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OT 611 Exegesis of Exodus

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This is a rough draft. The required texts are correct. The rest of the syllabus *may* undergo revision for clarity and helpfulness. The final version will be available no later than June 2, 2003.

Those wanting to prepare ahead of time should focus attention in two areas: 1) Gaining familiarity with the Book of Exodus and 2) Reviewing your notes from OT501 Survey of Biblical Hebrew.

**Asbury Theological Seminary-Florida
OT 611 Exegesis of Exodus
Summer 2003**

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Prerequisites: IBS-1/OT501/OT520

Preliminary Statement:

“The development of this extended learning syllabus and all course materials is intended for distribution to members of the course and others by my permission. It is not intended for general distribution on the internet. Permission to copy, in whole or in part, must be requested from the professor (Brian D. Russell).” Thanks for honoring these instructions.

Exodus is a foundational book in the Christian Bible. In it, two of the Old Testament’s principal salvific events (Exodus and Sinai) are narrated. In light of these developments, the text engages the reader with multi-faceted portrait of God, a vision of the peculiar vocation of the people of God, and an account of Moses, the servant of Yahweh.

As many of you know, Exodus as a whole and Exodus 15:1-21 in particular were the focus of much of my doctoral studies. I love the book of Exodus, and I look forward to studying it with you for next several months.

As described in the *Catalog*, students should expect to spend 2.5-3.0 hours outside of class for every hour in class. For the ExL environment, this translates to a 10-12 hours maximum commitment per week. Please plan your schedules accordingly.

I. Course description

This course explores selected exegetical issues in the Book of Exodus and provides students with opportunities to apply original-language tools to the book’s strategic passages. The focus will be on developing appropriate interpretive skills for the pastoral ministry.

II. Course objectives (Shared by OT department)

Upon successful completion of this course, each participant will be able to:

- A. Confirm and refine by recourse to the Hebrew text of Exodus literary analysis of longer units previously studied in translation,
- B. Analyze the significance of the grammar and sentence structure of brief pericopes using primarily the Hebrew text,
- C. Present the significance of key terms in a given passage by using basic original language word-study tools and techniques,
- D. Identify the function of a given, brief passage of Exodus in the framework of its immediate context, its function in the literary flow of the book and in the section of the canon within which it appears,
- E. Situate the thematic emphases of specific passages of Exodus in the context of the Old Testament's unfolding message and in the context of the Bible as a whole,
- F. Demonstrate the impact of representative exegetical methods on the study of Exodus, employing relevant scholarly literature, and situating one's own interpretation in the on going discussion of biblical interpretation,
- G. Illustrate the contribution of exegetical study of the Hebrew text to biblical exposition, instruction, theological reflection, and spiritual formation in order to construct an appropriation of the passage that is integrative and coherent.

III. Course procedures and requirements

A. Class presentations will model direct study of Exodus, relying primarily on interpretive skills introduced in OT 501 and IBS-1. After a survey of the contents and issues in the interpretation of Exodus has been completed, class sessions will walk systematically through the units of Exodus, highlighting specific passages that make notable contributions to the meaning of each unit. Grammatical, linguistic, historical, literary, and theological details of selected passages will be highlighted in order to illustrate the chosen pericope's contribution to the message of the larger unit. Students will be required to read selected sections of Exodus in preparation for each class period. A short assignment will accompany each selection that highlights the use of a particular exegetical skill. These early assignments are considered to be examples of formative evaluation. As such a letter grade will not be assigned. These assignments will help you to develop skills that will be evaluated in a summative way in the final weeks of the course.

It is assumed that each student will be conversant with content of the commentaries of Fretheim and Durham.

B. Students will prepare a critical book review of Michael Walzer's, *Exodus and Revolution*. Specific directions will follow.

C. Students will write two brief exegetical papers on assigned texts from Exodus, utilizing the skills acquired in OT 501 and IBS-1. These papers should be double-spaced, typed, and no more than four pages (Times New Roman, 1" margin, 12 type) in length. The paper will essentially provide answers to the following questions: 1) What is the subject of this text?, 2) What is said about the subject?, 3) What is the purpose of what is said? (More specific instructions will be provided at the time of the assignments) The paper should present the student's observations of the text's components, including causal and temporal particles, connotations of the verbal derived stems and aspects, significance of word order, and where appropriate, implications of a specific word's usage elsewhere in the Old Testament. Also where appropriate to the specific pericope, students should show sensitivity to socio-historical, canonical, and theological issues arising from the text itself. **Students may turn as many of these projects as they wish. In such cases, I will "count" only the two highest scores.**

D. Students will write a final paper on a pericope to be chosen from the list that will be provided later in the term. The purpose of this paper is to provide the student an opportunity to synthesize his or her newly acquired skills by allowing a direct demonstration of them. Secondary sources may be consulted, beginning with the preliminary bibliography provided at the end of the syllabus. The paper should also conclude in a brief sermon outline or lesson plan based on the specific observations raised in the paper. These papers should be double-spaced, typed, and no more than ten pages (Times New Roman, 1" margins, 12 type) in length.

IV. Textbooks

A. Required specifically for OT 611.

John I. Durham. *Exodus*. WBC. Waco: Word, 1987.

Terrence E. Fretheim. *Exodus*. Interpretation. Louisville: Westminster John Knox, 1991.

Michael Walzer. *Exodus and Revolution*

T. Desmond Alexander and David W. Baker. *Dictionary of the Old Testament: Pentateuch: A Compendium of Contemporary Biblical Scholarship*. Downer's Grove: InterVarsity, 2002.

B. Required in previous courses (OT 501).

Arnold, Bill and John Choi. *"Guide for the Perplexed": Hebrew Syntax for Pastors and Students*. Unpublished text but forthcoming through Oxford University Press.

Elliger, K., and W. Rudolph, eds. *Biblia Hebraica Stuttgartensia*. Stuttgart: Deutsche Bibelgesellschaft, 1967-77.

Holladay, William L. *A Concise Hebrew and Aramaic Lexicon of the Old Testament Based upon the Lexical Work of Ludwig Koehler and Walter Baumgartner*. Grand Rapids, Mich.: Eerdmans, 1971.

Scott, William R. *A Simplified Guide to BHS*. Berkley, Calif.: BIBAL, 1987.

Seow, C. L. *A Grammar for Biblical Hebrew*. Rev. ed. Nashville: Abingdon, 1995.

C. Recommended:

BibleWorks 4.0 or 5.0 (*Hermeneutika*)

D. Recommended Commentaries and Studies:

See attached bibliography

V. Student evaluation

A. Short Assignments	20%
B. Book Review of <i>Exodus and Revolution</i>	15%
C. Exegetical Papers (two highest grades)	20%
D. Final paper Due May 22	30%
E. Class Participation	15%

VI. Basic Orientation:

Beginnings

Our course will begin (the flag will drop) on June 2, 2002. Sometime during the day, our course icon will appear on your FirstClass desktop.

Modules

A new module will be accessible as scheduled in the syllabus by 12 noon (ET). Upon opening each module, you will find detailed instructions pertaining to the particular focus of the study. As was stated previously, these modules will consistently be found within the Course Center. In addition to posting each module on Monday of each week, I will be on-line throughout each week to answer any of your questions and respond to your comments.

Windows and Icons

While I am sure that each of you are aware of the function of each of the items which appear in the OT 611-BR folder, let me summarize the manner in which I intend to use them this semester:

The Course Center will contain a copy of the syllabus as well as all class modules and hand-outs.

The Discussion Center will be used for all public communications. Anytime you have a question or comment about the course, the modules, the assignments, or anything else, which would be of interest to your classmates and me, you should post to the Discussion Center. Also, this is where our conversations for each module will take place.

The Exodus Lounge is for sharing concerns, joys and needs with your classmates.

The Team Folder will be the area where group projects will occur. Our class will be broken up into several "teams."

The To Office icon is for private correspondence between you and me. This will contain items that you do not want to appear publicly before all of your classmates or items that you think may embarrass me if they were to appear publicly.

The Archives Center will be used for storing conversations that have already taken place during the course of the semester. This keeps the Discussion Center from becoming too unmanageable.

The Chat Center is intended primarily for real-time interaction among students. You can get together with other members to study, ask questions, or to explore topics. Private chats between students will have no affect on one's participation grade unless a particular module requires the use of the Chat Center.

The Resource Center provides access to a number of specific tools available to all ExL students. These include access to the B.L. Fisher Library, the Services in Estes Chapel, ExL Updates, Guidelines for Success, Helpful Hints, Interesting Links, a Powerpoint Viewer (which you can use to view my overheads) as well as a Real Audio player. I encourage you to take advantage of all these resources.

Endings

Our course will officially end (i.e., communication will come to a close) on August __, 2003. You will receive an exit correspondence from me on that day. In terms of ExL jargon, we are turning the lights out in our class on August __, 2003 at noon (ET). **All course materials must be received by this time.**

Technological Problems

For all technical problems, contact:
Exl_Support@asburyseminary.edu

General ExL Problems

For all general questions (those not related to the content of the course), contact the ExL support team:
exl_director@asburyseminary.edu (Kevin Osborn)

Library Support

For Library Assistance regarding Book and/or Article Requests : contact hannah_kirsch@asburyseminary.edu
For Interlibrary Loan Information : contact Dot James at dorothea_james@asburyseminary.edu

VI. Outline of Unit Topics

The course is divided into discrete units or modules, each of which will occupy about a week of class time. Students will be required to read the assigned sections of the biblical text, complete a brief assignment (except for the five class meetings on which the exegetical papers are due), and read the relevant portions of the commentaries in preparation for each module.

Introduction to the Study of the Exodus.

Reading of articles in *Dictionary of Old Testament: Pentateuch* and introductions in the two assigned commentaries.

Exodus 1-2 Demonstration of Exegetical Method

Assignment: Grammatical Analysis of Exod 6:2-9

Exodus 3-6

Assignment: Abbreviated Word Study: Study the words used to describe Pharaoh's hard heart

Exodus 7-11

Assignment: Study the arrangement of 12:1-13:16. What is the significance of the interchange between liturgy and narrative?

Exodus 12:1-13:16

Assignment: Study 14:21-31. Describe any tensions present in the narrative? Present evidence for or against understanding this text as a composite of two or more sources.

Exodus 13:17-14:31

Assignment: Do one of the following: (1) Describe how Exod 15:1-21 functions as a summary of Exod 1:1-14:31? (2) Compare / contrast the presentation of the Exodus/Red Sea event in 13:17-14:31 with that of Exod 15:1-21? (3) Read the Baal cycle – suggest parallels between the Baal cycle and Exod 15:1-21

Exodus 15:1-21

Exodus 19 (Exegesis Paper 1 Due: Exod 19:3-6)

Exodus 20 (Exegesis Paper 2 Due: 20:8-11)

Exodus 21-24 (Exegesis Paper 3 Due: 21:1-11)

Exodus 32-34 (Exegesis Paper 4 Due: Exod 32:7-14)

Students will turn in short exegetical papers on two of the four passages. If more than two are turned in, the highest two grades will recorded.

Exodus in Tradition (Overview of OT and NT Appropriation)
Review of Walzer's *Exodus and Revolution* Due.

Exodus 25-31, 35-40 (Exegesis Paper 5 Due: Exod 40:34-38)

Last Day of Course: Exegetical Papers Due

Select Bibliography

*Highly recommend

Bernhard W. Anderson, "The Song of Miriam Poetically and Theologically Considered" in *Directions in Biblical Hebrew Poetry*, ed. Elaine D. Follis, JSOTSS 46, 285-296. Sheffield: JSOT, 1987.

Batto, Bernard F. *Slaying the Dragon: Mythmaking in the Biblical Tradition*. Louisville: Westminster/John Knox, 1992.

- Beer, Georg. *Exodus*. HZAT, 3. Mit einem Beitrag von Kurt Galling. Tübingen: J.C.B. Mohr, 1937.
- Birch, Bruce C., Walter Brueggemann, Terence E. Fretheim, and David L. Petersen. *A Theological Introduction to the Old Testament*. Nashville: Abingdon, 1999.
- Blenkinsopp, Joseph. *The Pentateuch: An Introduction to the First Five Books of the Bible*. Anchor Bible Reference Library. New York: Doubleday, 1992.
- Bright, John. *A History of Israel*. 3rd ed. Philadelphia: Westminster, 1981.
- *Brueggemann, Walter. "The Book of Exodus" in *New Interpreter's Bible*, vol. 1. Nashville: Abingdon, 1994.
- Bush, George. *Notes, Critical, and Practical on the Book of Exodus*. vol. I. New York: Ivison, Phinney, Blakeman; 1867.
- *Calvin, John. *Commentaries on the Four Last Books of Moses, Arranged in the Form of a Harmony*. Vol. 1. Edinburgh: Calvin Translation Society, 1843.
- Campbell, Antony F. and Mark A. O'Brien. *Sources of the Pentateuch: Texts, Introductions, Annotations*. Minneapolis: Fortress, 1993.
- Cassuto, U. *A Commentary on the Book of Exodus*. Translated by Israel Abrahams. Jerusalem: Magnes, 1967.
- **Childs, Brevard S. *The Book of Exodus: A Critical and Theological Commentary*. OTL. Louisville: Westminster, 1974.
- Cross, Frank Moore. *From Epic to Canon: History and Literature in Ancient Israel*. Baltimore and London: The John Hopkins University Press, 1998.
- Cross, Frank Moore. "The Song of the Sea and Canaanite Myth" in *Canaanite Myth and Hebrew Epic: Essays in the History of the Religion of Israel*. Cambridge: Harvard, 1973.
- Dozeman, Thomas B. "The Song of the Sea and Salvation History" in *On the Way to Nineveh: Studies in Honor of George M. Landes*. Stephen L. Cook and S. C. Winter, eds. ASOR Books, 4. Atlanta: Scholars, 1999. 94-113.
- Driver, S.R. *The Book of Exodus*. Cambridge Bible for Schools and Colleges. Cambridge: University Press, 1911.
- Fishbane, Michael. *Biblical Interpretation in Ancient Israel*. Oxford: Clarendon, 1985.

- Fox, Everett. *Now These Are the Names: A New English Rendition of the Book of Exodus*. New York: Schocken, 1986.
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- Houtman, Cornelis. *Exodus*. Historical Commentary on the Old Testament. 3 vols. Translated by Sierd Woudstra. Kampen: Kok Publishing House, 1993.
- Hyatt, J. Philip. *Commentary on Exodus*. NCB. Greenwood: Attic, 1971.
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- *Janzen, Waldemar. *Exodus*. Believers Church Bible Commentary, Waterloo, Ontario and Scottdale, PA: Herald Press, 2000.
- Johnstone, W. *Exodus*. Old Testament Guides. Sheffield: Sheffield; 1990, 1995.
- Keil, C.F. "The Second Book of Moses (Exodus)" in C.F. Keil and F. Delitzsch. *Commentary on the Old Testament in Ten Volumes*. Vol. 1. Translated by James Martin. Grand Rapids: Eerdmans, 1981 (reprint).
- Knight, George A.F. *Theology as Narration: A Commentary on the Book of Exodus*. Grand Rapids: Eerdmans, 1976.
- Levenson, Jon D. *Sinai & Zion: An Entry into the Jewish Bible*. New York: Harper Collins, 1985.
- Lockshin, Martin I. *Rashbam's Commentary on Exodus: An Annotated Translation*. Illustrations by Channa Lockshin. Atlanta: Scholars, 1996.
- Loewenstamm, Samuel E. *The Evolution of the Exodus Tradition*. Translated by Baruch J. Schwartz. Jerusalem: Magnes Press, The Hebrew University; 1992.
- Lohfink, Norbert. *The Christian Meaning of the Old Testament*. Translated by R.A. Wilson. Milwaukee: Bruce, 1968.
- Mann, Thomas W. *The Book of the Torah: The Narrative Integrity of the Pentateuch*. Atlanta: John Knox, 1988.
- *McBride, S. Dean, Jr. "Perspective and Context in the Study of Pentateuchal Legislation" in *Old Testament Interpretation: Past Present and Future: Essays in Honor of Gene M. Tucker*, eds. James Luther Mays, David L. Petersen, and Kent Harold Richards. Nashville: Abingdon, 1995, 47-59.

- *McBride, S. Dean, Jr. “Transcendent Authority: The Role of Moses in Old Testament Traditions” *Interpretation* 44 (1990): 229-39.
- Nevin, Alfred. *Notes, Exegetical, Practical and Devotional on the Book of Exodus, for the Pulpit, Family and Sabbath-School*. Philadelphia: Claxton, Ramson, and Haffelfinger; 1874.
- Noth, Martin. *Exodus: A Commentary*. OTL. Translated by J.S. Bowden. Philadelphia: Westminster, 1962.
- Noth, Martin. *A History of the Pentateuchal Traditions*. Translation with an introduction by Bernhard W. Anderson. Englewood Cliffs, NJ: Prentice-Hall, 1972.
- David L. Petersen, “The Formation of the Pentateuch” in *Old Testament Interpretation: Past Present and Future: Essays in Honor of Gene M. Tucker*, eds. James Luther Mays, David L. Petersen, and Kent Harold Richards. Nashville: Abingdon, 1995, 31-45.
- Plastaras, James. *The God of the Exodus: The Theology of the Exodus Narrative*. Milwaukee: Bruce, 1966.
- **Propp, William H. C. *Exodus 1-18: A New Translation with Introduction and Commentary*. The Anchor Bible. New York: Doubleday, 1999.
- Rylaarsdam, J. Coert. “Exodus” *The Interpreter’s Bible*. Volume 1. New York: Abingdon, 1952.
- Sailhamer, John H. *The Pentateuch as Narrative: A Biblical-Theological Commentary*. Grand Rapids: Zondervan, 1992.
- *Sarna, Nahum M. *Exodus: The Traditional Hebrew Text with the New JPS Translation*. The JPS Torah Commentary. Philadelphia: JPS, 1991.
- *Smith, Mark. *The Pilgrimage Pattern in Exodus*. JSOTSS 239. Sheffield: JSOT, 1997.
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