

SYLLABUS

INTRODUCTION TO THE BOOK OF MOSES

AND OTHER RELEVANT PROSE PASSAGES

Bible 401 Core Course: Prose — Narrative

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You are encouraged to read through this syllabus in detail at the beginning of the semester. It contains a great deal of information not only on what to study, but on how to study.

This course is designed to provide:

- an understanding of a variety of contemporary critical approaches to the study of Tanakh with a concentration on prose-narratives within the Pentateuch;
- an in-depth study of select literary phenomena and themes in the Pentateuch;
- hermeneutic skills related to the exegetical analysis of language, literature, and ideology;
- *a way of thinking* about why the literature developed as it did and its historical implications for a contemporary, progressive Judaism.

The course will involve three sorts of study materials and contexts:

(1) *In-class study of texts*

The syllabus identifies the *order* of texts to be studied. In addition to what is listed in the syllabus, other texts will also be discussed. It is important to understand that beyond gaining information about and an understanding of discrete passages, the classroom experience seeks to model ways of thinking about the text. Thus, your learning process is greatly enhanced if you regularly reflect upon the question: **What did we do with that text and how might the approach modelled apply to other texts?** After each class session you should endeavor to reconstruct the reasons a particular passage was analyzed by writing a brief summary of the class study session.

(2) *Home preparation of primary sources and Study Groups (see below).*

A great number of passages will be covered during class time. You will *not* be able to prepare all of them. Therefore, please note in the syllabus *which texts you must prepare* in advance (they are depicted **underlined and in bold print**). Please note: You may be called upon at any time during a class session to read and translate a text that was assigned for preparation. The actual dates upon which a given text will be studied will not be identified in this syllabus. This is to enable our study to move freely and to dedicate time to issues as needed. That said, it is easy to anticipate when you need to work on the passages listed under the upcoming unit of study. Basically, stay just ahead of what is done in class.

(3) *Readings of scholarly studies for background.*

Invest heavily in the preparation of texts for class. Use the readings in secondary sources for the rapid learning of background information. Become readily familiar with the list of terms included in this Syllabus. Please note: Secondary Sources *will not be presented or discussed in class directly*; however, their ideas and “information” will factor into the classroom discussions and you are fully responsible for the content of the assigned readings which will be part of the midterm

examination.

HEBREW 402: READING FOR MEANING is designed to assist you in improving your recognition of morphologies and the decipherment of grammatical structures, both of which facilitate the translation and understanding of texts. Consequently, we will not spend a great deal of time working on these types of details in this course. However, you should be prepared to translate, analyze forms, and draw attention to rhetorical devices that govern the meaning of texts. *The Heb 402 instructors have structured their text readings to dovetail with our own.*

STUDY GROUP: You are *required* to establish a study group with your peers (one or more) and to be mutually responsible for the learning of texts to be discussed in class. Note: Torah Outlines are not to be discussed with others; they are to be your work *alone*.

Course Requirements: A timely completion of primary text and secondary source reading assignments is essential. Do not fall behind! Start dates are provided for secondary reading materials to help you spread reading assignments out over the semester. However, the quantity of primary text will increase as the semester progresses, which means that it is best to get as much of the secondary reading done early as possible. This also frees you up to focus on your Torah Outline.

Study hard! This is Torah; this is your life. You need to read it, think it, breathe it. It is not a burden, it is a privilege. Embrace it with love, let it envelop your life. You have but a brief five years in rabbinic school; spend it immersed in *Talmud Torah*. Short of pursuing an advanced degree, you will likely never again have the opportunity to experience a life thoroughly consumed by *Talmud Torah*. Learn now as if your life depends upon it; indeed, know that what you learn may transform another's life!

There will be three written exercises all done "at home": (1) two text analysis papers, and (2) THE TORAH OUTLINE PROJECT (see details below), which will include the writing of a brief (supplemental) essay, due on the last day of the exam period.

I am a strong advocate of the philosophy which underlies the Montessori approach to education. You will submit work; I will comment. All work can be improved. You learn by reworking what you write, and by rethinking what you have previously thought, and by responding to questions you had not adequately addressed. My goal is to challenge you at every step of the way, so that you might travel as far as you can in the brief time that we will study together. Become disciplined in your study habits, and make your study a habit.

FOR ACQUISITION

Software

You are required to own a computer Bible program with Hebrew, which enables you to do lexical and morphological searches as well as have instantaneous access to lexicons on screen. We realize that this is a significant expenditure, but there is simply no way around it. Owning a Bible program is fundamental to your study of Tanakh and you will use it throughout rabbinic school, not just for this course. It replaces the need to acquire a concordance, provides you with numerous English translations, Targumim, and other resources. It can cost anywhere from \$150 to \$300, depending upon the program (and version) you buy. (If finances are a particularly severe issue, then familiarize yourself with computers in the library and ask a reference librarian to install the program you wish to use—i.e., they are available but may not be loaded on every computer.) If you amortize the expense, you will find it is actually not prohibitive.

There are a number of products on the market. If you are a MAC user you will probably want to acquire

ACCORDANCE. If you a PC user, *BIBLEWORKS* is highly recommended and can be acquired at a significant discount through our bookstore. If you buy *BIBLEWORKS* you can add the *Koehler-Baumgartner Hebrew-Aramaic Lexicon* for a fraction of the cost of the Brill book format—this is highly recommended, but not required. The program comes with BDB built in. *LOGOS* is also quite excellent with very sophisticated search mechanisms, however, you pay per component. Some people own *DavkaWriter* with texts. This is a wonderful resource for preparing teaching-handouts, however, it does not have sophisticated search capabilities; consequently, it does *not* constitute a Bible program. (*Nota Bene Lingua* can be acquired with *Stuttgartensia* and *Tabula*, enabling you to do relatively sophisticated searches, but it still does not fully replace the stand-alone Bible Programs.) Please acquire the program of your choice as soon as possible and begin preparing texts with it. It will cut down your preparation time significantly. There will periodically be assignments asking you to do searches on your program. These are designed to familiarize you with your program's search capabilities.

Books

- E. Theodore Mullen, Jr. *Ethnic Myths and Pentateuchal Foundations*. Scholars Press (SBL) 1997.
- Philip R. Davies. *Scribes and Schools. The Canonization of the Hebrew Scriptures*. Louisville: Westminster/John Knox Press, 1998.
- Emanuel Tov. *Textual Criticism of the Hebrew Bible*. Augsburg Fortress Press, 1992.
- Norman Gottwald. *The Hebrew Bible: A Socio-Literary Introduction*. Minneapolis: Fortress Press, 1985.
- Hebrew Tanakh, **must be brought to every class session** (any edition of MT but not Art Scroll).

TORAH OUTLINE PROJECT

and Summary Essay (Exam Period)

During the semester you are to read the entire Torah (Pentateuch) for the purpose of creating a thematic / literary outline. Although you will read from Genesis 1:1, your outline should start with Genesis 11 and end with the last chapter of Deuteronomy. While it would be wonderful if everyone could accomplish this task in Hebrew, it is recognized that this would be an unreasonable requirement for most students at this stage in their educational development. Consequently, it is understood that you may do your primary work with an English translation. *However*, it is absolutely essential that you keep the Hebrew text open by your side if you choose this avenue. Only through the Hebrew can you discern a variety of rhetorical devices that signal literary junctures (textual characteristics only rarely evident in translations).

Why create an outline of the text? An obvious goal of this project is to make you familiar with the general storyline of the entire text. At a deeper level, your working through the entire Torah in this manner will enable you to develop sensitivities for the internal literary and ideological characteristics that underlie the Pentateuch. There are no shortcuts to this process; you need to read the whole book and to actively think about how your outline will represent the structure of the text.

You are to work on this project independently. It is recommended that you pace yourself throughout the semester. The JPS Translation of the Torah is 334 pages. Broken up over 10 weeks, you will need to work on approximately 34 pages a week. Obviously, the literary units do not fall into even numbers of pages. This is why you should leave yourself some “buffer” time toward the end of the semester. Some units are large and you will move through them quickly (e.g., Lv 18 is essentially one subject). Others prove more involved and will require considerable time to unravel (Ex 12-13, on Pesah/Matzot). Consult with Addendum II for short examples drawn from excellent outlines created by your rabbinic student colleagues in years past.

Your outline is to concern itself with thematic and literary issues, *not source criticism*. An outline of textual sources would often require individual verses to be listed as separate entities. Consider source criticism a *micro*-analysis of the text. You are to work on a *macro*-analysis of the text. The “chunks” of literature you designate will inevitably include composite units that do not necessarily manifest thematic consistency. That’s perfectly fine. You are looking to do “rapid reading,” not detailed verse-by-verse analysis (though admittedly, some passages require closer scrutiny than others). Once you iron out your own system for outlining, you will find that most literary units are easily identified. In other words, once you train yourself to read with an eye for structural elements the process will move along quite quickly. You are encouraged to consult with the instructor should you have any concerns for the development of your outlining process.

At the end of each literary unit, you are to provide a brief synopsis of what you have read, relating to function, goals, and overarching meanings most of all. (See examples provided in Addendum II).

Do your best to become sensitive to repeated motifs, tropes, and other thematic elements that help shape the Torah text. Draw attention to these elements whenever you can, and try to speak of “core texts” and “redactional material” whenever possible. You should also seek to develop a certain consistency in your use of terminology. This will allow you to do searches of your own outline to isolate a variety of literary, thematic, or ideological components. For instance, you will soon learn what an “Ideological Overlay” is in the text. You will also learn to distinguish between the appearance of an altar as part of an overlay and an altar that functions quite cogently as part of the narrative. In effect, not all “altars” are created equal. Another example might be the “Cluster of Nations” that appears at various points in the narrative. By developing a name for this and by thinking about *why* this literary element appears here and there, you will begin to establish a sophisticated approach to understanding Torah. Basically, as you become attuned to such things, you will want to create terms which will allow you to highlight patterns, aberrations, thematic continuities, and the like. Of course, one cannot establish these terms at the outset, but if you are sensitive to the potentials inherent in creating a “database” for future studying and teaching, you will begin to establish your own working vocabulary and reading strategy very early on in the outlining process.

There are a great many ways to create a thematic outline and you are free to explore a variety of possible structures. Most commercial wordprocessors (Word, WordPerfect, Davka, Nota Bene) have built-in outline formats that prove to be rather useful in these contexts. Worry less about layout than about content (’tis a gift to be simple when it comes to format).

The outline and supplemental essay are due on the last day of the examination period. A brief set of questions will be provided at the end of the semester to help you reflect upon the experience in a summative manner.

UNITS OF STUDY

- ☞ Primary sources (biblical or Ancient Near Eastern) are indicated by the symbol ☞. These readings are required. Texts that **must** be prepared in Hebrew are **underlined and in bold**.
- Secondary source readings are indicated by the symbol ■. Only start dates are provided for these readings. This means that it is up to you how quickly you move through this material. Pace yourself; make your reading such that your learning is deep rather than perfunctory. The assignments are coordinated with what is being covered in class, but just when you finish readings in a particular book is not stipulated. Just make sure that you space things so that everything is done by the end of the semester and can be integrated into your final essay that will pertain to your outline.

Within each unit additional bibliography is provided for your future reference. While you may not have time to read these works at this time, you should peruse the names of authors and titles to become familiar with what type of resources are available and who writes them.

A. WHO KNEW WHAT WHEN? THE ORIGINS OF THE PENTATEUCHAL NARRATIVE.

- ☞ **Nehemiah 8:1-8; Joshua 8:30-35 (cf. Dt 27:6; Ex 20:21-2)**
- ☞ Book of Moses/God; Book of Teaching: Deut. 28:58; 30:10; 31:26; Jos. 1:8; 8:31; 2 Ki. 14:6; Ezr. 6:18; Neh. 13:1; 2 Chr. 17:9.
- TOV, *Textual Criticism of the Hebrew Bible*. You are to read pages 1-180 (i.e., chapters 1, 2, and chapter 3 parts A & B). See Addendum I, “How to Read Tov’s Book,” below, so that you might understand how much detail you need to master. You will need to read this material in preparation for the first writing assignment.
- Gottwald, Introduction to Methodology §1-5 (6-30).

B. BIBLICAL RELIGION: THE GODS, YHVH, AND OTHER EARTHLY POWERS

- ☞ **Psalms 82; Deuteronomy 32:7-9**; Psalm 104, 74:12-17; Psalm 29; Ps 89:6-15; Ps 77:14-15; Exodus 15:11; Joshua 24:14-21; Contrast Deut 4:5-8 with 4:39.
- Mullen, *Ethnic Myths*, chs. 1-2.

SMITH, Mark. *The Origins of Biblical Monotheism*. Oxford University Press, 2001.

SMITH, Mark. *The Early History of God*. Harper, 1990.

FOSTER, Benjamin R. *Before the Muses: An Anthology of Akkadian Literature*. 2 vols. CDL Press, 1996.

METTINGER, *In Search of God*. Fortress, 1988) ..

CROSS, Frank Moore. *Canaanite Myth and Hebrew Epic: Essays in the History of the Religion of Israel*. Harvard University Press, 1973.

C. ISRAEL IN THE ANCIENT NEAR EAST: SYNCRETISM, ALLUSION, DEPENDENCY AND OTHER

METHODOLOGICAL PROBLEMS.

☞ Genesis 39:1-20 (can be quickly read in English; passage will not be studied in detail)

☞ The Egyptian Tale of Two Brothers (photocopy distributed)

 Computer Search Assignment

- Please establish where else in Tanakh Adam & Eve are mentioned.
 - Please establish where else in Tanakh the Garden of Eden is mentioned.
 - Please establish where else in Tanakh Noah is mentioned.
- What meanings might you ascribe to the results of these searches?

■ GOTTWALD, §10-11.3 The Hebrew Bible and Other Ancient Literatures; and The Formation of the Hebrew Bible (80-121); take note of Chart 3, on 104-5.

D. GENERAL OBSERVATIONS ON THE PATRIARCHAL NARRATIVES: Part 1.

What is a “core theme”; what is a redactional “overlay?”

☞ Genesis 11:10 - 21:34;

☞ Genesis 15 (all) Gn 10:15-18; 12:7f; 13:4, 15:19-21; 22:9; 26:25; 33:20; 35:1, 3, 7;

E. GENERAL OBSERVATIONS ON THE PATRIARCHAL NARRATIVES: Part 2.

Cultural Memes & Floating Motifs

☞ Gn 22-36, 38, select passages to be discussed.

☞ Prepare in detail: Gn 27, Gn 32:23-33:12; Judges 13:15-18 but read the entire chapter, although this can be done in English if you lack time.

■ Mullen, *Ethnic Myths*, chs. 3-4.

F₁ ON THE DEVELOPMENT OF “PARALLEL” NARRATIVES—RETELLING A STORY

☞ (1) The Sister/Wife Narratives: Gn 12:10-20, 20:1-18, 26:1-16 (learn deeply!)

■ GREENGUS, Samuel. “Sisterhood Adoption at Nuzi and the ‘Wife-Sister’ in Genesis.” *HUCA* 46 (1975) 5-31.

F₂ REUSING A MOTIF

☞ Gn 19 & Ju 19 “(Homosexual) Rape of the Guests” These passages cannot be studied in detail. Please read the Genesis passage in Hebrew; you may read the Judges passage in English. Be prepared to discuss the material.

■

G. THE FUNCTION OF THE EGYPTIAN SOJOURN: THE HISTORICIZATION AND RITUALIZATION OF THE

DELIVERANCE—CASE STUDY: PESAH & MATZOT

- ☞ **Exodus 1-4**; 5-11, **12- 13**; Psalm 78:42-55, Ps 105:23-38
- Mullen, *Ethnic Myths*, 5-6
- GOTTWALD, Sources of the Moses Narrative, §17 (180-190); The Historicity of the Exodus and Moses, §18 (190-201); The Divine Name, YHWH, §19.3 (211-213).

H₁ CONCEPTUALIZING COVENANT AS DECALOGUE AND THE PROMINENCE OF ANICONISM.

- ☞ **Joshua 24; Exodus 19-20; Deuteronomy 5; Exodus 32-34; Exodus 25:10-22, 40:17-23.**

H₂ COVENANT, SOCIAL CODE, CIVIL AND CULTIC LAW

- ☞ **Exodus 21**, 22-25, 28:1-21 (“Covenant Code”).
- ☞ Selections from Ancient Near Eastern Law Codes to be handed out.
- DAVIES, *Scribes and Schools*, chapters 4-5 (pp.59-106).
- GREENGUS, Samuel. “Law,” in *Anchor Bible Dictionary* (1992) IV, 242-252 (and “Forms of Biblical Law” by Rifat Soncino, 252-254).

J. LAW, RITUAL & THE PRIESTLY WORLDVIEW

- ☞ **Leviticus 16-17**; Exodus 25-31; Leviticus 1-4, 8, 10, 11-13, 18-27; Nu 1-9.

 Computer Search Assignment

Create a graphic chart illustrating every occurrence of the root שדק in Tanakh.

Create a graphic chart illustrating every instance in which the roots תבש and שדק occur in the same verse.*

- LEVINE, *Leviticus: The JPS Torah Commentary*; "Introduction," xi-xli. By the end of the semester, you should have read all of Baruch A. Levine’s Excursuses in his, *Leviticus: The JPS Torah Commentary*. This volume is in the reference section of the library.

L. THREE PARADIGMS IN THE DEUTERONOMIC TRANSFORMATION OF A SOCIETY: God-Belief, Festival Worship (Pesah), the Transmission of Moses’ Torah (Conception of an Ever-Learning Society)

 Computer Search Assignment

* See Addendum III for an example.

- Please establish the distribution of the root למד throughout the Tanakh.**
 - Then establish all verses in which למד with any form of the words for "son/child/children" occurs.
 - What is the significance of the results? What does this tell you about *the idea* expressed?
- ↻ Deuteronomy 1-8, 12, 16, 28-34; 2 Sam 7; 1 Kgs 8
- Mullen, *Ethnic Myths*, ch. 7 and ch.9 (ch. 8 is optional, but recommended)
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M. REDACTION, CANON & MYTHOLOGY: CONCLUDING OBSERVATIONS

- Mullen, *Ethnic Myths*, ch.10

SOME IMPORTANT TERMINOLOGY

| | | |
|--------------------------|---------------------------|-------------------------|
| amphictyony | anthropomorphism | anthropopathism |
| Apocrypha | Casuistic & Apodictic Law | Covenant Code |
| textual corruption | Dead Sea Scrolls (DSS) | Urtext |
| Documentary Hypothesis | Exegesis | Hagiographa |
| Hellenism | Henotheism | Holiness Code |
| J, E, P, D (date theory) | Dittography | Manuscripts (Autograph) |
| Masoretic Text | Literary Criticism | Monotheism |
| Monolatry | Oligarchy | Pentateuch |
| Qere / Ketib | Qumran | Lacuna |
| Redaction/Redactor | Resumptive Clause | Septuagint (LXX) |
| syncretism | Targum | Tetragrammaton |
| Text (ms) families | Textual Criticism | Textual Parallel |
| theodicy | Peshita | Vulgate |

** *BibleWorks* includes a video CD that has a variety of excellent tutorials. Find the tutorial that helps you learn how to do advanced Hebrew searches. To get you started, go to the Advanced Search Mode, switch version to WTM and type .lmd@*. The asterisk will provide you with every occurrence of the root. See manual or video for further instructions.

ADDENDUM I

How to Read Emanuel Tov's Book on Textual Criticism for Bible 401

Having a basic understanding of Textual Criticism is extremely important for the rabbi. Here are just some of the reasons:

- One needs to appreciate that the consonantal text involves numerous complexities, many of which are introduced during the copying process.
- One needs to understand what methodologies are available for clarifying and speculating regarding “corrupt” passages.
- One needs to know when to assert that it is best *not* to interpret because of textual obscurity.
- One needs to understand the relationship between various “versions,” “translations,” and “textual witnesses” and how they can assist us when interpreting.
- One needs to appreciate that the origins of the written document are obscure, and then understand the implications of this obscurity for the text itself.
- One needs to understand what the *oldest* manuscripts are for the various books of Tanakh, and what their relationships are to various versions.
- One needs to understand what the *vocalization* process of the text was and how the study of vocalization relates to the study of the consonantal text.
- One needs to understand the relationship between *textual criticism* and basic acts of *interpretation, not just at the textual level, but also at the homiletical level.*

There are, of course, many other reasons to read Tov’s work, but these should be enough to start you off. The main issue underlying textual criticism is: “What is the best possible consonantal text available to us?” To assert an answer, one must be able to muster reasons for one’s judgment. We gain a rather profound sense of “text” when we recognize that we are not reading *Torah miSinai*, but perhaps *Torah miLeningrad* (manuscript circa 1009 C.E. in the case of the Stuttgartensia.).

Tov’s book is fundamentally a reference work. It gives an enormous amount of information. Although there are some sections that relate to methodology, the book is essentially rich in data, and does not purport to teach a way of thinking (which is the primary objective of this course). As such, my goal in having you read through approximately 180 pages of this book to become familiar with a great deal of information. However, you are not expected to be able to recall details regarding specific manuscripts, versions, recensions, etc. But by reading about such things, you will be able to understand how this information might be useful.

Here is an example of how you should read this work. Turn to p.124, which is a few pages into the chapter on “Translations” (Aramaic and Greek especially). Here Tov notes that he only has “room for the most essential information about the exegesis of the translators.” In other words, he gives some examples, but his goal is to get you to appreciate the phenomenon, not provide a thorough discussion of how Targum writers translate. My goal in having you read this is to have you understand the phenomenon as well. You will read through this material (pp.124-134) and you will see dozens of examples. It only takes minutes to look through the examples. You do not need to remember them, *you need to draw a lesson from them and derive lasting images or impressions for future contexts.*

You come to page 126 and you read the data pertaining to Ex 6:12/30, where Moses says that he is (literally) “of uncircumcised lips.” Interestingly enough, the Septuagint unpacks the metaphor by translating, “lacking verbal fluency.” Now it would be wonderful if we could all remember such examples, but it isn’t necessary. Instead, from this example, you learn that an ancient translation found it

preferable to transform a Hebrew *metaphor* into a *literal sentence* (and in this instance, there are a variety of possible reasons for doing that, given the cultural preferences of the various audiences). In the future, when you are readying yourself to teach a given passage of Torah that includes a “metaphor,” you may now be moved to see whether any ancient translation was moved to explain the metaphor’s meaning in the translation process. In fact, this frequently happens in Aramaic renderings.

Also on p.126, you see that an idiom in Ex 18:7 was understood by the Greek translator quite differently from some English translators today. In this case, the English is extremely literal, whereas the Greek proved rather idiomatic. Is it possible that we (in English) over-read the expression and that the Greek reading is closer to how an ancient Israelite would have heard these words?

So you will read Tov to gain impressions and to understand what *resources are available* when it does come time to sit down with texts for the purpose of teaching their meanings.

Now to the nitty-gritty: *What should you learn in depth?*

- You need to know what things are and how those things function in the study of Tanakh. A list of vocabulary terms has been provided below; it can serve as your guide for identifying important things to learn.
- You need to know the *dates* of when things are written (or approximate dates when that is all that is available) and whence things derive. Use the same vocabulary list given below to guide your organization of this information. My goal is not only to have you acquire an appropriate historical perspective, but also to have you understand the relative values of a “reading” found at Qumran and a “variant reading” of the same passage found in a midrashic passages.
- You need to know *what kinds of textual problems exist* and how they might be explained. Thus, for instance, when you come across a letter in the Torah that is written unusually large, or another letter that is above the line, or unusually small, you should understand the textual history before you provide a “midrashic” explanation. Thus, for instance, when you have a given word spelled “this way” (with a hey, for example) in one passage, but “another way” (with an aleph, for example) in a different passage, you should understand how those variants relate to the textual history. Again, I’m not asking you to remember specific examples, but to *understand* the kinds of textual problems.

Terms that you should understand

| | |
|---|--------------------------|
| manuscript | textual witness(es) |
| orthography | morphology |
| variants | Vorlage |
| Masoretic Text (M, in other places, “MT”) | Masorah |
| Proto-Masoretic Text | Qere / Ketib |
| Codex | Hexapla |
| Vocalization (Tiberian/Palestinian; Babylonian) | Apparatus |
| Samaritan Pentateuch | Biblical Texts at Qumran |
| Septuagint (S) | Peshitta |
| Targum (T) | Urtext |

ADDENDUM II

Sample Outline of Torah's Literary / Thematic Units

There are two brief samples from outlines created by students to assist you in conceptualizing your Torah outline. Please understand that there are a great many ways one might choose to format this. Your wordprocessor will undoubtedly have automatic outlining formats. Choose whatever works best for you. Please note: some chapters may require more detail than others.

After you complete an extensive literary unit or a book, you are to write a paragraph (or in some cases, just a couple of sentences will do) summarizing the importance or meaning of the literary unit(s) just discussed, perhaps highlighting something in particular about its structure, thematic unity, function or significance. An example of such summarizing paragraphs follow below. Those paragraphs should grow in their sophistication as you gain greater insight into the workings of this book.

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- I. Creation Story 1:1-2:4a
 - A. Creation of human in 1:26; note multiple divine beings present
 - B. "Sabbath" not mentioned explicitly as institution, but vocabulary adumbrates later framings
 - II. Second Creation Story 2:4b-3:24
 - A. 10-14 appears to be etiological with regard to geography
 - B. Adam & Eve expulsion, merging of discrete themes with distinct etiological poem in 3:14-19—first instance of expulsion motif; Adam to till soil with difficulty; cf. 2:15, indicating that G placed A in garden to "till"
 - III. Cain & Abel Story (4:1-16)
 - A. 4:8 lacuna in narrative
 - B. 4:11-12, restatement of "curse" in 3:17-19
 - C. 4:14, expulsion/wandering motif
 - IV. Genealogy 4:17-5:32
 - V. Noah Story 6:1-9:17
 - A. 6:1-8, introduction with etiological legends in fragmentary form
 - B. Merged traditions detected through different measures of time
 - C. 9:3-5, sanctions eating of meat, contradicting 2:16
 - VI. The Descendants of Noah 9:18-10:32
 - VII. Story of the Tower 11:1-9
 - VIII. Genealogy leading to the Birth of Abraham and the characters relevant to his story 11:10-32.

The first eleven chapters of Genesis provide a history of the world from its creation until the birth of Abraham. There is no direct relevance to be found between any of the stories told in Gn 1-11 and the Abraham motif. However, it appears that the authors were intent on telling the CREATION STORY so as to differentiate the powers of the God worshiped by Israel from those powers commonly ascribed to gods by other peoples. The 1-11 material may constitute a late addition to the Genesis narrative, even though it would appear to include some ancient literary materials. These early "stories" were essentially included as "filler" to demonstrate the passage of time (i.e., *history*) from Adam to Abraham. Of course, we might ask, why couldn't Abraham have been an early descendant of Adam? The authors of the Torah wanted to situate the first Hebrew in the very world that was best understood by their readership—that is, a world of many competing civilizations. Hence the Story of the Tower. The passage of "time" from Adam to Abraham accommodated this goal. That is, it allowed the truth to emerge as part of the story, namely, that Israel is but one of many nations, even though, according to the Torah, it is a *chosen* nation.

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- I. Exodus 21-24 so-called "Covenant Code"

- A. Manumission Laws
 - 1. (2-6) defines limitations on holding slave, release obligations and methods for one “remain” a slave to sustain family structure
 - 2. (7-11) stipulations for man who sells daughter into servitude, including sexual status and variables of dismissal
- B. Torts: Bodily Injury
 - 1. (12-13) manslaughter (i.e., unintentional murder) and altar refuge
 - 2. 14 exclusion of schemed murder from altar
 - 3. 15 penalty for striking parent—death
 - 4. kidnapping, penalty—death
 - 5. 18-19, violent quarrel resulting in delayed death
 - 6. 20-21, injury inflicted upon slave
 - 7. 22-25, aborted fetus as a result of incidental fight between others; not *lex talionis*
 - 8. 26-27, retribution for injuries
 - 9. 28-32, liabilities for ox that gores
 - 10. 33-34, liability for injury caused to another’s livestock
 - 11. 35-36, liability for one’s animal causing injury to another person
 - 12. 21:37-22:3, left of livestock, reparations, punishments

Reflections: The laws in Ex 21, which commence the section known as the “Covenant Code” (21-24) are organized thematically in clusters. One can vaguely make out a progression among the various discrete units ((e.g., one deals with injury to a free person, another deals with injury to a slave). Everything in the chapter deals with *ownership* and loss of something *owned*. However, beyond this, there does not appear to be any grand organizing principle to the order, or, for that matter, even the *extent* of the cases delineated. Many of these laws are reworked elsewhere in the Torah [here you might put in cross references when you get to the subsequent passages]. For instance, the well rehearsed *lex talionis* appears in Lv 24:20 and Dt 19:21. Obviously, this cannot be the extent of the laws that were operative in ancient Israel, nor do these instances provide sufficient detail on the basis of which one could generate principles of reparations.

[You would then continue with your next unit, and perhaps reflect back on this material during your next summary.]

ADDENDUM III: COMPUTER SEARCHES

The only way to learn the potentialities of your Bible Computer program is “to play” with it. Take some time and explore its powers. Below you will find an example of how the search capabilities can be used graphically to enhance your teaching of Torah.

The Ten Commandments are very much in the news because of the recent Supreme Court rulings on *Van Orden v Texas* and *McCleary County v ACLU Kentucky*. A congregant asks: “Just how prominent are the Ten Commandments in the history of our Scriptures?” You decide it is time to do a Torah study session on the development of the Decalogue. Besides running out to buy D. H. Aaron’s astounding book, *Etched in Stone* (T & T Clark 2006) to gain a solid footing, you decide you are going to produce some overheads that will help your Torah learners understand the relationship between the distribution of an idea in Tanakh and its relative significance to the development of the religion. First you want to show where mention of either Horeb or Sinai occurs. You could just list the verses, but the graphic representation makes a stronger impression:

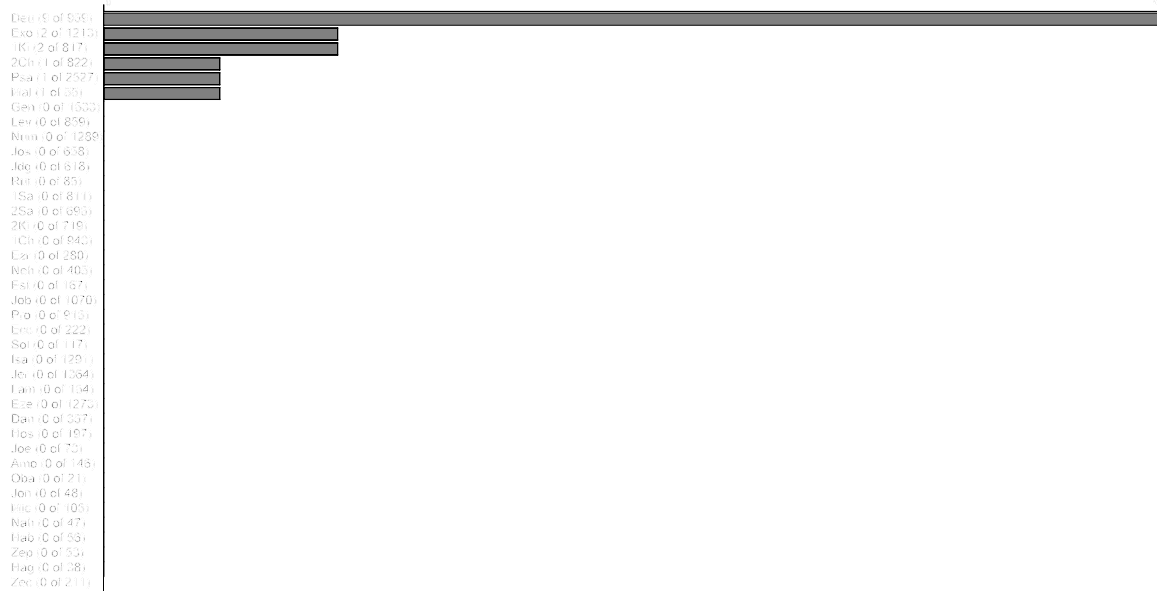
You wish to indicate where the Ten Commandments are actually mentioned specifically by name:

- Ten Commandments: Exod. 34:28; Deut. 4:13; 10:4
- [Stone] Tablets: Exod. 24:12; 25:16; 31:18; 32:15f, 19; 34:1, 4, 28f; Deut. 4:13; 5:19; 9:9ff, 15, 17; 10:1ff; 1 Ki. 8:9; Hab. 2:2; 2 Chr. 5:10

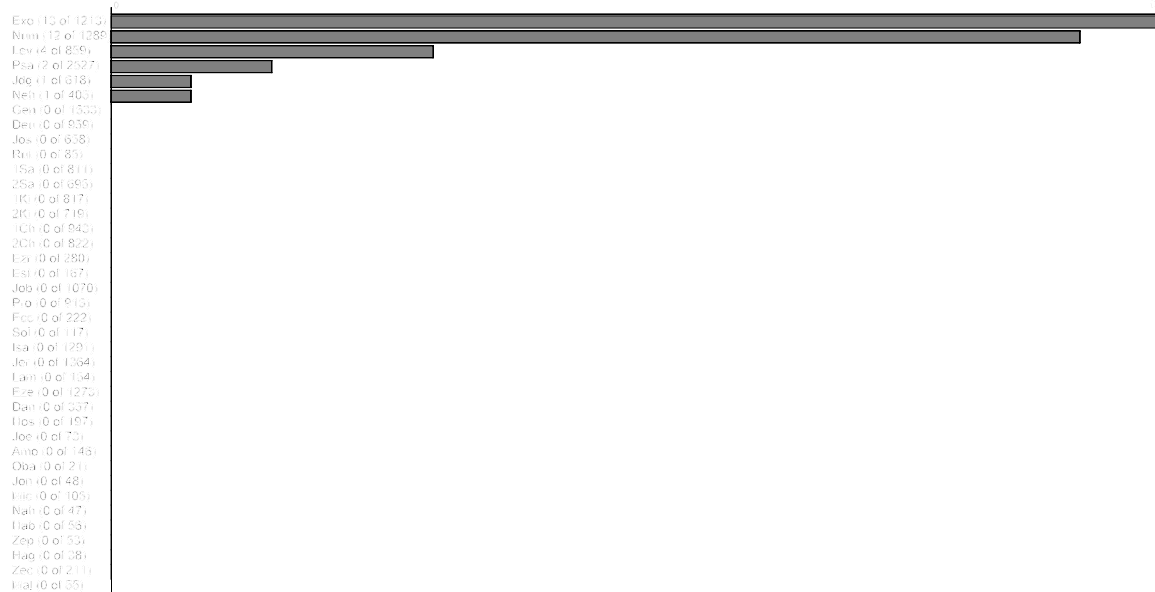
But look what happens when you represent it graphically.



Here I’ve only listed (and shown) the places that have the word “tablets.” To make the impression even stronger, you can create a graph that demonstrates the distribution of a term throughout Tanakh by representing all possible locations. Here is a graph of where the word *Horeb* occurs in the Tanakh.



Similarly, the occurrence of *Sinai* in the Tanakh



With such graphic representations, you have the opportunity to teach a whole variety of lessons. The best way to play the “statistics” game is to offer a contrast. So make a chart with “God” or with “Abraham, Isaac and Jacob,” or whatever term you know to be rather well distributed throughout Scriptures. This helps make the graphic representation particularly strong. You can then discuss:

- What kind of conclusions can be drawn on the basis of a term’s distribution?
- What kinds of conclusions should *not* be drawn?
- How does the dating of a text relate to the use of a term?
- Besides statistical analyses, how else might we measure the *significance* of a term?

COURSE BIBLIOGRAPHY

The following bibliography includes articles and books that may be referred to during our course discussions, and other studies that are of particular relevance to a given subject. I have created this list not only with the themes of our course in mind, but also *with the needs of a rabbi or teacher in a variety of educational contexts* in mind. Consequently, this bibliography carries many titles you might wish to acquire for your own personal library as reference works for future study and text preparation.

I have quite consciously included many works in the syllabus and in this bibliography that approach the text very differently from the way I do. I encourage you to explore varieties of approaches as you form your own conceptualization of Torah as text and as a religious document. Please keep in mind that this is a *very abbreviated* bibliography. You may wish to refer to the works of Frank Crüsemann and Victor Hamilton for additional guidelines on bibliography (among other works). You will also notice that I have listed exclusively English titles, omitting references to many relevant and important works in Hebrew, German and French. Experience dictates that most students will only access that which is most readily accessible. However, please feel free to discuss with me issues of bibliography at any time for additional titles in a variety of fields. (Graduate students taking this course should also see me independently to discuss a more comprehensive bibliographic listing.)

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Texts to be prepared in detail in Hebrew

Nehemiah 8:1-8; Joshua 8:30-35 (cf. Dt 27:6; Ex 20:21-2)

Psalms 82; Deuteronomy 32:7-9

Genesis 15 (all)

Gn 27, Gn 32:23-33:12; Judges 13:15-18

Gn 12:10-20, 20:1-18, 26:1-16

Exodus 1-4; 12-13

Decalogue Unit

Joshua 24;

Exodus 19-20;

Deuteronomy 5;

Exodus 32-34;

Exodus 25:10-22, 40:17-23.

Exodus 21

Leviticus 16-17

Deuteronomy 1-8, 16; 2 Sam 7; 1 Kgs 8