

The Changing Face of the Foreigner in Biblical Law

EMB 2301HF, Summer Intensive 2016

Monday – Thursday, Two Week Duration, June 13-16 and 20-23

9:30 a.m. – 12:30 p.m.

Prerequisite: An Introduction to Scripture (OT or NT) or permission of the instructor.

Instructor: Carmen Palmer

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Emmanuel College

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Office Hours: Outside session dates-- by appointment. During session—15 minute appointments after every class available for sign-up starting June 13.

Course Description: Are not Canada and other countries partially formed of “outlaws, fugitives, and immigrants” (F. A. Spina)? Biblical texts concern themselves with the resident alien. An understanding of this figure in the Bible can help us reflect today on the manner in which we treat “the foreigner” in our society and particular communities. Such a reflection is especially urgent in our contemporary context, as the world grapples to respond to rising numbers of refugees from Syria and elsewhere. In this course, students will conduct a literary survey of the resident alien throughout various biblical law codes. The purpose of the exercise is to observe contextual changes in meaning of this character through time, using a method of inner-scriptural criticism and reception history. We will consider the following questions: when is the foreigner a resident alien and what provisions are made for the resident alien? At what time and under what circumstances could a resident alien convert into a Judean community? How did those that followed Jesus use the image of the foreigner? And, how might we live out these scriptural ideals today? Texts to be studied range from Ancient Near Eastern law codes, pre and exilic/post-exilic law codes of the Hebrew Bible (Old Testament), along with readings from the Septuagint, the Dead Sea Scrolls, and the New Testament.

Course Outcomes:

By the end of this course, students should be able to perform the following outcomes:

1. demonstrate an analytical understanding of the development of biblical law codes and their prescriptive, descriptive, or other literary nature;
2. identify literary changes in biblical law passages that concern the resident alien, and evaluate the theories for these changes based on the changing social historical milieu of the texts at hand; and
3. analyze and interpret biblical law and derivative texts that discuss resident aliens, applying the method of inner-scriptural criticism in relation to texts' social and historical contexts, in order to make informed textual interpretations and to discern theological relevance for the contemporary time.

Evaluation:

All written assignments will be graded for clarity and grammar in addition to required content. All assignments should be written in Times New Roman, 12-point font, and should be double-spaced. For the final paper proposal and final paper, please use Turabian/Chicago style footnotes. <http://www.writing.utoronto.ca/advice/using-sources/documentation> Please include a title page with the student's name, the course title, the assignment, and the date. Assignments must be submitted in class on their due date, or submitted to the Emmanuel College front office (for the final paper). E-mailed assignments will not be accepted. Students are also requested to respect the recommended assignment length. Assignments may be submitted in English or French.

Grades of late assignments will be deducted 1% per day late. Grading will follow the TST grading scheme, page 20 (section 11.2) of the TST BD Handbook.

See the TST Basic Degree Handbook Section #9.7.2 regarding final course extension requests. "In exceptional circumstances, an individual student may be granted an extension of the *prima facie* deadline on compassionate grounds for reasons such as illness, bereavement, or compassionate grounds. Such an extension must be approved both by the designated official of his or her college and by the professor of the course for which an extension is sought. . . ."

<p>Assignment and grade percentage of course total: Book Review 10% Due at the beginning of the first day of class, Mon., June 13.</p> <p>Based on the following: Spina, Frank Anthony. <i>The Faith of the Outsider: Exclusion and Inclusion in the Biblical Story</i>. Grand Rapids; Cambridge: William B. Eerdmans Publishing Company, 2005.</p>	<p>Outcome connection: The outcome connection is to introduce the concept of the foreigner within biblical narrative texts (meaning, not "law" texts), and the range of narrative meaning this figure provides, as a basis for introductory class discussion concerning the analytical range in scope of the foreigner/resident alien.</p>	<p>Assignment Details: The Book Review should be 800-1000 words (3 – 4 pages) and contain the following information: a description of the subject of the book including a brief summary of each chapter; the overall thesis of the author as well as his method and supporting evidence; an evaluation of the author's argument; and a conclusion identifying two or three remaining questions you may have. For more information on writing a book review, see the following: http://www.writing.utoronto.ca/advice/specific-types-of-writing/book-review</p>
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<p>Assignment and grade percentage of course total:</p> <p>Class participation 20% (per thoughtful and informed participation in class seminar, etc.)</p>	<p>Outcome connection: The outcome connection is to gain and demonstrate comprehension of the primary and secondary literature, and to gain appropriation of the material through analytical discussion. Such discussion will promote and encourage a continued synthesis of the material for the purpose of informed textual interpretations.</p>	<p>Assignment Details: Discussion exercises will include whole group discussion, as well as small group in-class tasks to discuss and present based on readings and in-class material. A student’s thoughtful and respectful peer comments to student presentations will also be included within class participation. Please note that student participation requires regular attendance of the whole class by the student. “For students who miss . . . 25% of an intensive course [2 sessions of this course], this may result in a lower grade or even a failing grade for the course.” (EM Basic Degree Handbook p. 57).</p>
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<p>Assignment and grade percentage of course total:</p> <p>Class Presentation 20% (final paper proposal). To be submitted at the end of class on the day the student has presented.</p> <p>**Please sign up for an appointment to discuss your paper idea with the instructor <i>prior</i> to your class presentation.</p>	<p>Outcome connection: The outcome connection is to analyze and present orally one’s own continued analysis and evaluation of a comparison between Ancient Near Eastern and/or biblical law texts regarding the <i>gēr</i> (the Hebrew term for a “resident alien”) to class peers, addressing specific course issues of inner-scriptural criticism and biblical law vis à vis social and historical settings. Presenting the final paper topic enables students to receive peer and instructor feedback prior to final paper submission.</p>	<p>Assignment Details: Students will each have six minutes to present and six minutes for class questions and discussion following her/his presentation. Presentations are to include the final paper’s thesis topic or question, a discussion of the primary texts, the method (how the student will approach the texts), a rough outline of the paper, and any preliminary or proposed conclusions or findings. Students are to submit a write-up of the presented paper proposal, 2 – 3 pages in length (500-750 words), in addition to an initial bibliography of at least 4 items. Students will receive additional commentary on their paper proposals from the instructor within two weeks of the student’s presentation.</p>
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DRAFT, FINAL COPY TO BE DISTRIBUTED ON FIRST DAY OF CLASS, DRAFT

<p>Assignment and grade percentage of course total:</p> <p>Final paper 50% (Due Thursday, July 28, 2016.)</p> <p>Please submit to the Emmanuel Front Office. (Check the Emmanuel College website for summer office hours to ensure submitting before end of day.)</p>	<p>Outcome connection:</p> <p>The outcome connection is to engage in a further detailed study and to formulate evaluation and conclusions of the topic covered in the class presentation; and to make any observations regarding contemporary theological implications.</p>	<p>Assignment Details:</p> <p>Final papers are to be 12 – 15 pages in length (3000 - 3750 words). Final papers should demonstrate an ability to synthesize and evaluate approaches to the resident alien in biblical law and other texts applied to a contemporary hermeneutic (interpretation) for either scholarly or practical application. Papers should also demonstrate further consideration of peer and instructor feedback from the class presentation of the paper topic. Final paper topics may address the material in a variety of ways. For example, students may want to evaluate prior, and consider new, foreigner or resident alien textual interpretations. Or, a paper could discuss potential positive and negative impacts on communities of various resident alien interpretations and whether they are construed as prescriptive or descriptive legal practices. Each paper should attempt to address a new idea or creative problem.</p>
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Additional Course Information:

Students are required to have a University of Toronto **e-mail address** and it is this address which should be used for all e-mail correspondence with the instructor. Students are encouraged to check their **e-mail** and the course **Portal page** regularly as from time to time messages are sent with regards to class material or upcoming events. See TST Basic Degree Handbook Section #8.

Students are to comply with the University of Toronto’s student **academic integrity code** of behaviour, in which plagiarism is considered an offence.

<http://www.governingcouncil.utoronto.ca/policies/behaveac.htm>

Accessibility

Every effort will be made to arrange reasonable accommodations to provide the same quality of educational experience for all students, as per the TST Basic Degree Handbook Section #13, by means of an individual plan set up in partnership with Accessibility Services at the University of Toronto. Accessibility Services may be contacted at Robarts Library, 130 St. George Street, 1st Floor, 416-978-8060 or accessibility.services@utoronto.ca Fax: 416-978-8246

Emmanuel College faculty expect students to use **inclusive language** in the College generally, but particularly in written assignments. These two resources will assist students in their use of inclusive language. (More resources are posted on the Portal.) They are available in the reference section of the Emmanuel Library.

1. The United Church's inclusive guidelines, which affirm the use of "a variety of human and other metaphors, images and pronouns for God in church documents, worship and liturgy, found in *Just Language* (D.M.C. 1997).
2. "Elimination of Sexual, Racial, and Ethnic Stereotyping," *The Canadian Style: A Guide to Writing and Editing* (1997)." (Emmanuel BD Handbook, p. 60).

Syllabus and Texts:

Course readings will be provided on the course Portal site. Students must prepare each day's readings ahead of class. The book to be reviewed (*Spina's The Faith of the Outsider*, see Class One's "secondary text") will be ordered for students to purchase through **Crux Bookstore**; or, the book is currently available at numerous TST libraries as well as at Robarts Library, and will be made available on short-term loan at the Emmanuel College Library.

Class One, Monday, June 13, 2016

Introduction, sign-up for class presentations.

This class provides an introduction to the concept of the foreigner in the Bible. Frank Anthony Spina's book, *The Faith of the Outsider*, provides an introduction to the foreigner in the Bible in narrative contexts (not law). How does Spina suggest that outsiders are used in a narrative fashion in each of the texts? This class will also introduce the term "*gēr*" and the foreigner within the context of biblical law.

Required Primary Texts: (those used in Spina), for a general introduction and overview to the concept of the biblical foreigner:

Genesis 25-36 (Esau)

Genesis 38 (Tamar)

Rahab (Joshua 2 and 7)

Naaman (2 Kings 5)

Jonah 1-4 (all)

Ruth 1-4 (all)

John 4

Required Secondary Text:

* Spina, Frank Anthony. *The Faith of the Outsider: Exclusion and Inclusion in the Biblical Story*. Grand Rapids; Cambridge: William B. Eerdmans Publishing Company, 2005.

Class Two, Tuesday, June 14

(Sign up for class presentation if not already done so.)

The Ancient Context—the virtual absence of the foreigner in pre-biblical law, and the purpose of law codes and their borrowing.

What were the influences for the development of written law codes? What did these codes represent; were they something prescriptive (a code laying out laws to be acted upon) or something else? Looking at two other examples of ANE law code collections from Mesopotamia, what similarities and differences can we observe between these codes and those of the Hebrew Bible (that you can think of from memory)?

Required Primary Texts:

*Code of Hammurabi

*Middle Assyrian Laws (MAL) ca. 1076 B.C.E. within Martha Roth's collection.

Roth, Martha. *Law Collections from Mesopotamia and Asia Minor*. Second ed. Atlanta: Scholars Press, 1997. Pp. 153-194.

Required Secondary Texts:

* Fensham, Charles. "Widow, Orphan and the Poor in Ancient Near Eastern Legal and Wisdom Literature." *JNES* 21 (1962): 129-139.

* Fitzpatrick-McKinley, Anne. *Transformations of Torah from Scribal Advice to Law*. Sheffield: Sheffield Academic Press, 1999. Chapter 2, pp. 54-80 (re. influences for the development of written law)

Optional Secondary Text:

van Houten (de Groot), Christiana. *The Alien in Israelite Law*. Sheffield: JSOT Press, 1991. Chapter 2, "The Ancient Context," 23-42.

(NB: Due to the need to keep within copyright limits per book used, this chapter is not scanned and placed on the Portal. However, it will be made available on short term loan at the Emmanuel library. BS1199.N6 V35 1991.)

Class Three, Wednesday, June 15

The Pre-Deuteronomic laws.

Who is the foreigner (*gēr*) in these passages? What kind of provisions are made for this person? In what way do the secondary texts suggest that this figure appears in the biblical literature? Pay attention to how this code may be used "inner-biblically" in our primary texts to follow.

Required Primary Texts:

Exodus Chapters 21-23, the "Covenant Code"

Required Secondary Texts:

- * Fishbane, Michael A. *Biblical Interpretation in Ancient Israel*. Oxford: Clarendon Press, 1988, pp. 1-19 (introduction to “inner-biblical exegesis.”)
- * LeFebvre, Michael. *Collections, Codes and Torah: The Re-Characterization of Israel’s Written Law*. New York: T&T Clark, 2006.
Chapter 2, “Written Law in Ancient Israel,” pp. 31-54.
- * van Houten (de Groot), Christiana. *The Alien in Israelite Law*. Sheffield: JSOT Press, 1991. Chapter 3, “The Pre-Deuteronomic Laws,” 43-67.

Class Four, Thursday, June 16

Deuteronomy.

What differences can you observe between the Exodus and Deuteronomy references to the *gēr*? How has the Deuteronomy text changed? In the secondary literature, can you identify the divergent perceptions to the motivation for the laws concerning the *gēr* in the text?

Required Primary Texts:

Deuteronomy Chapters 12-26

Required Secondary Texts:

- * Lohfink, Norbert. “Poverty in the Laws of the Ancient Near East and of the Bible.” *Theological Studies* 52, no. 1 (Mr. 1991): 34-50. Re: Deuteronomy as utopian view toward abolishing poverty.
- * Bennett, Harold. *Injustice Made Legal: Deuteronomic Law and the Plight of Widows, Strangers and Orphans in Ancient Israel*. Grand Rapids: Eerdmans, 2002. Chapter 4 excerpt, pp. 114-125, re: centralization and oppressive outcomes from the Deuteronomic laws.
- * Levinson, Bernard. *Deuteronomy and the Hermeneutics of Legal Innovation*. New York: Oxford University Press, 1997. Chapter 2, pp. 23-52, re: centralization of cult to Jerusalem and secularization of animal slaughter.

Class Five, Monday, June 20

The Holiness Code and related Holiness/Priestly material

Can you identify any divergent views between Van Houten/de Groot and Albertz toward the identity of the *gēr* of the Holiness Code? And, how might issues of dating the text influence the outcome in meaning of the *gēr* of this text? In other words, what historical factors could be serving as theological motivators?

Required Primary Texts:

Leviticus 17-26

Required Secondary Texts:

*Jeffrey Stackert, *Rewriting the Torah: Literary Revision in Deuteronomy and the Holiness Legislation*. Forschungen zum Alten Testament 52. Tübingen, Germany: Mohr Siebeck, 2007. Chapter 1 excerpt, pp. 1-18, providing a brief background to the argument of H following, and utilizing, C, D, and P.

*van Houten de Groot, Christiana. "Remember That You Were Aliens: A Tradition-Historical Study." Pages 224-240 in *Priests, Prophets and Scribes: Essays on the Formation and Heritage of Second Temple Judaism in Honour of Joseph Blenkinsopp*. Edited by Eugene Ulrich et. al. JSOT Supplement Series 149. Sheffield Academic Press, 1992.

* Albeitz, Rainer. "From Aliens to Proselytes." Pages 53-69 in *The Foreigner and the Law: Perspectives from the Hebrew Bible and the Ancient Near East*. Edited by Reinhard Achenbach, Rainer Albeitz and Jakob Wöhrle. Wiesbaden: Harrassowitz, 2011. (For this reading, be aware that parts of Exodus 12 and Numbers 15 are including within the Holiness material.)

(Class presentations today if necessary.)

Class Six, Tuesday, June 21

Septuagint: The (likely) Alexandrian Hellenistic setting and its effect on the "resident alien."

What is the difference between a "resident alien" and a "proselyte" / "convert" to Judaism (being Judean)? Traditionally, what is perceived to be the mechanism that permitted a Gentile's conversion into Judaism in this Hellenistic time-frame? What is the conflict regarding the term *prosēlutos* in the Septuagint?

Required Primary Texts:

Greek Bible Deuteronomy excerpts in English translation, in which *gēr* is translated as *pároikos* and not *prosēlutos*: Deut 14:21 and 23:8.

Required Secondary Texts:

*Cohen, Shaye. *The Beginnings of Jewishness: Boundaries, Varieties, Uncertainties*. Berkeley; Los Angeles; London: University of California Press, 1999. Chapter 4, pp. 109-139, re: conversion mechanism.

*Kuhn, *prosēlutos*, in *TDNT*, vol. 6 pp. 730-736 (excerpt re: proselyte in Hellenistic Judaism)

* van Houten (de Groot), Christiana. *The Alien in Israelite Law*. Sheffield: JSOT Press, 1991. Appendix, "The Translation of *gēr* in the Septuagint," 179-183.

(Class Presentations today.)

Class Seven, Wednesday, June 22

Dead Sea Scrolls and the related communities of Qumran.

What are the Dead Sea Scrolls (DSS) and what is Qumran? Who are the Essenes and what is a sect? In what ways do you observe the earlier *gēr* law texts being “refashioned” in these three DSS textual examples? Can you identify any *gēr* textual precedents?

Required Primary Texts:

Damascus Document, CD VI, 14—VII, 1
4QFlorilegium (4Q174) Frag 1, I, 1-4
4QOrdinances^a Frags 2—4, 1-3

Required Secondary Texts:

*Collins, John. *Beyond the Qumran Community: The Sectarian Movement of the DSS*. Grand Rapids, Mich.; Cambridge, U.K.: William B. Eerdmans Publishing Company, 2010. Introduction, pp. 1-11.
* Donaldson, Terry. *Judaism and the Gentiles: Jewish Patterns of Universalism (to 135 CE)*. Waco, Tex. : Baylor University Press, 2007. Chapter on Qumran (re: *gēr* textual examples). Excerpts pp. 195-197; 204-5; 210-215.
*VanderKam, James C. *The Dead Sea Scrolls Today*. Second Edition. Grand Rapids, Mich.: Eerdmans, 2010. SKIM pages 1-46 (introduction to Qumran and the scrolls).

(Class presentations today.)

Class Eight (last class), Thursday, June 23

New Testament.

A brief study of later 1st century passages that use various Greek terms representing the *gēr* as a resident alien or proselyte, along with other “outsider” terms (such as a representation of the Hebrew term *tōshab* --a temporary foreign resident--, and also other terms such as *xenos* (foreigner). Who is now the “*gēr*” (or its equivalents) in these texts?

Required Primary Texts:

1 Peter 2:11
Hebrews 11:13-16

Required Secondary Texts:

*Gordon, Robert P. *Hebrews*. Sheffield: Sheffield Academic Press, 2000. Excerpt pp. 11-14 (Section 1); pp. 29-33 (date of composition, optional); pp. 134-136 re: discussion of a “heavenly” land.
* Grundmann, *TDNT* vol. 2, *parepídēmos*, pp. 64-65.
* Lieu, Judith M. *Christian Identity in the Jewish Graeco-Roman World*. Oxford: Oxford University Press, 2004. Chapter 2, “Text and Identity,” excerpt, pp. 37-62 (pdf pages 8 – 22).

(Class presentations today.)