1-1-1999

OT 710 Text and Canon of the Old Testament

John N. Oswalt

Follow this and additional works at: http://place.asburyseminary.edu/syllabi

Recommended Citation
http://place.asburyseminary.edu/syllabi/401

This Document is brought to you for free and open access by the eCommons at ePLACE: preserving, learning, and creative exchange. It has been accepted for inclusion in Syllabi by an authorized administrator of ePLACE: preserving, learning, and creative exchange. For more information, please contact thad.horner@asburyseminary.edu.
I. Course Goals
   A. To acquaint students with the nature of the Qumran community and with the circumstances of its rediscovery.
   B. To acquaint students with the general content of the non-Biblical writing at Qumran.
   C. To provide students with experience in the theory and practice of text-criticism as it is applied to Old Testament materials, especially in the light of Qumran.
   D. To enable students to gain first-hand knowledge of the contributions of the Qumran scrolls to present theories of the development of Hebrew text.
   E. To acquaint students with current theories of the process of canonization of the Old Testament, especially as this relates to what is currently known as canonical criticism.
   F. To strengthen the student’s grasp upon Hebrew (and the Greek of the Septuagint).

II. Plan for Conducting the Course
   A. Method of Instruction: A modified seminar approach, including lectures on introductory topics, student presentations, and daily assignments.

   B. Types of Assignments:
      1. Each student will prepare two papers not to exceed 2000 words each. The first will discuss the nature and content of one of the non-Biblical scrolls, and the second will deal with some aspect of the formation of the OT canon. Both papers will be presented in class on the dates indicated in the attached schedule.
      2. The reading and translation of certain passages in the Biblical scrolls. In addition, students will be expected to compare these with their counterparts in the Massoretic Text and in the Septuagint and to reach conclusions concerning the most probable original reading. A collection of duplicated copies of the primary readings will be made available in class for a nominal charge.
      3. Readings from secondary sources as noted on the schedule below.

   Required texts are:
   Bruce, F. F., *The Canon of Scripture*, Downers Grove, IL: IVP.

   A recommended text is:
Students should also own critical editions of the Masoretic Text and the Septuagint, such as *Biblia Hebraica Stuttgartensia* and *Septuaginta* (Rahlfs).

Other helpful readings may be found in the select bibliography below.

C. **Evaluation:** The final course grade will be computed on the basis of the following:

   1. Class performance  1/3
   2. Papers    1/3
   3. Examinations  1/3

III. **Tentative Schedule**

Feb. 9  Introduction

11  The Finds: The Historical Context  Vanderkam pp. 1-27  
    Wise pp. 3-13, 36-37  
    (Trever pp. 13-113)

16  The Historical Context  Vanderkam pp. 71-119  
    Wise pp. 13-35  
    (Tushingham pp. 785-808)

18  The Community and Christianity  Vanderkam pp. 121-185  
    (Brotzman pp. 87-96)

23  Text Criticism  Brotzman pp. 9-24; 97-132

25  Text Criticism, Paleography  Brotzman pp. 133-170  
    (Cross pp. 170-264)

Mar. 2  Reports  Vanderkam pp. 29-70  
    (Wise)

4  Reports  (Wise)

9  Isaiah 6

11  Isaiah 6  Brotzman pp. 25-35

16  Isaiah 58

18  Isaiah 58

23  Isaiah 58  Brotzman pp. 37-62
25 Examination

30 Pss. 131, 141

Apr. 1 Pss. 141-144  Brotzman pp. 63-85

13 1 Sam. 1:22-2:6

15 1 Samuel 2:16-25

20 Exodus 32:10-30

22 Exodus 32:10-30; Jeremiah 48:25-39

27 Jeremiah 48:25-39

29 Growth of the Canon  Bruce

May 4 Growth of the Canon  Bruce

6 Papers

11 Papers

13 Papers

17 Final examination

IV. Select Bibliography

Barthelemy, D. *Critique Textuelle de L'Ancien Testament*. Gottingen. 1982- . (Two volumes completed; others in progress.)


This series (DJD, or DJDJ), now running to 14 volumes, is the official publication of the Scrolls.


“The Significance of the Scrolls,”

Items marked with an asterisk (*) may be found on the reserve shelf.

The bibliography on the Dead Sea Scrolls now runs into the thousands. Wise offers a helpful selection.
Though the Old Testament reveals no formal notion of inspiration, the later Jews at least must have possessed the idea (cf. 2 Timothy 3:16; 2 Peter 1:21). There is an instance of a Talmudic doctor distinguishing between a composition "given by the wisdom of the Holy Spirit" and one supposed to be the product of merely human wisdom. There are both psychological and historical reasons against the supposition that the Old Testament canon grew spontaneously by a kind of instinctive public recognition of inspired books. True, it is quite reasonable to assume that the prophetic office in Israel carried its own credentials, which in a large measure extended to its written compositions. Reference to the Canon and Text of the Old Testament. As expanded and recast in the German edition, the Author expresses the hope that it may prove useful to theological students. For the English edition Professor Buhl has supplied some additional references to the most recent literature, and at the Testament," in which also the collection of the Old Testament writings is treated. Surveys of this literature will be found in the following among other treatises: Scholz (Catholic), EinUitung in die heiligen Schriften des Alien und Neuen Testa-menics, i. 184, 5, p. 3. Keil, Lehrbuch der Uistorisch-kritiselcn. As the Scriptures themselves reveal, the Old Testament is essentially a Levitical document "canonized under the authority of the Aaronic priesthood. Canonization as it is called from the Greek kanon, meaning "a rule or measuring rod." is a process by which a collection of writings come to be considered authoritative, definitive and fixed by a particular religious authority. Numerous texts were known historically to exist alongside the Scriptures and many were purported to be sacred. Thus, the texts which make up the Old Testament were canonized in order to assure their singular position as the inspired Word of God. Outline of Bible-related topics Bible portal. The Old Testament is the first section of the two-part Christian biblical canon; the second section is the New Testament. The Old Testament includes the books of the Hebrew Bible (Tanakh) or protocanon, and in various Christian denominations also includes deuterocanonical books. Orthodox Christians, Catholics and Protestants use different canons, which differ with respect to the texts that are included in the Old Testament. Study of the OT canon in such circles is a study of the history of the growth of the error of Biblical acceptance and belief on the part of the Christian Church. It is clear that conservative and liberal Christians approach the subject of the OT canon from very different viewpoints. It is more important to assess the evidence bearing on the subject with care, and also to judge whether opposition to the historic view of the canon stems from compelling argument or from theories previously adopted on other grounds. The conservative scholar is not without bias. He freely confesses that full inform