

Course Syllabus
TRH2459 – Orthodox Understanding of the Old Testament and Contemporary Exegesis
Trinity College
Toronto School of Theology
January to April (Winter/Spring) 2022

Instructor Information

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Course Identification

Course Number: TRH2459
Course Format: *Online only*
Course Name: Orthodox Understanding of the Old Testament and Contemporary Exegesis
Class Times: Wednesdays 7pm to 9pm
Prerequisites: None

Course Description

This introductory Old Testament course evaluates the possibility of interaction or dialogue between Orthodox *theoria*-reading, which understands the OT eschatologically in reference to the new (Matthew 26:54, etc.), and modern Western historical-critical approaches to reading the OT text which emphasize narrative historical theology (Deuteronomy 16:3 and 285 more references to “remember”).

Extended Course Description

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

Intellectual goal of the course I: UNDERSTANDING HOW AND WHY THE ORTHODOX INCLUDE AND READ THE OLD TESTAMENT IN HOLY SCRIPTURE

Rivalry and bitter doctrinal opposition between early Christians and Jews are well documented in many sources, including in the New Testament (Matt 22:34-23:36, Acts 15:1, etc) and very early Christian and Jewish polemical texts (Justin Martyr *Dialogue with Trypho*, the prayer Birkat haMinim ["curse on the heretics"], and others). The harsh vocabulary reveals this: Jews call the Christians "*minim*" (breakaway schismatics, heretics) while Christians call the Jews "hypocrites" (Matthew, Mark Luke, *passim*). Given this fact, in the later 2nd and 3rd centuries when both the rabbis and the Christian leaders were making the decisions which established both Jewish and Christian canons – i.e., definitive collections of which books would be recognized as the divinely inspired texts showing God's revelation – it is not surprising that the Jewish canon excluded every text not in Hebrew, but very surprising that the Christian leadership insisted on including every book that contemporary Jewish mainstream faith regarded as holy, even including some in Greek, not in Hebrew, and condemning Jewish-book-denying as "heresy" (Marcionism); Early Christians spoke of their single collection combining Jewish books and Christian literature not as two parts – Old and New Testaments – but rather gave the Jewish writings a kind of priority of revelation by calling them "the Scriptures": Matthew 21:42. 22:29//Mark 12:24 and 19 other NT texts and calling the entire compendium simply "Bible" ["THE book"]. "Gospel" referred not to a certain book but to the fundamental message of Christian preaching (the *kerygma* - : "announcement") [Romans 1:1-4 *et passim*], The Jews came to call their sacred book *Tanakh*, 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*" (מִקְרָא) meaning "that which is read" is another Hebrew word for the *Tanakh*).

Given the Christian hostility described above to Jewish doctrines – or more precisely to Jewish rejection of Christian Messianic theology as a reading of what was said in "The Scriptures" and to Jewish adherence to the legalistic doctrines of Torah as promoted by the rabbis -- Early Christian insistence that the Jewish books must be a significant portion of the Holy Bible is at first glance hard to understand: what was (and still is) the basis for this dogma, and more importantly, how could this be useful and understood as providing the inspired truth of Christian theology? Why is Marcionism heretical? Is God the Creator and Protector put before us for belief and faith in Jewish writings to be recognized as the Father of Jesus Christ with a plan for all the ages (Ephesians 3:9)? Christians and Jews of the first centuries of the Christian era came to very different understandings of the Divine message. This course explores these diverse readings, and diverse methods to interpreting, of the Old Testament Scriptures in order to understand the historical trajectory, which has led Christians to the unique Christological theology which makes the Jewish Bible an integral, indispensable portion of "The Scriptures." In fact, for the most part the NT Gospels, *Acts*, and the letters of Paul are created as interpretative readings of "the Scriptures."

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 Greek; we will pay a lot of attention to the Septuagint or Greek-language version of the Jewish 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 (*kerygma*) of Jesus as Christ [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 written gospel – depends utterly on the continuing relevance of the Jewish Scriptures [Romans 1:1-4, 1 Cor 15:3-4, etc.]. Without the Jewish Scriptures, there would be no Christianity (as Marcionite schismatic events of the 2nd century CE were to demonstrate dramatically). *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 θείαις γραφαῖς = NT) in his Chronographia.*

But to make clear this Christian dependence on Jewish Scripture while explaining the competing interpretations 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, the Jewish liturgies, 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, followed by reading in early Patristic exegesis of the “Old Testament”.**

Of course, none of this study will be possible without some direct knowledge on the part of students of the Hebrew 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” 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-original-language books. We will especially 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 – which is 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, of 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. **By the end of the course, students will still be “beginners,” but will have acquired methods and facts for carrying on in study and attention for a lifetime.**

How We will Teach – Practical Pedagogy

For the first four weeks the course will meet synchronously online on Wednesday evenings 7-9 pm. These classes will introduce some fundamental concepts of content and methodology which all must understand from the beginning as foundations for work.

We will then switch to one synchronous class per month until the final sessions – when the subject matter will require much background information from the pros – with the intervening weeks being self-taught asynchronous close study of texts. To help with this self-teaching, every week a “study-sheet” about the readings of the week will be posted, giving background data, key thought-questions, pointing to details like vocabulary and ideas, and so on, as well as similar details for the patristic, rabbinic, Dead Sea Scroll, and other contextual readings. Each sheet will encourage overall quick reading of whole texts for narrative and literary features, plus specifying some jet passages to prepare for class discussions and quizzes. These sheets should be used as your study basis **each week** to keep on track, to prepare in a timely way for the series of quizzes; this will include learning a series of technical terms and facts – named on the sheets – from a basic handbook about modern critical Scripture study (also useful for the New Testament course).

We understand that the readings will present many complex issues and unfamiliar terms and concepts, that the students are mostly beginners in critical close study of Old Testament texts and especially contextual texts, but as well that students will be thinking and questioning, and will need tutorial conversation and advice for all this, and so we will offer two hours of “Office Hours” tutorial online on Wednesdays from 7-9pm every week when there isn’t an online class. **We strongly encourage every student to take part in office-hour discussions as often as possible;** you will find the help from these tutorial conversations invaluable in deepening your grasp.

Course Requirements

FORMAL WRITTEN WORK

- Three practical quizzes measuring progress in learning throughout the term (45%)
Due dates: 25 February, 14 March, 6 April
See rubrics for the quizzes below to know what to study
- A short (3pp) commentary paper on a brief OT passage using reference tools and a patristic passage (25%)
Due date: 1 April
- A summative essay (8 pp max) on 2 brief passages from the course comparing the conclusions of modern critical method and a patristic approach (30%)
Due date: 14 April
See description below

NOTE: We are looking for your progress in depth of critical skill, understanding, and grasp of issues. Excellent progress is favoured in compiling final marks 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".

RUBRICS FOR THE THREE QUIZZES to be done closed-book (1 hour total for each)

- 1) Technical terms – from Soulen: 3 terms asked (15 min)
- 2) Analytical and thematic commentary on 3 passages (2-4 sentences each) from assigned detail passages (30 min)
- 3) Analytical and thematic commentary on Christian passage (10 min)
- 4) Comparison of same sentence translated by Septuagint and "Hebrew Bible" translators (5 min)

SUMMATIVE FINAL ESSAY

Using a maximum 2 pairs of passages – one an OT passage, the other a NT citation of that passage or a narrative episode derived from it – compare what a modern historical-critical scholar would say about how the passages relate, and then what a modern Orthodox biblical scholar might say about the same issue, drawing some conclusion. As you develop your argument evaluate in what ways the two methodologies might – or might not – be forged into one coherent critical approach. In developing your argument, be sure to incorporate modern Orthodox scholars encountered in the readings among your examples and the excerpts from *Dialogue with Trypho*, plus other examples of your choice from the readings of the course, both Old Testament and Early Christian. *This is to be a single coherent essay, with introduction, thesis, organized argument, conclusion.*

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 or office hour so that all can follow the line of investigation or demonstration. *Note: the first four items will also be required or very useful for the New Testament course*

Required books for purchase

- BIBLE: you need a “study Bible” with a modern scholarly translation from the Hebrew and Greek and good historical notes and introductions. Do NOT expect to use the *Orthodox Study Bible*, which is a Revised King James translation with theological notes. Especially recommended is *Harper-Collins Study Bible*, ed. Wayne Meeks, rev. ed. Harold Attridge (Harper-Collins 2006) pb [excellent critical notes, esp. good for historical context; it is a NRSV, which makes it close to the NETS translation below] (Amazon.ca pb \$40.50 for pb)
- Richard Soulen and R. Kendall Soulen, *Handbook of Biblical Criticism* 4th ed. (Knox Press 2011). [only this latest edition Amazon.ca \$36]
- Charles K. Barrett, ed. *New Testament Background: Selected Documents: Revised and Expanded Edition* (Amazon.ca pb new \$18,36; many used but get this edition)
- A New English Translation of the Septuagint (NETS), ed. Albert Pietersma and Benjamin Wright [New York, Oxford U. Press] first scholarly trans, and first Engl tr. In 150 years {Amazon.ca price \$43}
- *Early Christian Writings* ed. and rev. trans. Andrew Louth (Penguin) (This is the Apostolic Fathers)
- Melito of Sardis, *On Pascha*, tr. Alistair Stewart-Sykes (St Vladimir’s Seminar Press – Popular Patristics)

Handouts (through course portal)

- *Great and Holy Saturday: Vespers with Divine Liturgy of Basil the Great* (OCPC/OCA from SVS Press)
- Orthodox readings patristic and liturgical passages, articles or chapter excerpts by Fr. John Breck, Veselin Kesich, Fr. Paul Tarazi, Fr. Eugene Pentiuc, Theodore Stylianopoulos, Fr. John Behr, etc
- Non-canonical Old Testament Pseudepigrapha selections
- Portions of Justin Martyr, *Dialogue with Trypho*

Recommended reference works

- *Tanakh* [a modern-English translation of the Masoretic OT, pb] (The Jewish Publication Society)
- highly recommended: Geza Vermes, *The Complete Dead Sea Scrolls* (Penguin)
- very useful for the rabbinic and Hellenistic-Jewish context of early Christian texts: *Jewish Annotated New Testament* [Oxford U. Press]

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); 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 make every effort to encounter and use this term:

- 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. Inglewood Cliffs, NJ: Prentice Hall, 1990.
- Ancient Christian Commentary on Scripture: Old Testament [ACC] – in Graham Library stacks, by volume
- Modern Orthodox lectionaries: <http://www.bombaxo.com/lectionaries.html>
- Check out BibleHub [<http://biblos.com/> and <http://bible.cc/>] & 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 to Greek and Hebrew; many reprints)

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 Learning Objectives/Outcomes

Students successfully completing this course will be able to demonstrate the following 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

(C) IN RESPECT OF PERSONAL AND SPIRITUAL FORMATION

- to manage his or her own learning
- to demonstrate behaviour consistent with academic integrity and social responsibility

(D) IN RESPECT OF MINISTERIAL AND PUBLIC LEADERSHIP

- to demonstrate qualities and skills necessary for ministry, further study, and community involvement
- to exercise initiative, personal responsibility, and accountability in both personal and group contexts
- to work effectively with others

Grading System

| Letter Grade | Numerical Equivalents | Grade Point | Grasp of Subject Matter | Other qualities expected of students |
|--|-----------------------|-------------|---|--|
| A RANGE: Excellent: Student shows original thinking, analytic and synthetic ability, critical evaluations, and broad knowledge base. | | | | |
| A+ | 90-100 | 4.0 | Profound and Creative | Strong evidence of original thought, of analytic and synthetic ability; sound and penetrating critical evaluations which identify assumptions of those they study as well as their own; mastery of an extensive knowledge base |
| A | 85-89 | 4.0 | Outstanding | |
| A- | 80-84 | 3.7 | Excellent | Clear evidence of original thinking, of analytic and synthetic ability; sound critical evaluations; broad knowledge base |
| B RANGE: Good: Student shows critical capacity and analytic ability, understanding of relevant issues, familiarity with the literature. | | | | |
| B+ | 77-79 | 3.3 | Very Good | Good critical capacity and analytic ability; reasonable understanding of relevant issues; good familiarity with the literature |
| B | 73-76 | 3.0 | Good | |
| B- | 70-72 | 2.7 | Satisfactory at a post-baccalaureate level. | Adequate critical capacity and analytic ability; some understanding of relevant issues; some familiarity with the literature |
| FZ | 0-69 | 0 | Failure | Failure to meet the above criteria |

Please see the appropriate handbook for more details about the grading scale and non-numerical grades (e.g. SDF, INC, etc).

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.

Class Outline with Readings

Please note that a precise syllabus of readings will be found on each weekly sheet.

(1) 12 January (synchronous online class) – Introduction to the course

- introduction and syllabus overview
- historical-critical method and *theoria* as competing interpretative assumptions
- theological problems: “the Scriptures,” “Bible” (and canon), what is the thing (text) we are talking about?
- modern hermeneutics as a critical stance
- the “salvation history” (*Heilsgeschichte*) concept

Detail: learn the contents of the OT including the LXX (“apocrypha”, “deuterocanon”) books

Study the key terms — using Soulen — to prepare for next week: Jan. 19 list + above terms

(2) 19 January (synchronous online class) – The formation of the Old Testament writings—a timeline

- the formation of the Old Testament writings through the early Roman-Empire period; when do we have texts?
- oral vs. written notions of text; the aim of narrative recounting; genre(s)
- some key approaches to the Old Testament text: archeology (Albright) vs cultural context [the flood story]
- redaction criticism: how does narrative theology work?
- Wellhausen’s “documentary hypothesis” as a watershed for textual reading and redaction theory

Doublets

- *Genesis* 15 (J) and 17 (P), or the Flood story
- *Genesis* 20:1-18 (E) // 12:10-13:1 (J) // 26:1-11 (J or E?)
- *Genesis* 21:22-34 // 26:26-33 (which is J, which E?)

(3) 26 January (synchronous online class) Core of memory: Patriarchal stories and the Exodus-Numbers narrative

General knowledge: *Genesis*: the patriarchal stories [fall of Adam (2:4ff), Abraham, Isaac, Jacob, Joseph]; the *Exodus-Numbers* narrative – “covenant theology”

Detail

J (the 'Yahwist')

- *Genesis* 2:4-9, 2:18-24
- *Genesis* 3-4
- *Genesis* 6-9 [but note doublets: J is duplicated by P]
- *Genesis* 11:1-9 [compare *Acts* 2:4-12]
- and the patriarchal stories – which are, according to Noth, a historical expansion of *Deuteronomy* 26:5-9 – especially *Genesis* 13:14-18; 15:1-6 (cf. *2 Corinthians* 11:22, *Galatians* 3:6-9)
- compare *Genesis* 16:1-14 to 16:15-16 (cf. *Galatians* 4:21-31) and 17:1-18:15
- *Genesis* 22 [cf. *Romans* ch. 4]
- *Genesis* 28:10-22
- *Genesis* 32:24-32
- *Exodus* 34:11-26 (the 'Ritual Decalogue', contrast with 20:2-17)
- *Exodus* 1-16 (where has the redactor inserted P?)
- *Exodus* 17:1-7
- note interweaving at Sinai: *Exodus* 19:1-25 (J = 2b, 11b-13, 18, 20-25; E = 3a, 9-11a, 14-19; P = 1-2a)
- why Sinai? (and cf *Exodus* 3:1)
- *Numbers* 10-14
- *Numbers* 16
- *Numbers* 21-24

E (the 'Elohists')

- hard to separate except by God's epithet/name, esp. in *Exodus* 1-15
- except for the two stories above, most of *Exodus* from 16 on is Elohist
- see doublets below (most E material is a doublet)
- explain *Exodus* 17:8-16 (cf *I Kingdoms* / *1 Samuel* 15:1-33 which is D history)

Other topics

- what makes *Genesis* 22:1-19 different? [compare to *Genesis* 15:1-6 or 18:17-33 (J or E?)]
- *Genesis* 14:17-20 cf *Hebrews* 5:5-7 quoting *Psalms* 109 (110):4
- **redactional editing: anticipating the coming story: *Genesis* 48-49**

Early Christian exegesis of *Genesis* 2:4 –*Exodus* –*Numbers*

Liturgical and iconographical uses (Jewish and Christian) of *Genesis* 2:4 –*Exodus* –*Numbers*

(4) 2 February (synchronous online class) – Prophecy and Early prophetic theology during the Iron Age Kingdom
General knowledge

- prophecy and early prophetic theology during the Iron Age Kingdom: a presentist application of *Exodus*
- relationship of prophecy to royal histories and psalms: Samuel, Nathan, Elijah and Elisha; King David
- *Amos*, *Hosea*, *Micah*, *Isaiah* 1-39, and their citations in New Testament

Readings

Prophecy in D History

- *Deuteronomy* 13:105, 18:15-22
- *I Kingdoms* / *1 Samuel* 3:19-20, 10:5-13
- *III Kingdoms* / *1 Kings* 17:1-24, 18:20-40, 19:4-21, 21:17-29
- *IV Kingdoms* / *2 Kings* 1:1-2:24, 4:1-6:6

Prophets

- *Amos* 1-2, 4-5, 9
- *Hosea* 1-4, 6-8, 10-14
- *Micah* 1-2, 5
- *Isaiah* 1-6, 10-11, 21-28, 35-38
- **Early Christian exegesis**
- **Liturgical uses**

(5) 9 February – (start of asynchronous work, with online office hours/tutorial during class time each week) –
Deuteronomy

- the "Deuteronomist Hypothesis" 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

Readings

- *IV Kingdoms* / *2 Kings* 22:1-23:27, cf 21:1-16
- *Deuteronomy* 26:5-9 [for von Rad, the 'core' ('credo') of the Pentateuch/Hexateuch]
cf *Psalms* 104/105

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
- **Early Christian exegesis**
- **Liturgical uses**

(6) 16 February (online office hours/tutorial) – Prophetic theology and poetics developing in an age of crisis:

Jeremiah, Ezekiel, Habbakuk, Zephaniah

FIRST QUIZ GIVEN OUT (due 25 February, end of reading week)

Readings

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

Habbakuk

NT, Patristic, iconographic, and liturgical use

23 February – Reading Week

(7) 2 March (synchronous online class) – Prophecy in conditions of exile and post-exilic return

- prophecy in conditions of exile and post-exilic return: "2nd/3rd" *Isaiah, Obadiah, Joel, Zechariah, Malachi*
- Jewish apocalyptic and messianism, *The War of the Sons of Light*
- "Day of the Lord" and eschatology

Readings

- *2nd/3rd Isaiah*
Isaiah ch 40-55, 56-66
- *The War of the Sons of Light* from the Dead Sea Scrolls (Barrett)
1QM: Barrett #222-224
- Apocalyptic Barrett ch 13 through #275 (pp 316-346)
Obadiah, Joel, Zechariah, Malachi

(8) 9 March (online office hours/tutorial) – Psalms

SECOND QUIZ HANDED OUT (due Monday 14 March)

- *Psalms* of various dates, and their use in New Testament and liturgy

Readings

- 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 Matins)
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 Matins: 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) 16 March (online office hours/tutorial) – Wisdom writing

- Wisdom literature: development and place within the canon
- Wisdom writings from the Persian period: *Proverbs*, *Job* (also *Jonah*, *Ruth*)
- Wisdom writings from the Hellenistic period: *Sirach [Ecclesiasticus]*, *Maccabees*, *Baruch*, *Wisdom of Solomon [Wisdom]* (also *Ecclesiastes*, *Song of Songs*, *Song of the Three Young Men*, etc)

Detailed Readings

- *Job* 3.6-7 (Job's despair)
- *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* eg 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) 23 March (online office hours/tutorial) – Priestly cosmology, ritual and law vs. Rabbis (Pharisees): exegesis and law

- 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

Readings

- *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
- Rabbis: Barrett, *NT Background*: read generally, with the introductions and notes, Ch. 8; key passages for class discussion: 153 [cf *Romans* 6:16-22], 154, 156-157, 159, 163 (cf. *Matthew* 11:29-30), 167, 169, 172, 174 (cf. *Mark* 2:27), 176-177, 184, 186-194, 197-198 (cf *Matthew* 23:15, *Acts* 2:10, 6:5, 15:23-29), 199-200, 203, 205, 208 (cf. *Mark* 14:55-64)
- *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) 30 March (synchronous online class) – The aims of various Jewish translations: 'According to the Scriptures'

THIRD QUIZ HANDED OUT (due Wednesday 6 April)

- Philo and allegory
- patristic and liturgical reception
- early Christian liturgical reading and the formation of *theoria* – *The Great Canon of Andrew of Crete*
- "according to the Scriptures"
- Holy Saturday Vespertine Liturgy, the 15 readings as a "canon"
- full-grown *theoria*: Gregory of Nyssa, *Life of Moses* and the place of Jewish Scriptures in the Christian "canon question": Marcion

- the Fathers as Biblicists, not just as liturgical: *The Song of Songs*

Readings

- LXX: Barrett, *NT Background*: read generally ch. 12
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*
- Dead Sea Scrolls: Barrett ch. 9 entire
- Philo: generally, Barrett ch. 10, especially 225-230
- Andrew of Crete, *Great Kanon*
- Prayer of Offering and Anaphora from the *Liturgy of St Basil the Great*
- Excerpts from Gregory of Nyssa, *Life of Moses*

SHORT TEXT COMMENTARY DUE 1 APRIL

(12) 6 April (synchronous online class) – Modern Orthodox OT scholarship; how did a Canon arise?

- Modern Orthodox Biblical-critical scholarship, and the notion of Scripture as revealed Canon

Readings

- 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 Worshipping 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

And then finally, is the solution in:
 - John Behr. *The Mystery of Christ: Life in Death* (Crestwood, NY: SVS Press, 2006), ch. 2.

The "Canon Question"

- the Septuagint and the aims of various Jewish canons
- Jewish Pseudepigrapha (*Jubilees*, 1 *Enoch*, etc); exegesis in the Dead Sea Scrolls
 - : re-read generally Barrett ch. 13

- impact of LXX on NT and early Fathers and Councils on the Canon of Scripture and Marcion
- Clement of Rome, *To the Corinthians 1* (in Louth)
- Melito of Sardis, *On Pascha*

CRITICAL PAPER DUE AT END OF EXAM PERIOD (14 April)

Please note that this syllabus is subject to change in accordance with the regulations in the TST *Basic Degree Handbook*.

