

ASSOCIATED CANADIAN THEOLOGICAL SCHOOLS OF TRINITY WESTERN UNIVERSITY

Graduate Course Syllabus

Course Number: BOT 530

Course Name: Exposition of OT Historical
Literature (Joshua & Judges)

Semester and Year: Summer 2020

Instructor: Andrew Krause, PhD

Contact Information: andrew.krause@twu.ca

Office Hours: By appointment

Co-requisites or Pre-requisites: BIB 505

Semester Hours: 3

Course Description

A survey of the historical books of the Old Testament (also known as the Former Prophets) and study of selected passages in greater detail. Relevant hermeneutical issues are highlighted, key themes are investigated, and the enduring significance of these narrative texts is explored.

Course Objectives

By the end of this course, each student should be able to:

1. understand the criteria, implications, and relevance of the generic designation 'historiography', as well as the potential problems and promise of the use of this term in the study of the canonical books of Joshua and Judges.
2. define the intended message, and the canonical and theological significance of the books of Joshua and Judges
3. evaluate critically the various options used to explain the context(s) out of which these inspired texts arose and proposals regarding the issues and audience that text (as received) seeks to address
4. communicate the role of historical and literary criticism in the interpretation of Joshua and Judges

Course Learning Outcomes

A. Knowledge and its Application

- demonstrate in-depth knowledge of a particular field of study and/or profession
- demonstrate ability to apply knowledge and discipline specific methodology to solve unique problems
- demonstrate superior ability to identify and interpret new ideas and research in a specific discipline
- demonstrate superior skills in academic research, writing, and communication act as skilled practitioners to move beyond knowledge into practice

B. Cognitive Complexity

- show ability to carry out discourse and research as an active member of a discipline
- demonstrate the ability to “undertake inquiry and analysis, to solve problems with a high degree of innovation, divergent thinking and risk taking”
- give evidence of integrating knowledge and applying the knowledge across disciplinary boundaries

C. Inter-and intra-personal Wellness

- demonstrate a holistic awareness of their personhood, purpose, and calling within the context of the communities in which they live and study
- demonstrate academic and personal integrity
- ability to become socially responsive agents with a commitment to understanding global issues

D. Leadership

- demonstrate high level innovative expertise, collaborative knowledge and the capacity to inspire others and achieve results
- demonstrate academic proficiency to communicate effectively and to enter into conversation and constructive dialogue with others
- demonstrate integrity and humility in all matters

Required Texts and Materials

- Iain Provan, V. Philips Long, and Tremper Longman III, *A Biblical History of Israel*. Second Edition. Louisville: Westminster John Knox, 2015.
- Patricia Dutcher-Walls, *Reading the Historical Books*. Grand Rapids: Baker Academic, 2014.
- Holy Bible in translation. (e.g., NRSV, ESV, NASB, NIV, etc.; no paraphrases)
- Various journal articles and book chapters that will be posted to Moodle
 - Daniel I. Block, “Empowered by the Spirit of God: The Holy Spirit in the Historiographic Writings of the Old Testament,” *Southern Baptist Journal of Theology* 1 (1997): 42–61.
 - Adrian H. W. Curtis, “Joshua: Historical Mapping.” in *Ancient and Modern Scriptural Historiography*, edited by George J. Brooke and Thomas Römer (Leuven: Leuven University Press, 2007), 99–108.
 - J. Cheryl Exum, “The Centre Cannot Hold: Thematic and Textual Instabilities in Judges,” *Catholic Biblical Quarterly* 52 (1990): 410–31.
 - L. Daniel Hawk, “The God of the Conquest: The Theological Problem of the Book of Joshua,”

- The Bible Today* 46 (2008): 141–47.
- Richard S. Hess, “The Book of Joshua as a Land Grant,” *Biblica* 83 (2002): 493–506.
 - Richard S. Hess, “West Semitic Texts and the Book of Joshua,” *Bulletin of Biblical Research* 7 (1997): 63–76.
 - Gregory Mobley, “The Wild Man in the Bible and the Ancient Near East,” *Journal of Biblical Literature* 116 (1997): 217–33.
 - John M. Monson, “The Role of Context and the Promise of Archaeology in Biblical Interpretation,” in *The Future of Biblical Archaeology: Reassessing Methodologies and Assumptions*, ed. James K. Hoffmeier and Alan Millard (Grand Rapids: Eerdmans, 2004), 309–27.
 - Brian N. Peterson, “Samson: Hero or Villain? The Samson Narrative in Light of David and Saul,” *Bibliotheca sacra* 174 (2017): 22–44.
 - Pekka Pitkänen, “Ethnicity, Assimilation, and the Israelite Settlement,” *Tyndale Bulletin* 55.2 (2004): 161–82.
 - Frank A. Spina, “Reversal of Fortune: Rahab the Israelite & Achan the Canaanite,” *Biblical Review* 17 (2001): 24–30.
 - Gale A. Yee, “Ideological Criticism: Judges 17–21 and the Dismembered Body,” in *Judges and Method: New Approaches in Biblical Studies*, 2nd Edition. ed. Gale A. Yee (Minneapolis: Fortress, 2007), 138–60.
 - K. Lawson Younger, Jr. “The Rhetorical Structuring of the Joshua Conquest Narratives,” in *Critical Issues in Early Israelite History*, edited by Richard S. Hess, Gerald A. Klingbeil, and P. J. Ray (Winona Lake: Eisenbrauns, 2008), 3–32.

Course Activities/Requirements

(Course Objectives; Student Learning Objectives)

1) Exegetical Paper (1, 2, 3, 4; A, B)

Write a 4000-word expository paper (including footnotes) on a narrative text from either Joshua or Judges, to be negotiated with the professor.

In the paper, you must:

- *discuss the hermeneutical issues (e.g., genre; cultural, historical, literary and theological contexts) that are significant for the analysis of the passage;*
- *outline the structure and describe the compositional flow of the passage and how it tells the story of which it is a part;*
- *explicate other significant points/ideas/themes in this text in your discussion of its overall message/meaning;*
- *suggest one specific, contemporary application/illustration that you would use to underscore the relevance of this text if you were expositing it in your home church congregation.*

This paper is to be well-researched, properly documented, and is to include a bibliography of works consulted and cited. You may consult the class texts, reference works, and other reputable and recent books and journals/periodicals (but not Study Bible notes). At least ten such sources should be used. However, be sure to use these sources for background and contextual information. Do not simply survey the interpretations of commentators for the passage that you analyze, but you should give evidence of having worked through interpretative issues for yourself. Citation or other use of sources must be scrupulously documented. NB: Plagiarism for this or other assignments will not be tolerated. Penalties may range from receiving an F on the paper to failing the entire course. The grade for this assignment will be based on both the content of the paper and the quality of your writing.

2. Historiography Paper (1, 2, 4; A, B)

How does the Old Testament tell historical stories? Does literary artistry change our ideas of how to assess historicity and the genre of historiography? Can we use the modern genre of historiography, or is this misleading or obstructive? How important is it to the meaning of these stories that these events took place as recorded? In this short paper (ca. 2000 words, including footnotes), students will be asked to assess the connections between history and the narratives of Joshua & Judges, communicating the student’s understanding and theology of what ‘history writing’ is and how it acts within the canon of Scripture. Use one example from the narratives of Joshua or Judges. These papers will be marked on the content and quality of writing, the student’s ability to identify and discuss major issues in this discussion, and their ability to communicate these issues in the discussion of a specific narrative.

3. In-Class Presentation (1, 2, 3; A, B, C, D)

During the final 1–2 meetings of the class, students will be expected to give a 15 minute presentation on their exegetical paper topic, which will be followed by 5–10 minutes of discussion.

4. Moodle Discussion Board (1, 2, 3, 4; A, C, D)

Every week students will be expected to interact on a Moodle discussion board based on the themes and texts discussed in the previous week. Questions will be posed by the professor on Tuesday night (conceptual questions) and Friday morning (formation and application). Students are encouraged to interact with one another’s responses and the readings for the week. Students will be marked based on level of interaction and the thoughtfulness of responses. Students will be expected to provide 2–4 comments per week, each about 1–2 paragraphs in length.

Course Evaluation

Exegetical Paper	40	%
Historiography Paper	20	%
In-Class Presentation	15	%
Moodle Discussion Board	25	%
TOTAL	100	%

Grading System

Letter Grade	Grade Percentage Equivalency	Point Value	Quality Characteristic
A+	97-100	4.3	Outstanding, excellent work
A	93-96	4.0	
A-	90-92	3.7	
B+	87-89	3.3	Good, competent work
B	83-86	3.0	
B-	80-82	2.7	
C+	77-79	2.3	Adequate work
C	73-76	2.0	
C-	70-72	1.7	Minimally acceptable work
F	Below 70	0	Inadequate work

Course Outline

Subject to change at the professor's discretion.

Date	Discussion	Readings	Assignments
June 9	Review of Syllabus and Expectations What is Historiography, and what does it have to do with history or the Bible?	Provan ch. 1–3 Monson	
June 16	Introduction to Joshua Joshua 1–5	Provan ch. 5, 7; Hess 1997	
June 23	Ancient Battles & Battle Accounts Joshua 6–11	Hawk; Younger; Spina	Historiography Paper Due
June 30	Geography of/and the 'Holy Land' Joshua 14–21	Younger; Hess 2002; Curtis	
July 7	Joshua 23–24 Introduction to Judges Judges 1–5	Provan ch. 4; Exum	
July 14	Literary Readings of Narrative Texts Judges 6–12	D-W ch. 1–3	
July 21	The Samson Cycle and OT Narrative Ethics Judges 13–18	Block; Mobley; Peterson	
July 28	The Making of the Nation of Israel Judges 19–21	Yee; D-W ch. 4–5	
Aug	No Class	N/A	Exegetical Paper Due

Course Policies

ACADEMIC INTEGRITY AND AVOIDING PLAGIARISM AT TWU

One of the core values of Trinity Western University is the integration of academic excellence with high standards of personal, moral, and spiritual integrity. The University considers it a serious offence when an individual attempts to gain unearned academic credit. It is the student's responsibility to be informed about what constitutes academic misconduct. For details on this, and on identifying and avoiding plagiarism go to the [University Homepage > Academics > Academic Calendar](#) (p. 47).

<https://prezi.com/od62fxnkbmxh/plagiarism-how-to-get-it-out-of-your-life/> (Prezi presentation)

<http://bit.ly/1p00KX3> (Google Slide presentation offering more comprehensive information)

STUDENTS WITH A DISABILITY

Students with a disability who need assistance are encouraged to contact the Equity of Access

Office upon admission to TWU to discuss their specific needs. All disabilities must be recently documented by an appropriately certified professional and include the educational impact of the disability along with recommended accommodations. Within the first two weeks of the semester, students must meet with their professors to agree on accommodations appropriate to each class. Students should follow the steps detailed by the Equity of Access Office on their website at: <http://www.twu.ca/student-life/student-success/disabilities-and-equity-access>.

HOSPITALITY IN THE CLASSROOM

TWU is committed to an ethic of inclusion centred on the principles of Christian hospitality, reciprocity and reconciliation. We seek to cultivate generous learning spaces that are based on respect for differences and are open to diverse views, opinions, and identities that are thoughtfully expressed in a collegial manner. We welcome and value all voices, including those from under-represented groups or those who have been marginalized.

LATE ASSIGNMENTS POLICY

Late assignments will be docked 10% per day late, unless the student and professor have previously agreed to a new due date based upon exceptional circumstances.

LIVE STREAMED COURSES

A live-streamed course makes it possible for students at a distance to observe and also to participate interactively with an on-campus class in real time. Those who attend a class by live-streaming see and hear the instructor. They can watch class media presentations (e.g. PowerPoint) on their computer screens. They can follow class discussions, posing questions and making comments of their own. They can join in group discussions with other learners when the class breaks into smaller groups. Through internet-based simulcast, they are able to share all the essential elements of the formal class experience with those who attend class in person. Unless otherwise stated in the syllabus, live-streaming students will do the same course assignments and follow the same course schedule as on-campus students.

Requirements for Participating in a Live-streamed Course

- Because the number of live-stream participants to a course is limited, ***students must receive faculty permission prior to the beginning of the course*** in order to participate through live-streaming.
- ***Students must participate in classes in real-time***, as they would if they were attending class in person. For example, those who take a live-streamed course that meets on Thursday mornings will be expected to be in that class virtually, or physically, when that class meets. (A live-streaming student who is in the area and able may attend class in person when possible if he/she wishes.)

ACTS has the capacity to record live-streamed courses for later viewing, but we do not record them as a matter of routine. If it is difficult for students to participate in a class session, they may ask the instructor for permission to watch recorded versions of the class. This will only be granted in exceptional circumstances.

- Participation in a course through live-streaming ***requires a fast and consistent internet connection (ADSL or cable), a reasonably up-to-date computer system, a webcam, and a quality headset with a microphone***. Students must familiarize themselves with the live-streaming software platform and ensure that their link, webcam, and headset are working properly before

the first class session.

Please arrange for a practice run on the system with the instructor prior to class, especially if this is your first live-stream course. This can be arranged by email.

- As much as possible, ***be sure you are fully ready for each class session before the class begins.*** To the degree that logging in and connecting with the system can be done from your end, there is some flexibility for you to “arrive” as you are able. But testing the system and other logistics that require faculty assistance should be done before class starts. The instructor will do his/her best to ensure that everything is in place for the live-stream session; but he/she cannot allow live-stream setup to significantly delay or interfere with the smooth flow of the class session for other students once class begins.
- Arrange a backup plan with your instructor in case of system failure. ACTS uses high-caliber, current equipment and communication platforms for live-streaming, but hardware and internet connections are not infallible and do occasionally fail. Your instructor cannot stop class in order to troubleshoot and resolve technical problems in the unlikely event that these occur. To minimize possible disruption in the case of a loss of connection:
 - Provide email, text, or phone contact information so that he/she can contact you at the next natural break in the class.
 - Discuss the possibility of a back-up link to the class in case of system failure. (E.g.: a skype or phone link if the regular link fails.)
 - Have a plan for follow-up contact with the instructor and/or with a fellow student to fill any gaps in your interaction with the class (as you would if you had to miss a class for other reasons).

Note that under the policy guidelines of our accrediting body, the Association of Theological Schools, live-stream courses are classified as “distance” education and are subject to the normal policies, limitations, and expectations that apply to distance courses. See the ACTS academic catalogue, or consult with the Academic Program Advisor or your Program Chair if you have any questions about the way that distance courses operate within your degree program.