

## **Ph.D./M.A. Seminar: Critical Studies on Exile and Restoration**

**PhD – CHTH G105-C07**

**MA–OT6ZE6**

**McMaster Divinity College**

**Fall Semester 2021**

**Wednesday 1:00-2:50pm**

**(Draft)**

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### **I. Description**

This course focuses attention on recent research on the historical context and literary corpus related to the period traditionally understood as “Exile and Restoration,” that is, the 6<sup>th</sup> and 5<sup>th</sup> Centuries B.C. This period has received considerable attention within academic research over the past few decades providing new insights into the experience and literary production of the Jewish community which was marked by the experience of destruction and forced migration as well as the significant transition from independent kingdom to imperial province. Key streams of research over the past few decades will be investigated with the opportunity for students to engage key passages utilizing new methodologies.

### **II. Purpose**

**A. Knowing:** To have a thorough knowledge of the history, sociology, literature, and theology associated with the exile and restoration of Judah in the 6<sup>th</sup> and 5<sup>th</sup> Centuries B.C.; to understand the key methodologies which have been used for study of this era and literature.

**B. Being:** To gain a deeper appreciation for the challenges of the period of exile and restoration and how this informs the identity of Christian believers.

**C. Doing:** To be able to access the best resources for the study of this period of history; to employ recent methodologies for the study of this era and its associated literature

### **III. Course Internet Resources: Avenue 2 Learn**

This semester we will be sharing material and responding to one another's work in Avenue 2 Learn. This will be used for distributing course materials and papers. Papers will not be distributed in paper form, but only digitally.

## IV. Reading Resources

- Beach, Lee. *The Church in Exile: Living in Hope after Christendom*. Downers Grove, Illinois: IVP Academic, 2015. [DTL: <https://thetdl.on.worldcat.org/oclc/900606557>]
- Crouch, C. L. *Israel and Judah Redefined: Migration, Trauma, and Empire in the Sixth Century BCE*. SOTSM. Cambridge, UK: Cambridge University Press, 2021. [DTL availability in Fall]
- Halvorson-Taylor, Martien A. *Enduring Exile: The Metaphorization of Exile in the Hebrew Bible*. VTSup 141. Leiden, Netherlands: Brill, 2011.  
[DTL: <https://thetdl.on.worldcat.org/oclc/727944969>]
- Lipschits, Oded. *The Fall and Rise of Jerusalem: Judah under Babylonian Rule*. Winona Lake, IN: Eisenbrauns, 2005. [DTL: <https://thetdl.on.worldcat.org/oclc/747412057>]
- Lipschits, Oded. *Age of Empires: The History and Administration of Judah in the 8th–2nd Centuries BCE in Light of the Storage-Jar Stamp Impressions* (Mosaics: Studies on Ancient Israel 2). Tel Aviv and University Park, PA: Eisenbrauns, 2021. [DTL availability in Fall for limited access]
- Smith-Christopher, Daniel L. *A Biblical Theology of Exile*. OBT. Minneapolis, MN: Fortress, 2002. [DTL availability in Fall for limited access]
- Smith, Daniel L. *The Religion of the Landless: The Social Context of the Babylonian Exile*. Bloomington, IN: Meyer-Stone Books, 1989. [DTL availability in Fall]

\*These are books that are good to have in your collection as key resources although available through DTL.

All required textbooks for this class are available from the College's book service, The Hurlburt Family Bookstore, McMaster Divinity College (Across from Cullen Hall). Texts may be purchased on the first day of class. For advance purchase, you may contact READ On Bookstore, 5 International Blvd, Etobicoke, Ontario M9W 6H3: phone 416.620.2934, Text: 416 668 3434. fax 416.622.2308; email [books@readon.ca](mailto:books@readon.ca).

## V. Schedule

### A. Phase 1: Orientation to the History of “Exile and Restoration”

The first phase will focus on reading and discussion of the historical resources for reconstructing the experience of the Jewish communities during the Babylonian and Persian periods. This phase will end with a review of papers written on key historical issues related to Israel/Judah during this period.

### B. Phase 2: Orientation to the Sociology of “Exile and Restoration”

The second phase will focus on reading and discussion of recent sociological approaches to the experience of Jewish communities during the Babylonian and Persian periods. This phase will end with a review of papers employing sociological approaches to the study of this period and its communities.

### C. Phase 3: Reflection on “Exile and Restoration” and Biblical Theology

The final phase of this course encourages reflection on the impact of the study of Exile and Restoration on the broader witness of Biblical Theology.

## September

15 Orientation

22 Class: History of Exile and Restoration

- Read: Oded Lipschits (chapters 1-3): post review/reflection

29 Class: History of Exile and Restoration

- Read: Oded Lipschits (chapter 4-6): post review/reflection
- Guest: Oded Lipschits, Tel Aviv University (*The Fall and Rise of Jerusalem: Judah under Babylonian Rule*. Winona Lake, IN: Eisenbrauns, 2005; *Age of Empires: The History and Administration of Judah in the 8th–2nd Centuries BCE in Light of the Storage-Jar Stamp Impressions* (Mosaics: Studies on Ancient Israel 2). Tel Aviv and University Park, PA: Eisenbrauns, 2021)
- [Oded Lipschits: Faculty Page](#)
- [Oded Lipschits: The Myth of the Empty Land](#)
- [Oded Lipschits: Fall and Rise of Jerusalem \(introduction\)](#)

## October

6 Class: History of Exile and Restoration

13 Class: Historical Papers Presentations/Reviews

20 Class: Historical Papers Presentations/Reviews

27 Class: Sociology of Exile and Restoration

- Guest: Daniel Smith-Christopher, Loyola Marymount University (*The Religion of the Landless: The Social Context of the Babylonian Exile*, Wipf & Stock [reprint], 1989)
- [Daniel Smith-Christopher: Faculty Page](#)

## November

3 Class: Sociology of Exile and Restoration

- Guest: Martien Halvorson-Taylor, University of Virginia (*Enduring Exile: The Metaphorization of Exile in the Hebrew Bible*, Brill, 2011)
- [Martien Halvorson-Taylor: Faculty Page](#)
- [Religion Lab: Cyrus 1](#)
- [Religion Lab: Cyrus 2](#)

10 Class: Sociology of Exile and Restoration

- Guest: Carly Crouch, Fuller Seminary (*Israel and Judah Redefined: Migration, Trauma, and Empire in the Sixth Century BCE*, Cambridge University Press, 2021)
- [Carly Crouch: Faculty page](#)
- [Carly Crouch: Migration and OT](#)
- [Carly Crouch: Jeremiah and Trauma](#)

17 No Class: ETS/IBR/SBL

24 Class: Sociology Paper Presentations/Reviews

## December

1 Class: Sociology Paper Presentations/Reviews

8 Class: Exile and Restoration in Theological Perspective

- Guest: Lee Beach (*The Church in Exile: Living in Hope after Christendom*, IVP Academic, 2015)
- [Lee Beach: Faculty Page](#)

## **VI. Learning Experiences**

### **A. Class Experiences**

This is a graduate seminar style class of collaborative learning in which professor and students are engaged in active learning together. Learning to critically (in its positive sense) engage material is essential to functioning in a graduate program and is expected of all students in our MA/PhD. It is expected that all students will not only attend these sessions, but also that they will assume responsibility for contributing to and learning from the experience. This means that readings will be completed prior to arrival in class and that student and presenter alike will pursue the acquisition of knowledge in the learning environment. It is expected that ALL members of the class will ask questions and contribute insights whenever opportunity is given, during and following presentations by professor or student alike. Students are graded on their level of preparation and contribution. It is expected that students will provide written reviews of reading and papers which are taken up in class. These written reviews (1-2 pages) should be posted to A2L in the appropriate Discussion.

**Value:** 15%

**Submission:** PDF in A2L

### **B. Historical Paper**

For this paper the student will take an historical issue related to 6<sup>th</sup>-5<sup>th</sup> Century BCE context of Israel/Judah and drawing on the best and most recent historical data and analysis offer an accurate account of the historical issue (if an 8<sup>th</sup>-7<sup>th</sup> Century BCE issue related to the exile of the Northern Kingdom is of interest that can be pursued).

**Value:** 30%

**Due:** 8 October at 11:59 p.m.

**Submission:** PDF in A2L (discussion forum and assignment hand in)

### **C. Sociological Paper**

For this paper the student will write on either exile or restoration engaging a particular text in the Old Testament (hopefully relevant to their doctoral work) utilizing a methodology or insights arising from recent sociological approaches. Students must not merely rely on past methodologies within biblical studies related to sociology but either find a new sociological approach from the field of sociology (recent) or update a sociological approach that has been used by attending to recent developments in sociological approaches. Papers are due in .pdf format by 17 November 2021, 11:59 p.m. posted to the appropriate Discussion on A2L as well as submitted as an assignment to A2L. All members of the class will provide a written review of each of their classmates' papers to be posted to A2L within 15 minutes of the end of class.

**Value:** 40%

**Due:** 17 November at 11:59 p.m.

**Submission:** PDF in A2L (discussion forum and assignment hand in)

### **D. Biblical Theological Reflection**

In a final written reflection (minimum 5 pages) the student will provide reflection on the biblical theological significance of the themes and the books related to exile and restoration in the Old Testament, drawing on the insights of Smith-Christopher, Beach and at least one New Testament scholar (e.g., N. T. Wright/Scot McKnight/Michael Fuller).

**Value:** 15%

**Due:** 10 December, 11:59 p.m.

**Submission:** PDF in A2L (discussion forum and assignment hand in)

## VII. Format and Evaluation

**So I can properly evaluate your work the following style guide is to be used for papers in this class.**

- **Medium for Submission:** All material in this class is to be submitted in digital format to me via Avenue 2 Learn. Please use .pdf format and ensure that what you send is what you want me to read.
- **Style:** All stylistic considerations (including but not limited to questions of formatting, footnotes, and bibliographic references) must conform to the McMaster Divinity College Style Guidelines for Essays and Theses <https://mcmasterdivinity.ca/resources-forms/mdc-style-guide/> to observe appropriate form will result in grade reductions. Title page, footnoting where appropriate and bibliography are not included in the length required. Material should be written in excellent modern literary English with proper grammar, spelling, punctuation and rhetoric (including an introduction, conclusion and logical flow of argument). If it helps an outline may accompany the “paper” but this is not included in the length of the “paper.” Secondary and Primary sources should be used, cited and footnoted appropriately.
- **Gender Inclusive Language:** McMaster Divinity College uses inclusive language for human beings in worship services, student written materials, and all its publications. It is expected that inclusive language will be used in chapel services and all MDC assignments. In reference to biblical texts, the integrity of the original expressions and the names of God should be respected, but you will need to use gender-inclusive language for humans, and you will need to quote from a gender-inclusive version such as the following: NRSV (1989), NCV (1991), TEV/GNB/GNT (1992), CEV (1995), NLT (1996), TNIV (2005), and the Common English Bible (CEB 2011). See further:  
<http://www.mcmasterdivinity.ca/programs/rules-regulations>.
- **Citations:** You must cite the source of your material very carefully, not only when quoting from a section, but also when drawing from it as a resource. Quotations should be kept to a minimum as I favour summary and integration of secondary literature (footnoted).
- **Statement on Academic Honesty:** Academic dishonesty is a serious offence that may take any number of forms, including plagiarism, the submission of work that is not one’s own or for which previous credit has been obtained, and/or unauthorized collaboration with other students. Academic dishonesty can result in severe consequences, e.g., failure of the assignment, failure of the course, a notation on one’s academic transcript, and/or suspension or expulsion from the College. Students are responsible for understanding what constitutes academic dishonesty. Please refer to the Divinity College Statement on Academic Honesty ~ <https://mcmasterdivinity.ca/rules-regulations/>  
\*\*\*this is a special issue for those pursuing second and third degrees in theology. It is understood that students will be building on earlier ideas and work, but it is expected that students will not hand in material that is merely “warmed over” previous work. If there is reason for concern speak with the professor about this.

**So I can properly evaluate your work and help you grow in your biblical and writing skills the following evaluation guide should be kept in mind as you write:**

- **Presentation:** Is the spelling correct? Does the grammar/syntax reflect proper English? Is the paper laid out properly?
- **Argumentation:** Is there a good introduction and conclusion? Does the argument flow with ample support? Is the question answered
- **Content:** Are all the points considered? Is there proper documentation of sources used?

## VIII. Accountability

**Note on Timeliness of Submissions:** Since this is a seminar style course all participants must be timely in their submission of material. People will need to read the various submissions and once the schedule is set there is no room to switch dates. For that reason there are considerable penalties for late materials in this course. Each **DAY** a paper is late will mean the loss of half a letter grade (5%). Take this into account when planning out your semester.

**Note on Timeliness of Attendance:** From time to time you may find that you are late for class. Late arrivals, hereafter called “tardies,” are unacceptable and will lead to a negative disposition in the professor and your classmates. Such “tardies,” however, can be redeemed at the rate of Timbits for the entire class at the session following the second tardy as well as a coffee for the professor.

**Rule of the Timbits** (הלכה התמבטים): Because “tardies” raise the ire of the covenant community (bound by this covenantal syllabus document delivered here at the foot of the “Mountain”), those who are late for class must have a means by which to atone for such “accidental sins” (בשגגה, if they are defiant sins, בְּיָד רָמָה, then the offender will be “cut off” from the community, see Num 15:27-31).<sup>1</sup> which means anyone late for class will need to bring Timbits for the entire class (מִנְחָה) no later than the next class meeting plus a Tim Hortons coffee (נֶסֶךְ) for the professor (cream, no sugar). This מִנְחָה and נֶסֶךְ will function simultaneously as both a sin offering (חֲטָאת, Leviticus 4) atoning for the accidental sin of the offender and a peace offering (שְׁלָמִים, Leviticus 3) enhancing the fellowship of the covenant community. See the high professor for further details and any torah-rulings (see Haggai 2:10-14) regarding specific situations.

Especially important is to take seriously the cry of Joel of old in 1:13:

תִּגְדְּלוּ וְסָפְדוּ הַכֹּהֲנִים	Gird yourselves <i>with sackcloth</i>
הִילֵלוּ מִשְׁרְתֵי מִזְבֵּחַ	And lament, O priests;
בָּאוּ לֵינוּ בַשָּׁקִים מִשְׁרְתֵי אֱלֹהֵי	Wail, O ministers of the altar!
כִּי נִמְנָע מִבַּיִת אֱלֹהֵיכֶם מִנְחָה וְנֶסֶךְ:	Come, spend the night in sackcloth
	O ministers of my God,
	For <u>the grain offering and the drink offering</u>
	Are withheld from the house of your God.

And note his promise of a reward to those who repent in 2:14:

מִי יוֹדֵעַ יָשׁוּב וְנָחַם	Who knows whether He will turn and relent
וְהִשָּׂאִיר אַחֲרָיו בְּרָכָה	And leave a blessing behind Him,
מִנְחָה וְנֶסֶךְ לַיהוָה אֱלֹהֵיכֶם	<u>Even a grain offering and a drink offering</u>
	For the LORD your God?

<sup>1</sup> Of course, see the “definitive” work on this: Mark J. Boda, *A Severe Mercy: Sin and Its Remedy in the Old Testament* (Siphrut: Literature and Theology of the Hebrew Scriptures 1. Winona Lake: Eisenbrauns, 2009), 53-54. For specific torah ruling also see the fuller התמבטים.

## Preliminary Bibliography

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