

Ph.D./M.A. Seminar: Textual Traditions of the Old Testament
CHTH G105 – C06/ OT 6ZT6 (draft)
McMaster Divinity College
Winter Semester 2019
Wednesdays 11:00 am – 12:50 pm

Mark J. Boda, Ph.D.
Professor of Old Testament
(905) 525-9140^{x24095}
mjboda@mcmaster.ca

Faculty web page: <http://www.mcmasterdivinity.ca/faculty/core/mark-j-boda>

I. Description

A study of the various scribal traditions which preserved the Old Testament with attention to the disciplines of textual, redaction and canonical criticism. The variety of ancient witnesses to Old Testament texts will be analyzed and evaluated for their contribution to the establishment of the original text of the Old Testament, to the elucidation of the development of the texts of the Old Testament, and to the role of particular texts and manuscripts as canonical texts.

II. Purpose

A. Knowing: To have a thorough knowledge of the character and development of the full spectrum of ancient scribal traditions which preserved the Old Testament text with special attention to Hebrew, Greek, Aramaic, and Latin sources; To have a thorough knowledge of the historical and social contexts in and for which the various works were originally translated; To know the canons of lower (textual) criticism; To understand the relationship between lower and higher criticism and identify the ambiguity in the distinction between them.

B. Being: To gain a deeper appreciation for the role of scribes and translators in the preservation of the Bible; To locate oneself within this enduring tradition; To appreciate the impact of ancient textual forms on communities of faith.

C. Doing: To learn how to access the textual witnesses to the Old Testament text; To refine one's ability to work sensitively with the ancient scribal traditions, for the purposes of textual, redaction, and canonical criticism; To develop clear and creative presentations (written and oral form) of the textual traditions of the Old Testament.

III. Reading Resources

Jobes, Karen H., and Moisés Silva. *Invitation to the Septuagint*. Grand Rapids: Baker Academic, 2000.

McCarter, P. Kyle. *Textual Criticism: Recovering the text of the Hebrew Bible*. Guides to Biblical scholarship. Old Testament guides. Philadelphia: Fortress Press, 1986.

Tov, Emanuel. *Textual Criticism of the Hebrew Bible* (3rd edition). Minneapolis, MN: Fortress, 2012.

Ulrich, Eugene C. *The Dead Sea Scrolls and the Origins of the Bible*. Studies in the Dead Sea Scrolls and Related Literature. Grand Rapids/Leiden: Eerdmans/Brill, 1999.

Van der Toorn, Karel. *Scribal Culture and the Making of the Hebrew Bible*. Cambridge: Cambridge University Press, 2007.

Articles distributed in class and on course website.

All required textbooks for this class are available from the College's book service, READ On Bookstore, 5 International Blvd, Etobicoke, Ontario M9W 6H3: phone 416.620.2934; fax 416.622.2308; email books@readon.ca. Other book services may also carry the texts.

IV. Schedule

A. Phase 1: Orientation to Textual Criticism

The first phase of this course is a combination of reading and discussion to orient students to the relationship between the textual traditions of the Old Testament and the traditional practice of textual criticism. This phase will culminate with a paper by each student which will provide an orientation to the textual traditions available for their particular project and provide a text critical analysis of key passages.

B. Phase 2: Orientation to Textual Tradition Research

The second phase of this course is a combination of reading, discussion and presentation to orient students to the stream of textual tradition research on the Old Testament. This phase will culminate with a paper by each student which will present the literary development and canonical shape of the textual traditions related to their corpus within the Old Testament.

C. Phase 3: Reflection on Textual Traditions and Canon

The final phase of this course encourages reflection on the impact of textual traditions research on the canonical shape of the Old Testament with reference to canonical approaches to the Old Testament.

January

9 Orientation

16 Class:

- Text Tradition: Masoretic (Tov 1-74; Würthwein 12-41)
- Text Criticism: Discussion on McCarter (see also Würthwein 103-119), produce initial text critical example from your corpus. Report on progress of gathering textual witnesses for your corpus

23 Class:

- Text Tradition: Samaritan/Qumran (Tov 74-115)
- Text Criticism: Discussion on Text Criticism (Tov 155-282, 327-40; Waltke article), revise text critical example in light of this reading, bring a second example.

30 Class:

- Text Tradition: OG and Daughter/Sub-Versions (Tov 115-147; Jobes-Silva chs. Intro, 1, 2, 4, 7, 8; Würthwein 49-74)
- Text Criticism: Discussion on Text Criticism

February

6 Class:

- Text Tradition: Aramaic (Targum, Peshitta), Latin (Old Latin, Vulgate), Arabic (Tov 148-154; Würthwein 75-100; Flesher-Chilton 3-264; Weitzman)
- Text Criticism: Discussion on Text Criticism

Text critical Papers due by Fri, Feb 8, 11:59 pm in Avenue 2 Learn

13 Class: Text Criticism Papers

20 No Class: Reading/Hybrid Week

27 Class:

- Textual Traditions: Discussion on Scribal Traditions (Van der Toorn)

March

6 Class:

- Text Traditions: Discussion on Text Traditions (Sweeney, Bodner, Walters, Pola, Tov 283-326, Ulrich Part 1)

13 Class:

- Textual Traditions: Discussion on Text Traditions (Jobes-Silva chs. 9-10, 14)

Text tradition Papers due by Fri, March 16, 11:59 pm for posting on internet

20 Class: Textual Tradition papers

27 Class: Textual Tradition papers

April

3 Class: Textual Tradition Papers

10 Class: Reflections on Text Traditions and Canon

V. Avenue 2 Learn

We'll be using Avenue 2 Learn this semester for sharing resources for reading as well as distributing papers for evaluation.

VI. Learning Experiences

A. Class Experiences

This is a graduate seminar style class of collaborative learning in which professor and students are engaged in active learning together. Learning to critically (in its positive sense) engage material is essential to functioning in a graduate program and is expected of all students in our MA/PhD. It is expected that all students will not only attend these sessions, but also that they will assume responsibility for contributing to and learning from the experience. This means that readings will be completed prior to arrival in class and that student and presenter alike will pursue the acquisition of knowledge in the learning environment. It is expected that ALL members of the class will ask questions and contribute insights whenever opportunity is given, during and following presentations by professor or student alike. Students are graded on their level of preparation and contribution. When reading is assigned each student must post a one page reflection on their reading to Avenue 2 Learn prior to classtime.

Value: 15%

B. Textual Criticism Paper

For this paper the student will choose a particular corpus in the Old Testament that is related to their thesis/dissertation topic. They will then write a minimum 15 page research essay which first of all provides an overview of the main textual witness traditions for this corpus, including for example Hebrew (e.g., MT, Samaritan Pentateuch, Qumran manuscripts, Nash Papyrus), Greek (e.g., LXX), Aramaic (e.g., Targums, Peshitta), and Latin (e.g., Old Latin, Vulgate). Identify the main traditions, extant witnesses, and an initial description of the character and development of each tradition and their temporal, spatial, and sociological provenance. Secondly, the paper will identify key text critical issues for their corpus and, following text critical methodology, make appropriate decisions on the best reading. Papers are due in .pdf format by October 23, 11:59 p.m. (send to professor by email) to be posted on the course web site and discussed on October 26.

Value: 30%

Due: February 8, 11:59 p.m.

Submission: PDF submitted to Avenue 2 Learn (assignment and discussion)

C. Textual Tradition Paper

For this learning experience the student will write a minimum 25 page research paper comparing and contrasting at least the Hebrew and Greek traditions of their chosen corpus in the Old Testament. The concern in this paper is not on text critical issues but rather on the way the Hebrew and Greek traditions provide evidence for the final stage(s) in the development of the text. The paper should offer reflection on the impact this has on canonical analysis of the Old Testament. Papers are due in .pdf format by November 27 at 11:59 p.m. (send to professor by email) to be posted on the course web site. Discussions on papers will be on November 30 or December 7.

Value: 40%

Due: March 16, 11:59 p.m.

Submission: PDF submitted to Avenue 2 Learn (assignment and discussion)

D. Canonical Reflection

In a final written reflection (minimum 5 pages) the student will provide reflection on the impact of the course and research on the student's view of canon with reference to canonical approaches (see subfolder in Dropbox for specific articles).

Value: 15%

Due: April 9, 11:59 p.m.

Submission: PDF submitted to Avenue 2 Learn (assignment and discussion).

VII. Format and Evaluation

So I can properly evaluate your work the following style guide is to be used for papers in this class.

- **Medium for Submission:** All material in this class is to be submitted in digital format to me via email. Please use .pdf format and ensure that what you send is what you want me to read. If you need a free program for creating .pdfs go to <http://primopdf.com>.
- **Layout:** All material which is submitted should be double spaced with 1" margins utilizing a readable font (10-12 pts). It must have a title page, footnoting where appropriate and bibliography, all of which are not included in the length required. It should be written in excellent modern literary English with proper grammar, spelling, punctuation and rhetoric (including an introduction, conclusion and logical flow of argument). If it helps an outline may accompany the "paper" but this is not included in the length of the "paper." Secondary and Primary sources should be used, cited and footnoted appropriately and the paper should follow the "MDC Writing Style Guide" available at:

<http://www.mcmasterdivinity.ca/programs/resources>.

Gender Inclusive Language: McMaster Divinity College uses inclusive language for human beings in worship services, student written materials, and all its publications. It is expected that inclusive language will be used in chapel services and all MDC assignments. In reference to biblical texts, the integrity of the original expressions and the names of God should be respected, but you will need to use gender-inclusive language for humans, and you will need to quote from a gender-inclusive version such as the following: NRSV (1989), NCV (1991), TEV/GNB/GNT (1992), CEV (1995), NLT

(1996), TNIV (2005), and the Common English Bible (CEB 2011).

- **Citations:** You must cite the source of your material very carefully using a consistent system, not only when quoting from a section, but also when drawing from it as resource. Quotations should be kept to a minimum as I favour integration of secondary literature (footnoted).
- **Statement on Academic Honesty:** Academic dishonesty is a serious offence that may take any number of forms, including plagiarism, the submission of work that is not one's own or for which previous credit has been obtained,^{***} and/or unauthorized collaboration with other students. Academic dishonesty can result in severe consequences, e.g., failure of the assignment, failure of the course, a notation on one's academic transcript, and/or suspension or expulsion from the College. Students are responsible for understanding what constitutes academic dishonesty. If you are a Divinity College student please refer to the Divinity College Statement on Academic Honesty ~
<http://www.mcmasterdivinity.ca/programs/rules-regulations>

^{***}this is a special issue for those pursuing second and third degrees in theology. It is understood that students will be building on earlier ideas and work, but it is expected that students will not hand in material that is merely "warmed over" previous work. If there is reason for concern speak with the professor about this.

So I can properly evaluate your work and help you grow in your biblical and writing skills the following evaluation guide should be kept in mind as you write:

- **Presentation:** Is the spelling correct? Does the grammar/syntax reflect proper English? Is the paper laid out properly?
- **Argumentation:** Is there a good introduction and conclusion? Does the argument flow with ample support? Is the question answered
- **Content:** Are all the points considered? Is there proper documentation of sources used?

VIII. Dropbox

We'll be using Dropbox (www.dropbox.com) this semester for sharing resources for reading as well as distributing papers for evaluation. You will receive an invitation to Dropbox early in the semester which will lead you through the process for signing up and gaining access to our shared Dropbox.

IX. Accountability

Note on Timeliness of Submissions: Since this is a seminar style course all participants must be timely in their submission of material. People will need to read the various submissions and once the schedule is set there is no room to switch dates. For that reason there are considerable penalties for late materials in this course. Each **DAY** a paper is late will mean the loss of half a letter grade (5%). Take this into account when planning out your semester.

Note on Timeliness of Attendance: From time to time you may find that you are late for class. Late arrivals, hereafter called “tardies,” are unacceptable and will lead to a negative disposition in the professor and your classmates. Such “tardies,” however, can be redeemed at the rate of Timbits for the entire class at the session following the second tardy as well as a coffee for the professor.

Rule of the Timbits (הלכה התמבתיים): Because “tardies” raise the ire of the covenant community (bound by this covenantal syllabus document delivered here at the foot of the “Mountain”), those who are late for class must have a means by which to atone for such “accidental sins” (בשגגה, if they are defiant sins, בְּיַד רָמָה, then the offender will be “cut off” from the community, see Num 15:27-31).¹ which means anyone late for class will need to bring Timbits for the entire class (מִנְחָה) no later than the next class meeting plus a Tim Hortons coffee (נֶסֶךְ) for the professor (cream, no sugar). This מִנְחָה and נֶסֶךְ will function simultaneously as both a sin offering (חֲטָאתָ, Leviticus 4) atoning for the accidental sin of the offender and a peace offering (שְׁלָמִים, Leviticus 3) enhancing the fellowship of the covenant community. See the high professor for further details and any torah-rulings (see Haggai 2:10-14) regarding specific situations.

Especially important is to take seriously the cry of Joel of old in 1:13:

חִגְרוּ וְסִפְדוּ הַכֹּהֲנִים	Gird yourselves <i>with sackcloth</i>
הִילִילוּ מִשְׁרְתֵי מִזְבֵּחַ	And lament, O priests;
בָּאוּ לִינוּ בְשָׂקִים מִשְׁרְתֵי אֱלֹהֵי	Wail, O ministers of the altar!
כִּי נִמְנַע מִבַּיִת אֱלֹהֵיכֶם מִנְחָה וְנֶסֶךְ:	Come, spend the night in sackcloth
	O ministers of my God,
	For <u>the grain offering and the drink offering</u>
	Are withheld from the house of your God.

And note his promise of a reward to those who repent in 2:14:

מִי יוֹדַע יָשׁוּב וְנָתַם	Who knows whether He will turn and relent
וְהִשְׁאִיר אַחֲרָיו בְּרָכָה	And leave a blessing behind Him,
מִנְחָה וְנֶסֶךְ לַיהוָה אֱלֹהֵיכֶם	<u>Even a grain offering and a drink offering</u>
	For the LORD your God?

¹ Of course, see the “definitive” work on this: Mark J. Boda, *A Severe Mercy: Sin and Its Remedy in the Old Testament* (Siphrut: Literature and Theology of the Hebrew Scriptures 1. Winona Lake: Eisenbrauns, 2009), 53-54. For specific torah ruling also see the fuller הלכה התמבתיים in our Dropbox.

X. Bibliography:

For bibliography for books with primary texts of the major witnesses to the OT, see:

Bazylinski, Stanislaw. *A Guide to Biblical Research: Introductory Notes* (subsidia biblica 28). Roma: Editrice Pontificio Istituto Biblico, 2006.

Adair, J. R. "Light from Below: Canonical and Theological Implications of Textual Criticism." *Old Testament Essays: Journal of the Old Testament Society of South Africa* ii, no. 1 (1998): 9-23.

Albrektson, B. "Difficilior Lectio Probabilior - A Rule of Textual Criticism and Its Use in Old Testament Studies." *OTS* 21 (1981): 5-18.

_____. "Masoretic or Mixed: On Choosing a Textual Basis for a Translation of the Hebrew Bible," *Textus* 23 (2007): 33-49.

Barr, J. "Vocalization and the Analysis of Hebrew among the Ancient Translators." In *Festschrift Walter Baumgartner*. Vetus Testamentum Supplement no. 16, 1-11. Leiden: Brill, 1967.

Barthelemy, D. *Les Devanciers de Aquila*. VTSup 10. Leiden: E. J. Brill, 1963.

_____. *Etudes d'histoire du texte de l'Ancien Testament*. Gottingen: Vandenhoeck und Ruprecht, OBO, 1978.

Barthelemy, D. et al., *The Story of David and Goliath*. OBO 73; Göttingen: Vandenhoeck & Ruprecht, 1986.

Barthélemy, Dominique, Gerard J. Norton, and Stephen Pisano. *Tradition of the text: studies offered to Dominique Barthélemy in celebration of his 70th birthday*. Orbis biblicus et orientalis ; 109. Freiburg, Schweiz/Göttingen: Universitätsverlag/Vandenhoeck & Ruprecht, 1991.

Brown, William P. *Structure, Role, and Ideology in the Hebrew and Greek Texts of Genesis 1:1-2:3*. Society of Biblical Literature Dissertation Series, no. 132. Atlanta, GA: Scholars Press, 1993.

Christiansen, D. L. "In Quest of the Autograph of the Book of Jeremiah: A Study of Jeremiah 25 in Relation to Jeremiah 46-51," *JETS* 33 (1990) 145-154.

Colwell, E. C. "Method in Evaluating Scribal Habits: A Study of P45, P66, P75." In *Studies in Methodology in Textual Criticism of the New Testament*. NTTs no. 9. 106-24. Leiden: Brill, 1969.

Cook, J. "Questions of Textual Criticism. To Reconstruct or Not?" Chap. in *Colloque "Bible et Informatique: HerméNeutique" Tübingen, 26-30 August, 1991*. 515-22. Paris & Genève: Champion & Slatkine, 1992.

Cross, Frank Moore. "Problems of Method in Textual Criticism of the Hebrew Bible." In *The Critical Study of Sacred Texts*. ed. W. Doniger O'Flaherty. Berkeley Religious Studies Series, Berkeley: Graduate Theological Union Berkeley, 1979.

_____. *From Epic to Canon*. Baltimore, MD: Johns Hopkins University Press, 1998.

_____. *The Ancient Library of Qumran and Modern Biblical Studies*. New York: Doubleday, 1961.

Cross, F. & Talmon, S. *Qumran and the History of the Biblical Text*. Cambridge: Harvard, 1975.

David, Robert, Manuel Jinbachian. *Traduire la Bible hébraïque: de la Septante à la Nouvelle Bible Segond = Translating the Hebrew Bible: from the Septuagint to the Nouvelle Bible Segond*. Montréal: Médiaspaul, 2005.

De Troyer, Kristin. *Rewriting the Sacred Text: What the Old Greek Texts Tell Us about the Literary Growth of the Bible* (Text-Critical Studies 4). Atlanta: Society of Biblical Literature, 2003.

Deist, Ferdinand E. "Text, Textuality, and Textual Criticism." *JNSL* 21, no. 1 (1995): 59-67.

_____. *Toward the Text of the Old Testament*. 1978.

_____. *Witness to the Old Testament*. Pretoria: Ng Kerkboekhandel, 1988.

- Dines, Jennifer M., and Michael A. Knibb. *The Septuagint*. London ; New York: T&T Clark, 2004.
- Ehrman, Bart D. "The Text of Mark in the Hands of the Orthodox." In *Biblical Hermeneutics in Historical Perspective*, ed. Mark Burrows and Paul Rorem, 19-31. Philadelphia: Fortress, 1991.
- _____. *The Orthodox Corruption of Scripture*. New York and Oxford: Oxford University Press, 1993.
- Epp, E. Jay. "The Multivalence of the Term "Original Text" in New Testament Textual Criticism." *HTR* 92, no. 3 (1999): 245-81.
- Fernández Marcos, Natalio. *The Septuagint in context: Introduction to the Greek version of the Bible*. Boston: Brill Academic, 2001.
- _____. *Scribes and translators: Septuagint and Old Latin in the Books of Kings*. Supplements to Vetus Testamentum, v. 54. Leiden: E.J. Brill, 1994.
- Flesher, Paul V. M., and Bruce Chilton. *The Targums: A Critical Introduction*. Waco: Baylor University Press, 2011.
- Flint, Peter. "Scriptures in the Dead Sea Scrolls: The Evidence from Qumran." Pp. 269-304 in *Studies in the Hebrew Bible, Septuagint, and Dead Sea Scrolls in Honor of Emanuel Tov*. Edited by Shalom Paul et al.. VTSup 94; Leiden/Boston: Brill, 2003.
- Fuller, Russell. "Notes on the Textual Criticism of the Hebrew Bible and a Critical Edition of the Hebrew Text." In *The Dead Sea Scrolls: Fifty Years After Their Discovery. Proceedings of the Jerusalem Congress, July 20-25, 1997*, ed. Lawrence H. Schiffman, Emanuel Tov, and James C. VanderKam, 1-7. Jerusalem: Israel Exploration Society in cooperation with the Shrine of the Book, Israel Museum, 2000.
- Gelston, A. "Some Hebrew Misreadings in the Septuagint of Amos," *VT* 52 (2002): 493-500.
- Gentry, Peter J. "The Septuagint and the text of the Old Testament." *BBR* 16 2 (2006): 193-218.
- Glenny, W. Edward. "Hebrew Misreadings or Free Translation in the Septuagint of Amos," *VT* 57 (2007): 524-547.
- Gooding, David W. "An Appeal for a Stricter Terminology in the Textual Criticism of the Old Testament." *JSeS* 21 (1976): 15-25.
- _____. "Recent Popularization of Professor F.M. Cross' Theories on the Text of the Old Testament." *TB* 26 (1975) 113-132.
- Gordis, T. "On Methodology in Biblical Exegesis." *JQR* 61 (1970): 93-118.
- Goshen-Gottstein, M. H. "The Development of the Hebrew Text of the Bible: Theories and Practice of Textual Criticism." *VT* 42 (1992): 204-13.
- _____. "Editions of the Hebrew Bible—Past and Present." Pp. 221-42 in M. Fishbane and E. Tov (eds.), *'Shar'arei Talmon': Studies in the Bible, Qumran and the Ancient Near East Presented to Shemaryahu Talmon*. Winona Lake: Eisenbrauns, 1992.
- _____. "The Textual Criticism of the Old Testament: Rise, Decline, Rebirth." *JBL* 102, no. 3 (1983): 365-99.
- _____. "Theory and Practice of Textual Criticism. The Text-Critical Use of the Septuagint." *Textus* 3 (1963): 130-58.
- Gottlieb, Leeor. "Repetition Due to Homoeoteleuton." *Textus* 21 (2002): 21-43.
- Greenberg, M. "The Use of the Ancient Versions for Interpreting the Hebrew Text." In *Vetus Testamentum Supplement* 29. 131-48. Leiden: Brill, 1978.
- Griggs, C. Wilfred. *Early Egyptian Christianity: from its origins to 451 CE*. (Rev. ed.). Leiden: Brill, 2000.
- Hayman, Allison Peter. "The "Original Text"; a Scholarly Illusion?" In *Words Remembered, Texts Renewed: Essays in Honour of John F. A. Sawyer*. ed. Jon Davies, Graham Harvey and Wildfred G. E. Watson, 434-449. Sheffield: Sheffield Academic Press, 1995.
- Hendel, Ronald S. "The Text of the Torah After Qumran: Prospects and Retrospects." In *The Dead Sea Scrolls: Fifty Years After Their Discovery 1947-1997*. ed. Lawrence H.

- Schiffman, Emanuel Tov, and James C. VanderKam, 8-11. Jerusalem: Israel Exploration Society in cooperation with The Shrine of the Book, Israel Museum, 2000.
- Hengel, Martin, Roland Deines, and Mark E. Biddle. *The Septuagint as Christian scripture: Its prehistory and the problem of its canon*. Grand Rapids, Mich.: Baker Academic, 2004.
- Housman, A. E. "The Application of Thought to Textual Criticism." 131-150. In *Selected Prose*, ed. J. Carter. Cambridge University Press, 1961.
- Jellicoe, Sidney. *The Septuagint and Modern Studies*. Oxford: Clarendon Press, 1968.
- Jobes, Karen H. "When God spoke Greek: The place of the Greek Bible in evangelical scholarship." *BBR* 16 2 (2006): 219-236.
- Jobes, Karen H., and Moisés Silva. *Invitation to the Septuagint*. Grand Rapids: Baker, 2000.
- Kelley, P. H., D. S. Mynatt, and T. G. Crawford. *The Masorah of Biblia Hebraica Stuttgartensia: Introduction and annotated glossary*. Grand Rapids: Eerdmans, 1998.
- Klein, Ralph W. *Textual Criticism of the Old Testament: The Septuagint after Qumran* (Guides to Biblical Scholarship, Old Testament Series). Philadelphia: Fortress, 1974.
- Kooij, Arie Van Der. "The Textual Criticism of the Hebrew Bible before and After the Qumran Discoveries." In *The Bible as Book: The Hebrew Bible and the Judaean Desert Discoveries*. ed. Emanuel Tov and Edward D. Herbert, 167-77. London: British Library, 2002.
- _____. "Textual Criticism of the Hebrew Bible: Its Aim and Method." In *Emanuel: Studies in Hebrew Bible, Septuagint, and Dead Sea Scrolls in Honor of Emanuel Tov*, ed. Shalom M. Paul, Robert A. Kraft, Lawrence H. Schiffman, and Weston W. Fields, 729-39. Supplements to Vetus Testamentum no. 94. Leiden: Brill, 2003.
- Kraus, Wolfgang, and R. Glenn Wooden. *Septuagint research: issues and challenges in the study of the Greek Jewish scriptures*. Atlanta: Society of Biblical Literature, 2006.
- Lange, Armin. "The Status of the Biblical Texts in the Qumran Corpus and the Canonical Process. Pp. 21-30 in *The Bible as Book: The Hebrew Bible and the Judaean Desert Discoveries*. Edited by Edward Herbert and Emanuel Tov. London: The British Library & Oak Knoll Press, 2002.
- Leiman, Sid Z. ed. *The Canon and Massorah of the Hebrew Bible: an Introductory Reader*. New York: KTAV Publishing House Inc., 1974.
- Lemmelijn, Bénédicte. "The so-Called 'Major Expansions' in SamP, 4QpaleoExodm and 4QEExodj of Exod 7:14-11:10. On the Edge Between Textual Criticism and Literary Criticism." In *X. Congress of the International Organization for Septuagint and Cognate Studies. Oslo, 1998*. ed. Bernard A. Taylor. Septuagint and Cognate Studies no. 51, 429-39. Atlanta, GA: Society of Biblical Literature, 2001.
- _____. "What are we Looking for in Doing Old Testament Text-Critical Research." *JNSL* 23, no. 2 (1997): 69-80.
- Maas, Paul. *Textual Criticism*. Translated by Barbara Flower. Oxford: Clarendon Press, 1958.
- McCarter, P. Kyle. *Textual Criticism: Recovering the text of the Hebrew Bible* (Guides to Biblical Scholarship, Old Testament Series). Philadelphia: Fortress, 1986.
- Mulder, Martin Jan. "The Transmission of the Biblical Text." In *Mikra: Text, Translation, Reading and Interpretation of the Hebrew Bible in Ancient Judaism and Early Christianity*, ed. Martin Jan Mulder, 87-135. Philadelphia: Fortress Press, 1988.
- Olley, John W. "Trajectories of Ezekiel: Part I," *CBR* 9 (2011): 137-170.
- Parker, David C. *The Living Text of the Gospels*. Cambridge: Cambridge University Press, 1997.
- Petersen, William L. "What Text Can New Testament Textual Criticism Ultimately Reach?" In *New Testament Textual Criticism, Exegesis, and Early Church History*. Contributions to Biblical Exegesis and Theology. ed. Barbara Aland and Joel Delobel, 136-52. Kampen: Kok Pharos, 1994.

- Price, James D. *The Syntax of Masoretic Accents in the Hebrew Bible*. Vol. 27 Studies in the Bible and Early Christianity. Lewiston, N.Y.: Mellen, 1990.
- Rabin, Ch. "The Ancient Versions and the Indefinite Subject." *Textus* 2 (1962).
- Roberts, B. J. *The Old Testament Text and Versions*. Cardiff: University of Wales, 1951.
- Royse, James A. "Scribal Habits in the Transmission of New Testament Texts." In *The Critical Study of Sacred Texts*. ed. Wendy D. O'Flaherty. Berkeley Religious Studies Series no. 2, 139-161. Berkeley, California: Graduate Theological Union, 1979.
- Sæbø, Magne. *On the Way to Canon: Creative tradition history in the Old Testament*. Journal for the study of the Old Testament Supplement series 191. Sheffield, England: Sheffield Academic Press, 1998.
- Sanders, James A. "Hebrew Bible and Old Testament: Textual Criticism in Service of Biblical Studies." In *Hebrew Bible or Old Testament?* ed. Roger Books and John J. Collins. Notre Dame: Notre Dame University, 1990.
- _____. "Hermeneutics of Text Criticism." *Textus* 18 (1995): 1-26.
- _____. "Stability and Fluidity in Text and Canon." In *Tradition of the Text: Studies Offered to Dominique Barthelemy in Celebration of His 70th Birthday*. ed. Gerard J. Norton and Stephen Pisano. OBO no. 109. Göttingen: Vandenhoeck & Ruprecht, 1991.
- _____. "The Task of Text Criticism." In *The Problems in Biblical Theology: Essays in Honor of Rolf Knierim*, ed. Henry T. C. Sun and Keith L. Eades, 315-27. Grand Rapids: Wm. B. Eerdmans Publishing, 1997.
- _____. "Text and Canon: Concepts and Method." *JBL* 98 (1979) 5-29.
- Schenker, Adrian, ed. *The Earliest Text of the Hebrew Bible: The relationship between the Masoretic text and the Hebrew base of the Septuagint reconsidered*. Leiden: Brill, 2003.
- Scott, William R. *A Simplified Guide to BHS: Critical Apparatus, Masora, Accents, Unusual Letters & Other Markings* (Third edition). Berkeley: BIBAL Press, 1987.
- Sipilä, Seppo. *Between Literalness and Freedom: Translation techniques in the Septuagint of Joshua and Judges regarding the clause connections introduced by ו and כ*. Publications of the Finnish Exegetical Society 75. Helsinki/Göttingen: Finnish Exegetical Society, 1999.
- Skehan, P. W. "The Qumran manuscripts and Textual Criticism." *Supplement to Vetus Testamentum no. 4*. 148-59. Leiden: E. J. Brill, 1957.
- Sollamo, Raija. "The Significance of Septuagint Studies." Pp. 497-512 in *Studies in the Hebrew Bible, Septuagint, and Dead Sea Scrolls in Honor of Emanuel Tov*. Edited by Shalom Paul et al.; VTSup 94. Leiden/Boston: Brill, 2003.
- Steinmann, Andrew E. "Jacob's Family Goes to Egypt: Varying Portraits of Unity and Disunity in the Textual Traditions of Exodus 1:1-5." *TC: A Journal of Biblical Textual Criticism*. Journal on-line. Available from <http://rosetta.reltech.org/TC/vol02/Steinmann1997.html>. Accessed 4 August, 2005.
- Strugnell, John, Harold W. Attridge, John Joseph Collins, and Thomas H. Tobin. *Of Scribes and Scrolls: Studies on the Hebrew Bible, intertestamental Judaism, and Christian origins, presented to John Strugnell on the occasion of his sixtieth birthday*. Lanham: University Press of America, 1990.
- Sweeney, Marvin A. *Zephaniah: A Commentary* (Hermeneia). Minneapolis: Fortress, 2003, esp. 1-41.
- Talmon, S. "Aspects of the Textual Transmission of the Bible in the Light of the Qumran Manuscripts." *Textus* 4 (1964): 125-35.
- _____. "Synonymous Readings in the Textual Traditions of the Old Testament." In *Scripta Hierosolymitana no. 8*. 335-85. Jerusalem: Hebrew University, 1961.
- _____. "The Crystallization of the 'Canon of the Hebrew Scriptures' in the Light of Biblical Scrolls from Qumran." Pp. 5-20 in *The Bible as Book: The Hebrew Bible and the Judaean Desert Discoveries*. Edited by Edward Herbert and Emanuel Tov. London: The British

- Library & Oak Knoll Press, 2002.
- Tov, Emanuel. "A Modern Textual Outlook Based on the Qumran Scrolls." *HUCA* 53 (1982): 11-27.
- _____. "The Nature and Background of Harmonizations in Biblical Manuscripts." *JSOT* 31 (1985): 3-29.
- _____. "The Nature of the Large-Scale Difference Between the LXX and MT S T V, Compared with Similar Evidence in Other Sources." In *The Earliest Text of the Hebrew Bible: The Relationship Between the Massoretic Text and Hebrew Base of the Septuagint Reconsidered*. ed. Adrian Schenker. Septuagint and Cognate Studies no. 52, 121-13. Leiden & Boston: Brill, 2003.
- _____. "The Original Shape of the Biblical Text." In *Supplements to Vetus Testamentum*. no. 43, 355-57. Leiden: Brill, 1991.
- _____. "Criteria for Evaluating Textual Readings: the Limitations of Textual Rules." *HTR* 75 (1982): 429-48.
- _____. *Textual Criticism of the Hebrew Bible*. Minneapolis, MN: Fortress, 1992.
- _____. The Text-Critical Use of the Septuagint in Biblical Research. Vol. 3 of Jerusalem Biblical Studies. Jerusalem: Simor, 1981.
- _____. "The Use of Concordances in the Reconstruction of the Vorlage of the LXX." *CBQ* 40 (1978) 29-36.
- Ulrich, Eugene C. *The Dead Sea Scrolls and the Origins of the Bible*. Studies in the Dead Sea Scrolls and Related Literature. Grand Rapids/Leiden: Eerdmans/Brill, 1999.
- van der Kooij, Arie. *The Oracle of Tyre: The Septuagint of Isaiah 23 as Version and Vision* (VTSup 71). Leiden: Brill, 1998.
- Waltke, Bruce K. "Aims of Old Testament Textual Criticism," *Westminster Theological Journal* 51.1 (1989): 93-108.
- Weil, G. E. *Massorah Gedolah iuxta Codicem Leningrandensem B19a*. 4 vols. Rome: Pontifical Biblical Institute, 1971.
- Weingreen, J. *Introduction to the Critical Study of the Hebrew Bible*. Oxford/New York: Clarendon/Oxford University Press, 1982.
- Weitzman, M. P. *The Syriac Version of the Old Testament: An Introduction*. University of Cambridge Oriental Publications 56. Cambridge: Cambridge University Press, 1999.
- Wonneberger, Reinhard. *Understanding BHS: A manual for the users of Biblia Hebraica Stuttgartensia* (Second revised edition). Trans. D. R. Daniels. Vol. 8 of Subsidia Biblica. Rome: Biblical Institute, 1984.
- Würthwein, Ernst. *The Text of the Old Testament: An Introduction to the Biblia Hebraica*. Translated by Erroll F. Rhodes. Grand Rapids: Eerdmans, 1979.
- _____. *Der Text des Alten Testaments - Eine Einföhrung in die Biblia Hebraica von Rudolf Kittel*, 5th ed. Stuttgart, 1988.
- Yeivin, Israel. *Introduction to the Tiberian Masorah*. Translated by E. J. Revell. Vol. 5 Society of Biblical Literature Masoretic Studies. Missoula: Scholars, 1980.

Please Note: This syllabus is the property of the instructor and is prepared with currently available information. The instructor reserves the right to make changes and revisions up to and including the first day of class.