

# Ph.D./M.A. Seminar: Textual Traditions of the Old Testament

PhD: CHTH G105 C02

MA: OT 6ZT6

McMaster Divinity College

Winter Semester 2020

Online January 4–April 9

Zoom: 12-1pm (Monday)

On campus class Feb 24 (1:30–5<sup>30</sup>pm), 25 (9am–5:30pm)

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## 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* (2<sup>nd</sup> edition). Grand Rapids: Baker Academic, 2015.

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* (3<sup>rd</sup> 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.

Articles distributed in class and on course website.

All required textbooks for this class are available from the College's book service, The Hurlburt Family Bookstore, McMaster Divinity College (Across from Cullen Hall). Texts may be purchased on the first day of class. For advance purchase, you may contact READ On Bookstore, 5 International Blvd, Etobicoke, Ontario M9W 6H3: phone 416.620.2934, Text: 416 668 3434. fax 416.622.2308; email [books@readon.ca](mailto:books@readon.ca).

### 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 an example of the shape of particular 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

- 4 Orientation: Zoom (**Zoom sessions this semester will take place at 12-1pm Eastern time on Mondays**)-- <https://mcmaster.zoom.us/my/mjboda>.
- 11 Class
- Zoom–Text Criticism: Presentation on Text Criticism and Traditions.
  - Online Discussion on McCarter (see also Würthwein 103-119). Produce initial text critical example from your corpus and respond to one another. Report on progress of gathering textual witnesses for your corpus.
- 18 Class
- Zoom–Text Tradition: Masoretic and Samaritan (Tov 1-74; cf. Würthwein 12-41)
  - Text Criticism: Online 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
- 25 Class
- Zoom–Text Tradition: Qumran (Tov 74-115)
  - Text Criticism: Online Discussion on Text Criticism (Tov 155-282, 327-40; Waltke article), revise text critical example in light of this reading, provide a second example and respond to one another.
- 1 Class
- Zoom–Text Tradition: OG and OG Revisions (Tov 115-147; Jobes-Silva chs. Intro, 1, 2, 4, 7, 8, Skim Appendix D and E; cf. Würthwein 49-74; and also read:
  - Text Criticism: Work on Text critical paper independently

## February

- 8 Class
- Zoom–Text Tradition: Aramaic (Targum, Peshitta), Latin (Old Latin, Vulgate), Arabic (Tov 148-154; cf. Würthwein 75-100; Flesher-Chilton 3-264; Weitzman)
  - Text Criticism: Work on Text critical paper independently

***Text critical Papers due by Sat, Feb 13, 11:59 pm on Avenue 2 Learn (discussion, assignment hand in)***

- 15 Class (with Steve Delamarter)
- Zoom–Text Tradition: Exercise #1 Orientation to Ethiopic manuscripts

- 24-25 On Campus Class (**24@1:30–5<sup>30</sup>pm; 25@9am–5:30pm**)
- Text Criticism: Presentations and Reviews of Text critical papers
  - Text Tradition: Exercise #2 with Steve Delamater on Ethiopic manuscripts
  - Text Traditions: Discussion on Text Traditions (Sweeney, Bodner, Walters, Pola, Tov 283-326, Ulrich Part 1; Jobes-Silva chs. 9-10, 14)

## March

- 1 **No Class (Hybrid week): office hours at 12-1pm (optional)**
  - **Text Tradition: Work on Text Tradition paper**
- 8 **No Class (Hybrid week): office hours at 12-1pm (optional)**
  - **Text Tradition: Work on Text Tradition paper**
- 15 **No Class: office hours at 12-1pm (optional)**
  - **Text Tradition: Complete Text Tradition paper**

*Text tradition Papers due by Mar 17, 11:59 pm for posting on Avenue 2 Learn (discussion, assignment hand in)*

- 22 **Zoom–Class: Review Textual Tradition papers (two hour session)**
- 29 **Zoom–Class: Review Textual Tradition papers (two hour session)**

## April

- 5 **Zoom–Class: Reflections on Text Traditions and Canon**

## V. Digital Resources

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

We will gather together for synchronous sessions through **Zoom**. Successful classroom experiences depend on student commitment commensurate as how it would be in a face-to-face experience. Just as in a normal physical classroom experience, students are encouraged to take notes, participate in discussion through asking and answering questions, and wear appropriate attire. As much as is possible students should join the Zoom class in a quiet place where you will not be interrupted. Please have your video turned on whenever possible. It is best practice to mute your microphone except for when you are intending to speak to the class. Students are encouraged to use digital virtual backgrounds if desired. Tasteful backgrounds can help with the issues of privacy and prevent distractions for others in the class (e.g., in the case of a family member walking in the background of your video).

## 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 1-2 page reflection on their reading to Avenue 2 Learn prior to classtime.

Each student will provide leadership for one **text tradition**, presenting a 15 minute precis of one of the key traditions with a digital visual component (shared with other members of the class for future use): Masoretic, Old Greek, Old Greek Revisions, Samaritan, Qumran, Targum, Peshitta, Latin (Vetus Latina/Vulgate), Arabic and then leading a discussion on the tradition. These will be presented in a Zoom session according to the schedule.

**Value:** 15%

**Submission:** Powerpoint submitted to Avenue 2

## **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 20 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., OG), Aramaic (e.g., Targums, Peshitta), Latin (e.g., Old Latin, Vulgate), and Arabic. 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 (following McCarter, Tov) which includes an expression of the goal of the text critical enterprise (see e.g., Waltke, Wegner), make appropriate decisions on the best reading. Papers are due in .pdf format by Feb 13, 11:59 p.m. Submit through Avenue 2 Learn. Reviews of these papers by colleagues must be posted immediately following the presentation in class during the on campus experience.

**Value:** 30%

**Due:** February 13, 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 with text critical issues but rather on the way the Hebrew and Greek (and others if needed) traditions function as texts in their own right and were used within particular sociological contexts. Papers are due in .pdf format by March 17 at 11:59 p.m. submit to Avenue 2 Learn and post to the appropriate discussion there as well. Discussions on papers will be on March 24 and 31 with reviews from colleagues posted to A2L following the session it is presented.

**Value:** 40%

**Due:** March 17, 11:59 p.m.

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

## 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, especially streams of research beginning with Brevard Childs and James Sanders (see Resources for this in Avenue 2 Learn for specific articles).

**Value:** 15%

**Due:** April 3, 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 guide is to be used for papers in this class.**

- **Medium for Submission:** All material in this class is to be submitted in .pdf format to Avenue 2 Learn.
- **Style:** All stylistic considerations (including but not limited to questions of formatting, footnotes, and bibliographic references) must conform to the McMaster Divinity College Style Guidelines for Essays and Theses <https://mcmasterdivinity.ca/resources-forms/>. Failure to observe appropriate form will result in grade reductions. Title page, footnoting where appropriate and bibliography are not included in the length required. Material 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.
- **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). See further: <http://www.mcmasterdivinity.ca/programs/rules-regulations>.
- **Citations:** You must cite the source of your material very carefully, not only when quoting from a section, but also when drawing from it as a resource. Quotations should be kept to a minimum as I favour summary and 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,<sup>\*\*\*</sup> 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>

<sup>\*\*\*</sup>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. 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 tardy as well as a coffee for the professor.

**Rule of the Timbits** (הלכה התמבטים): 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, בַּיָּד רָמָה, then the offender will be "cut off" from the community, see Num 15:27-31). 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 (נֶסֶד) for the professor (cream, no sugar). This מִנְחָה and נֶסֶד will function simultaneously as both a sin offering (תְּשֻׁעָה, 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:

חַגְרוּ וְסַפְדוּ הַכֹּהֲנִים	Gird yourselves <i>with sackcloth</i>
הִילֵלוּ מִשְׁרְתֵי מִזְבֵּחַ	And lament, O priests;
בֹּאוּ לַיָּלָה בְּשִׁקְמֵי מִשְׁרְתֵי אֱלֹהֵי	Wail, O ministers of the altar!
כִּי נִמְנַע מִבַּיִת אֱלֹהֵיכֶם מִנְחָה וְנִסְדָּ:	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 וְנָחַם	Who knows whether He will turn and relent
וְהִשְׁאִיר אַחֲרָיו בְּרָכָה	And leave a blessing behind Him,
מִנְחָה וְנִסְדָּ לַיהוָה אֱלֹהֵיכֶם	<u>Even a grain offering and a drink offering</u>
	For the LORD your God? <sup>1</sup>

## IX. 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*. Göttingen: 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

<sup>1</sup> 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 התמבתי in our Dropbox.



- 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*. NTTTS 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.
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- 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.
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- Fernández Marcos, Natalio. *The Septuagint in context: Introduction to the Greek version of the Bible*. Boston: Brill Academic, 2001.
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- 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.
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- Gentry, Peter J. "The Septuagint and the text of the Old Testament." *BBR* 16 2 (2006): 193-218.
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- Gooding, David W. "An Appeal for a Stricter Terminology in the Textual Criticism of the Old Testament." *JSeS* 21 (1976): 15-25.
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- 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.
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- 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.
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- 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.
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- 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.
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