

OT 202-3 Exegesis of Exodus
Louisville Presbyterian Theological Seminary
Spring 2019
Tues & Thurs 3-4:20 PM
Schlegel Hall 120

Prerequisites

OT 101-3 Elements of Biblical Hebrew
OT 102-3 Introduction to OT Exegesis
OT 100-4 Scripture 1

Instructor Contact

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Course Description

This course provides students with a close examination of the book of Exodus with special attention to the Hebrew text preserved in the Masoretic tradition. Students will practice translation, exegesis, and research into secondary literature. 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 greater ability to read (vocalize) and translate biblical Hebrew
2. Be able to situate discussions of the book of Exodus in modern academic discourse
3. Appreciate the book of Exodus in the context of its reception history
4. Be able to apply their skills of research and exegesis to the book of Exodus in ways that deal with the content honestly and highlight its modern relevance

Required Readings

- An English translation of a study Bible. Options include those listed below (others are acceptable with approval):
 - *The Jewish Study Bible* (Published by JPS)
 - *The Harper Collins Study Bible*
 - *The New Oxford Annotated Bible*
 - *The New Interpreter's Study Bible*
- *Biblia Hebraica Stuttgartensia*
- A Hebrew/English Lexicon:
 - BDB
 - HALOT, 2 volume set
 - Holladay, *A Concise Hebrew and Aramaic Lexicon of the Old Testament*
- One of the following critical commentaries:
 - Terence Fretheim, *Exodus* (Interpretation Series)
 - Brevard S. Childs, *The Book of Exodus* (Old Testament Library Series)
 - Thomas B. Dozeman, *Exodus* (Eerdmans Critical Commentary)

Assignments and Evaluation

Students will be graded based upon participation, translations, and two research papers that must include an exegetical component.

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.

Your two exegetical papers (**approximately 3000 words each**) will be completed in stages throughout the semester. With the submission of each assignment, students will receive feedback from the professor to help the student to bring together a strong paper. Guidelines for each stage in the paper writing process have been uploaded to CAMS.

Grading

Participation (10%)

Translations (20%)

Paper 1 (30%)

Topic and Preliminary Bibliography (5%)

Thesis Statement and Translation of Key Verses (5%)

Detailed Outline and Updated Bibliography (5%)

Draft (5%)

Final Draft (10%)

Paper 2 (40%)

Topic and Preliminary Bibliography (5%)

Thesis Statement and Translation of Key Verses (5%)

Detailed Outline and Updated Bibliography (5%)

Draft (10%)

Final Draft (15%)

All Assignments with Due Dates

Assignment

Due Date (bring to class unless otherwise indicated)

Exodus Outline

Feb 12

Translate Exod 3:9-15 w/ footnotes

Feb 14

P1: Topic and Bibliography

Feb 21 (Submit via email by 11:59 PM)

Trans. Exod 14:1 – 12 w/ fn.'s

Feb 21

Trans. Exod 21:1-11 w/ fn.'s

Feb 28

P1: Thesis

Feb 28 (Submit via email by 11:59 PM)

P1: Translate key verses

Feb 28 (Submit via email by 11:59 PM)

P1: Outline and Bibliography

Mar 7 (Submit via email by 11:59 PM)

Trans. Exod 2:1-10 w/ fn.'s

Mar 7

Trans. Exod 20:1-17 w/ fn.'s

Mar 14

P1: First Draft

Mar 26 (Submit via email by 11:59 PM)

Trans. Exod 32:1-8 w/ fn.'s

Mar 28

P1: Final Draft

Apr 4 (Submit via email by 11:59 PM)

Trans. Exod 12:28-32 w/ fn.'s

Apr 4

Trans. Exod 1:8-22 w/ fn.'s

Apr 9

Trans. Exod 15:19-21 w/ fn.'s	Apr 11
P2: Topic and Bibliography	Apr 11 (Submit via email by 11:59 PM)
P2: Thesis	Apr 18 (Submit via email by 11:59 PM)
P2: Translate key verses	Apr 18 (Submit via email by 11:59 PM)
P2: Outline and Bibliography	Apr 30 (Submit via email by 11:59 PM)
P2: First Draft	May 7 (Submit via email by 11:59 PM)
Trans. Exod 13:1-2, 11-16; 22:28-29	May 9
P2: Final Draft	May 17 (May 15 for graduating students) (Submit via email by 11:59 PM)

Course Schedule

1. Feb 7: **Introduction to Exegesis of Exodus**
 - a. Reading(s): none
 - b. Assignment: none
2. Feb 12: **Structure and Outline**
 - a. Reading(s):
 - i. The entire book of Exodus in English
 - b. Assignment(s):
 - i. Outline the book of Exodus. Be creative!
3. Feb 14: **Major Themes and Theology of Exodus**
 - a. Reading(s):
 - i. Breuggemann, "The Torah," 15 – 28 and "The Book of Exodus," 52 – 66
 - ii. Exodus 3
 - b. Assignment(s):
 - i. Translate Exodus 3:9-15 with footnotes
4. Feb 19: **Source Criticism**
 - a. Reading(s):
 - i. Baden, "Continuity of the Non-Priestly Narrative," 161 – 186
 - ii. Schmid, "Genesis and Exodus as Two Formerly Independent Traditions," 187 – 208
 - b. Assignment(s): none
5. Feb 21: **Source Criticism cont'd**
 - a. Reading(s):
 - i. Exodus 14
 - b. Assignment(s):
 - i. Translate Exodus 14:1-12 with footnotes
 - ii. Submit the topic and a preliminary bibliography for your first exegesis paper
6. Feb 26: **Law and Power in Ancient Israel**
 - a. Reading(s):
 - i. Knight, "Israelite Law and Biblical Law," 9-29 and "The Law and Power," 58 – 86
 - b. Assignment(s): none
7. Feb 28: **Slavery in the Covenant Code**
 - a. Reading(s): none
 - b. Assignment(s):
 - i. Translate Exodus 21:1-11 with footnotes
 - ii. Submit your thesis statement for your first exegesis paper
 - iii. Submit a translation of at least **four** key verses for your exegesis paper
8. Mar 5: **Southwest Asian and Northeast African Legal Parallels**
 - a. Reading(s):
 - i. Hays, "Law Collections," 121-145
 - b. Assignment(s): none
9. Mar 7: **Southwest Asian and Northeast African Narrative Parallels**
 - a. Reading(s):
 - i. Hays, "Birth Accounts," 114-119

- ii. Exodus 1:1-2:10
 - b. Assignment(s):
 - i. Translate Exodus 2:1-10 with footnotes
 - ii. Submit a detailed outline of your first exegesis paper with an updated bibliography
10. Mar 12: **Race and Ethnicity in Ancient Egypt**
- a. Reading(s):
 - i. Leahy, "Ethnic Diversity in Ancient Egypt," 225 – 34
 - b. Assignment(s): none
11. Mar 14: **The Ten Commandments**
- a. Reading(s):
 - i. Exodus 19:1-20:21
 - b. Assignment(s):
 - i. Translate Exodus 20:1-17

READING WEEK

12. Mar 26: **Exodus and History**
- a. Reading(s):
 - i. Kugel, "Moses in Egypt," 198 – 216
 - b. Assignment(s):
 - i. Submit first draft of your first exegesis paper
13. Mar 28: **Exodus and Myth**
- a. Reading(s):
 - i. Shinan and Zakovitch, "Was Worshipping the Golden Calf a Sin?" 101 – 108
 - ii. Exodus 32:1-33:6
 - b. Assignment(s):
 - i. Translate Exodus 32:1-8
14. Apr 2: **Innerbiblical Interpretation**
- a. Reading(s):
 - i. Fishbane, "Exodus 1-4," 63 – 76
 - b. Assignment(s): none
15. Apr 4: **The Passover**
- a. Reading(s):
 - i. Exodus 12:1-42
 - b. Assignment(s):
 - i. Submit final draft of your first exegesis paper
 - ii. Translate Exodus 12:28-32 with footnotes
16. Apr 9: **Womanist Midrash and Exodus**
- a. Reading(s):
 - i. Gafney, "Introduction," 1 – 11 and "Exodus," 87 – 106
 - b. Assignment(s):
 - i. Translate Exodus 1:8-22 with footnotes
17. Apr 11: **Feminist Interpretation and Miriam**
- a. Reading(s):
 - i. Bach, "With a Song in Heart," 419 – 427

- b. Assignment(s):
 - i. Submit the topic and a preliminary bibliography for your second exegesis paper
 - ii. Translate Exodus 15:19-21 with footnotes
- 18. Apr 16: **The Exodus Tradition in African American Interpretation**
 - a. Reading(s):
 - i. Kling, "Let My People Go," 194 – 231
 - b. Assignment(s): none
- 19. Apr 18: **NO CLASS**
 - a. Reading(s): none
 - b. Assignment(s):
 - i. Submit your thesis statement for your second exegesis paper
 - ii. Submit a translation of at least **four** key verses for your second exegesis paper
- 20. Apr 23: **Exodus as an Lens for Cultural Study**
 - a. Reading(s):
 - i. Marbury, "Introduction," 1 – 12 and "Exodus at the Intersection," 170 – 200
 - b. Assignment(s):
 - i. none
- 21. Apr 25: **Exodus and Fiction**
 - a. Reading(s):
 - i. Hurston, "Moses," 1 – 35
 - ii. Exodus 1-2
 - b. Assignment(s): none
- 22. Apr 30: **Exodus Tradition across Biblical Literature**
 - a. Reading(s):
 - i. Isaiah 19
 - ii. Matthew 1-5
 - b. Assignment(s):
 - i. Submit a detailed outline of your second exegesis paper with an updated bibliography
- 23. May 2: **Exodus and Film**
 - a. Reading(s):
 - i. Burnette-Bletsch, "Bible and Cinematic Adaptations," 129-160
 - b. Assignment(s):
 - i. none
- 24. May 7: **Exodus, Liberation Theology, and Biblical Exegesis**
 - a. Reading(s):
 - i. Levenson, "Liberation Theology and the Exodus," 215 – 230
 - ii. Pixley, "History and Particularity," 231 – 237
 - b. Assignment(s):
 - i. Submit first draft of your second exegesis paper
- 25. May 9: **Child Sacrifice in Ancient Israel and the Bible**
 - a. Reading(s):
 - i. Dewrell, "A General Sacrifice," 72 – 90
 - b. Assignment(s):

- i. Translate Exodus 13:1-2, 11-16, and 22:28-29 (Heb) with footnotes

Final draft of second exegesis paper due **May 17**. For those graduating this spring, final draft is due **May 15**.

Bibliography

1. Bach, Alice. "With a Song in Her Heart: Listening for Scholars Listening for Miriam." Pages 419-427 in *Women in the Hebrew Bible*. Ed. Alice Bach (New York: Routledge, 1999).
2. Baden, Joel. "The Continuity of the Non-Priestly Narrative from Genesis to Exodus" *Biblica* 93 (2012), 161-186.
3. Brueggemann, Walter. "The Torah" and "The Book of Exodus." Pages 15-28 and 53-66 in *An Introduction to the Old Testament: The Canon and Christian Imagination* (Louisville: Westminster John Knox, 2003).
4. Burnette-Bletsch, Rhonda. "The Bible and Its Cinematic Adaptations: A Consideration of Filmic Exegesis." *Journal of the Bible and Its Reception* 1 (2014): 129-60.
5. Dewrell, Heath. "A General Sacrifice of Firstborn Children." Pages 72-90 in *Child Sacrifice in Ancient Israel* (Winona Lake, In: Eisenbrauns, 2017).
6. *Exodus: Gods and Kings*. Dir. Ridley Scott. Twentieth Century Fox Film Corporation (2014).
7. Fishbane, Michael. "Exodus 1-4/The Prologue to the Exodus Cycle." Pages 63-76 in *Biblical Text and Texture: A Literary Reading of Selected Texts* (Oxford: One World, 1998 [1979]).
8. Gafney, Wilda C. "Introduction" and "Exodus." Pages 1-11 and 87-106 in *Womanist Midrash: A Reintroduction to the Women of the Torah and the Throne* (Louisville: Westminster John Knox Press, 2017).
9. Hays, Christopher B. "Birth Accounts: Sargon and Moses (Exodus 2:1-10)." Pages 114-119 in *Hidden Riches: A Sourcebook for the Comparative Study of the Hebrew Bible and the Ancient Near East* (Louisville: Westminster John Knox, 2014).
10. Hays, Christopher B. "Law Collections: The Laws of Hammurabi and the Covenant Code (Exodus 20-23)." Pages 121-145 in *Hidden Riches: A Sourcebook for the Comparative Study of the Hebrew Bible and the Ancient Near East* (Louisville: Westminster John Knox, 2014).
11. Hurston, Zora Neale. *Moses, Man of the Mountain* (New York: Harper, 1939) pages 1-35.
12. Kling, David. "'Let My People Go': Exodus in the African American Experience." Pages 194-231 in *The Bible in History: How the Texts Have Shaped the Times* (Oxford: Oxford University Press, 2004).
13. Knight, Douglas. "Israelite Law and Biblical Law" and "The Law of Power." Pages 9-29 and 58-86 in *Law, Power, and Justice in Ancient Israel* (Louisville: Westminster John Knox Press, 2011).
14. Kugel, James. "Moses in Egypt: Exodus 1:1-4:17" Pages 198-216 in *How To Read the Bible: A Guide to Scripture, Then and Now* (New York: Free Press, 2007).
15. Leahy, Anthony. "Ethnic Diversity in Ancient Egypt." Pages 225-34 in Jack M. Sasson (ed.) *Civilizations of the Ancient Near East* (New York 1995).
16. Levenson, Jon. "Liberation Theology and the Exodus." In *Jews, Christians, and the Theology of the Hebrew Scriptures*, edited by Alice Ogden Bellis and Kaminsky, Joel S., 215-30. Atlanta: SBL, 2000.

17. Marbury, Herbert. "Introduction" and "Exodus at the Intersection of the Black Power Movement and the Black Church." Pages 1-12 and 170-200 in *Pillars of Cloud and Fire: The Politics of Exodus in African American Biblical Interpretation* (New York: New York University, 2015).
18. Meyers, Carol. "Suggested Readings on Exodus." Pages 21-31 in *Exodus* (Cambridge: Cambridge University Press, 2005).
19. Pixley, Jorge V. "History and Particularity in Reading the Hebrew Bible: A Response to Jon D. Levenson." In *Jews, Christians, and the Theology of the Hebrew Scriptures*, edited by Alice Ogden Bellis and Kaminsky, Joel S., 231–37. Atlanta: SBL, 2000.
20. Schmid, Konrad. "Genesis and Exodus as Two Formerly Independent Traditions of Origins for Ancient Israel" *Biblica* 93 (2012), 187-208.
21. Shinan, Avigdor and Yair Zakovitch. "Was Worshipping the Golden Calf a Sin?" 101-108 in *From Gods to God* (Philadelphia: Jewish Publication Society, 2012).

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 the second exegesis paper.