

Notre Dame Seminary

Graduate School of Theology

Course Syllabus for SS502 Pentateuch

Instructor: Dr. Brant Pitre
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Office Hours: MW 1:30-3:30pm or by appt.

Semester: Spring 2014
Time: MW 10:00-11:15am
Place: Classroom #1

I. Course Description

This course will introduce the student to the literature, history, and theology of the first five books of the Bible. After addressing the question of the sources and authorship, students will read through the Pentateuch in its entirety, with an emphasis on the major covenants of salvation history in Genesis and Exodus, the meaning of ancient Israelite sacrifice, priesthood, and the liturgical calendar in Exodus, Leviticus, and Numbers, and the legal material in Deuteronomy. Historical questions surrounding the patriarchs, Moses, and the exodus from Egypt will also be addressed with help from biblical archeology. In addition, we will draw on modern biblical scholarship in order to guide us in the task of close exegesis of the actual text of the Pentateuch, with a particular focus on the theological claims of the various books. In so doing, the course will set out to impart a working familiarity with the five books which are still revered by both Jews and Christians alike as the foundational documents of the biblical canon and the inspired Word of God.

II. Course Goals/Intended Outcomes

By the end of this course, students should be able to demonstrate familiarity with:

1. The literary forms and contents of the Pentateuch.
2. Ancient and modern beliefs about how the Pentateuch and its sources were compiled.
3. The major figures and events of salvation history as recorded in the Pentateuch.
4. The meaning of ancient Israelite sacrifice and priesthood described in the Pentateuch.
5. The ancient Israelite liturgical calendar; the significance of the various annual feasts.
6. Historical questions surrounding the patriarchs, Moses, the exodus from Egypt, and the conquest of the land of Canaan by the Israelite peoples.
7. The theological vision of God embodied and revealed in the Pentateuch.

III. Course Rationale

“Do not think that I have come to abolish the Law and the Prophets; I have come not to abolish but to fulfill them. For truly, I say to you, till heaven and earth pass away, not an iota, not a dot, will pass from the Law until all is accomplished.”
—Matthew 5:17-18

“Do not think that I shall accuse you to the Father; it is Moses who accuses you, on whom you set your hope. If you believed Moses, you would believe me, for he wrote of me. But if you do not believe his writings, how will you believe my words?”
—John 5:45-46

IV. Instructional Methods

1. Lecture
2. Discussion
3. Question and Answer

V. Texts

Required:

1. Roland de Vaux. *Ancient Israel: Its Life and Institutions*. Grand Rapids: Eerdmans, 1997.
2. Victor P. Hamilton. *Handbook on the Pentateuch*. Second Edition. Grand Rapids: Baker Academic, 2005.
3. Kenneth A. Kitchen. *On the Reliability of the Old Testament*. Grand Rapids: Eerdmans, 2003.
4. Israel Ariel. *Carta's Illustrated Encyclopedia of the Holy Temple*. Coronet Books, 2004.
5. Andrew Louth. *Genesis 1-11*. Ancient Christian Commentary on Scripture. Downer's Grove: IVP, 2001.

Recommended:

1. St. Thomas Aquinas. *Summa Theologica*. 5 volumes. Allen: Christian Classics, 1981. (Available online www.newadvent.org).
2. St. Augustine. *The City of God*. (Available in various editions; (Available online www.newadvent.org).

VI. Lecture, Presentation, and Reading Schedule

- Jan 13, 15 **Introduction**
Bergsma/Pitre: “Pentateuch” (Handout)
Murphy: *Church and the Bible*, 98-100 (Authorship)
Question: What are the main arguments for and against
 Mosaic and Multiple Authorship of the Pentateuch?
- Jan 20, 22 **No Class (M.L.K., March for Life)**
- Jan 27, 29 **Genesis 1**
Scripture: Genesis 1
Louth: *Genesis 1-11*, 1-46
Murphy: *Church and the Bible*, 131-33, 300-301, 985-94
Catechism: CCC 279-354 (Creation of the World)
Reading Log #1 Due (for both weeks)
Question: How does the Catechism interpret Genesis 1?
- Feb 3, 5 **Genesis 2-3**
Scripture: Genesis 2-3
St. Thomas: *Summa Theologica*, I, 91, 2, 4 (Creation of Man)
 Summa Theologica, I, 92, 2-4 (Creation of Woman)
 Summa Theologica, I, 102, 1 (Is Paradise a Place?)
 (available online at www.newadvent.org)
Murphy: *Church and the Bible*, 296-299
Catechism: CCC 355-421 (Creation and Fall of Man)
Hamilton: *Handbook*, 19-47
Reading Log #2 Due
Question: How does the Catechism interpret the biblical
 account of the Fall in Gen 2-3?
- Feb 10, 12 **Genesis 4-11**
Scripture: Genesis 4-11
Augustine: *City of God*, Book 15, nos. 1-27
 (available online at www.newadvent.org)
Kitchen: *On the Reliability of the OT*, 421-447
Reading Log #3 Due
Question: What are the characteristics of the “city of God” vs.
 the “city of man” in Augustine?
- Feb 17, 19 **Genesis 12-22**
Scripture: Genesis 12-22
De Vaux: *Ancient Israel*, 19-52 (Marriage and Family)
Ratzinger: *Pastoral Care of Homosexual Persons*, 7-20
 (available online at <http://www.vatican.va/>)
Reading Log #4 Due
Question: What are the three promises made to Abraham?

- Feb 24, 26 **Genesis 23-50, Exodus 1-20**
 Scripture: Genesis 23-50
 Hamilton: *Handbook*, 121-129 (Joseph)
 Scripture: Exodus 1-3
 Hamilton: *Handbook*, 135-151 (Moses)
 Reading Log# 5 Due
- Mar 3, 5 **No Class (Mardi Gras, Ash Wednesday)**
- Sat Mar 8** **10 Page Exegesis Paper DUE**
 Send via email to (bpitre@nds.edu) and place hard-copy in professor's mailbox
- Mar 10, 12 **Exodus 5-24**
 Scripture: Exodus 5-24
 Hamilton: *Handbook on the Pentateuch*, 157-73, 184-198
 Kitchen: *Reliability of the OT*, 241-264 (Exodus)
 Reading Log #6 Due
- Mar 17, 19 **Exodus 25-40/No Class (Formation Workshop)**
 Scripture: Exodus 25-40
 Ariel: *Encyclopedia of the Holy Temple*, 1-109
 St. Thomas: *Summa Theologica* I-II, 102, 4 (OT Tabernacle)
 Reading Log #7 Due (Fri Mar 21)
 Question: What things are in the Holy Place? What do they symbolize?
- Mar 24, 26 **Leviticus 1-9**
 Scripture: Leviticus 1-9
 Ariel: *Encyclopedia of the Temple*, 201-270
 St. Thomas: *Summa Theologica* I-II, 102, 3 (OT Sacrifices)
- Mar 31, Apr 2 **Leviticus 10-27**
 Scripture: Leviticus 10-27
 Hamilton: *Handbook*, 259-268
 Ariel: *Encyclopedia of the Temple*, 127-200
 St. Thomas: *Summa Theologica* I-II, 102, 6 (OT Sacraments)
 Reading Log #8 Due (for both weeks)
 Question: Why did God require animal sacrifices?
- Apr 7, 9 **Numbers 1-21**
 Scripture: Numbers 1-21
 De Vaux: *Ancient Israel*, 345-71
 Reading Log #9 Due
 Question: What was the nature of Korah's Rebellion?

- April 14, 16 **No Classes (Holy Week)**
- Apr 21, 23 **No Class (Easter Monday) /Numbers 22-36, Deuteronomy 1-11**
 Scripture: Numbers 23-36
 CBD: “Deuteronomy,” 214-218
 Scripture: Deuteronomy 1-11
 Reading Log #10 Due
 Question: Why was the Law given a second time?
- Apr 28, 30 **Deuteronomy 20-34**
 Scripture: Deuteronomy 20-34
 CBD: “Law,” 527-532
 Handout: “Holy War in the Bible”
 St. Thomas: *Summa Theologica*, I-II, 100, 8 (Decalogue)
 Summa Theologica, I-II, 87, 8 (Punishment)
 Summa Theologica, I-II, 98, 1-6 (The Old Law)
 Reading Log #11 Due
 Question: Is the Old Law good? If so, why does it pass away?
 What does St. Thomas say?

May 6-8 Final Examination

VII. Course Requirements

1. Read all assigned readings.
2. Participate in class and maintain good attendance record.
3. Study the notes from class lectures and key texts from assigned readings.

VIII. Important Dates

1. Reading Log Due Dates
2. Catechism Paper Due Sat Mar 8
3. Final Exam (May 6-8)

IX. Evaluation Criteria

The student’s final grade is obtained by averaging the total points earned on 10 Reading Logs, 1 8-10 page Paper, and a Final Exam.

Reading Logs: 100 points (composed of 10 point individual logs)

Exegesis Paper: 100 points

Final Exam: 100 points

Final Grade = 100 + 100 + 100 divided by 3

1. Reading Logs: There will be 11 assigned Reading Logs, which must be handed in every week. These logs will consist of three parts: (a) a paragraph verifying that the student has read the material and stating how much of the assigned reading was read; (b) a question asked by the student that arose during the course of reading; (c) a paragraph

answering the professor's question about the readings given in the syllabus. NOTE: *There is no longer any need to fold the logs. Please do not fold them when you turn them in. I will not be returning them to you.* Each weekly log will be worth 10 points. The Reading Logs will be graded as follows:

- 10 points: All readings read
- 8 points: More than 3/4 of readings read
- 6 points: More than 1/2 readings read
- 4 points: More than 1/4 readings read
- 0 Points: No readings read

Note: Due to the number of logs, no late reading logs will be accepted after the Friday due date of each week. If a student misses turning the log in, the grade will be "0".

2. Exegesis Paper: the student will compose a 10 page exegesis paper on a selected passage from the book of Genesis, analyzing how certain questions about the passage have been answered both by modern commentators and in the living tradition of the Church (see below for further details).

3. Final Examination: The final exam will test the student's ability to retain basic facts and topics emphasized in the assigned readings and class lectures on the Pentateuch. The format of the final will consist of Fill-in-the-Blank and Essays based on Professional Vocabulary lists and Class lecture notes. Students should memorize and be able to define and explain Professional Vocabulary Terms (see below). (NOTE: the list of terms is subject to revision and expansion, in accord with the topics covered in class lectures.) The goal of the exam is strengthen the student's memorization, assimilation, and explanation of information that should be available on immediate recall.

4. Grades: Grades are distributed and converted into letters as follows:

- | | |
|----------------------|--------------------|
| 93 to 100 points = A | 75-79 points = C |
| 92 to 90 points = B+ | 71-74 points = D + |
| 86 to 89 points = B | 68-70 points = D |
| 80 to 85 points = C+ | 0-67 points = F |

X. Attendance Policy

Students are expected to be present for every class, unless an excused absence is sought in advance or an unforeseen event of a grave or singular nature makes attendance impossible. Unexcused absences will cause the final class grade to be lowered by one letter, subject to the Professor's discretion.

XI. Academic Integrity

Students are expected to take full responsibility for their academic formation. They are expected to "respect academic scholarship by giving proper credit to other people's work, while at the same time preparing well for assigned materials and examinations in such a way that their academic integrity will never be questioned."

XII. Make-Up Work

Students will not be given the opportunity to do additional work or make-up work in order to change their final grade. Make-up work simply changes (and lowers) the standard requirements set forth in the course syllabus and creates a situation that is unfair to all other students who were evaluated according to the syllabus. Extra credit may be offered during the semester; if so, it will be offered to all students equally.

XII. Professional Vocabulary

Pentateuch

(Subject to Revision)

Jahwist (J)
Elohist (E)
Deuteronomist (D)
Priestly (P)
Elohim
YHWH
Julius Wellhausen
Umberto Cassuto—herbs of the field vs. vegetation—Gen 1 and 2
Kenneth Kitchen
Jean Astruc
Torah
Pentateuch
Bereshith
Bamidbar
Genesis
Exodus
Leviticus
Numbers
Deuteronomy
Covenant—definition
Pontifical Biblical Commission (1909)
Documentary Hypothesis
Death of Moses—Deut 34
Humility of Moses—Num 12
St. Augustine’s Rule
Victor Hamilton—Gen 1 vs. Gen 2
Historical Interpretation—Gen 1
Day-Age Interpretation—Gen 1
Symbolic Interpretation—Gen 1
Mythological Interpretation—Gen 1
CCC 390
“Image and Likeness” of God—Gen 1:28
Original Holiness
Original Sin
Protoevangelium—Gen 3:15
Hexaemeron
Ruah—Gen 1
Sheba—Gen 1
Sabbath
Adam
Nahash
Monogenism

Polygenism
Humani Generis (1950)
City of Man—Gen 4
City of God—Gen 4
Methuselah
Sethite Interpretation—Gen 6
Angelic Interpretation—Gen 6
Ancient Rulers Interpretation—Gen 6
Epic of Gilgamesh
Enuma Elish
Babel
ca. 2000 BC—Abraham
ca. 1900 BC—Isaac
ca. 1850 BC—Jacob and 12 Sons
ca. 1446 BC—Moses and Exodus
ca. 1406 BC—Joshua; arrival in Promised Land
Patriarchs
Threefold Promise to Abraham—Gen 12
Melchizedek—Gen 14
Berith
Abram vs. Abraham
Circumcision—Gen 17
yada'
Sodom
Moriah
Reuben
Levi
Judah
Manetho
Mount Horeb
abodah
Hapi
Heket
Re
Amon
Liturgical Calendar—Lev 23
Pesah
Mazzot
Sukkoth
Yom Kippur
Qadosh
Tent of Meeting
Ark of the Covenant
Cherubim
Menorah
Bread of the Presence

Altar of Incense
Bronze Altar of Sacrifice
Holy Place
Holy of Holies
Golden Calf—Exod 32
Levites—Exod 32
Burnt Offering
Cereal Offering
Peace Offering
Sin Offering
Todah
Scapegoat—Lev 16
Azazel
Scarlet Thread
Sin-bearer
Laying on of Hands—Num 8
Kashruth—Num 12
Kohen
Korah
Meribah—Num 20
Baal of Peor—Num 25
Mt. Gerizim
Mt. Ebal
High Priests
Sons of Aaron
Phinehas
Shema—Deut 6
Herem warfare—Deut 20
Divorce—Deut 24
Laws that were “Not Good”—Ezek 20

XIII. Exegesis Paper

Overview

In order to become familiar with the tools of biblical interpretation, students will select a passage for an exegesis paper. This paper will ask interpretive questions of the text and use the tools of biblical studies (study Bibles, commentaries, articles, etc.) to find answers to these questions. The format will be as follows:

Format: 10 Pages, double-spaced; 12 point font, Times New Roman (main text); 10 point font, Times New Roman (footnotes).

Introduction (1 page)

First Question (2 pages)

Second Question (2 pages)

Third Question (2 pages)

Living Tradition (2 pages)

Conclusion (1 Page)

Documentation: use footnotes to document secondary sources used and parenthetical references to document primary sources (Scripture).

Contents: Each exegesis paper will ask two or three primary questions of the selected passage of Scripture and then use the tools of modern biblical scholarship to answer these questions.

Modern Sources: The exegesis paper will draw on *secondary literature*, in the form of:

1. 1-2 Study Bibles and Bible Dictionaries (such as the *Catholic Bible Dictionary* and *Ignatius Catholic Study Bible*).
2. 1-2 One-Volume Commentaries on the Whole Bible (such as the *Catholic Commentary on Sacred Scripture* or the *Jerome Biblical Commentary*);
3. 1-2 full-length commentaries (such as the *Anchor Bible*, *Sacra Pagina*, *International Critical Commentary*, etc.)

Living Tradition: after an exegetical analysis using modern biblical scholarship, students will then provide a brief overview of how the interpretive questions asked have been answered in the Living Tradition. This section should have recourse to how the passage is interpreted by Church Fathers and the Magisterium. In this regard, the student must discuss how the passage is interpreted in:

1. *The Ancient Christian Commentary on Scripture*
2. *The Catechism of the Catholic Church*

Bibliography Helps: For examples of scholarly publishers and journals, be sure to consult the bibliography and bibliographies in Hamilton, *Handbook on the Pentateuch*, at the end of each section.

Purpose: the purpose of this paper is to help familiarize the student with the task of researching modern exegesis and the history of biblical interpretation.

XIV. Old Testament Exegesis Paper Research Bibliography

(NOTE: Most authors listed are Catholic [C]; non-Catholic works are indicated by a [P] for Protestant, [S] for secular, [J] for Jewish, and [O] for Orthodox.)

Introduction

- Anderson, Bernhard W. *Understanding the Old Testament*. Fifth Edition. Upper Saddle River: Prentice Hall, 2007. [P]
- Boadt, Lawrence. *Reading the Old Testament: An Introduction*. Mahwah: Paulist, 1984.
- Collins, John J. *Introduction to the Hebrew Bible: Including a Comprehensive Review of Old Testament Studies and a Special Supplement on the Apocrypha*. Minneapolis: Fortress, 2004.
- Harrison, R. K. *Introduction to the Old Testament*. Reprint. Peabody: Hendrickon, 2004. [P]

Study Bibles

- Hahn, Scott and Curtis Mitch. *Ignatius Catholic Study Bible*. [Forthcoming].
- Jones, Alexander. *The Jerusalem Bible*. Garden City: Doubleday, 1966. [C, P]
- Senior, Donald, ed. *The Catholic Study Bible*. New York: Oxford, 1990.
- Meeks, Wayne A., ed. *The Harper Collins Study Bible*. San Francisco: HarperCollins, 1993. [P,C,J,O,S]

Commentaries

One-Volume Commentary on Bible

- Brown, Raymond E. SS, Joseph A. Fitzmyer, SJ, and Roland E. Murphy, O.Carm, eds. *The New Jerome Biblical Commentary*. Prentice Hall: Prentice Hall, 1990.
- Orchard, Dom Bernard, OSB. *A Catholic Commentary on Holy Scripture*. New York: Thomas Nelson & Sons, 1953.

Intermediate Commentaries

- Hamilton, Victor. *Handbook on the Pentateuch*. Second Edition. Grand Rapids: Baker, 2005. [P]

In-Depth Commentary Series

- Berit Olam*. Collegeville: Liturgical Press. [C,P,O,J,S]
- Anchor Bible*. New York: Doubleday. [C,P,O,J,S]
- Old Testament Library*. Louisville: Westminster John Knox. [C,P,O,J,S]
- Word Biblical Commentary*. Waco: Word Publishers.

Dictionaries

- Hahn, Scott. *Catholic Bible Dictionary*. New York: Doubleday, 2009.
- McKenzie, John L., SJ. *Dictionary of the Bible*. New York: Touchstone, 1965.
- Botterweck, G. J. et al. *Theological Dictionary of the Old Testament*. Trans. by J. T. Willis et. al. 16 vols. Grand Rapids: Eerdmans, 1974-Present. [P]

Life and Culture

- De Vaux, Roland, OP. *Ancient Israel: Its Life and Institutions*. Trans. John McHugh. Grand Rapids: Eerdmans, 1997 [orig. 1961].
- Vos, Howard F. *New Illustrated Bible Manners and Customs*. Nashville: Thomas Nelson, 1999. [P]
- Walton, John H. *Zondervan Illustrated Bible Backgrounds Commentary*. 5 volumes. Grand Rapids: Zondervan, 2009.

History and Archaeology

- Heinisch, Paul. *History of the Old Testament*. Trans. William G. Heidt, OSB. Collegeville: Liturgical Press, 1952.
- Hoffmeier, James K. *Israel in Egypt: The Evidence for the Authenticity of the Exodus Tradition*. New York and Oxford: Oxford University Press, 1996.
- Hoffmeier, James K. *Ancient Israel in Sinai: The Evidence for the Authenticity of the Wilderness Tradition*. New York and Oxford: Oxford University Press, 2005.
- Kaiser, *The Old Testament Documents: Are They Reliable and Relevant?* Downer's Grove: InterVarsity Press, 2001. [P]
- Kitchen, Kenneth. *On the Reliability of the Old Testament*. Grand Rapids: Eerdmans, 2003. [P]
- Provan, Iain, V. Philips Long, and Tremper Longman III, *A Biblical History of Israel*. Louisville and London: Westminster John Knox, 2003.
- Ricciotti, Giuseppe. *The History of Israel*. 2 volumes. Milwaukee: Bruce, 1958.

Theology

- Anderson, Bernhard W. *Contours of Old Testament Theology*. Minneapolis: Fortress, 1999. [P]
- Hahn, Scott. *Kinship by Covenant: A Canonical Approach to the Fulfillment of God's Saving Promises*. Anchor Bible Reference Library. New Haven and London: Yale University Press, 2009.
- Heinisch, Paul. *Christ in Prophecy*. Trans. Will G. Heidt, OSB. Collegeville: Liturgical Press, 1956.
- Heinisch, Paul. *Theology of the Old Testament*. Trans. William G. Heidt, OSB. Collegeville: Liturgical Press, 1955.
- Goldingay, John. *Old Testament Theology*. 3 vols. Downer's Grove: InterVarsity Press, 2003-2009. [P]

Academic Journals

- Biblica*.
- Catholic Biblical Quarterly*.
- Expository Times*.
- Journal for the Study of the Old Testament*.
- Journal of Biblical Literature*.
- Vetus Testamentum*.

Early Church Fathers

Ancient Christian Commentary on Scripture: Old Testament. 14 Volumes. Edited by Thomas C. Oden. Downer's Grove: InterVarsity Press. [Verse-by-Verse Commentary from Early Church Fathers.]

The Fathers of the Church. Washington, D.C.: Catholic University of America Press. [Translation Series].

The Ante-Nicene Fathers. Edited by Alexander Roberts and James Donaldson. 12 volumes. Reprint. Peabody: Hendricksen, 1994.

The Nicene and Post-Nicene Fathers. First Series. Edited by Philip Schaff. 14 vols. Reprint. Peabody: Hendricksen, 1994.

The Nicene and Post-Nicene Fathers. Second Series. Edited by Philip Schaff and Henry Wace. 14 volumes. Reprint. Peabody: Hendricksen, 1994.

Kannengiesser, Charles. *Handbook of Patristic Exegesis.* Bible in Ancient Christianity. Leiden and Boston: Brill, 2006.

**Pentateuch
Reading Log
(Example)**

Assigned Reading Log

I, (Student Name) hereby declare that I have closely and carefully read, not skimmed, (all / more than half / less than half / none) of the assigned readings for this week. Specifically, I read up to page (page number) in (title of book), in the order assigned on the syllabus.

Student Question about Readings

1. What is the Hebrew word for “Spirit” or “wind” in Genesis 1:1-2?

Professor’s Question (To Be Answered)

1. What is Hamilton’s explanation for the Levitical food laws in his *Handbook on the Pentateuch*?

IMPORTANT: Questions from the Bible *must* have chapter and verse references. Questions from secondary literature *must* have page numbers; *any Reading Log turned in without these will receive a zero (“0” / F)*.

Pentateuch
Reading Log # _____
(Template)

Assigned Scripture Reading Log

I, _____, hereby declare that I have closely and carefully read, not skimmed, _____ of the assigned readings for this week. Specifically, I read up to page _____ in _____, in the order assigned on the syllabus.

Student's Question about Readings

1.

Answer to Professor's Question

2.

IMPORTANT: Questions from the Bible must have *chapter and verse references*; questions from secondary literature must have *page numbers*; any *Reading Log* turned in without these will receive a zero ("0" / F)