

TRH2459HF The Old Testament as Scripture in the Early Christian Centuries and Orthodox issues of Hermeneutics and Exegesis of the Bible in the 21st Century

Fall 2019

Wednesday evenings, 7:00-9:30 pm, Sep 11-Dec 11

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This introductory Old Testament course focuses on evaluating the possibility of interaction or dialogue between Orthodox theoria-reading, which understands the OT eschatologically in reference to the new, and modern Western historical-critical approaches to reading the OT text. What criteria ground theological hermeneutics?

Intellectual goal of the course I:

UNDERSTANDING HOW AND WHY THE ORTHODOX INCLUDE AND READ THE OLD TESTAMENT IN HOLY SCRIPTURE

The assembling of the diverse writings of the Jewish people into a coherent body of inspired sacred Scripture was a work of the complex Jewish society in the Levantine basin from about 300 BCE to the time of the Masoretic editors about 200 AD and later. These writings – stemming from a widely diverse span of times and cultures – were forged into a single “Jewish Bible” that was recognized as the sacred revelation of God -- “the Scriptures”: *Matthew* 21:42 and 21 other NT texts; *Wisdom of Sirach* Prol.1:1 -- by both Jews and Christians. But despite this common root in God’s sacred Word, Christians and Jews of the first centuries of the Christian era came to very different understandings of the Divine message, and the two groups split – very early in the history of Christianity -- into mutually opposing camps. This course explores these diverse readings of the Old Testament Scriptures in order to understand this historical trajectory, which has led Christians to a unique Christological theology which makes the Jewish Bible an integral, indispensable portion of “The Scriptures.” In fact, for the most part the Gospels, *Acts*, and the letters of Paul are created as interpretative readings of “the Scriptures.” (*Matthew* 26:54; *John* 19:24, 28; 20:9; especially *John* 5:39; and many more NT passages)

The term used here is “Jewish Bible” rather than the more modern “Hebrew Bible,” because to understand the emergence of the Christian vision, it is necessary to study the Bible as the early Christians read it, i.e., in its Greek versions; we will pay attention to the creation of the so-called “Apocryphal” or Greek-language books of the Jewish Scriptures, and to the Mediterranean Hellenistic- Jewish cultural environment which included them in the Bible; this rich complex culture was the nexus within which the final form of the Old Testament was forged. In this Jewish milieu, itself struggling at the time to identify an authoritative collection of “the Scriptures,” the Christian Word was first heard, and to this Jewish milieu the Christian Word first spoke [*Matt* 4:23, *Mark* 1:21-2, *Acts* 9:20, etc.]. Indeed, the very first preaching of Jesus as Christ (*kerygma*) [*Acts* 2:14-39] is a statement about what the Scriptures actually were saying all along, and Jesus’ teaching is constantly about what the Scriptures mean to say [*Mark* 12:24 etc.]. Paul’s preaching of Jesus – written years before there was a formal gospel – depends utterly on the continuing relevance of the Jewish Scriptures [*Romans* 1:1-4, *I Cor* 15:3-4, etc.]. Without the Jewish Scriptures, there would be no Christianity (as schismatic events of the 2nd century CE were to demonstrate dramatically).

Thus our study must be a double-barrelled one. On the one hand, we need to grasp the variety of Jewish “readings” of the Word of God found in such writings as the later prophets, later Psalms and Wisdom Books, the Dead Sea Scrolls, the “Apocrypha,” rabbinic exegesis of the Law, Jewish liturgy, and so on; **this must be done by reading the texts themselves, not post-hoc Christian statements about what Jewish theology says.** On the other hand, we need a thorough examination of the Christian reception and understanding and apologetic use of the Old Testament Scripture – including the concept of “Old” – by studying closely the function of the Old Testament references in writings from the New Testament and the Apostolic Fathers on into the Patristic era, and also in early liturgical usage (especially Melito of Sardis and Andrew of Crete). **Of particular importance will be analysis of citations of Jewish Scripture in New Testament writings.**

Of course, none of this study will be possible without some direct knowledge on the part of students of the Hebrew and Aramaic writings which were – over long time -- brought together to constitute the *Tanakh*;¹ the course will give students some familiarity with the contents and words of many sections of the Old Testament and will contextualize each separate book in regard to its origins. **However, Israelite history and culture as such will not be our primary goal;** instead, our task is to understand how Orthodox Christianity originates as – and is inseparable from -- a theological vision of the true meaning of the Old Testament. Because of this, we will not attempt to study the entire Old Testament, but will concentrate on those portions which have received the core attention of Christians both in the New Testament itself, in patristic exegesis, and in liturgy: the “five books of Moses” – *Torah* -- plus *Joshua* (the so-called Hexateuch), Kings David and Solomon and the prophets of the historical books, the Psalter and “Wisdom texts” e.g. *Proverbs* and *Job*, the 16 prophetic books, and the late Greek-language books. We will, however, discuss the “canon question,” i.e. the various assemblages of texts given status as “Scripture” during the centuries of “Bible” formation by both Christians and Jews.

Intellectual goal of the course II. ORTHODOX EXEGESIS OF THE OLD TESTAMENT AND MODERN CRITICAL SCHOLARSHIP

While gaining familiarity with the Old Testament texts themselves, we must at the same time evaluate what Orthodoxy is to say in response to modern emphasis on “historical-critical” methodologies for Old Testament reading. This will lead to a serious evaluation of the core Orthodox exegetical notion of *theoria*, i.e., eschatological-theological reading of **all** Scripture as being a word about Jesus Christ; how can this approach – absolutely key to Orthodox understanding of God’s revelation and purpose – be correlated in any way with modern schools of thought? Do the two methodologies in fact offer the possibility of dialogue, with critical analysis offering help to theology, and theology giving a direction to Biblical criticism? Eastern Christian readers have until very recently ignored these key critical-methodological developments, but modern Orthodox find that they can do so no longer; there must be a dialogue of encounter by the Orthodox with major issues of critical methodology, and in our course we will have to raise this question, asking both what Orthodox faith ought to learn from modern exegesis and also what critique or correction a solidly-based Orthodox critical reading of the New Testament might offer in response to some of the extravagances of recent Western critical interpretation. What tools of critique can we offer modern Orthodox Biblical scholars who have tried – in the face of conservative opposition – to maintain that there can be, indeed must be, a responsible Orthodox methodology of Bible study?

Intellectual goal of the course III. IS ACADEMIC UNDERSTANDING RELEVANT?

How will the academic questions described above affect our ability to live as Christians; is hermeneutic reading of the “Old Testament” relevant for the faith and practice of the church? Does knowledge of the critical and methodological issues enhance our understanding; is it necessary? Does Orthodox exegesis of Scripture have a place in the ecumenical dialogue? And as a missiological question, are Orthodoxy and Judaism in fact speaking the same Biblical language?

PEDAGOGICAL GOALS

The aim of this course is to introduce beginning students to selected texts of the Old Testament, to intertestamental Judaism, and to the early Christian reception and understanding of such texts, together with the critical tools and methodological ideas which make an exegesis possible; as well, there are some beginning readings of contemporary Orthodox critique and struggle with these tools and ideas. For such reading there will need to be some encounter with modern “historico-critical” methodologies for Old Testament study which have become dominant in Western theological studies, and which have raised many issues of meaning which faithful Orthodox find puzzling (and often disturbing). In the first instance, it is the purpose of good exegesis NOT to get bogged down in critical issues but rather to find out “what the text is saying.” Our first goal is to learn **how to read**, not to make a survey of themes or ideas or events, or a study of Israelite history. The syllabus is, therefore, oriented toward helping students become close and careful Christian readers of **Scripture texts** through familiarity with **critical skills**. From this basis – and, as “thinking Orthodox,” only from such a basis -- can we pass on to the fundamental theological issue: what is the central Scriptural word about Jesus Christ, the Word through whom the church is a living body, not a mere institution.

¹ *Tanakh* is an acronym of the first Hebrew letter of each of the Hebrew Text's three traditional subdivisions: **Torah** ("Teaching", also known as the Five Books of Moses, or **Pentateuch**), **Nevi'im** ("Prophets") and **Ketuvim** ("Writings")—hence **TaNakh**. The name "*Mikra*" (מקרא) meaning "that which is read" is another Hebrew word for the *Tanakh*.

COURSE OUTCOMES

(A) In respect of general academic skills

- to work with both primary and secondary sources and to gather, analyse and prepare materials for reflection and engaged class discussion
- to prepare and deliver an exegetical seminar presentation and write an exegetical analysis
- to write a critical scholarly review

(B) In respect of the understanding of the content of one or more theological disciplines

- to demonstrate solid textual knowledge of the OT books most referenced in Eastern liturgy and homiletics – Hexateuch, I-IV Kings (LXX/Vulgate = I-II Samuel + I-II Kings KJV/RSV), Psalms, all prophets, Wisdom books (including Greek) – as well as some contextual knowledge for each text-*qua*-text
- to summarise and critique modern historical-critical methodologies for OT study
- to recognize and explain that “canon” – and “Bible” and “Scriptures” – are hermeneutic-exegetical concepts, with a theological impact on notions e.g. inspiration, etc.
- to describe and evaluate post-modern textual methodologies (e.g. the “Deuteronomic Historian”), considering whether these are more compatible with an Orthodox reading than the historical-critical methods
- to describe and analyze patristic – liturgical and homiletic – understanding and reading of the OT from many Orthodox cultures
- to read and analyze some contemporary Orthodox OT and hermeneutical scholarship, considering whether it takes adequate account of general modern scholarship, or – vice versa – whether it offers a useful element of critique for modern exegesis
- to assess and recommend practical applications of this learning, especially about what Eastern Christians should say in response to the common pastoral questions about the OT (including the numerous questions about e.g. the views of Judaism in the Holy Week liturgy, or “divine wrath,” or etc., which have led to difficult questions of supersessionism and anti-Semitism)
- to evaluate how a scholarly study of the OT could result in the Eastern theology that the OT is a solid canon – making one with the NT – and is to be read as a Christian book²

EVALUATION

Note: in the overall compilation of the final grade, the following principles will apply:

(1) overall progress throughout the course will weigh heavily in the student’s favour, demonstration of growing skills in later work, achieved through careful attention to criticisms received on earlier work – i.e. an overall pattern of growth – can raise a student’s final grade and can compensate for the effect of early weakness. Note that the converse principle will also apply in the case of students who “go slack”.

(2) regular attendance is critical for success in the course. Class participation is assumed and required.

² It is noteworthy that the Byzantine chronicler John Malalas of Antioch (c. 491 – 578) distinguished “Jewish Scriptures” (ἐν ταῖς Ἑβραϊκαῖς γραφαῖς = OT) from “divine/sacred Scriptures” (ἐν ταῖς θείας γραφαῖς = NT) in his *Chronographia*.

REQUIREMENTS – IN CLASS AND ONLINE

- **Class participation (25%)**

You are expected to be familiar with the detailed passages assigned each week, and ready to enter into analytical discussions about how to read them

- **Two data-and critical terminology quizzes (25%)**

You will receive the questions the class before the quiz is due. When you are ready, open them and write the quiz in 30 minutes. Follow up by writing (in italics or another colour) any corrections from the books before submitting your quiz by the deadline.

- **Brief exegetical seminar presentation and written commentary (maximum 1,000 words) for a short passage (25%)**

You will pick or be assigned one of the short passages from the OT readings in weeks 4, 5 or 6. Prepare a thorough commentary on it, making use of several of the reference resources to assist you. This is not to be a line-by-line commentary but rather an argument about the meaning and reading of the passage, with an overall thesis of your own. Present the commentary in class and lead a brief discussion on the passage (no more than 15mins). Use the discussion and feedback to finish your written commentary. Make sure to properly identify your references in footnotes.

- **One methodological essay (maximum 2,000 words) critiquing a modern Orthodox scholar to explore issues of evaluating Orthodox OT exegesis (25%)**

Choosing one of the modern Orthodox theologians (selections from Florovsky, Tarazi, Breck, McGuckin, Tim Clark, and Behr in week 12, or propose another theologian of your choice) whose thought incorporates reading of the Old Testament, critique his or her critical methodology for handling OT texts as sources. Use just the selections or read further in the author's works. You will need to show considerable citation of OT passages read in the course, and also NT and patristic materials from the syllabus, and you should have some methodological awareness of your own evaluative assumptions about the OT to compare to your author – this is not a mere book report. Typing, correct writing, usual scholarly apparatus, and a clear central thesis are expected.

For online students, please note that participation will be graded based on students' preparedness for and participation in discussion in the online forums and activities on Quercus. Some opportunities for live online interaction will also be available, including online tutorial sessions to enable both in-class and online students to increase participation and raise questions or seek clarification on class lectures

COURSE WEBSITE (PORTAL)

- Quercus: <https://q.utoronto.ca/>

This course uses Quercus for its course website. To access it, go to the UofT Quercus login page at <https://q.utoronto.ca/> and login using your UTORid and password. Once you have logged in to Quercus using your UTORid and password, look for the **My Courses** module, where you'll find the link to the website for all your Quercus-based courses. (Your course registration with ACORN gives you access to the course website in Quercus.) Information for students about using Quercus can be found at: <https://community.canvaslms.com/docs/DOC-10701>.

As in the classroom, online communication must be carried out respectfully and civilly at all times. Writing within the online media of blogs, discussion forums is not an excuse for laziness, lack of proper reflection or uncivility. Arguments must be carefully crafted, respectfully presented and grounded in source texts and solid reflection. Students who fail to adhere to these guidelines will not succeed in this course.

COURSE RESOURCES

Note: most of the work, at home and in class, is based on very close examination of the primary texts in these books; it is really essential that students own them and that they be brought to class so that all can follow the line of investigation or demonstration. The required books have been ordered at The University of Toronto Bookstore, corner of St. George and College, in the textbook section; the recommended books are findable upstairs in the general bookstore. *Note: the first four items would also be very useful for course on the New Testament, next term*

REQUIRED FOR PURCHASE

Harper-Collins Study Bible, ed. Wayne Meeks, rev. ed. Harold Attridge (Harper-Collins 2006)

[Only this edition, because of its excellent critical notes, esp. good for context]

Richard Soulen and R. Kendall Soulen, *Handbook of Biblical Criticism* 4th ed. (Knox Press 2011).

[only this latest edition]

Early Christian Writings ed. and rev. trans. Andrew Louth (Penguin)

Melito of Sardis, *On Pascha*, tr. Alistair Stewart-Sykes (St. Vladimir's Seminary Press – Popular Patristics)

HAND-OUTS

Great and Holy Saturday: Vespers with Divine Liturgy of Basil the Great (OCPC/OCA from SVS Press)

Orthodox readings – numerous patristic and liturgical passages, articles or chapters by Fr. John Breck, Veselin Kesich,

Fr. Paul Tarazi, Fr. Eugene Pentiuic, Theodore Stylianopoulos, Fr. John Behr, Tim Clark, etc

Non-canonical Old Testament Pseudepigrapha selections

RECOMMENDED

Tanakh [a modern-English translation of the Masoretic OT, pb] (The Jewish Publication Society pb)

Willis Barnstone, *The Other Bible* [excellent collection of non-canonical Christian + late-Jewish texts which once were regarded as “Holy Scripture” by various sects and groups]

highly recommended: Geza Vermes, *The Complete Dead Sea Scrolls* (Penguin)

A New English Translation of the Septuagint (NETS) [Oxford U. Press]

very useful for the rabbinic and Hellenistic-Jewish context of early Christian texts: *Jewish Annotated New Testament* [Oxford U. Press]88

C.K. Barrett, *The New Testament Background* revised and expanded ed.(Harper San Francisco 1995) an important anthology of primary excerpts from Roman and Jewish contemporary culture

If you are truly keen on ancient cultural milieu, archeology, and historical criticism, a great book to own:

James B. Pritchard, ed. *The Ancient Near East: An Anthology of Texts and Pictures* (Princeton: Princeton Univ. Pr. 2011) is a 1-vol. (reorganized) reprint of the 2-vol. pb ed. 1958, 1975 with new introduction. [the original 2-vol pb. included extensive selections from ANET and ANEP]

Walton, John H. *Ancient Near Eastern Thought and the Old Testament: Introducing the Conceptual World of the Hebrew Bible*. Grand Rapids, MI: Baker Academic Press, 2006.

Reference resources which you must encounter and use this term:

(compiled and annotated by Maria Simakova)

***The Anchor Bible: A New Translation with Introduction and Commentary*. Doubleday.**

Start here. Most volumes are recent and will give you a sense of the state of critical research on each particular book (it goes one volume per Biblical book; includes LXX Greek books)

Freedman, David Noel, editor-in-chief. ***The Anchor Bible Dictionary***. 6 vols. Toronto: Doubleday, 1992.

A fundamental resource; indispensable.

Raymond Brown, et al., eds. ***The New Jerome Bible Commentary***. 2nd ed. Englewood Cliffs, NJ: Prentice Hall, 1990.

Book-by-book commentary plus thematic articles; good for critical methods

Ancient Christian Commentary on Scripture: Old Testament [ACC] – in Graham Library stacks, by volume

Archer, Gleason L. and Gregory C. Chirichigno, *Old Testament Quotations in the New Testament: A Complete Survey*. Chicago: Moody Press, 1983.

Check out BibleHub [<https://biblehub.com>] & BibleGateway [<https://www.biblegateway.com/>]

Concordances:

Bruce M. Metzger, ed. *NRSV Exhaustive Concordance*. Nashville: T. Nelson, 1991.

Robert Young, ed. *Young's Exhaustive Analytical Concordance to the Bible*. 22nd American edition. Nashville: Hendrickson, 1984. (uses KJV but imp. for keying words to Greek and Hebrew; many reprints)

SUMMARY SYLLABUS

- (1) Introduction to the course; historico-critical method and *theoria* as competing (?) interpretative assumptions; theological problems: “the Scriptures,” “Bible” (and canon), the formation of the Old Testament writings through the early Roman-Empire period; oral vs. written notions of text; **What is the “text”?**
- (2) some key approaches to the Old Testament text; texts as redactions; authority as “word of God,” inspiration and history of cultures; modern hermeneutics as a critical stance; the “salvation history” [*Heilsgeschichte*] concept; “covenant theology” – does critical text-reading help with these? Wellhausen’s “documentary hypothesis” as a watershed for textual reading and redaction theory
- (3) the patriarchal stories and the Exodus-Numbers narrative; Near East cultural context and the Flood story. The foundational role of the Exodus narrative and Moses. Theology through narrative
- (4) Prophecy and Early prophetic theology during the Iron Age Kingdom: a presentist application of *Exodus*. Relationship of prophecy to royal histories and psalms; *Amos, Hosea, Micah, Isaiah* 1-39, and their citations in New Testament
- (5) The "Deuteronomic Historian" hypothesis, and "The Law" as criterion of holy righteousness: *Deuteronomy* as a reading of the covenant, law, and history, and its use in New Testament; the “Deuteronomist redaction” of the historical books; relationship of *Deuteronomy* to the prophets
- (6) prophetic theology and poetics developing in an age of crisis: *Jeremiah, Ezekiel, Habbakuk, Zephaniah* NT and liturgical use
- (7) Prophecy in conditions of exile and post-exilic return: "2nd/3rd" *Isaiah, Obadiah, Joel, Habbakuk, Zechariah, Malachi*; Jewish apocalyptic and messianism, *The War of the Sons of Light*; "Day of the Lord" and eschatology
- (8) *Psalms* of various dates, and their use in New Testament and liturgy
- (9) Wisdom writing: *Proverbs, Job*; all the genres continue in Hellenistic Jewish writings: *Jonah, Sirach [Ecclesiasticus], Wisdom of Solomon [Wisdom], Maccabees, The Song of the 3 Young Men, Baruch*
- (10) Priestly cosmology, ritual, and law – *Genesis, Leviticus* – vs. rabbinic writing and exegesis of Midrash and law; synagogue liturgy vs, the Temple sacrifice; Philo and allegory; patristic and liturgical reception
- (11) The Septuagint and the aims of various Jewish canons; Jewish Pseudepigrapha (*Jubilees, 1 Enoch*, etc); exegesis in the Dead Sea Scrolls; impact of LXX on NT and fathers "according to the Scriptures": Early Christian liturgical reading and the formation of *theoria* – Clement of Rome, Melito of Sardis, Holy Saturday Vespereal Liturgy, anaphora of St Basil; full-grown *theoria*: Gregory of Nyssa, *Life of Moses* and *The Great Canon of Andrew of Crete*; the place of Jewish Scriptures in the Christian “canon question”: Marcion. The Fathers as Biblicists, not just as liturgical: *The Song of Songs*
- (12) Modern Orthodox Biblical-critical scholarship, and the notion of Scripture as revealed Canon

WEEKLY READINGS AND REQUIREMENTS

*NOTE: detailed passages marked * are specified to be prepared for class discussion; all passages listed are included in quizzes; it is also hoped that you will skim-read the entire books to get the narrative arc and the contextual story*

(1) SEPT 11 Introduction to the course; historico-critical method and *theoria* as competing (?) interpretative assumptions; theological problems: “the Scriptures,” “Bible” (and canon), the formation of the Old Testament writings through the early Roman-Empire period; oral vs. written notions of text; **What is the “text”?** Introduction to the course; historico-critical method and *theoria* as competing (?) interpretative assumptions; theological problems: “the Scriptures,” “Bible” (and “canonical”), authority as “word of God,” inspiration and history of cultures; modern hermeneutics as a critical stance; the “salvation history” [*Heilsgeschichte*] concept; “covenant theology” – does critical text-reading help with these?
Detail: learn the Contents of the OT including the LXX (“apocrypha,” “deuterocanon”) books
Study the key terms – using Soulen – to prepare for next week’s lecture: list 1 + and the technical terms used to describe lectures 1-2

(2) SEPT 18 Lecture: some key approaches to the Old Testament text; texts as redactions; authority as “word of God,” inspiration and history of cultures; modern hermeneutics as a critical stance; the “salvation history” [*Heilsgeschichte*] concept; “covenant theology” – does critical text-reading help with these? Wellhausen’s “documentary hypothesis” as a watershed for textual reading and redaction theory

- **Reading detail for class:** find the meaning of the verses mentioned in syllabus Intro.
- *Use a Concordance to find some more verses expressing the same ideas*

(3) SEPT 25 the patriarchal stories and the Exodus-Numbers narrative; Near East cultural context and the Flood story. The foundational role of the Exodus narrative and Moses. Theology through narrative

General knowledge: *Genesis* the patriarchal stories [Adam (2:4ff), Noah, Abraham, Isaac, Jacob, Joseph]; the *Exodus-Numbers* narrative

Genesis detail: J (the Yahwist,” from יהוה יהי) *Genesis2:4-9, 18-24; *ch. 3-4; 6-9 [but note doublets; J is duplicated by P]; 11: 1-9 [compare *Acts* 2: 4-12]; and the patriarchal stories – which are, according to Noth, a historical expansion of *Deut* 26:5-9 – especially 13:14-18; 15:1-6 (cf. 2 *Corinthians* 11:22, *Galatians* 3: 6-9); compare *16:1-14 to 15-16 (cf. *Galatians* 4:21-31) and 17:1–18:15; *ch. 22 [cf. *Romans* ch. 4]; 28:10-22; 32:24-32.**

Exodus detail J: *34:11–26 (the “Ritual Decalogue”, contrast with 20:2–17); J narrative: ch. 1-16 – where has redactor inserted P?; *17: 1-7. Note interweaving at Sinai in 19:1-25; J =2b, 11b-13, 18, 20-25; E = 3a, 9-11a, 14-19; P = 1-2a. Why Sinai? (and cf. *Ex* 3: 1-6; *15:1-21)

Numbers detail J: ch. 10-14, *16, 21-24

E (“the Elohist”) is hard to separate except by God’s epithet/name, esp. in *Exodus* 1-15; except for the two stories above, much of *Ex* from 16 on is E; see doublets below -- most E material is a doublet. Explain **Ex*. 17:8-16 (cf. *1 *Kings*/1 *Samuel* 15:1-33 = D History)

Doublets: e.g. *Gen* 15 (J) and 17 (P), or the Flood story, or etc. Esp. see 20:1-18 (E) // 12:10-13:1 (J) // 26:1-11 (J or E?); 21:22-34// 26: 26-33 [which is J, which E?]

What makes *Genesis* 22: 1-19 different? [compare to *Gen* 15:1-6, or 18:17-33 (J or E?)]

Gen 14: 17-20 cf. *Hebrews* 5:5-7 quoting *Psalms* 109 (110):4

Redactional editing, anticipating the coming story: **Gen* ch 48-49

(4) **OCT 2** Prophecy and Early prophetic theology during the Iron Age Kingdom: a presentist application of *Exodus*. Relationship of prophecy to royal histories and psalms; *Amos, Hosea, Micah, Isaiah* 1-39, and their citations in New Testament. 3 presentations

Prophecy in D History: *Deut* *13:1-5, *18: 15-22; *I Kings/I Samuel* 3:19-20, *10:5-13; *III Kings/I Kings* *17: 1-24, *18: 20-40, *19: 4-21, 21:17-29; *IV Kings/II Kings* 1:1-2:24, 4:1-6:6

***Amos:** ch 1-2, 4-5, 9

***Hosea:** ch. 1-4, 6-8, 10-14

***Micah:** ch 1-2, 5

***Isaiah:** ch 1-6, 10-11, 21-28, 35-38

(5) **OCT 9** The "Deuteronomist Historian" hypothesis, and "The Law" as criterion of holy righteousness: *Deuteronomy* as a reading of the covenant, law, and history, and its use in New Testament; the "Deuteronomist redaction" of the historical books; relationship of *Deuteronomy* to the prophets 3 presentations

Detail: **Deut* 26:5-9 [for von Rad, the "core" or "credo" of the Pentateuch/Hexateuch]

- **IV Kingdoms / 2 Kings* 22:1-23:27, cf 21:1-16

Close analysis of *Deuteronomy*:

- 1:6-18, 26-44
- 3:23-4:40
- 5:1-12:19 [12:16 cf Acts 15:29]
- 12:29-13:18
- 15:1-21
- 17:14-20, cf *IV Kingdoms / 2 Kings* passage above
- 18:9-22
- 19:15-21
- 21:22, cf *Acts* 5:30 etc
- 28-34

(6) **OCT 16** prophetic theology and poetics developing in an age of crisis: *Jeremiah, Ezekiel*; NT and liturgical use 3 presentations

Jeremiah

- Redactor / editor (Baruch?) 1:1-3 (627BC), 36:1-32 (and the "biographical narrative" ch 37-43)
- Before Josiah 621BC reform: 4:4-4:10
- From Jehoiakim to exile (609-598/586BC): general reading 8:4-20:18 (including Jeremiah's Lament) and "cursing of House of David" 21:1-22:30
- The new covenant theology: 31:31-34
- Post-exile restoration insertions (after 538BC): 23:1-25:38, 27:1-31:30, 32:1-34:6 [and generally, the "judgement of the nations" 46:1-51:64]
- Deuteronomist insertions: 7:1-8:3, 26:1-27:22 (the "Temple Sermon" of "609"); ch 52

Ezekiel

- Dates and biography: 1:1-3 (593BC? 568BC?)
- Visions and oracles: 1:4-3:27, 10:1-22 [general reading 4:1-24:27]
- Covenant: 16:59-63 [cf Jeremiah 31:31-34]
- Oracles against the nations: general reading 25:1-32:32

- Exile and restoration oracles (latest date 573 in 40:1): 33-1-36:38 (especially "shepherd")
- Resurrection and apocalyptic: 37:1-39:29 (ch 37 cf Holy Saturday Mattins)
- The New Temple: general reading 40:1 (573BC) - 48:35

Zephaniah, esp 3:8-20 [3:19 cf Psalm 27/28:7-9]

Habbakuk

Reading Week (21-25 October)

Use this week to finish your written exegetical analysis (due 30 October).

(7) **OCT 30** Prophecy in conditions of exile and post-exilic return: "2nd/3rd" *Isaiah*, *Obadiah*, *Joel*, *Habbakuk*, *Zechariah*, *Malachi*; Jewish apocalyptic and messianism, *The War of the Sons of Light*; "Day of the Lord" and eschatology. Pseudepigraphic apocalyptic

SHORT EXEGETICAL EXERCISE DUE FIRST QUIZ GIVEN OUT (DUE 13 NOVEMBER)

- 2nd/3rd *Isaiah* = *Isaiah* ch 40-55, 56-66
- DSS *The War of the Sons of Light* 1QM
- Apocalyptic
Obadiah, *Joel*, *Zechariah*, *Malachi*, *Pseudepigrapha* TBA

No Class on 6 November: Orthodox Theological Society of America (and OCAMPR – Orthodox Christian Association of Medicine, Psychology and Religion) conference in Chicago

(8) **NOV 13** *Psalms* of various dates, and their use in New Testament and liturgy QUIZ 1 DUE

- jumbled assemblage of the anthology: Ps 39/40:14-17, Ps 69/70 etc; Ps 17/18 = 2 Samuel (II Kingdoms) 22
- redaction:
 - (1) as 5 books by doxologies: Ps 40/41:13, Ps 71/72:18-20; Ps 88/89:52; Ps 105/106:48; then Ps 145/146-150 is an extended concluding doxology [hallelu-yah] (cf. "praises" of Mattins)
 - (2) as framed by "Law": Ps 1 cf Ps 118/119 (especially Ps 118/119:33), followed by "pilgrim anthology" = "songs of ascent" Ps 119/120 to Ps 133/134 (the 18th kathisma, the start of the Presanctified Liturgy)
- literary types:
 - lament coupled with trust: Ps 3, Ps 4, Ps 5, Ps 6, Ps 9/10 etc and especially Ps 21/22
 - royal and enthronement hymns: Ps 2, Ps 17/18, Ps 19/20, Ps 20/21 etc
 - hymns of praise and God's majesty: Ps 8.9, Ps 46/47, etc
 - wisdom psalms Ps 48/49, Ps 111/112, etc
 - post-exilic (prophetic): Ps 49/50, Ps 50/51 (daily in Mattins)
 - liturgical: Ps 14/15, Ps 23/24, etc
- Psalms of orientation, disorientation and reorientation
- the Psalms in Patristic tradition: St Athanasius (*Letter to Marcellinus*) and St Maximus the Confessor
- the Six Psalms of Mattins: Ps 3, Ps 37/38, Ps 62/63, Ps 87/88, Ps 102/103, Ps 142/143
- the beginning of Vespers: Ps 103/104

(9) NOV 20 Wisdom writing: *Proverbs, Job*; all the genres continue in Hellenistic Jewish writings: *Jonah, Sirach [Ecclesiasticus], Wisdom of Solomon [Wisdom], Maccabees, The Song of the 3 Young Men, Baruch*

SECOND QUIZ GIVEN OUT (DUE 27 NOVEMBER)

- *Job* 29-30 (God's absence and silence)
- *Job* 28 (poem about the wisdom of God of which God alone has the secret)
- *Job* 31 (Job's examination of his conscience)
- *Job* 38 (God's reply)
- resurrection (in LXX version): *Job* 14.14, 19.25-27, 42.17

- Early collection: *Proverbs* 10-22
 - fear of God, source of wisdom: 10.27, 14.2, 14.26-27
 - God's role: 10.22, 10.29, 11.1, 12.2, 12.22
 - educational methods: 10.13, 12.1, 19.29
 - virtues (love, humility, justice): 10.2, 11.2, 12.28
 - women: 11.22, 18.22, 21.9, 21.19, 27.15
 - moral vignettes: adultery (7.6-27), laziness (19.24, 24.30-34), business (20.14), drunkenness (23.29-35)

- Lady Wisdom: *Proverbs* 1-9
 - contrasted with foolish woman: 9.13f
 - live according to wisdom: 3.27f
 - human love celebrated: 5.15-23 cf *Song of Songs*
 - as read on Feasts of the Theotokos (eg Nativity, 8 Sep): 9.1-11
 - divine origin: 1.20-23 (cf God pouring out His Spirit in prophetic tradition: *Isaiah* 32.15, 44.3 and *Joel* 2.28)
 - **key passage: *Proverbs* 8.22-31** (read for Feast of the Annunciation)
 - cf *Colossians* 1.15-20 and *I Corinthians* 1:18-31

- other liturgical uses of *Proverbs* e.g. feasts of saints
 - *Proverbs* 3.13-16 + 8.6
 - *Proverbs* 10.31-32 + 11.1-10

- *Sirach* 1.11-20 (hymn to fear of God / wisdom imparted at our mothers' breasts)
- *Sirach* 4.11-19 (joy of those who seek wisdom)
- *Sirach* 24 (role of wisdom in creation and history / identified with Law) cf *John* 1
- *Sirach* 42.15-43.33 (praise of creation)
- *Sirach* 44ff (praise of holy men)
- *Sirach* 50 (portrait of high priest) cf *Luke* 24.50-52

- *II Maccabees* 8ff (holy war / importance of prayer / miraculous interventions)
- *II Maccabees* 6.18-31 and 7 (martyrdom)
- *II Maccabees* 7.9, 7.23, 7.29 (resurrection)
- *II Maccabees* 12.38-45 (prayer for the dead)
- *II Maccabees* 7.28 (creation *ex nihilo*) cf *Genesis* 1

- *Baruch* 1.1-14 (sins have broken our relationship with God)
- *Baruch* 1.15-3.18 (sin as exile) -- especially 2.11-3.8 (prayer of the exiles)
- *Baruch* 3.9-4.4 (meditation on wisdom / practice of the Law)
- *Baruch* 4.5-5.9 (consolation of Jerusalem) cf 2nd *Isaiah*
- as read on Nativity of the Lord: *Baruch* 3.35-4.4 (compare 3.37 in Hebrew and LXX)

- **key passage: *Wisdom 2* (shameful death of God's Son)**
- *Wisdom 3.1-9* (Vespers for a martyr, etc)
- *Wisdom 5.15-23 + 6.1-3* (Vespers for a martyr, etc)
- **key passage: *Wisdom 7.21-30*** (wisdom as image of God) cf *Genesis 1.26-27, Wisdom 2.23, II Corinthians 4.4, Colossians 1.15, I Corinthians 11.7, II Corinthians 3.18, Colossians 3.10*

(10) NOV 27 Priestly cosmology, ritual, and law – *Genesis, Leviticus* – vs. rabbinic writing and exegesis of Midrash and law; synagogue liturgy vs, the Temple sacrifice

SECOND QUIZ DUE

- *Genesis 1:1-2:3; 9:4-6* [cf. *Lev 17:10-16*]
- *Leviticus*: the core theology: 11:44, cf. 10:1-2, 10-11
 - Ritual, holiness, and sacred places: ch 1, 8:1-30; ch. 16; 22:1-3
 - Impurity: core: 15:31; cf. ch 11-13:17 [cf. *Luke 17:11-19*]; 14:33-15:32
 - Cf. *Acts 15:23-29* esp verse 29
 - Purity by statutes: ch. 18
 - Atonement: 5:1-6; 7:22-27; 16:7-10, 29-34
 - Persons rather than community in P: 4:1-3, 13-15, 22, 27
 - Community social organization in H: ch. 19-20 and later
 - Liturgical calendar organized: ch. 23
- Selected rabbinic literature: *halakah* and *agada*
- *Mark 2:23-27; Matthew ch. 23; John 3:1-15; Acts 21:39-22:1-3* (cf. 5:34-39 and Barrett #178), 23:1-10

(11) DEC 4 The Septuagint and the aims of various Jewish canons; Jewish Pseudepigrapha (*Jubilees, I Enoch*, etc); exegesis in the Dead Sea Scrolls; impact of LXX on NT and fathers. Philo and allegory; patristic and liturgical reception

"according to the Scriptures": Early Christian liturgical reading and the formation of *theoria* – Clement of Rome, *Melito of Sardis, Holy Saturday Vesperal Liturgy, anaphora of St Basil; full-grown *theoria*: Gregory of Nyssa, *Life of Moses* and *The Great Canon of Andrew of Crete*; the place of Jewish Scriptures in the Christian "canon question": Marcion. The Fathers as Biblicists, not just as liturgical: *The Song of Songs*

- LXX: Review (from Wisdom literature class): *Wisdom of Solomon* esp. ch. 2-3, 5-6, 11:22-26, 16:5-14; *Sirach [Ecclesiasticus]* esp. ch. 4-5, 10-11, 16-17, 24-25, 33, 35, 39, 43-44, 51; *Baruch; Prayer of Azariah*
- Pseudepigrapha sels.
- Dead Sea Scrolls sels.
- Philo: sels.
- *Melito of Sardis, *On Pascha*
- Andrew of Crete, *Great Canon* sels.
- Prayer of Offering and Anaphora from the *Liturgy of St Basil the Great*
- Excerpts from Gregory of Nyssa, *Life of Moses*
- Marcion sels.
- early Fathers and Councils on the Canon of Scripture

(12) DEC 11 Modern Orthodox Biblical-critical scholarship, and the notion of Scripture as revealed Canon

- Selection of modern Orthodox Biblical-critical authors:
 - Georges Florovsky, "The Fathers of the Church and the Old Testament," *The Student World* 32 (1939):281-88, repr. in his *Aspects of Church History [Collected Works Vol. IV]* (Belmont, MA: Nordland Publ. Co., 1975), pp. 31-38 [*elementary, but better than all the following except Behr*]

Contrast with

- Paul Tarazi, *The Old Testament: An Introduction. Vol. 1: Historical Traditions*, new rev. ed. (Crestwood, NY: SVS Press, 2003), pp. 18-25

Contrast with

- John Breck, *The Power of the Word in the Worshiping Church* (Crestwood: SVS Press, 1986), pp. 9-10,25-40, 93-113 = "*Theoria: an Orthodox Hermeneutic*"; [*ch. 2 of this book treats -- with a view that differs significantly from our class approach -- many of the Fathers' exegetical approaches; compare to McGuckin's reading of the Fathers, and then review Florovsky*]

Contrast with

- John Anthony McGuckin, "Recent Biblical Hermeneutics in Patristic Perspective: the Tradition of Orthodoxy," in Theodore G. Stylianopoulos, ed. *Sacred Text and Interpretation: Perspective in Orthodox Biblical Studies* (Brookline, MA: Holy Cross Orthodox Press, 2006), pp. 293-324 [*papers from a 2003 conference at Holy Cross*]. **FOR CLASS DISCUSSION:** pp. 305-20
- Timothy Clark, "Jewish Education in the Hellenistic Period and the Old Testament," *SVTQ* 54.3-4 (2010): 281-301

And then finally, is the solution in:

- John Behr. *The Mystery of Christ: Life in Death* (Crestwood, NY: SVS Press, 2006), ch. 2.

CRITICAL PAPERS DUE FRIDAY 20 DECEMBER

QUIZ FORMAT

You will receive the questions a week before the quiz is due; when you are ready, open them and write the quiz in 30 minutes. Then type your answers exactly as written and insert – in italics – any corrections from the books

- (1) 10 minutes – 3 terms from data sheet 1 (2,3) to define accurately
- (2) 6 minutes – 2 identified verses from the readings to parse and exegete
- (3) 6 minutes – 1 unidentified passage of several verses to parse and exegete
- (4) 7 minutes – 2 identified short passages to compare

SHORT EXEGETICAL ANALYSIS (5 pp)

You will be assigned (or may negotiate your choice) of a short – but coherent -- passage from the * OT readings for your class presentation (15 min including discussion); this must be a critical exegesis, and must incorporate research for the reference books. From the outcome of your presentation you will write a thorough commentary on it, making use of several of the reference resources (identified properly in foot/end notes) to assist you. This is not to be a line-by-line commentary but rather an argument about the meaning and reading of the passage, with an overall thesis of your own.

CRITIQUE OF A MODERN ORTHODOX WRITER'S METHODOLOGY FOR USING THE OT (8 pp. max)

Choosing one of the modern Orthodox theologians whose thought incorporates reading of the Old Testament, critique his critical methodology for handling OT texts as sources. [You may use just the class handout if you wish, or may read further in his/her book]. To do this, you will need to show considerable citation of OT passages read in the course, and also NT and Patristic materials from the syllabus, and you should have some methodological awareness of your own evaluative assumptions about the OT to compare to your author – this is not a mere book report.

Typing, correct writing, usual scholarly apparatus, and a clear central thesis are expected.

PREPARING FOR CLASS DISCUSSIONS

You are expected to be familiar with the detailed * passages assigned each week, and ready to enter into analytical discussions about how to read them.

Late work. Basic Degree students are expected to hand in assignments by the date given in the course outline. Penalties will not be applied to students with medical or compassionate difficulties; students facing such difficulties are kindly requested to consult with their faculty adviser or basic degree director, who should make a recommendation on the matter to the instructor. The absolute deadline for the course is the examination day scheduled for the course. Students who for exceptional reasons (e.g., a death in the family or a serious illness) are unable to complete work by this date may request an extension (SDF = “standing deferred”) beyond the term. An SDF must be requested from the registrar’s office in the student’s college of registration no later than the last day of classes in which the course is taken. The SDF, when approved, will have a mutually agreed upon deadline that does not extend beyond the conclusion of the following term. If a student has not completed work but has not been granted an SDF, a final mark will be submitted calculating a zero for work not submitted.

Course grades. Consistently with the policy of the University of Toronto, course grades submitted by an instructor are reviewed by a committee of the instructor’s college before being posted. Course grades may be adjusted where they do not comply with University grading policy (<http://www.governingcouncil.utoronto.ca/policies/grading.htm>) or college grading policy.

Policies

Accessibility. Students with a disability or health consideration, whether temporary or permanent, are entitled to accommodation. Students in conjoint degree programs must register at the University of Toronto’s Accessibility Services offices; information is available at <http://www.accessibility.utoronto.ca/>. The sooner a student seeks accommodation, the quicker we can assist.

Plagiarism. Students submitting written material in courses are expected to provide full documentation for sources of both words and ideas in footnotes or endnotes. Direct quotations should be placed within quotation marks. (If small changes are made in the quotation, they should be indicated by appropriate punctuation such as brackets and ellipses, but the quotation still counts as a direct quotation.) Failure to document borrowed material constitutes plagiarism, which is a serious breach of academic, professional, and Christian ethics. An instructor who discovers evidence of student plagiarism is not permitted to deal with the situation individually but is required to report it to his or her head of college or delegate according to the TST *Basic Degree Handbook* and the Graduate program Handbooks (linked from <http://www.tst.edu/academic/resources-forms/handbooks> and the University of Toronto *Code of Behaviour on Academic Matters* <http://www.governingcouncil.utoronto.ca/AssetFactory.aspx?did=4871>). A student who plagiarizes in this course will be assumed to have read the document “Avoidance of plagiarism in theological writing” published by the Graham Library of Trinity and Wycliffe Colleges http://www.trinity.utoronto.ca/Library_Archives/Theological_Resources/Tools/Guides/plag.htm.

Other academic offences. TST students come under the jurisdiction of the University of Toronto Code of *Behaviour on Academic Matters* <http://www.governingcouncil.utoronto.ca/policies/behaveac.htm>.

Back-up copies. Please make back-up copies of essays before handing them in.

Obligation to check email. At times, the course instructor may decide to send out important course information by email. To that end, all students in conjoint programs are required to have a valid utoronto email address. Students must have set up their utoronto email address which is entered in the ACORN system. Information is available at www.utorid.utoronto.ca. The course instructor will not be able to help you with this. 416-978-HELP and the Help Desk at the Information Commons can answer questions you may have about your UTORid and password. *Students should check utoronto email regularly* for messages about the course. **Forwarding** your utoronto.ca email to a Hotmail, Gmail, Yahoo or other type of email account is not advisable. In some cases, messages from utoronto.ca addresses sent to Hotmail, Gmail or Yahoo accounts are filtered as junk mail, which means that emails from your course instructor may end up in your spam or junk mail folder. Students in non-conjoint programs should contact the Registrar of their college of registration.

Email communication with the course instructor. The instructor aims to respond to email communications from students in a timely manner. *All email communications from students in conjoint programs should be sent from a utoronto email address.* Email communications from other email addresses are not secure, and also the instructor cannot readily identify them as being legitimate emails from students. The instructor is not obliged to respond to email from non-utoronto addresses for students in conjoint programs.