

**OT 202-3 Exegesis of Exodus**  
Louisville Presbyterian Theological Seminary  
Spring 2019  
Thurs 9 – 11:50 AM  
[Zoom Link](#)  
Meeting ID: 841 3274 6215  
Passcode: 576367

**Prerequisites**

OT 131-3 Torah and Former Prophets OR  
OT 132-3 Latter Prophets and Writings OR  
OT 102-3 Introduction to OT Exegesis AND  
OT 100-4 Scripture 1

**Instructor Contact**

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Office Hours: email for appointment

**Course Description**

This course provides students with a close examination of the book of Exodus including its historical background, literary contours, and history of interpretation. Some students will also have the option to hone their skills in Hebrew through translation and attention to the Hebrew text. By studying the book of Exodus against the backdrop of modern scholarship and reception history, students will uncover new and exciting arenas of meaning for this powerful book of the Bible.

**Learning Goals**

By completing this course, students will:

1. Gain a stronger familiarity with the content and distinctive features of Exodus.
2. Be able to analyze and exposit passages in Exodus through critical focus on the world behind the text, the world within the text, and the world in front of the text.
3. Develop critical awareness of the impact (positive or negative, but always inescapable) of contextualized beings (including themselves) on biblical interpretation.
4. Reflect critically on the past, present, and future consequences of competing paradigms for the authority of the Bible and its relationship to other sources of authority.
5. Engage in critical reflection on the history and current contexts regarding race, racism, and antiracism as it relates to the interpretation of Exodus and related biblical texts.

## **Required Book**

An English study Bible. Choose **ONE** of the options listed below:

- Attridge, Harold W., ed. *The Harper Collins Study Bible*. New York: HarperOne, 2006.
- Berlin, Adele, Marc Zvi Brettler, and Michael Fishbane, eds. *Jewish Study Bible*. Oxford: Oxford University Press, 2004.
- Coogan, Michael D., ed. *The New Oxford Annotated Bible*. 4th ed. Oxford: Oxford University Press, 2010.
- Harrelson, Walter, ed. *New Interpreter's Study Bible*. Nashville: Abingdon Press, 2003.

## **Recommended Resources**

The following critical commentaries will be valuable resources for topics discussed in class and for research toward exegesis papers and final projects. Please ensure that you have easy access (via a purchase or the library) to one or more of these commentaries:

- Childs, Brevard. *The Book of Exodus*. The Old Testament Library. Philadelphia: The Westminster Press, 1974.
- Dozeman, Thomas B. *Exodus*. Eerdmans Critical Commentary. Grand Rapids: Eerdmans Publishing Company, 2009.
- Fretheim, Terrence E. *Exodus*. Interpretation: A Bible Commentary for Teaching and Preaching. Louisville, KY: John Knox Press, 1991.
- Meyers, Carol. *Exodus*. The New Cambridge Bible Commentary. Cambridge: Cambridge University Press, 2005.
- Propp, William H. C. *Exodus 1-18: A New Translation with Introduction and Commentary*. Anchor Bible. New York: Doubleday, 1999.
- . *Exodus 19-40: A New Translation with Introduction and Commentary*. Anchor Bible. New York: Doubleday, 2006.

Students aiming to practice Hebrew in this course may want to own a Hebrew Bible (*Biblia Hebraica Stuttgartensia*. 5th corrected edition. Stuttgart: Deutsche Bibelgesellschaft, 1997) and one of the three lexicons listed below.

- Brown, Francis, S. R. Driver, and Charles Augustus Briggs. *The Brown-Driver-Briggs Hebrew and English Lexicon*. Oxford: Clarendon Press, 1907.
- Holladay, William L. *A Concise Hebrew and Aramaic Lexicon of the Old Testament*. Leiden: Brill, 2000.
- Koehler, Ludwig, and Walter Baumgartner. *The Hebrew and Aramaic Lexicon of the Old Testament*. Translated by M. E. J. Richardson. Study Edition. 2 vols. Leiden: Brill, 2001.

## **Contract Grading**

The contract grading system below has been implemented in order to facilitate an environment that aligns with a democratic, emancipatory model of education. This system should foster more collaborative (rather than competitive) interactions and ease tensions about “making-the-grade.” Based upon your individual learning goals, each student can choose how much work to do for this course and expect a grade within the range displayed below.

Individual assignments will be graded on a basis of R (Re-do or Rewrite), S (Satisfactory), and E (Excellent). In the case of participation, students will only be graded on a basis of S and E. For the Final Paper or Project there is no chance for an R. Unsatisfactory work will result in no credit. Every student must complete ALL assignments to the standard of S in order for that assignment to count.

If a student receives an R, that student must re-do the assignment based on feedback and re-submit the assignment at the standard of an S. Re-do assignments are due within two weeks of the student receiving an R. Every student who receives an R must meet with the writing center and the professor before re-submitting their assignment. If the student fails to earn an S on a re-done assignment, the student will receive one mark against their ability to remain within the contract grading system. A student with two marks will negate their contract grade and will need to meet with the professor regarding the potential for them to pass this class.

Students can expect a grade within the range below based upon the proportion of assignments earning an S or E. Students aiming to take this class **pass/fail must complete C Level work to pass.**

### **C Level Work (C- or C or C+)**

1. Active participation in class and group discussions
2. Exodus Outline
3. Topic and Preliminary Bibliography
4. HLT/Three Worlds Questions
5. Thesis
6. Response to Exegetical Questions First Draft
7. Response to Exegetical Questions Final Draft

### **B Level Work (B- or B or B+)**

1. Requirements 1 – 5 above
2. Outline of Paper or Project and Updated Bibliography
3. First Draft of Final Assignment
  - 3,000 – 4,000 word-length (without including footnotes) paper
  - Four-video series
  - Four-class Bible study curriculum
4. Final Draft of Final Assignment

### **A Level Work (A- or A)**

1. All of the requirements of the previous level
2. First Draft of Final Assignment
  - 4,000+ word-length (without including footnotes) paper
  - Eight-video series
  - Eight-class Bible study curriculum
3. Final Draft of Final Assignment

*Please note: All work that you submit for this course must meet substantive (quality of your ideas) and formal (adherence to standards of proofreading and citation) requirements for a graduate level course in order for you to be eligible for the contract grade. If your work does not meet these requirements you may negate your contract grade. If I correct an earlier draft of your work and you re-submit the same errors, you will negate your contract grade.*

### **A Note about Citation**

For all of your assignments you are asked to properly cite secondary sources and biblical texts according to the guidelines [here](#). These guidelines show you how to cite the Bible and how to use Zotero to automatically generate footnote citations and a bibliography according to the Society of Biblical Literature's Style Guide (which is very similar to Chicago Manual of Style).

### **Assignments and Evaluation**

Participation is expected in all class sessions. Students should come to class prepared to discuss the assigned biblical text(s) and/or secondary reading(s). Aside from simply answering questions, active participation can be shown through activities like listening attentively to others, responding to others, asking relevant questions, and taking notes.

Each assignment in this class helps students gain skills that are valuable in exegesis. Specific guidelines for each will be shared on Canvas.

### **All Assignments with Due Dates**

<b><u>Assignment</u></b>	<b><u>Due Date</u></b> (bring to class and submit online)
<a href="#">Exodus Outline</a>	Feb 10
<a href="#">Topic and Preliminary Bibliography</a>	Feb 17
<a href="#">HLT/Three Worlds Questions</a>	Feb 24
<a href="#">Thesis Statement</a>	Mar 3
Outline and Updated Bibliography	Mar 24
First Draft of Paper or Project	Apr 4
Response to Exegetical Questions First Draft	Apr 4
Final Draft of Paper or Project	May 5
Response to Exegetical Questions Final Draft	May 5

## Course Schedule

	<u>Date</u>	<u>Biblical Texts</u>	<u>Secondary Readings</u>	<u>Assignments Due</u>	<u>Topic</u>
1	2/3				Introduction Review Syllabus
2	2/10	The entire book of Exodus		<a href="#"><u>Book of Exodus Outline</u></a>	The book of Exodus
3	2/17	Exod 3 Exod 12 Exod 15  Exod 19:1 – 20:21  Exod 34  **Exod 3:11 – 14; 19: 5 – 6; 20:5 – 6; 34:6 – 7	Brueggemann, “The Torah,” 15 – 28 and “The Book of Exodus,” 52 – 66	<a href="#"><u>Topic and Preliminary Bibliography</u></a>	Theology and Major Themes of Exodus
4	2/24	<b>Biblical Sources Handout</b>  <a href="#"><u>Asiedu,</u></a> <a href="#"><u>Baker,</u></a> <a href="#"><u>Bostrom,</u></a> <a href="#"><u>Crosby</u></a>  <a href="#"><u>Hodges,</u></a> <a href="#"><u>Lutz,</u></a> <a href="#"><u>Makgoba,</u></a> <a href="#"><u>Neyhart</u></a>  <a href="#"><u>Phelps,</u></a> <a href="#"><u>Randolph,</u></a>	Baden, “Continuity of the Non-Priestly Narrative,” 161 – 186  Schmid, “Genesis and Exodus as Two Formerly Independent Traditions,” 187 – 207	<a href="#"><u>HLT/Three Worlds Questions</u></a>	Source Criticism and Exodus

		<a href="#">Schuck, Vivian</a>			
5	3/3	Exod 1:1 – 2:25  **Exod 1:6 – 7; 15; 2:3, 6	Levenson, “Liberation Theology and the Exodus,” 215 – 230  Pixely, “History and Particularity,” 231 – 237  Weems, “The Hebrew Women Are Not Like Egyptian Women,” 25 – 34	<a href="#">Thesis Statement</a>	Exodus and Liberation
6	3/10	Exod 20:1 – 23:33  **Exod 20:13, 22:29 – 30	Knight, “Israelite Law and Biblical Law,” 9 – 29 and “The Law of Power,” 58 – 86  Hays, “Law Collections,” 121 – 145  Anderson, “Problematic Biblical Laws,” 31 – 57		Exodus and Legal Texts
7	3/24		Friedman, “The Mystery of Egypt,” 25 – 83	<b>Outline of Paper or Project and Updated Bibliography</b>	Historicity of the Exodus
8	3/31	Exod 1:8 – 22  **Exod 1:10, 12, 19	Hurston, <i>Moses, Man of the Mountain</i> , 1 – 35		Exodus and Gender
9	4/7	Gen 12:10 – 20; 16:1 – 3; 21:8 – 21; 25:12 – 18; 39:1 – 50:26	Leahy, “Ethnic Diversity in Ancient Egypt,” 225 – 234  Reed, “Ancient Egyptians in Black and White,” 1 – 20	<b>First Draft of Paper or Project Response to Exegetical Questions First Draft</b>	Ethnicity in Ancient Egypt and History of Consequences
	4/14	NO CLASS EASTER			

10	4/21	Exod 7:1 – 5; 13:21 – 22  **Exod 7:3, 13; 8:15, 19, 32; 9:7, 12, 35; 10:1, 27; 11:10	Marbury, “Introduction,” 1 – 12 and “Exodus at the Intersection,” 170 – 200		Exodus and African American Cultural Readings
11	4/28		Burnette-Bletsch, “Bible and Cinematic Adaptations,” 129 – 160  Watch Ridley Scott’s <i>Exodus: Gods and Kings</i>		Exodus in Film
12	5/5			<b>Final Draft of Paper or Project</b> <b>Response to Exegetical Questions Final Draft</b>	

## **Course Policies**

### **Inclusive and Expansive Language**

Whether you are aware of this fact or not, Louisville Seminary emphasizes the use of inclusive and expansive language with regards to people in our written and oral communications. This intentionality of language should be representative of the span of humanity with respect to gender, sexual orientation, race, ethnicity, age, as well as physical and intellectual capacities. With gender, for example, “humankind” is an inclusive alternative to the androcentric term “mankind.” For many of us, this type of writing, speaking, and thinking may be new or different and we encourage you to continue to work with it as one aspect of proclaiming the truth of the gospel for all people.

In this course, we will also discuss God with this intentionality of language in mind. While it is clear that the Bible often uses masculine forms to refer to God, the Christian faith has always taught that God is beyond male and female. In keeping with the Christian conviction that God is neither male nor female and the attempt to remain intentional with our language, you are encouraged to either avoid gendered pronouns when referring to God or use pronouns that intentionally reflect the metaphors, theology, or claims you are making. Part of this expectation is that members of this community will be intentional with what we say rather than complicit in perpetuating biases (especially those we do not agree with) based upon our ignorance or lack of effort. To help us remain intentional with our language, the instructor may encourage students, on occasion, to remain cognizant of the language that we use.

Direct quotations and translations from the biblical text need not be altered to conform with this policy; but, you may alter these as well if you so choose.

### **Attendance**

Prompt attendance is mandatory. Excessive tardiness (in time or frequency) constitutes an absence. If absences become a problem, students must meet with the instructor regarding the possibility of passing this class.

### **Academic Integrity**

Students are expected to submit their own work—or their own group’s work in the cases where we have group assignments. The use of any ideas or words from an outside source must be acknowledged by an appropriate citation of the author and source. Failure to follow these guidelines constitutes plagiarism and may result in failure of this course. Two occurrences of plagiarism may result in dismissal from the seminary. Students unfamiliar with issues related to academic honesty can find help from the staff at the Academic Support Center. For more information, see the Policy for Academic Honesty in the Student Handbook.

### **Special Accommodations**

Students requiring accommodations for a documented physical or learning disability should be in contact with the Director of the Academic Support Center and should speak with the instructor as soon as possible to arrange appropriate adjustments. Students with environmental or other sensitivities that may affect their learning are also encouraged to speak with the instructor.

### **Policy on Late Work**

All assignments must be turned in on time. Students may be offered grace with regards to one late assignment during the course of the term. This grace does not apply to the final draft of final assignment.



## **Bibliography**

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- Levenson, Jon. "Liberation Theology and the Exodus." Pages 215–30 in *Jews, Christians, and the Theology of the Hebrew Scriptures*. Edited by Alice Ogden Bellis and Kaminsky, Joel S. Atlanta: SBL, 2000.
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