



ERSKINE
THEOLOGICAL SEMINARY

For Christ and His Church

OT719 Exodus

Fall 2011

Due West: Thursdays 8:00 A.M. -11:00 A.M.

Professor: Terry L. Eves, Ph.D.

Office: Bowie Divinity Hall B1
Telephone (Work) (864) 379-8864
Telephone (Home) (864) 379-3395
Fax (864) 379-3171
Email eves@erskine.edu
www.erskine.edu/seminary

Office Hours for Fall 2011

TBA. My normal office hours will be printed in the August update of this syllabus. I will make every reasonable effort to be in my office during these hours. However, due to meetings and unforeseen circumstances that may arise, my schedule may abruptly change (in which case I will attempt to leave a note on my door). If you need to see me, I strongly recommend that you call or e-mail to schedule an appointment. Other times by appointment only. Breakfast or lunch discussions are also encouraged. ☺ Scheduling appointments is strongly recommended and may be advantageous for those traveling a distance.

Course Description

This course introduces students to the indispensable significance of Exodus in the Church's teaching, preaching, worship, and living. Careful attention is given to the book's various perspectives (such as historical, literary, covenantal, and canonical). The following themes are emphasized: the nation Israel as fulfillment of Abrahamic promises, Israel's indispensability to God's redemptive plan, Law and Gospel, the significance of the Sinai Covenant and the life that flows from it, and valid principles for appropriating Exodus into New Covenant reality and ministry.

Prerequisite: In order to receive exegesis credit for this course, students must have successfully completed BI 502 Principles of Exegesis and BI 503 Introduction to the Biblical Languages (or Hebrew I and II), prior to taking this class. Exegesis/Elective. Three hours.

Course Objectives

- To understand what Exodus is doing as a whole, the concerns and dynamics within each part of Exodus, and the ability to place any story in Exodus within its intended authorial context. In order to do this we must pay careful attention to its historical, literary, exegetical, intertextual, theological, covenantal and canonical perspectives.
- To understand the entirety of the Book of Exodus. There is a practice in many Christian churches and in much Christian teaching and preaching in Exodus to only be interested in the *narrative* sections of Exodus, namely, Exodus 1-19 and 32-34 (The Golden Calf section) and at most, with the Ten Commandments. But such an approach only deals with only *half* of Exodus, and ignores the Sinai Covenant, Law and Tabernacle building *which is the other half*. But one of the major purposes of the exodus from Egypt is to bring Israel to this mountain to be taught the content of chapters 20b through chapter 40 before they can journey on to the Promised Land! Israel will spend over a year here while God continues to call and shape Israel to help restore and advance the Kingdom of God on earth. The second half of Exodus focuses on Yahweh entering into a new covenant with the nation of Israel, revealing more of his Law (which is the expression of his kingly rule over his covenant people and a gracious invitation to a blessed life), calling them to informed and faithful service, giving the plans for the Tabernacle, and instructing his people in the crucial difference between false and fallen worship which leads to covenant judgment and death (The Golden Calf) versus true and faithful worship which leads to covenant blessing and life (the Mosaic Tabernacle properly built and obediently used. This is more than failing to accept and learn from the book of Exodus as God actually gave it to us. It is fundamentally self-destructive, because *every one* of these issues is central to our identity, callings, and purposes in the New Covenant. To understand Exodus as God's Word to Israel, as well as his Word to us, we must learn from the God of the Exodus *with Israel at Sinai* (with proper hermeneutical method) in order to become more faithful New Covenant Christians! ☺ This goal is only achieved if, at the end of this course, you see to the indispensable significance of Exodus in the church's teaching, preaching, worship and living.
- The following themes will therefore be emphasized: the formation of Israel as a nation fulfilling the promise made to Abraham, Israel's indispensability to God's redemptive plan of fully bringing his Kingdom into this world, Law and Gospel, how to better comprehend teach and preach from Exodus' its narrative, legal and Tabernacle texts, the significance of the Sinai Covenant, life in the covenant, true versus false worship and valid hermeneutical principles faithfully appropriating Exodus and Sinai covenant content into New Covenant reality and ministry.

- To have students understand the importance of reading Exodus as Christians, those who have received the entirety of Scripture and who stand in the last great period of Redemption before the renewal of the entire creation.
- To have students understand the importance of reading Exodus within its Ancient Near Eastern literary and cultural contexts, appreciating both the similarities and differences.
- Enable the students to be able to intelligently discuss the issues of the genres and historicity of the book of Exodus. Since we do not know how to read and interpret something until we know what it is, the issue of genre is always an important one when we read Scripture.
- To have students understand the importance of reading narratives well. If we want to better understand Exodus we need to learn how the Bible tells its stories (poetics). We want to understand the building blocks of narrative and the rules by which they are assembled. If we want to know what the text says and means, we need to better understand how stories are told.
- To have the students better understand how to read and interpret Law and Tabernacle/Temple texts and also how do we faithfully apply Old Testament texts in our own New Covenant context.
- Enable students to begin to see the influence that Exodus has had on much of the rest of the Bible, including the New Testament by talking about its significant intertextual contributions.
- Equip students to properly apply the message of Exodus to Christian life and ministry by showing that Exodus has significantly shaped and affected the Gospel story.
- To emphasize and model that careful and faithful exegesis is the necessary basis for reliable biblical-theological and pastoral conclusions. This means that each student's competence in reading the text carefully, accurately, and ministerially beneficently should improve during the course.
- The personal dimension. As Calvin teaches us in the beginning of his Institutes, true knowledge of God and true knowledge of ourselves are inseparably connected. Since this is so, coming to better understand who God is as Creator, Sustainer and Redeemer means that we will begin to understand better who we are, who we were made to be, and what sort of

things we are called to do in his world and for his Kingdom. Also, since only man and woman are made in God's image and we have our origin in God, we can only find our true destiny in God and his good will for us. Saint Augustine puts this beautifully when he writes in the Confessions "Lord, you have made us for yourself and therefore our hearts are restless until they find rest in you." This means that we will frequently discuss what the ecclesial and the personal implications are of all that we are studying together in Exodus. This also means that a course that results in a deeper understanding of Scripture and the Gospel should also result in our greater love for and commitment to Father, Son and Spirit and his people, the church.

- To give students the opportunity for significant input regarding questions, content and issues that they want us to think through together and sustained opportunities for discussion together.
- To recommend additional excellent reading, exegetical and sermon research commentaries and studies on Exodus.
- To aid students in continuing to develop graduate level biblical and theological analysis, research skills, rhetorical skills in discussion, critical thinking and evaluation, reading, writing and conversational skills.

Required Textbooks

Students are expected to secure their own copies of all required textbooks (below). As a convenience, the seminary has a bookstore portal of the website at <http://www.erskineseminary.org/bookstore.html>. There you will find links to familiar vendors (CBD, Amazon, B&N, and Books-A-Million) and can check availability of texts, compare prices, and place orders. The ETS SBA will receive a modest percentage of the profits from students' and professors' purchases through this portal. The Erskine Campus Bookstore will carry a limited number of copies of every required text and orders for books can be placed through the Campus Bookstore.

Brevard S. Childs, *The Book of Exodus* (Old Testament Library), paperback, Westminster/John Knox Press, 2004, ISBN-13: 978-0664229689.

Peter E. Enns, *The NIV Application Commentary, Exodus*, NIV Application Commentary series, hardback, ISBN-13: 978-0310206071.

Tremper Longman, *How to Read Exodus*, paperback, IVP Academic (August 3, 2009), ISBN 978-0830838585.

Walter C. Kaiser Jr., Douglas J. Moo, Stanley N. Gundry and Willem A. VanGemeren, *Five Views on Law and Gospel*, Zondervan, 1996, ISBN 978-0310212713.

Some journal articles may also be distributed and discussed. I will provide more detail regarding the content of each meeting in the near future.

Rules of Engagement in Class Discussion¹

You are invited and encouraged to intellectually engage one another and your professor in this class! Thoughtful and vigorous discussion is crucial to this class. We will work hard together to understand and apply the message of the book of Exodus. Such learning and inquiry is best done in community, and there is no greater potential for productive interaction – interaction that is mutually beneficial and productive of real, valid, and worthwhile answers – than in a community of Christian scholarship. Recognizing that together we form a small community of truth-seekers devoted to Christ, his Kingdom and Scripture, let us commit ourselves to work together in a spirit of mutual respect and love. The following guidelines are proposed as some ground rules, or “rules of engagement,” for our class discussions and interaction:

- Learning to read Scripture well requires being willing to make mistakes in interpretation. Try to remember this and relax. ☺
- Be humble, courteous, and respectful.
- Work hard to correctly understand the day’s assignments, the biblical text and one another.
- Try to articulate your thoughts as clearly as possible.
- Avoid personal attacks.
- Keep clearly in mind that our mutual goal is Truth, not personal gain or ego.
- Avoid monopolizing the conversation.
- Try to stay on topic.
- Welcome criticism and questions.
- Expect disagreement at times, and deal with it constructively when it arises.
- Be quick to apologize if you offend someone.
- Be equally quick to forgive if you are offended by someone.

Style and Formatting Requirements Related to Research Papers

For the research paper, students are required to follow the form and style guidelines found in Turabian, *Manual for Writers* (7th edition). These guidelines are summarized in the Erskine Seminary document “Style and Form Standards

¹ These rules represent a slightly modified version of Dr. John Wingard’s rules. I’d like to thank my generous friend and former colleague for sharing them with me.

for all Masters Level Programs,” (Erskine Seminary). All papers must be typed/processed (twelve point type, double spaced, one-inch margins) and fully documented. In this course, footnotes and an appropriate bibliography are required in each paper. The paper’s cover page and bibliography are not counted towards page requirements.

Additionally, the final version of the paper will be submitted with a clear, easy to read font, such as Arial, Calibri, Mangal, or Palatino Linotype. Papers will be printed on white paper and stapled or put in a binder. No unstapled papers will be accepted. Students will submit one printed copy in class and email me one electronic copy of their paper the same day.

All papers will be due at the beginning of class on. In addition to handing in a printed copy please send me an electronic copy also in Microsoft Word format.

If anyone is taking the class for ThM credit, please let me know this and we will discuss the nature and length of that research paper.

Course Requirements

A midterm and comprehensive final exam, a 15-20 page research paper on an appropriate Exodus text approved by the professor, a written 3-5 page sermon based on the exegetical paper demonstrating a faithful appropriation of a suitable Exodus text for Gospel ministry, a reading log, and thoughtful, insightful, informed discussion in class.

Grading Policy

Percentage of Work: midterm exam 20%, final exam 20%, exegesis paper 30%, sermon on Exodus text 10%, reading log which includes reading the entirety of Exodus² once 10%, prepared, thoughtful class participation 10%. The reading log is due the last day of class. (You can use the reading assignments as a checklist for whether you are completing your reading assignments *before* the class period that assumes them.)

All work is to be turned in on time. Any work that is turned in after the due date will be subject to significant penalty. Work that is significantly late, can at the teacher’s discretion, result in failure of the course.

Grading Scale

100-95	A	85-84	C+	71-70	D-
94-93	A-	83-80	C	69-0	F
92-91	B+	79-78	C-		
90-88	B	77-76	D+		
87-86	B-	75-72	D		

² You can read ahead of the class assignments in your Bible, but not play catch-up. Each lecture period assumes that completion of assigned readings before class includes the Exodus text to be lectured on and discussed that day.

Class Attendance Policy

Students must attend each class meeting. If a student must be absent they are responsible for all work due and accomplished during that class session. One class period can be missed without penalty. Any additional class period missed, unless it constitutes a genuine emergency (to be determined by the professor) threatens the student's ability to successfully pass this course. Students who miss more than one class period should consult with the professor to see whether they can pass the course.

Important Semester Dates

Classes begin	August 29
Final Drop/Add Day	September 5
Registration deadline for January Term 2012	October 31
Registration deadline for Spring Semester 2012	December 9
Thanksgiving Break	November 19-27
Classes end on campus	December 2
Exam week on campus	December 5-9

Seminary Policies Link for Students:

Click this link and read carefully as a part of this course syllabus contract:

http://seminary.erskine.edu/content_policies/SeminaryPoliciesforETSSStudents.pdf

Course Outline: Lectures and Assignments

Dear class, I will provide specific reading assignments in July with an updated version of this section of the course syllabus. In the meantime, feel free to begin reading in the textbooks and in the book of Exodus.

We will begin with Tremper Longman's book *How to Read Exodus*.

Mid-term Exam Week Seven October 13.