

Ph.D./M.A. Seminar: Textual Traditions of the Old Testament
CHGH G105 – C01/ OT 6ZT6 (final)
McMaster Divinity College
Fall Semester 2011
Thursdays 10:30am-12:20pm

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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*. 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* (2nd edition). Minneapolis, MN: Fortress, 2001.

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, READ On Bookstore, Room 218, McMaster Divinity College. Texts may be purchased on the first day of class. For advance purchase, you may contact READ On Bookstore, 304 The East Mall, Suite 100, Etobicoke, ON M9B 6E2: phone 416-620-2934; fax 416-622-2308; e-mail books@readon.ca. Other book services may also carry the texts.

IV. Schedule

A. Phase 1: Orientation to Textual Criticism, Textual Traditions, and the Shape of the Old Testament

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.

B. Phase 2: Presentations of Textual Criticism Papers

During this second phase of the course each student will produce an orientation to the textual traditions available for their particular project and provide a text critical analysis of key passages.

C. Phase 3: Presentations of Textual Tradition Papers

In the third phase of this course each student will present a paper on the literary development and canonical shape of the textual traditions related to their corpus within the Old Testament.

September

8 Orientation

15 Class:

- Text Tradition: Masoretic/Samaritan (Tov 21-100; Würthwein 12-44)
- 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

22 Class:

- Text Tradition: Qumran (Tov 100-121)
- Text Criticism: Discussion on Text Criticism (Tov 155-311, 351-70; Waltke article), revise text critical example in light of this reading, bring a second example.

29 Class

- Text Tradition: OG and Daughter/Sub-Versions (Tov 121-148; Jobes-Silva chs. Intro, 1, 2, 4, 7, 8; Würthwein 49-74)
- Text Criticism: Discussion on Text Criticism

October

6 Class:

- Text Tradition: Aramaic (Targum, Peshitta), Latin (Old Latin, Vulgate), Arabic (Tov 148-155; Würthwein 75-100; Flesher-Chilton 3-264; Weitzman)
- Text Criticism: Discussion on Text Criticism

Text critical Papers due by Sat, Oct 8 11:59 pm for posting on internet

13 Class:

- Text Criticism: Text Criticism Papers review
- Text Traditions: Discussion on Text Traditions (Sweeney, Bodner)

20 Class: Discussion

- Text Criticism: Text Criticism Papers review
- Text Traditions: Discussion on Text Traditions (Walters, Pola)

27 Class:

- Text Traditions: Discussion on Text Traditions (Tov ch. 7)

November

3 Class:

- Textual Traditions (Jobes-Silva chs. 9-10, 14)

10 Class

- Textual Traditions (Ulrich part 1)

17 No Class: SBL

Textual Tradition papers due by Sat, November 19 11:59 p.m.

24 Class: Textual Tradition Presentations

December

1 Class: Textual Tradition Presentations

8 Class: Reflections on Textual Criticism and Textual Traditions

15 Class: Reflections on Text Traditions and Canon

V. Course Internet Resources

This semester we will be sharing a Dropbox folder for distributing course materials and papers. Papers will not be distributed in paper form, but only digitally.

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. 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. During the first month of the course each student will provide a visual presentation which summarizes one of the key traditions for the text of the OT (Sept 15, 22, 29, Oct 6).

Value: 20%

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 8, 11:59 p.m. (send to professor by email) to be posted on the course web site and discussed beginning October 13.

Value: 30%

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

Submission: Via email to professor in .pdf format for posting

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 19, 11:59 p.m. (send to professor by email) to be posted on the course web site. Discussions on papers will begin November 24.

Value: 50%

Due: November 19, 11:59 p.m.

Submission: via email to professor in .pdf format for posting.

VII. Format

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

- **Layout:** Digitally printed or typewritten in an acceptable font (12 point, Arial or Roman) double spaced on 8½” x 11” paper with 1” margins, a title page, bibliography. Please use the “McMaster Divinity College Style Guide for Essays and Theses” (available on MacDiv website) for your formatting and ensure that the course name, instructor’s and student’s names are on the title page. The title page and bibliography is not included in the page numbers required. If you wish to include a table of contents, this is helpful for you and me, but also is not included in the page numbers required.
- **Inclusive language:** McMaster Divinity College uses inclusive language for human beings in worship services, student written materials, and all of its publications. In reference to biblical texts, the integrity of the original expressions and the names of God should be respected. The NRSV and TNIV are examples of the use of inclusive language for human beings. It is expected that inclusive language will be used in chapel services and all MDC assignments.
- **Citations:** You must cite the source of your material very carefully using the “McMaster Style Guide for Essays and Theses,” 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 and the use of footnotes.
- **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. Please refer to the Divinity College Statement on Academic Honesty ~ www.madciv.ca/regs/honesty.php.

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. 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 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.

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_____. *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.
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- 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.
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- _____. "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.
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- 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.

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- Housman, A. E. "The Application of Thought to Textual Criticism." 131-150. In *Selected Prose*, ed. J. Carter. Cambridge University Press, 1961.
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- Jobes, Karen H. "When God spoke Greek: The place of the Greek Bible in evangelical scholarship." *BBR* 16 2 (2006): 219-236.
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- Parker, David C. *The Living Text of the Gospels*. Cambridge: Cambridge University Press, 1997.
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- 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.
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- 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.
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- 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.
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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.