

THOUGHTS ON THE CONSTRUCTION OF COLLECTIVE MEMORY

The Exodus is both an event and a story about an event ...

The essential question is not “what really happened,” but rather “how particular ways of construing the past enable later communities to constitute and sustain themselves” and how communities “make sense of their own present through recourse to constructed narratives of their past.” Candida Moss, *Ancient Christian Martyrdom: Diverse Practices, Theologies, and Traditions*, 256., pp. 17, 5, 10.

The essence of this practice as “the production of collective memory” and “the broader project of producing a useable story – the project of mythmaking.” The Exodus is ... “a ritual restaging of a purported historical event ... Through retelling - whether narrative, performative, representational, even liturgical – [that] memory accrues meaning through discursive and embodied repetition.” Castelli, *Martyrdom and Memory: Early Christian Culture Making*, 335., pp. 25, 29.

I am reminded of the musicologist Bruno Nettl’s struggle to identify what constitutes a musical piece for the purpose of analysis: “... let's agree that in European folk music, the piece is something that is created once, plus all the different ways in which it is performed.” Bruno Nettl 1930, *The Study of Ethnomusicology: Thirty-One Issues and Concepts*, New ed. (Urbana: University of Illinois Press, 2005)., p. 114

Be sure to read through to Exodus chapters 13 & 14 for next week’s class.

COMING UP:

DATE | CHAPTERS & THEME

October 16 | Special Guest: Dr. Jeffrey Kopstein, Chair, Political Science Department, UC Irvine: “Exodus and Revoultion”

October 23 | 15-18 Journey to Sinai

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December 18 | CONCLUSION



Pastor’s Bible Study

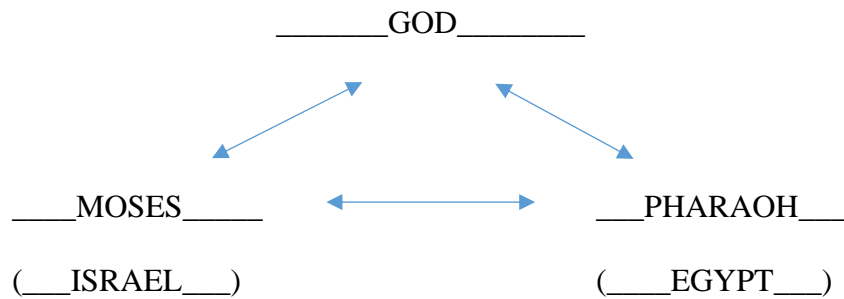
The Book of Exodus

Rev. John Fanestil, Ph.D.

Chapters 13 & 14

October 9, 2019

MAIN CHARACTERS:



THE J – E – P – D HYPOTHESIS

- J = “Yahwhist”
- E = “Elohist”
- P = “Priestly”
- D = “Deuteronomic”

The general trend in recent scholarship is to recognize the final form of the Torah as a literary and ideological unity, based on earlier sources, likely completed during the [Persian period](#) (539–333 BCE). Some scholars would place its final compilation somewhat later, however, in the [Hellenistic period](#) (333–164 BCE).

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CHAPTER 13 –

- vv. 1-10: The Festival of UNLEAVENED BREAD
➔ Commemorates the EXODUS
- vv. 11-16: The Consecration of the FIRST BORN
➔ Commemorates the PASSOVER
- vv. 17-22: The pillars of CLOUD and FIRE

CHAPTER 14 -

- vv. 1 -2: YHWH commands Moses to REVERSE COURSE
- vv. 3-4: YHWH hardens Pharaoh’s HEART
- vv. 5-9: Pharaoh changes mind, REVERSES COURSE
- vv. 10-14: Israelites COMPLAIN
- vv. 15-18: YHWH instructs Moses to DIVIDE THE SEA
- vv. 19-20: YHWH appears as an ANGEL and as PILLAR OF CLOUD
- vv. 21-19: Destruction of Egyptians in THREE PHASES:
 - 21-23: Israelites march through on DRY GROUND
 - 24-25: YHWH attacks Egyptian army, CLOGS WHEELS
 - 26-29: Moses extends STAFF and THE SEA RETURNS

14: 30 – 31: HARMONY / ALIGNMENT

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