), 2.

<sup>65</sup> He employs the Source Critical (J, E, D, P) understanding of the Old Testament in assessing its development in relation to its canonization.

In the end, Sanders ultimately states that the final form of Torah as the Pentateuch—which was passed down to post-exilic Judaism and then to Christianity—came as the result of the fall of Jerusalem and the destruction of the Temple in 587 BC.<sup>66</sup> It was presented as the answer to the exiles' questions of, "how shall we live, what now is our identity, who are we now, and why?"<sup>67</sup> Torah as the Pentateuch halted the "disintegration of their identity" and gave rise to hope and restoration.<sup>68</sup> The formation of this "canon within a canon" created the base for the other sections of the First Testament to build upon. The second and third parts to his book discuss this very issue.

The canonization of the Prophets and the Writings developed similarly as a reaction to the events of the exile which Israel and Judah experienced. The truth of the prophetic warnings and the effect of God's judgments upon his people stimulated their new-found reverence for these particular writings. It was not simply the negative aspects which drove this. In fact, quite the opposite was the case. As Sanders states, it was "mainly because they alone offered hope once the people were destitute."<sup>69</sup> The prophetic messages of doom were offset by promises of restoration and hope. It is upon this hope, which is exemplified in the canonized Torah, that the post-exilic faith community regained their sense of being and subsequent identity. This is an essential element which was carried on into the first century and applied with the second destruction of the temple and the production of the diaspora.<sup>70</sup> According to Sanders, determining the particular prophetic literature included in canon, along with their contents and their arrangement,

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<sup>66</sup> Sanders, *Torah* (2005), 53.

<sup>67</sup> Sanders, *Torah* (2005), 53. He says that "the answer finally came in the form of the Pentateuch and the laws that JEDP had inserted within it. And that was when we knew that our true identity, the Torah *par excellence*, included the conquest neither of Canaan (Joshua), nor of Jerusalem (David), but that Sinai, which we never possessed, was that which we would never lose."

<sup>68</sup> Sanders, *Torah* (2005), 51.

<sup>69</sup> Sanders, *Torah* (2005), 79.

<sup>70</sup> Sanders, *Torah* (2005), 107–09.

was done specifically to support the main understanding of Torah. The inclusion of the Writings also supported the precepts of the Torah (and the Prophets) but focused more so on instruction and encouragement for godly living. This was especially in regards to life in a foreign land amongst a foreign culture.<sup>71</sup>

Sanders's initial exploration into the formulation and function of canon treats the Torah as the focal point of the canonization process. This provides the basis for understanding the authority and concept of canon for the entire Bible. The concept of Torah—in its purpose, its formation and all of its nuances and functions—“provides a valid starting point for debating the meaning and authority of the Bible as canon, whatever its extent or shape.”<sup>72</sup>

While the second edition of *Torah and Canon* largely retains the same content as the initial 1972 release, there are noticeable additions and changes to its presentation. His new introduction provides some “behind the scenes” insight into his development of the book and initial questions regarding the process of canon development. He reflects on the faith communities of Qumran, first-century Judaism, and Christianity.<sup>73</sup> He also introduces the interpretive concepts of “boxes” (perspective) and “circles” (perception) which every person must deal with when reading and interpreting the Bible.<sup>74</sup> Something he further expands in two other additions later in his book (which I describe below).<sup>75</sup> Along with these new features he also separates material from his original second chapter and creates a new third one. These obvious alterations aside, his second presentation of

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<sup>71</sup> Sanders, *Torah* (2005), 113.

<sup>72</sup> Sanders, *Torah* (2005), 137.

<sup>73</sup> Sanders, *Torah* (2005), xvii–xxviii.

<sup>74</sup> Sanders, *Torah* (2005), xxviii–xxxii. Sanders himself does not employ the terms “perspective” and “perception.”

<sup>75</sup> Sanders, *Torah* (2005), first mentions this in xxviii–xxxii, and then again in 89–95.

the book brings together aspects he later developed in both his books *Canon and Community* and *From Sacred Story to Sacred Text*. This is interesting considering that these two works were further developments of the concepts he first proposed in *Torah and Canon*.<sup>76</sup> As such, some of the material presented in these other two primary works, related especially to his canonical criticism, are either redundant or less developed.

As previously mentioned, Sanders includes a discussion on “boxes and circles” and their representation of personal interpretive influences. Another geometrical shape he includes in the second edition absent from the first is the concept of the “hermeneutical triangle.”<sup>77</sup> Boxes, circles and a triangle are devices Sanders uses to describe the overall dynamic of the interpretive process. “Boxes” represent the constraints (or the formative factors) of our present day and cultures in which we are immersed. Socio-political environmental influences shape our way of thinking and how we process information. This can be seen as our unique personal perspective. The “circle” represents the preconceived notions or past understandings we have about the Bible—what it is and what it represents. These are usually gained from tradition, past or present, right or wrong. This can be represented as our perception. These two interpretive factors, which are present for all readers of the Bible, must be kept “in check when probing the amazing depths of this powerful literature.”<sup>78</sup> The “triangle” on the other hand, represents the

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<sup>76</sup> This is especially so for *From Sacred Story to Sacred Text* where he says that “this volume is a complement and supplement to *Torah and Canon* (1972) and *Canon and Community* (1984)” (Sanders, *Sacred Story*, 1).

<sup>77</sup> Sanders, *Torah* (2005), 95–102. The triangle was initially unveiled in an article entitled, “Hermeneutics of True and False Prophecy” in 1977, then again in a review of Brevard Childs, *Introduction to the Old Testament as Scripture* in 1979. It was again presented in *Canon and Community* in 1984 and it has been revised and re-presented here.

<sup>78</sup> Sanders, *Torah* (2005), xxxi.





Sanders closes his initial work with an epilogue (newly revised in the second edition) which clearly points to the fluid nature or “looseness” of what biblical canon represents. He states that his thesis “is that the Bible, Jewish or Christian, whatever the exact contents or order of books, is canon for those who find their identity in their ongoing re-readings of it and attempts to base their lifestyle on it consistent with the pilgrimage it launched in antiquity.”<sup>83</sup> For Sanders there is no one ultimate canon for all (which is clearly evident), or for all time. Canon is authoritative in its various forms, but only for those communities who accept it as such.

### C. Canon and Community

As in *Torah and Canon*, his initial assertion in *Canon and Community* is that canonical criticism—that is the study of the canonical process and the canonical shape—is a critical step to understanding the biblical text.<sup>84</sup> The main focus here is not specifically on what books are a part of any final version of canon but rather the relationship among critical biblical scholarship, biblical theology and hermeneutics. The meaning of the ancient texts in their particular contexts and the effects of the process of canonization help us to properly interpret and understand the text in our present day. Again, the main premise of canonical criticism is that of “the function of the Bible as canon in the believing communities which formed and shaped it and passed it on to their heirs of today. Canon *and* community. They go together. Neither truly exists without the other.”<sup>85</sup> Sanders further draws this out through examining two particular aspects of the discipline: (1) the canonical process; and (2) canonical hermeneutics (both are described

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<sup>83</sup> Sanders, *Torah* (2005), 136.

<sup>84</sup> Sanders, *Canon and Community*, ix.

<sup>85</sup> Sanders, *Canon and Community*, xv.

in more detail below).<sup>86</sup> The former addresses “the nature and function of canon, and the process by which canon was shaped in antiquity.”<sup>87</sup> The latter examines the hermeneutical principles employed in the canonical process. Although quite similar to his previous work, this book is far more concise and more focused on the actual workings of canonical criticism.

## 1. Canonical Process

In essence this process uses biblical criticism tools (such as literary criticism, archaeology, and philology) normally employed in other subdisciplines of study but does so from the canonical perspective.<sup>88</sup> This perspective inevitably results in questions unique and specific to the canonical endeavor. This eventually leads to an understanding of how Scripture was shaped from the earliest moments when repetition both reflected and imposed value onto texts for particular communities. In this way, according to Sanders, canon is both adaptable and stable. These two aspects are integral to canon. Repetition of Scripture as shared communal values, done in a setting outside of the original, presents the “possibility of *resignification* of that [original] value to some limited extent.”<sup>89</sup> The new setting which receives (hears, takes in, processes, etc.) this recitation begs that it speak into their contemporary circumstances. The repetition of the original material (and its subsequent values) depicts the aspect of stability, while its relevance for a new audience depicts its adaptability.

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<sup>86</sup> Sanders, *Canon and Community*, 21.

<sup>87</sup> Sanders, *Canon and Community*, 22.

<sup>88</sup> Sanders, *Canon and Community*, 45.

<sup>89</sup> Sanders, *Canon and Community*, 22.

The multivalent nature of Scripture (its ability to speak differently to different people at different times), according to Sanders, functions synchronically in the various “final” canonical forms and diachronically through tradition repeated throughout history in its differing settings. An obscure example such as the list of David’s mighty men in 2 Sam 23:8–39 to the more obvious book of Proverbs are given by Sanders to illustrate this concept.<sup>90</sup> This functional multivalency, he contends, has been a part of “canonical literature in the believing communities from the earliest times to latest.”<sup>91</sup> It is clear to Sanders that the contemporization of both tradition and Scripture was a normative practice for early communities of faith. He goes as far as saying that the Bible we have today “is a veritable textbook in contemporization of tradition.”<sup>92</sup>

In the same vein, Sanders sees that it is important to recognize the “open-endedness” of canon.<sup>93</sup> This is in spite of whatever attested finalized forms may currently exist. We are but a part of the continuum of the ongoing canonical process. He readily and openly states that, insofar as the Christian Bible is concerned, there still does not exist a truly ecumenically agreed upon canon.<sup>94</sup> Sanders does, however, recognize the different authoritative canons which are represented by the respective faith communities that revere them. This, in effect, is further proof to the open-ended nature of canon. “Canonical criticism celebrates the *pluralism* of the Bible...no one person, no denomination, no theology, and certainly no ideology can exhaust the Bible or claim its

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<sup>90</sup> Sanders, *Canon and Community*, 22–23. This perhaps may have started as a roster but in the context of 2 Sam 23, the list changed into a group of men whom David rules over (23:1–3) and another group of opposing godless men (23:6).

<sup>91</sup> Sanders, *Canon and Community*, 28.

<sup>92</sup> Sanders, *Canon and Community*, 27.

<sup>93</sup> Sanders, *Canon and Community*, 32.

<sup>94</sup> Cf. Sanders, *Torah* (2005), 136.

unity.”<sup>95</sup> Instead, the ever enduring canonical process—the repetition, recitation, and ongoing contemporization of ancient Scripture and tradition—is what secures the Bible’s relevance and endurance through time.<sup>96</sup>

## 2. Canonical Hermeneutics

Canonical hermeneutics represents the Bible’s “unrecorded hermeneutics which lie between the lines of most of its literature.”<sup>97</sup> This involves finding the “precursor” items in the biblical text, then identifying the hermeneutic enveloping the faith communities during the canonical process.<sup>98</sup> Building off of the notion of the Bible’s pluralism, Sanders redirects his attention to the hermeneutics of the biblical authors themselves. Sanders specifies two specific types of precursors which are found in the text: (1) community traditions seen or used in the passage; and (2) the “international wisdom” (the wisdom of the surrounding nations) also imposed over the passage.<sup>99</sup> Essentially this process distinguishes between those traditions which are innate to the particular community and those which are borrowed.

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<sup>95</sup> Sanders, *Canon and Community*, 37. Italics his.

<sup>96</sup> Eugene Ulrich, in *The Dead Sea Scrolls and the Origins of the Bible*, is in complete agreement with Sanders in his understanding of the canonical process. “The canonical process is that series of actions, or complex of activity, viewed both individually and as an organic whole, by which the collection of sacred books now recognized as the canonical books was produced, especially with regard to the characteristics by which it became the canon as such. That activity includes, as James Sanders says, selectivity and repetition with interpretation—tradition being retold and reshaped faithfully but creatively. Sanders compares the canonical process to comparative midrash, and I would like to go further and add the very composition of Scripture as another equivalent, and to suggest moreover that the homiletical, liturgical, and spiritual use of Scripture involves a similar process” (Ulrich, *Dead Sea Scrolls*, 73).

<sup>97</sup> Sanders, *Canon and Community*, 46.

<sup>98</sup> Sanders, *Canon and Community*, 47.

<sup>99</sup> Sanders, *Canon and Community*, 47.

Sanders uses the example of the “borrowed” elements found in Torah, including the law codes and the flood story.<sup>100</sup> He has no problem and no reservations with this sharing between neighboring peoples; what matters here is not particularly where the material came from but how the material is applied. How the material is arranged and presented reflects the authorial or communal hermeneutic which is at work. For Sanders these unrecorded hermeneutics reveal five observations: (1) the Bible is monotheizing literature; (2) it represents a broad theocentric hermeneutic; (3) it shows that God’s grace works in and through human sinfulness; (4) it displays God’s proclivity to favor the weak and dispossessed; and (5) it reveals a fourfold hermeneutic method in how it employs borrowed wisdom.<sup>101</sup>

Recognizing that the Bible is monotheizing literature brings together the pluralism that canonical criticism reveals. Sanders goes so far as saying that the Bible itself presents “its own theocentric-monotheizing hermeneutic.”<sup>102</sup> Monotheizing pluralism, therefore, affirms God’s oneness in biblical plurality. This, in combination with all of the items mentioned in this section thus far, represents the main premise of Sanders’s canonical hermeneutic.<sup>103</sup>

### 3. Spirit and Community

Certainly the most engaging and inspired aspect of *Canon and Community* comes in Sanders’s “controversial” prologue entitled “Spirit and Community.”<sup>104</sup> Here he

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<sup>100</sup> He notes that this is specifically for J and E reflecting on the Code of Hammurabi and the Epic of Gilgamesh. Sanders, *Canon and Community*, 48.

<sup>101</sup> Sanders, *Canon and Community*, 51.

<sup>102</sup> Sanders, *Sacred Story*, 7.

<sup>103</sup> Insofar as it is represented in *Canon and Community*. I borrowed terminology from *Sacred Story* as it best represents the idea presented here.

<sup>104</sup> Sanders, *Canon and Community*, xv–xviii.

advocates for a new view on the traditional concept of the inspiration of Scripture. He does not address the more common conservative-liberal discussion which highlights the “preservation-ness” of the texts (well preserved or not so well). He instead looks towards a broader application of the idea. Instead of only ascribing Holy Spirit inspiration to the ancient biblical authors (e.g. Isaiah, Malachi, Luke, John, etc.) he attributes it to the entire process of canonization. He sees the Holy Spirit at work all the way from the original author/speaker down to our modern understandings and presentations of the text.<sup>105</sup> The repetitive process of passing down Scripture—and the traditions surrounding its various forms—requires the move of the Holy Spirit for it to continue to have genuine relevance and meaning throughout history and into today. He asserts that without the “same Holy Spirit continuing to work in the believing communities today, these texts [the Bible] cannot be the Word of God for them.”<sup>106</sup> Although not explicitly mentioned in this section, it appears that Sanders only applies this to more traditional forms of Judaism and Christianity, a sentiment with which I would agree.<sup>107</sup> This concept of inspiration is at the heart of the canonization process and it also encompasses the various aspects of Sanders’s canonical hermeneutics.

#### **D. From Sacred Story to Sacred Text**

Sanders’s final work specifically addressing canonical criticism considered in this chapter was originally published in 1987 as the last of his major presentations on the subject.<sup>108</sup> This volume contains nine articles authored by Sanders specifically discussing

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<sup>105</sup> Sanders, *Canon and Community*, xvii.

<sup>106</sup> Sanders, *Canon and Community*, xvii.

<sup>107</sup> By traditional I refer to the majority Protestant, Catholic, Judaism faith communities.

<sup>108</sup> By this I mean his last authored book published specifically addressing canonical criticism.

canonical criticism. These articles were originally published in various different books or journals from 1975 to 1982. Most of the material in this book has already been addressed above. Originally published as a “compliment and supplement to *Torah and Canon* (1972) and *Canon and Community* (1984),”<sup>109</sup> this volume has been superseded in many ways by the 2005 updated edition of *Torah and Canon*.<sup>110</sup>

### III. Brief Comparison

This is an appropriate place to begin a brief comparison of Childs’s canonical approach to Sanders’s canonical criticism for it was in *From Sacred Story to Sacred Text* that Sanders himself critiques Childs. In his section entitled “Canonical Context and Canonical Criticism,” (originally presented as a review of Childs’s *Introduction to the Old Testament*)<sup>111</sup> Sanders references some of the similarities and differences between the two canonical theories. As far as differences goes he states that his “greatest problem with Childs’s position is his divorcing the development and growth of canonical literature from its historical provenances.”<sup>112</sup> As mentioned before, Childs’s focus is on that of the final form of the text rather than any type of canonical process.<sup>113</sup> Attention to the final form, whatever final form that might be, as we have already seen, is not Sanders’s agenda. While Childs examines a final product, Sanders, on the other hand, focuses on a functional process.

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<sup>109</sup> Sanders, *Sacred Story*, 1.

<sup>110</sup> Sanders, *Sacred Story*, 193, cf. 1. These articles represent what Sanders describes as a “pilgrimage of taking the Bible back to church as canon.”

<sup>111</sup> Originally published in 1980 in *HBT*. The obvious disparity between the presentations of Childs vs. Sanders can be explained largely by the content of their work. It is clear that Childs is more inclined towards theological concerns rather than canonical development. Sanders, as we have seen, is quite the opposite and instead almost completely immersed in developmental issues.

<sup>112</sup> Sanders, *Sacred Story*, 166.

<sup>113</sup> Sanders, *Sacred Story*, 160.



Sanders's "strongest objection" to Childs is the very fact that he focuses on one particular stabilized form of Scripture and "its inner theological dialect and conversation."<sup>114</sup> Childs's only association with the historical aspect of canon is what was produced from the time of the Reformation. A point of contention comes in light of the superiority of one canon over that of another. How do we posit one tradition's authoritative selection of Scripture over and beyond that of another's? Ultimately Childs's decision to adhere to one form of canon excludes not only other modern or ancient forms of canon, but it also alienates or devalues (Sanders uses the phrase, "effectively denies the importance and humanity") the associated traditions it represents, both past and present.<sup>115</sup>

#### **IV. Synthesis and Summary**

It is evident in this study that Childs's canonical approach is far too limited in its overall scope. Its application is much too inflexible for the current realities associated with the concept of a biblical canon. Opposed to Childs, Sanders's canonical criticism loudly and clearly supports the multivalency of Scripture(s).<sup>116</sup> The differences between the two theories are quite apparent. Sanders presents an encompassing approach towards understanding the concept of canon in its relationship to the faith communities which both create and use its contents. As mentioned above, his focus on the overall canonical process (rather than any specific final form) takes into account the numerous presentations of the biblical material over the course of history. This is always done in and through a believing community's use of Scripture and tradition. His views help to

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<sup>114</sup> Sanders, *Sacred Story*, 167.

<sup>115</sup> Sanders, *Sacred Story*, 169.

<sup>116</sup> Sanders, *Sacred Story*, 171. "A gift of God in due season" as he calls it.

explain why even up until today Christians of differing traditions still do not have a truly ecumenical biblical canon.

This is clearly not the perspective of Childs. His approach requires a stable (and in his case, Protestant) biblical canon. While we can admire his unwavering pursuit of a Christocentric biblical theology, his view on the provenance of a single ecumenical biblical canon has much to be desired. As the previous analysis of Mal 2:10–16 between the traditions of L and N (and the representative faith communities behind them) has shown in snapshot fashion, there existed a plurality of canons which resulted in interpretive theological differences. Childs's canonical approach makes little room for such plurality.

It is equally clear that Sanders's method accommodates the findings of this present study. This does not mean that his work is problem free. There are particular issues that arise from his research. The first is related to his use of the term "canon." He indicates that the term used in Christian settings has two particular meanings—one which has to do with structure and one which refers to function.<sup>117</sup> Canon represents both "a discrete body of literature having a stable structure" (i.e. the Bible), and the function of that "particular literature in the communities that find their identity and ethos in it."<sup>118</sup> An immediate point of contention here is that Sanders's canon refers to a "stable" form rather than a "final" one. This is certainly not the most common or accepted understanding of what the Bible as canon represents. The current presentation of the biblical canon, especially in mainstream Protestantism,<sup>119</sup> represents the final form of God's Word for

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<sup>117</sup> Sanders, "Canonical Process," 231.

<sup>118</sup> Sanders, "Canonical Process," 231.

<sup>119</sup> Represented by the 66 biblical books from Genesis to Revelation.

humankind. This is a strong point in favor of Childs's convictions. Sanders's use of canon is thus atypical and somewhat confusing. This is especially evident in his description of canonical criticism. He interchangeably uses canon to refer to various final forms of Scripture and, at the same time, an open-ended ongoing process. This confusion, as this essay has shown, is the reality of the existence of multiple faith traditions which claim the same source document (the Bible) as their sacred authoritative word.

The second issue arises out of his use of the hermeneutical triangle. While Sanders's "boxes" and "circles" (described above) are normative things that each person brings to the biblical text, the hermeneutical triangle is not. The triangle, although appropriate and necessary for canonical criticism, is practically unknown outside of Sanders's work. It is a rather foreign and somewhat impractical method to employ for regular Bible reading, especially by the larger lay community. For critical study of the biblical material the triangle may be a useful tool but outside of that context its use is unnecessary.

The final concern I wish to address is Sanders's proposal of the Spirit's work in community and the canonical process. Although I agree with the precept that the Holy Spirit has inspired biblical interpretation and the process of canonization throughout history, the problem is how to genuinely identify this work. Who is to decide what the actual workings of God are in any given community and by what criteria is this decision to be made? This is especially critical when considering that there are multiple canons of "authoritative" Scripture and tradition from which one can draw. Who is right, who is wrong, and how do we know? Since canon and authority resides within accepting

communities the answers to these questions would seem rather subjective. Sanders does not clearly address any of these concerns.

To an extent, it could be said that both Childs and Sanders focus on the role of the Spirit in the formation of canon(s). It is evident that for Childs the final form of the biblical canon he chooses is the result of the Spirit's work in shaping Scripture. One possible answer to this may be to move forward on the basis of where the different traditions, canons and faith practices find agreement. Despite the immense diversity found within Christianity (even more between Christianity and Judaism) there are elements which can be found to be consistent (i.e., certain books of the Bible, belief in one God, concepts of grace, etc.).

Unfortunately, however, even this suggestion assuredly falls short. The analysis of chapter 3 shows that even where differing faith traditions find agreement (i.e., the book of Malachi) variant interpretive possibilities can, and often do, result. The term "canon" applied to scripture, as it seems, may not be entirely appropriate. While Childs's view correctly utilizes the term, he does so at the exclusion of all others who do not subscribe to what he deems to be canon. Sanders, on the other hand, so freely dispenses the term that it loses, to some extent, its actual meaning.

When looking at the comparative analysis of Mal 2:10–16 it is clear that both the canonical views of Childs and Sanders are functionally present. While the recipients of L and  $\aleph$  receive a text of Mal 2:10–16, they do not necessarily receive the same text of that passage nor the same message. Despite the obvious ambiguities and uncertainties which were found to be persistent in L, its recipients should be able to discern (with little effort) the motif of covenant faithfulness and familial unity through the discussion regarding

literal marriage. Even more apparent is the severity of the prophet's rebuke against Israel in response to their sin of "treachery" against, fellow brother, Divine Creator, and wife of their youth. In similar fashion, the presentation found in  $\aleph$ , although less clear as or as severe as what L may have been for its readers, still conveyed a discernible message.  $\aleph$  still maintained some associations to literal and figural marriage and condemnation towards Israel for their sin.

The existence of both of these versions of the same passage of Malachi speaks to Sanders's view of canon and community and parallel or pluralistic canonical development. As each Scripture tradition was read, interpreted and reinterpreted, in their unique contexts they perpetuated the ongoing process of canonical development. This same ongoing action of reading, interpreting and reinterpreting, however, also meant that each community embraced the position argued by Childs. The authoritative status given to the texts by their readers reflected the notion of a type of a fixed, authoritative selection biblical material—in other words, a canon. The textual corruption found in Mal 2:10–16 does nothing to lessen the canonical process or canonical status of this passage or this book. Regardless if either tradition presented a clear message, the text is still part of a "canon" (which ever one it may be) and the process of canonization.

The intertwined positions of Childs and Sanders can also be readily seen in the L and  $\aleph$  manuscripts themselves. Just their existence alone speaks to the reality of how a community can hold to single-canon view (like Childs) but actually live in a multiple-canon world (like Sanders). The fact that L represents a Jewish/Hebrew tradition that

originates from the second century A.D.<sup>120</sup> (which is still in use even today) is undeniable evidence to its remarkable influence, its enduring impact, and its great importance as a sacred canon. The same can be said of  $\aleph$ . It too represents an ancient tradition, a Judeo-Christian tradition, which has also endured till today. In fact, its potential influence today is far greater as it is open and available to the world. These two manuscript traditions—one Hebrew, one Greek; one Jewish, one Christian—seem to me to be two prime examples of how the differing views of Childs and Sanders have coexisted for centuries and will certainly continue to do so in the future.

Malachi as a book holds a unique position in the canon of both Scripture traditions. For L, Malachi represents the end of all of the Prophets and close to the second major section of the Hebrew Bible. In  $\aleph$ , a Christian Bible, Malachi shares the similar distinctions found with L, with the notable addition that it concludes the prophetic voice of the Old Testament, and beckons the response of the New. Malachi in L also connects to both the first part (the Pentateuch), and the third part (the Psalms) within the Hebrew canon of Scripture.  $\aleph$  Malachi matches closely to L but again it includes its ties with the New Testament.

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<sup>120</sup> Würthwein, *Old Testament*, 13.

## Chapter 5: Summary and Conclusion

In light of the above survey, it is clear that concerns regarding canon are far from being resolved. The formation and acceptance of the biblical books in use by the Protestant, Lutheran, Catholic (including Latin and Eastern Catholic), Eastern Orthodox, Oriental, Anglican, Messianic, Jewish and other Judeo-Christian faith traditions all merit serious consideration. Further still we can move past canonical development to address the details actually contained within those books that have been canonized. This progresses into the realm of redaction and translation. This entire process, including interpretation, is not static. It seems to be adaptive and transitive through various languages and cultures and the traditions they most readily represent. This is the only viable conclusion which can result.

It is the opinion of this present author that perhaps future directions regarding Scripture translations, interpretation and the role of canon can be studied by examining the practices found in the largest and oldest group of sustained Scripture translation from the ancient world, the Jewish Targums.<sup>1</sup> Included with these distinctions, the Targums also showcase the largest compilation of interpretive material related to the Hebrew Bible. The Targums reflect a unique and innovative translational and interpretive practice. They also present an interesting challenge to the concepts of “authoritative” Scripture and seem to circumvent the notions biblical canonicity.

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<sup>1</sup> Cf. Fleisher and Chilton, *Targums*, ix. They state here that “in comparison to the (mostly fragmentary) works of biblical exegesis from the Dead Sea Scrolls, the Targums lack the enthusiasm of recent discovery and decipherment. In comparison to the Septuagint, scholars have thought they lacked dedication to exacting translation. And, over the two millennia of rabbinic Judaism, they have received ambiguous and inconsistent treatment.”

Kaiser's introductory statement noted at the outset of this thesis that "Mal 2:10–16 is at once one of the most important and one of the most difficult pericopes in the book of Malachi,"<sup>2</sup> has proven true throughout this present study. The textually complicated pericope of Mal 2:10–16 was introduced as the basis for a text traditional comparison between Codex L and Codex  $\aleph$ . The textual corruption found in the passage itself presented unique challenges in the analysis portion of this study. Both traditions retain grammatically ambiguous language and make clear interpretation problematic. As previous scholars have discovered for the Hebrew text, it is possible to deduce meaning for the defective vv. 15–16 from the immediate context of the passage.<sup>3</sup> This does not remain true for the text of  $\aleph$ . The immediate context does not shed the adequate light needed to understand the intended meaning of the questionable verses. While the problems of Mal 2:15–16 are certainly text critical issues, the goal of this study was not a text critical one.

The comparison of the two manuscript traditions did not require the resolution of the critical issues mentioned above. The selection of L and  $\aleph$  was clear as they are unsurpassed representations with similar status (or value) for each within their respective traditions. The comparative assessment of L and  $\aleph$  revealed traits unique to each text. Some were relatively small<sup>4</sup> while others represented areas great divergence.<sup>5</sup> The discussion on the various textual representations of the Hebrew and Greek witnesses to Mal 2:10–16 gave some credence to the notion of multiple authoritative traditions.

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<sup>2</sup> Kaiser, "Divorce in Malachi," 73.

<sup>3</sup> Collins, "Malachi 2:16"; Zehnder, "A Fresh Look."

<sup>4</sup> Such as the inversion of Mal 2:10a–b in L compared to  $\aleph$  (see above p. 39).

<sup>5</sup> The forsakenness of Judah in Mal 2:11a–b (see above p. 44).



The differing renditions of the two traditions naturally raised concerns regarding canon and its implications. The discussion of the opposing canonical theories of Brevard S. Childs and James A. Sanders presented both solutions and further problems for the concept of canonical plurality. Although a synthesis of their views was a helpful exercise, it ultimately failed to produce an adequate resolution to problematic terminology and its impact on interpretation, authority and theology. In the end, while I appreciate the theological goals of Childs, I embrace the canonical reality of Sanders's view.

This study has revealed the multivalent nature of scripture through a comparison of Mal 2:10–16 in L and  $\aleph$ . It is clear that varying textual traditions present differing renditions of authoritative Scripture. This ultimately shows that the nature of a textual tradition is one that is progressive. It would seem that the only way for any given rendition of Scripture to remain unchanged and unchallenged is if the culture it represents remains unchanged. This study reinforces this assertion. The fact that the two separate traditions exist attests to cultural change and transition.

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