

# OT5250: Joshua to Esther

3 Hours – Spring 2020

Professor Dr. William A. Ross (wross@rts.edu)

Class Time Friday 9:00–12:00



אָמרוּ תְּנֵה־לָנוּ מֶלֶךְ לְשִׁפְטָנוּ  
(שמואל א ח ו)<sup>1</sup>

## A. פֶּשֶׁר (Explanation)

### COURSE GOALS

1. To understand the historical context, content, and message of the books of Joshua through Esther.
2. To understand the role of these books and the events they describe within Old Testament biblical theology, particularly in connection with redemptive history and salvation in Jesus Christ.
3. To understand key issues in the historical development of the biblical text, canon, and critical scholarship related to the Old Testament.
4. To understand the relevance of these books for the Church and the world today and thus deepen our love for God as he is revealed in Scripture.

### PREREQUISITES

None. However, Hebrew I and II are strongly encouraged in order to get the most out of this course as possible.

## B. מְשֻׁמְרוֹת (Obligations)

### REQUIRED READING

- a) Miles Van Pelt, ed. *A Biblical-Theological Introduction to the Old Testament*. Crossway: 2016, pp. 177–246, 399–418, 475–94, 515–41. [133 pages]
- b) Stevens, Marty E., *Leadership Roles of the Old Testament: King, Prophet, Priest, Sage*. Wipf & Stock (2012), pp. 1–112. [112 pages]
- c) Mark S. Gignilliat, *A Brief History of Old Testament Criticism: From Benedict Spinoza to Brevard Childs*. Zondervan: 2012, pp. 11–176. [165 pages]
- d) Tremper Longman III, *Immanuel in Our Place: Seeing Christ in Israel's Worship*. P&R: 2001. [215 pages]
- e) Mark J. Boda, *The Heartbeat of Old Testament Theology: Three Creedal Expressions*. Baker Academic: 2017, pp. 1–182 [182 pages].

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<sup>1</sup> “They said, ‘Give us a king to judge us!’”

- f) Eugene H. Merrill, *Kingdom of Priests: A History of Israel*. 2<sup>nd</sup> edition; Baker: 2008, pp. 19–36, 110–527. [434 pages]
- g) Bible (read the books of Joshua through Esther in your native language)

## CLASS REQUIREMENTS, ASSIGNMENTS, AND FINAL EXAM

### *Attendance & Class Participation*

I will not take attendance and do not award points for it, but repeated absences may affect your final grade. If for any reason you know that you will be forced to miss a day of class or a reading quiz – except in cases of actual emergency – you must discuss this with me in advance to make appropriate arrangements.

To achieve the Course Goals set out in (A.) above, you are expected to be at full focus in class and to participate by responding to my questions and asking your own. In this connection, laptops are provisionally allowed but discouraged. *Do not waste* your investment in seminary education by allowing The Screen to rule your attention in class. However you choose to take notes, I will provide lecture outlines (.pdf and .doc) to annotate in class. These will be made available on Canvas.

### *Reading Quizzes*

In this course I am assuming that you enjoy reading, are prepared to learn independently from doing so at length, and that ongoing book-learning will shape your life and ministry. Hence, a significant portion of your grade (20%) will be based upon your interaction with the assigned reading. You may not always agree with what you are reading; that is okay. Take the time to understand, digest it, and reflect critically on the material. No audiobooks allowed.

There will be three reading quizzes that cover the assignments listed above. A schedule is provided below. The quizzes will be taken on Canvas and will consist of fill-in-the-blank, true/false, and multiple choice questions. The quizzes are meant to be demanding but not draconian. Questions will focus on major points, not minutiae (see box immediately below). In order to help you do better, I allow you to use your personal, hand-written notes on your reading during the quiz. Honor code applies.

► **Note** that on the quizzes that include reading assignments a) and f) you will *only* be asked what percentage of those specific books you read. In other words, read those two books carefully, but without worrying about being quizzed on their content.

**There is a total of 1,241 pages of reading for this course, not including Bible reading.** Develop a schedule and stick to it. You are welcome (and even encouraged) to prepare for reading quizzes by means of group study. However, you are required to do all the reading yourself. You will be asked what percentage of the total assigned reading you completed personally on each quiz.

### *Exegetical Paper*

The exegetical paper must be written on a passage from one of the books covered in this course. There are three Paper Assignments due throughout the semester that are distinct from the final paper (**due 14 May 2020**), but that will provide foundational work for it. Detailed guides for what is expected for each of the Paper Assignments are provided on Canvas.

The paper must discuss a cohesive passage from one of the books covered in this course (*excluding* the passages used in the examples provided on Canvas). You will explain what the passage says, what it means, and how it coheres with the broader narrative and theology of the book, as well as the rest of redemptive history and its climax in the person and work of Jesus Christ. To help you do this, you will have four Paper Guides. The first three Guides correspond to the three Paper Assignments that must be handed in. The fourth Guide is not due and will not be handed in to me as a graded assignment, but is only meant to help you take the work you completed in the first three Assignments, integrate it, and enrich it as you produce the final paper.

The three Paper Assignments require you to:

1. Defend the boundaries of your passage and its internal unity.
2. *Either*:
  - a. Provide a comparative and annotated synopsis of your passage using four English translations; *or*
  - b. Provide your own English translation and defense.<sup>2</sup>
3. Discuss the coherence and cohesion of your passage and connect it with larger contexts in the book.

The fourth Paper Guide (not graded or handed in) will help you to:

4. Connect biblical-theological aspects of the passage with the broader narrative of redemption and apply the passage to the church today.

The final paper must be between 3,200–3,500 words (*excluding* footnotes and bibliography). You must double space, justify the text (Ctrl + J), and use Times New Roman font. Please use the *SBL Handbook of Style* (2<sup>nd</sup> ed.) for citation of primary and secondary sources.

You are expected to do actual research for this paper and to demonstrate its results. To that end, you are required to use at least eight secondary sources (either books or articles), in addition to the texts assigned in this course. Sources prior to 1970, shady internet stuff, and Bible dictionaries do not count towards this requirement. Moreover, if you have taken Hebrew I and II, it must show in your paper.

Your paper should also be enjoyable to read, which at a minimum requires graduate-level use of English punctuation, grammar, style, and rhetoric.<sup>3</sup> Your prose should

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<sup>2</sup> If you have taken Hebrew I & II, you must complete option (b.), but may benefit from option (a.) as well.

<sup>3</sup> By “rhetoric” I mean, at a minimum, the use of an introduction with a clear thesis, logical flow of argument throughout the body, and a persuasive conclusion)

strike a balance between the two opposite ends of the spectrum of boring abstraction: On the one hand, you must avoid writing tacky or meaningless spiritual nonsense suitable only for an airport minimart. On the other hand, you must also avoid writing something that appears scholarly but is in fact only dead tree pulp decorated with irrelevant footnotes.

**You must turn in the final draft by midnight on the due date in both hard copy and PDF (via Canvas).** Late assignments will be penalized by one letter grade per calendar day. Papers will be graded according to the following general rubric:

- *Argument* (30%): Is the paper arguing a clear, coherent thesis throughout?
- *Scholarship* (40%): Has the paper handled the biblical text responsibly? Has the paper made careful and discerning use of secondary sources, including honest engagement with viewpoints with which the author disagrees?
- *Quality* (25%): Is the paper well-structured, logical, and cohesive? Is it well-written for its target audience? Is it clear and easy to read?
- *Style* (5%): Does it meet the required style guidelines? Are footnotes and bibliography composed correctly?

*Final Exam*

The final will be taken outside of class on the LockDown Browser and will cover the entire course’s lectures and reading. It will be mostly long essay format along with select short answer and multiple choice or true/false. There are no tricks involved. I will provide a study guide in advance from which the exam will draw.

Please see the new RTS policy for midterms and final exams below.

*N.B.* You will be asked what percentage of the required bible reading you completed. Come to the exam ready to be honest, with this percentage calculated.

**C. חקות (Statutes)**

**GRADING POLICY & SCALE**

		A	100–97	C	82–80
20%	Reading Quizzes	A-	96–94	C-	79–78
20%	Paper Assignments	B+	93–91	D+	77–75
20%	Final Paper	B	90–88	D	74–72
40%	Final Exam	B-	87–86	D-	71–70
		C+	85–83	F	69–0

All parts of this syllabus are subject to change; any and all such changes will be communicated in advance in writing.

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**DETAILED COURSE SCHEDULE**

	<i>Date</i>	<i>Lecture Number &amp; Topic</i>	<i>Assignment</i>
<i>February</i>	7 <sup>th</sup>	1. Course Introduction & Hermeneutical Foundation 2. Deuteronomy as a Theological Framework	
	14 <sup>th</sup>	3. Survey of ANE History 4. Israelite Origins: Archaeology & Violence	
	21 <sup>st</sup>	5. Joshua	
	28 <sup>th</sup>	6. Judges 7. Ruth	Paper Assignment 1
<i>March</i>	6 <sup>th</sup>	8. Samuel	
	13 <sup>th</sup>		Reading Quiz 1 (a, b, c)
	20 <sup>th</sup>	<i>[Spring Break: No Class]</i>	
	27 <sup>th</sup>	9. Kings	Paper Assignment 2
<i>April</i>	3 <sup>rd</sup>		
	10 <sup>th</sup>		
	17 <sup>th</sup>	10. Chronicles	Reading Quiz 2 (d, e)
	24 <sup>th</sup>	11. Ezra & Nehemiah 12. Esther	Paper Assignment 3
<i>May</i>	1 <sup>st</sup>	13. The Textual History of the Hebrew Bible	
	8 <sup>th</sup>	14. The Intertestamental Period: History & Texts	Reading Quiz 3 (f)
	14 <sup>th</sup>	<i>[No Class]</i>	
			<i>Final Paper Due</i>

## **RTS CHARLOTTE CLASSROOM TECHNOLOGY USAGE**

RTS Charlotte recognizes how essential it is for students to have reliable, campus-wide access to the internet. For that reason, we have made Wi-Fi available for our student body, not only in the library and student lounges, but also in the classrooms. We know that students need to use the internet to download class materials, access files on the Cloud, and locate other important information. However, we also recognize that internet access in the classroom provides opportunity for abuse and misuse. Some students have unfortunately used their internet access to engage in many activities that distract them from the classroom lectures (e.g., surfing the web, checking sports scores, playing games). Not only does such activity hamper a student's own seminary education, but it distracts other students who can easily view the screens of nearby students. In addition, donors and classroom guests (who often sit in the back) can see this inappropriate internet usage, which reflects poorly on RTS. Classroom etiquette includes leaving cell phones turned off, refraining from surfing the Internet or playing computer games or other distracting activities. In addition, students must respect standards set by individual professors regarding the use of technology during their class.

In order to address this issue, we must appeal to the integrity of the students as ones who are preparing for a lifetime of ministry to Christ and his church. We expect each student to take personal responsibility for proper classroom technology usage and to encourage others around them to do the same. All RTS-Charlotte students are accountable to the policies stated in the Student Handbook and Academic Catalog and are therefore expected to use technology in the classroom only for appropriate class-related activities. Student conduct is under the supervision of the Dean of Students.

## RTS Charlotte

### Student Instructions for Midterm or Final Exams taken with LockDown Browser

1. Install the LockDown Browser application on the computer you intend to use for exams, prior to sitting for the exam, using this link:  
<http://www.respondus.com/lockdown/download.php?id=998253613>
  - This link is ONLY for RTS students and covers both Mac and Windows applications.
  - Be sure that you are able to login to your Canvas account from the LockDown Browser before scheduling a time to take your exam.
  - The LockDown Browser application is already installed on the computers in the RTS Charlotte library. (Note that if you elect to use the library computers, your proctor must still be present throughout the duration of the exam.)
2. Make arrangements with a proctor to supervise the exam within the date timeframe set by the professor. The proctor cannot be a family member, current RTS student (current = taken a class within the past year but not yet graduated), or member of the library staff. Typical proctors are pastors or church staff members. For your convenience, there will be several on-campus proctor blocks where a proctor will be available to supervise your exam. Dates and times will be posted on Canvas and announced in the weekly Semper. The final exam period is also published on the schedule for this term posted throughout campus.
3. If you are taking the exam off-campus with a proctor, send your proctor the “RTS Charlotte Proctor Expectations” document which can be found on the Canvas Course homepage. The proctor must observe student taking exam and ensure that there are no devices or resources available other than the computer being used for the exam.
4. Access the exam during the date window specified for that midterm:
  - a. Start the LockDown Browser application using a wired or known reliable WIFI connection. We do not recommend using restaurant or coffee shop WIFI to take exams.
  - b. Login to your Canvas account using your Self-Service username and password. If you need to reset your Self-Service password, you may do so at <https://selfservice.rts.edu>.
  - c. Navigate to the exam. You will not be able to access the exam with a standard web browser. For additional details on using LockDown Browser, review this **Student Quick Start Guide (PDF)**.
  - d. Time clock will begin once you open the exam.
  - e. Exam must be completed in one sitting. You may not exit and return to exam later.
  - f. The exam will contain questions requiring the proctor contact information, an honor pledge, and certification that your proctor was present during the entire exam period.
5. Proctors may be contacted to verify information regarding exam administration.
6. In the rare case of a technical issue (for example, if internet service goes out during exam), the proctor should contact the course TA. While the TA's may not be immediately available, the date and time of the email will document when the issue was reported. Please have your TA's contact information available for your proctor before opening the exam. Once you open the exam using the LockDown Browser, you will not be able to access other programs on your computers.



**Course Objectives Related to MDiv\* Student Learning Outcomes**

Course: OT 5250 Joshua to Esther  
 Professor: Ross  
 Campus: Charlotte  
 Date: Spring 2020

<b><u>MDiv* Student Learning Outcomes</u></b>		<b><u>Rubric</u></b>	<b><u>Mini-Justification</u></b>
<p><i>In order to measure the success of the MDiv curriculum, RTS has defined the following as the intended outcomes of the student learning process. Each course contributes to these overall outcomes. This rubric shows the contribution of this course to the MDiv outcomes.</i></p> <p><i>*As the MDiv is the core degree at RTS, the MDiv rubric will be used in this syllabus.</i></p>		<ul style="list-style-type: none"> <li>• Strong</li> <li>• Moderate</li> <li>• Minimal</li> <li>• None</li> </ul>	
<b>Articulation (oral &amp; written)</b>	Broadly understands and articulates knowledge, both oral and written, of essential biblical, theological, historical, and cultural/global information, including details, concepts, and frameworks. Also includes ability to preach and teach the meaning of Scripture to both heart and mind with clarity and enthusiasm.	Strong	Emphasis on historical context and broader conceptual frameworks for these books, particularly as written in the exam and final paper.
<b>Scripture</b>	Significant knowledge of the original meaning of Scripture. Also, the concepts for and skill to research further into the original meaning of Scripture and to apply Scripture to a variety of modern circumstances. (Includes appropriate use of original languages and hermeneutics; and integrates theological, historical, and cultural/global perspectives.)	Strong	Emphasis on understanding content and message of each book, with guided process for researching, understanding, and applying scripture.
<b>Reformed Theology</b>	Significant knowledge of Reformed theology and practice, with emphasis on the Westminster Standards.	Minimal	Covenantal theology employed to present scripture from a unified, redemptive-historical perspective.
<b>Sanctification</b>	Demonstrates a love for the Triune God that aids the student's sanctification.	None	
<b>Worldview</b>	Burning desire to conform all of life to the Word of God. Includes ability to interact within a denominational context, within the broader worldwide church, and with significant public issues.	None	
<b>Winsomely Reformed</b>	Embraces a winsomely Reformed ethos. (Includes an appropriate ecumenical spirit with other Christians, especially Evangelicals; a concern to present the Gospel in a God-honoring manner to non-Christians; and a truth-in-love attitude in disagreements.)	Moderate	Concern to understand and engage with interpretive frameworks found in critical scholarship and other faith traditions.
<b>Pastoral Ministry</b>	Ability to minister the Word of God to hearts and lives of both church and unchurched, to include preaching, teaching, leading in worship, leading and shepherding the local congregation, aiding in spiritual maturity, concern for non-Christians.	Moderate	Introduces foundational knowledge and skill sets for application in ministry.