

Dr. Robert Vannoy, Exodus to Exile, Session 1A, Course Overview, Title and Date of Exodus Resources from NotebookLM

1) Abstract, 2) Audio podcast, 3) Briefing Document, 4) Study Guide, and 5) FAQs

1. Abstract of Vannoy, Exodus to Exile, Session 1A, Course Overview, Title and Date of Exodus, Biblicalelearning.org, BeL

This document presents an overview of a course on the Old Testament, specifically focusing on the period from the Exodus to the exile. The course emphasizes understanding the narrative material in the Pentateuch, Joshua, Judges, and Samuel, with a particular focus on the book of Exodus. **Assignments are designed to help students find contemporary meaning in Old Testament narratives**, considering both illustrative uses and the redemptive historical perspective. **The course will also examine the historical setting of these narratives**, including archaeological findings, and explore theological perspectives within the texts. **Students will be evaluated based on quizzes, written work, and midterm and final exams.** Furthermore, the document discusses differing views and arguments surrounding the dating of the Exodus event and the pharaohs involved.

2. 21 - minute Audio Podcast Created on the basis of Dr. Vannoy, Exodus to Exile, Session 1A – Double click icon to play in Windows media player or go to the Biblicalelearning.org [BeL] Site and click the audio podcast link there (Old Testament → Historical Books → Exodus to Exile).



Vannoy_ExtoExile_Session01A.mp3

3. Briefing Document: Vannoy, Exodus to Exile, Session 1A, Course Overview, Title and Date of Exodus

Okay, here's a detailed briefing document summarizing the key themes and ideas from the provided excerpts of Robert Vannoy's lecture "Exodus to Exile, Lecture 1A."

Briefing Document: Vannoy, "Exodus to Exile, Lecture 1A"

I. Course Overview and Objectives:

- **Focus:** The course provides a close examination of the Israelites' deliverance from Egypt, their covenant establishment at Mount Sinai, and their adherence to/rejection of covenantal obligations from approximately 1400-1200 B.C. to their return from exile around 500 B.C.
- **Scope:** The course covers the period from Exodus and the formation of Israel as a nation through Joshua, Judges, Samuel, and briefly touches on Kings, Chronicles, Ezra, and Nehemiah. "The focus of classroom discussion will be heavily weighed towards the book of Exodus, which is the foundation for everything that follows in the Old Testament."
- **Assignments and Meaning:** A central question is how to find meaning in Old Testament historical narratives today. Is it through illustrative character studies ("Old Testament rogues or saints") or by understanding how God was working to bring about His redemptive plan ("theopocentric focus")? Vannoy poses the question: "Are these narratives to be understood primarily as providing illustrations from the lives of Old Testament rogues or saints... or, are these narratives more properly understood as intended to describe how God was at work in the Old Testament period to bring to pass his great plan of redemption?"
- **Theo-Drama:** Vannoy introduces Kevin Vanhoozer's concept of the Bible as a "theo-drama," focusing on God's actions. This is related to a "redemptive historical approach," seeing the Bible as a story of redemption from Genesis 3:15 onward. The course aims to provide background for understanding "the nature of God's redemptive force on behalf of Israel."
- **Reading Importance:** Reading assignments are crucial and supplement lectures. Students will be "way ahead" in reading, covering the Pentateuch and Joshua, Judges, and Samuel, while lectures focus on specific interpretive issues in Exodus. Quizzes on Eugene Merrill's readings will ensure accountability. "Lectures are designed to supplement rather than duplicate material covered in the readings..."

In other words, you'll get the basic content of the movement of history from Exodus to exile in your reading."

- **Grading:** Grades are based on quizzes (reading material), written work on Hebrew narrative, a midterm exam, and a final exam, each component contributing one-third to the final grade.
- **Course Purposes:** The course aims to enable students to:
 - Demonstrate knowledge of facts, persons, places, and events in Exodus through Nehemiah.
 - Demonstrate knowledge of the meaning and significance of Old Testament events in the context of redemptive history.
 - Demonstrate knowledge of some archaeological findings that elucidate Old Testament history.
 - Demonstrate awareness of arguments against the historical reliability of the Old Testament and appropriate responses.
 - Demonstrate the ability to practice sound methods of biblical interpretation related to narrative sections.

II. The Book of Exodus:

- **Name:** The English title "Exodus" comes from the Greek Septuagint ("ex odos," meaning "exit" or "departure"). The Hebrew title, *weleh shemot*, means "and these are the names." Vannoy states, "I think it's much better that we have the title "Exodus" than "these are the names."
- **Content:** The book describes the establishment of Israel as Yahweh's covenant people. "As far as content goes, what you have is a description of the establishment of Israel as the covenant people of Yahweh. That's what the heart of the book is about—the establishment of these children of Israel as descendents of Jacob... As they leave Egypt they go to Mount Sinai to be established as the covenant people of Yahweh."
- **Three Primary Elements:** Liberation (Exodus), Covenant (Sinai), and Tabernacle. Approximately 1/3 of the book deals with the Tabernacle, and the climax of the book is God's dwelling in the tabernacle.
- **Theocracy:** The book describes the establishment of the theocracy, a nation ruled by God.

- **Exodus' Place in Pentateuch:** Genesis provides the background for the Mosaic era (Exodus), which is foundational to the rest of the Old Testament. Sinai is particularly foundational.
- **William Henry Green's View:** The Law of Moses (Pentateuch) is foundational. The historical books are the providential application, poetic books are subjective appropriation, and prophetic books are objective enforcement of the Law of Moses.
- **Coherence of Exodus:** Arie Leder's articles are referenced. Leder notes the parallels between Adam and Eve's expulsion from God's presence in Eden and God's dwelling with the Israelites in the tabernacle.

III. Historical Setting and the Date of the Exodus:

- **Dating Debate:** The date of the Exodus is debated, ranging from 1400-1200 B.C. The Bible doesn't provide specific names of the pharaohs involved.
- **Lack of Pharaoh Names:** The omission of pharaoh names before the 10th century B.C. is consistent with Egyptian usage of the time.
- **Two Main Dating Views: Early Date (18th Dynasty, 1400s):** Thutmose III as the Pharaoh of the oppression and Amenhotep II as the Pharaoh of the Exodus.
- **Late Date (19th Dynasty, 1200s):** Seti I as the Pharaoh of the oppression and Ramses II as the Pharaoh of the Exodus.
- **Arguments for the Late Date (19th Dynasty): Exodus 1:11 (Pithom and Ramses):** The Israelites built Pithom and Ramses as store cities. Ramses was a 19th-dynasty ruler.
- **Delta Capital Construction:** It was previously argued there was no pharaoh had built in the delta area capital since the time of the Hyksos. The Hyksos were driven out by the 18th dynasty, and the capital was further south until the 19th dynasty. However, this is now being challenged by archaeological evidence of 18th dynasty construction.
- **Nelson Glueck's Trans-Jordan Surveys:** Glueck argued for no "sedentary population" in Moab and Edom before 1300 B.C., conflicting with Numbers 20:14-17 (Moses' request to pass through Edom). However, more recent archaeology has provided some evidence of sedentary population prior to the 1300's.

- **Exodus 1:11 in Light of Recent Archaeology:** Hoffmeier addresses the discovery of 18th dynasty construction at Avaris. He says, “This unexpected development means that for the first time there is evidence of substantial building in brick in the Avaris-Pi-Raamses region...immediately following the departure of the Hyksos and the continued presence in the area until the midpoint of the 18th dynasty. Could the construction associated with Ahmose’s fort and associated facilities mark the beginning of the Israelite oppression and brick making referred to in Exodus 1?”
- **Nelson Glueck:** Finegan agrees with Glueck saying, “Therefore the situation presupposed in Numbers 20:14-17 did not exist before the thirteenth century B.C. but did prevail from that time on, exactly as reflected in the Bible. If the Israelites had come through southern Transjordan at any time within the preceding 600 years they would have found neither the Edomite nor the Moabite kingdoms in existence and only scattered nomads would have disputed their passage. But coming sometime in the thirteenth century as we have reason for believing they did, they found their way blocked at the outset by the well organized and well fortified kingdom of Edom.”

This document captures the central themes and arguments presented in the provided lecture excerpt. It highlights the course's objectives, the importance of understanding the Old Testament narrative through a redemptive-historical lens, and the complex debate surrounding the dating of the Exodus.

4. Study Guide: Vannoy, Exodus to Exile, Session 1A, Course Overview, Title and Date of Exodus

Exodus to Exile: A Study Guide

I. Quiz

Answer the following questions in 2-3 sentences each.

1. What is the primary focus of classroom discussion in this course, and what books will be most heavily weighed?
2. According to Vanhoozer, what is the Bible as a whole considered to be?
3. What is the general expectation, according to the syllabus, of the amount of weekly work a student should expect for this three-credit-hour course?
4. What is the main textbook for the course, and who is the author?
5. What are the two books by Tremper Longman that can be used for extra credit in the course, and what must students submit to receive credit?
6. According to Vannoy, what is one of the fundamental questions of modern theology, beginning in the mid-1800s?
7. From what language does the English title "Exodus" come, and what does it mean?
8. Why is the English title "Exodus" potentially misleading?
9. What are Green's four ways of looking at the Old Testament?
10. According to Vannoy, what is the key biblical text that supports the late date of the Exodus?

Quiz Answer Key

1. The course focuses primarily on the narrative material of the Pentateuch and the books of Joshua, Judges, and Samuel. The book of Exodus will be most heavily weighed as it is the foundation for everything that follows in the Old Testament.
2. Vanhoozer views the Bible as a theo-drama, emphasizing that it reveals what God is doing. This perspective is also known as a redemptive historical approach.
3. The syllabus expects approximately 9 hours of work per week for the course, with one hour in class and two hours outside of class per credit hour.

4. The main textbook for the course is *Kingdom of Priests* by Eugene Merrill.
5. The two books are *Making Sense of the Old Testament: Three Crucial Questions* and *Immanuel in our Place: Seeing Christ in Israel's Worship*. Students must submit a three-page typed report for each book summarizing the most important things they learned.
6. The relationship between the historical truth of the Bible and its message is a fundamental question. It explores whether the message of the Bible can be maintained if its historical reliability is questioned.
7. The English title "Exodus" comes from the Greek word "ex odos," which means "exit" or "departure."
8. The title "Exodus" is misleading because it only accurately describes the events in the first 15 chapters of the book, focusing on the departure from Egypt and the Red Sea crossing and doesn't encompass the Sinai covenant or the building of the tabernacle.
9. Green's four ways of looking at the Old Testament are that the historical books are providential applications, poetic books are subjective appropriation, and the prophetic books are objective enforcement, all of the Pentateuch or Torah.
10. Vannoy suggests the key biblical text is Exodus 1:11, which mentions the Israelites building the cities of Pithom and Raamses, with the latter named after the 19th-dynasty ruler.

II. Essay Questions

1. Discuss the differences between a theocentric and anthropocentric approach to understanding Old Testament narratives. How might each perspective influence the interpretation of events and the application of their meaning to contemporary life?
2. Explore the significance of the Sinai covenant in the context of redemptive history. How does the covenant establish Israel as God's people, and what implications does it have for understanding the relationship between God and humanity throughout the Old Testament?

3. Analyze the role of archaeology in interpreting the historical narratives of the Old Testament. What are some of the benefits and limitations of using archaeological findings to support or challenge the biblical record, and how should they be approached with discernment?
4. Explain the arguments for both the early and late dates of the Exodus, and the evidence used to support each.
5. Discuss the role of the Tabernacle in the book of Exodus. How does its design, construction, and ultimate inhabitation by God illustrate key themes in the book?

III. Glossary of Key Terms

- **Anthropocentric:** Focused on human beings and their actions.
- **Covenant:** A formal agreement between God and his people, outlining mutual obligations and promises.
- **Exodus:** The departure of the Israelites from slavery in Egypt, led by Moses.
- **Hermeneutics:** The branch of knowledge that deals with interpretation, especially of the Bible.
- **Hyksos:** Foreign rulers who controlled Egypt during the Second Intermediate Period (c. 1750-1550 BC).
- **Pentateuch:** The first five books of the Old Testament: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.
- **Redemptive History:** The theological concept that history is the story of God's plan to save humanity from sin and restore creation.
- **Septuagint:** The Greek translation of the Old Testament, dating back to the 3rd and 2nd centuries BC.
- **Tabernacle:** The portable sanctuary used by the Israelites as a place of worship and the dwelling place of God during their wanderings in the wilderness.
- **Theocentric:** Focused on God and His actions.
- **Theocracy:** A system of government in which God is recognized as the supreme ruler, and his laws are used to govern the nation.
- **Vulgate:** The Latin translation of the Bible, primarily translated by Jerome in the late 4th century AD.

5. FAQs on Vannoy, Exodus to Exile, Session 1A, Course Overview, Title and Date of Exodus, Biblicalelearning.org (BeL)

FAQ: Exodus and Israel's Early History

1. What is the main focus of this course on Exodus to Exile?

This course provides a close examination of Israel's journey from slavery in Egypt to their return from exile, roughly spanning from 1400 to 500 B.C. It heavily focuses on the book of Exodus as the foundation for the rest of the Old Testament. The course emphasizes the narrative material in the Pentateuch, Joshua, Judges, and Samuel, with less focus on Kings, Chronicles, Ezra, and Nehemiah. It emphasizes the theological perspective present in these narratives, particularly God's redemptive plan.

2. What are the different ways we can find meaning for today in Old Testament historical narratives?

There are multiple approaches to finding meaning. One way is through illustrative character studies, where we extract lessons from the lives of Old Testament figures. However, the course leans toward a theo-centric perspective, focusing on how God was working to bring about His redemptive plan. This "redemptive-historical" approach emphasizes understanding the narratives in light of God's actions rather than solely on human behavior. A combination of these perspectives is possible, and understanding the impact of each viewpoint on contemporary meaning is important.

3. What is the "theo-drama" approach to understanding the Bible?

The "theo-drama" approach, popularized by Kevin Vanhoozer, views the Bible as a grand play where God is the main actor. It is similar to a redemptive-historical approach, emphasizing God's actions and purposes throughout the biblical narrative. The Bible is viewed as a story of redemption, beginning with the promise in Genesis 3:15 and unfolding through the lineage of Abraham and David to Jesus Christ in Matthew 1:1. The history of Israel provides important background for understanding the nature of God's redemptive force on behalf of Israel.

4. What are the three main components of the book of Exodus?

The three primary components of the book of Exodus are liberation, covenant, and tabernacle. The Exodus refers to Israel's liberation from slavery in Egypt, which enabled them to go to Sinai to meet with God. The covenant refers to the establishment of the covenant between the Lord and the people of Israel at Mount Sinai. The tabernacle refers to the divinely appointed place where God takes up residence among his people.

5. How is the book of Exodus placed within the broader context of the Pentateuch and the Old Testament?

The book of Genesis provides the historical background leading up to the Mosaic era, which is the era covered by the books from Exodus to Deuteronomy. The Mosaic era is foundational for the rest of the Old Testament. Sinai is the foundation upon which everything else is built when you get to the prophets. William Henry Green divides the Old Testament into four general sections, all centered on the Pentateuch: historical books (providential application of the Pentateuch), poetic books (subjective appropriation of the Pentateuch foundations), and prophetic books (objective enforcement of the Law of Moses).

6. What are the main views on the date of the Exodus, and what evidence is used to support each?

There are two primary views on the date of the Exodus among evangelical scholars: the early date (18th Dynasty, around 1400s B.C.) and the late date (19th Dynasty, around 1200s B.C.). Key arguments for the late date include the reference to the cities of Pithom and Raamses in Exodus 1:11, as Raamses was a 19th Dynasty ruler. Additionally, early archaeological surveys suggested a lack of sedentary populations in Moab and Edom before the 13th century B.C. which could possibly conflict with an earlier Exodus.

7. What are some counter-arguments to the late date of the Exodus?

Recent archaeological discoveries have uncovered 18th Dynasty construction at Avaris, potentially undermining the argument that no pharaoh had built in the delta area since the Hyksos. This discovery suggests that the reference to "Raamses" in Exodus 1:11 might be a later gloss. The lack of sedentary populations in Moab and Edom before the 13th century B.C. may also be challenged, with more recent archaeology showing that there is evidence of sedentary populations prior to the 1300s.

8. What are the five purposes of this course?

The five main purposes are: 1) to demonstrate knowledge of key facts, persons, places, and events in the Old Testament historical narratives from Exodus to Nehemiah; 2) to demonstrate knowledge of the meaning and significance of Old Testament events within the context of redemptive history; 3) to demonstrate knowledge of archaeological findings that shed light on Old Testament history; 4) to demonstrate awareness of arguments against the reliability of the Old Testament's historical status and to formulate appropriate responses; 5) to demonstrate an ability to practice sound methods of biblical interpretation, particularly in relation to the narrative sections of the Old Testament.