

Reformed Theological Seminary - Orlando  
**2OT514 JUDGES - POETS**  
**Bruce Waltke, Professor**  
Jennifer Su, Matthew Newkirk, Teaching Assistants  
Winter 2008

**DUE ON THE FIRST DAY OF CLASS:** A critical review of A Biblical History of Israel (see page 3).

**FOR THE FIRST DAY OF CLASS:** *You will be given a quiz* on the contents of Judges 1-9 when you walk into class on 01/07/08. You *must* read this section in its entirety before you come to class. You are also required to purchase a hard copy of the class notes in the bookstore and bring them to class the first day.

Lecture 1: Introduction to the course

Objectives of this lecture: To know general objectives of course, its hermeneutics, requirements, and grading.

God: Lectio Divina

Human: Sympathy

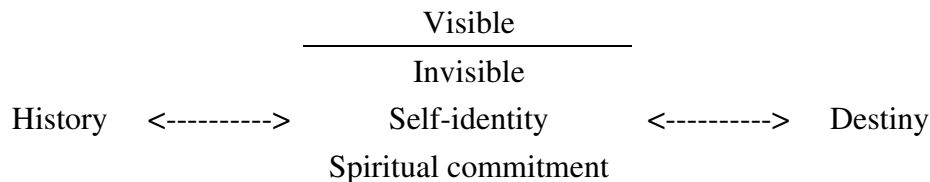
“Men read the Bible day and night.

But where you read black, I read white” (William Blake)

**Part I: Objectives**

I. General

- A. Theology proper: To know God through this portion of his Word (cf. 2 Tim 3:16): God is present in Word > Wisdom > Heart  
God, man, text. (Prov. 2:6)
- B. Anthropology: To know self



[Adapted from C.F. Ellis, Jr., *Beyond Liberation* (IVP).  
See C. Dykstra, “Memory and Truth,” *IT* 44/2, 1987. pp. 163]

C. Bibliology

- 1. To increase skills in reading biblical narrative
- 2. To increase skills in reading biblical poetry
- 3. To know the content of the books Judges through Song of Songs in the English Bible

II. Specific: Stated with each lecture

## Part II: Requirements & Grading

Class attendance 48 hours

Read each book according to the calendar (see Part III below).

Students will be quizzed daily on assigned portion. Times are (obviously) approximate.

Judges	1.5 hours
Ruth	.5 hours
1 Samuel	2.5 hours
2 Samuel	2.0 hours
1 Kings	2.0 hours
2 Kings	2.0 hours
1 Chronicles	2.5 hours
2 Chronicles	3.0 hours
Ezra	1.0 hours
Nehemiah	1.0 hours
Esther	1.0 hours
Job	4.0 hours
Psalms 1-41	3.0 hours
Psalms 42-72	2.0 hours
Psalms 73-89	1.5 hours
Psalms 90-106	1.5 hours
Psalms 107-150	4.0 hours
Proverbs 1-9	1.0 hours
Proverbs 10-22:16	2.0 hours
Proverbs 22:17-24:34	1.0 hours
Proverbs 25-29	1.0 hours
Proverbs 30-31	.5 hours
Ecclesiastes	1.5 hours
Song of Songs	1.0 hours
Round Total:	<hr/> 43 hours

### Required Readings:

Iain Provan, V. Philips Long and Tremper Longman III, <i>A Biblical History of Israel</i> , Westminster/John Knox Press, 2003. pp. 1-104	10 hours
Jobes, Karen. <i>Overview of Esther</i> . (Cassette tape on reserve in the library)	2 hour
Waltke, Bruce K. <i>Sermon on Song of Songs</i> (available on <a href="http://www.thirdmill.com">www.thirdmill.com</a> )	1 hour
R. L. Pratt. <i>I &amp; II Chronicles</i> . UK: Christian Focus Publications, 1998. pp. 9-59.	3 hours
	<hr/> 16 hours

Recommended Reading:

*Kidner, Derek. The Wisdom of Proverbs, Job & Ecclesiastes, An Introduction to Wisdom Literature. Downers Grove, IL: InterVarsity Press, 1985*

*Dillard, Raymond B. & Tremper Longman, III. An Introduction to the Old Testament. Grand Rapids, MI: Zondervan Publishing House, 1994. pp.211-234.*

*I. Provan. Ecclesiasts/Song of Song (The NIV Application Commentary; Grand Rapids: Zondervan, 2001), pp. 235-255.*

*B. K. Waltke. Exegetical Biblical Theology (Forthcoming. Draft Chapters will be available on reserve in the RTS library.)*

\_\_\_\_\_, *Genesis: A Commentary (Grand Rapids: Zondervan, 2001), pp. 31-54*

\_\_\_\_\_, *Proverbs, NICOT, "Introduction" Section*

\_\_\_\_\_, *"Theology of Proverbs," NIDOTTE (vol. 4), pp. 1079-1074.*

\_\_\_\_\_, *"Theology of Psalms." NIDOTTE (vol. 4), pp. 1100-1115. (article on reserve)*

Final Examination (please see Appendix 1 for policy concerning the final exam):

Take in RTS Library

Take b/w Monday 2/4/08 8:00 am - Friday 2/8/08 5:00 pm

Estimated time for Final Examination preparation

45 hours

(For expectations, see appendix 2)

Critical Review of "A Biblical History of Israel" (please see Appendix 3 for policy concerning timeliness of papers):

Write a critical evaluation of the historiographical methodology proposed in "A Biblical History of Israel" pp. 1-104

Paper should be approximately 8 pages, double-spaced

Paper is due on the *FIRST DAY OF CLASS (01/07/08)*

10 hours

(For instructions on writing a critical review, see appendix 4)

Judges 4 Paper (please see Appendix 4 for policy concerning timeliness of papers):

Using the poetics of biblical narrative, exposit Judges 4

Turn in to Joyce Sisler by 5:00 pm Friday February 22, 2008

15 hours

(For guidelines, see appendix 5)

**Grand Totals:**

**Hours:**

Class attendance	48 hours
Bible reading	43 hours
Required reading	16 hours
Final Examination Preparation	45 hours
“A Biblical History of Israel” Critical Review Paper	10 hours
Judges 4 Paper	15 hours
Total Hours:	<hr/> 177 hours

**Percentage of grade:**

Critical Response of “A Biblical History of Israel”	12.5 %
Daily quizzes	25 %
Final Examination	50 %
Judges 4 Paper	12.5 %
	<hr/> 100%

**Quiz Policy:**

- You are responsible for all Bible reading. Each quiz will include a question asking if, in preparation for that quiz (i.e. not if you have ever read the material), you thoughtfully read, not skimmed, the assigned Bible reading for that day.
- Quizzes will be administered from 1:00 to 1:10 PM
- No quizzes will be given out after 1:10 PM
- No make up quizzes will be given in the event of an absence.
- If you are late or absent, you will miss the quiz and receive a 0 for that grade.
- We will drop your lowest quiz grade.

**Note for the Quiz on Psalms:**

You will be responsible for having read all of Psalms, but the quiz will cover these specific psalms (MDiv students, note that the RTS English Bible Content Exam focuses in on these specific psalms): 1, 2, 19, 22, 23, 31, 46, 51, 67,84, 96, 103, 110, 121, 128, 132, 139, 146

**Part III: Calendar**  
**Monday, Wednesday, Friday 1:00 – 5:00 PM**

Section 1: The Old Testament Historical Books

<b>Week 1</b>	<b>1/7</b>	Quiz#1: Lectures:	Judges 1-9 Introduction to Course: Hermeneutics & Narrative Criticism
	<b>1/9</b>	Quiz #2: Lectures:	Judges 10-21; Ruth Deuteronomy; Deuteronomistic History; Judges Introduction (Judges 1-5); Gideon (Judges 6-9)
	<b>1/11</b>	Quiz #3 Lectures:	I Samuel 1-20 Jephthah (Judges 10-12); Samson (Judges 13-16); Epilogue (Judges 17-21); Ruth

<b>Week 2</b>	<b>1/14</b>	Quiz #4: Lectures:	I Samuel 21 – II Samuel 24 I Samuel 1-7; I Samuel 8-12; I Samuel 13-16; I Samuel 17-20
	<b>1/16</b>	Quiz #5: Lectures:	I Kings I Samuel 21-28; II Samuel 1-8; II Samuel 9-12; II Samuel 13-24
	<b>1/18</b>	Quiz #6: Lectures:	II Kings I Kings 1-16; I Kings 17 – II Kings 10 (Elijah – Elisha Cycle)

<b>Week 3</b>	<b>1/21</b>	Quiz #7: Lectures:	I and II Chronicles II Kings 11 – II Kings 25;
	<b>1/23</b>	Quiz #8: Lectures:	Ezra – Nehemiah; Esther Ezra; Nehemiah

Section 2: Old Testament Poetic and Wisdom Books

<b>Week 3</b>	<b>1/25</b>	Quiz #9: Lectures:	Psalms Introduction to Hebrew Poetry; Psalms: The historical and form critical approach
---------------	-------------	-----------------------	---

<b>Week 4</b>	<b>1/28</b>	Quiz #10: Lecture:	Proverbs Psalms: The cult functional and Messianism;
	<b>1/30</b>	Quiz #11: Lectures:	Job Proverbs: Collection 1; Collection 2; Collections 3-7
	<b>2/1</b>	Quiz #12: Lectures:	Ecclesiastes; Song of Songs Job: Introduction and Dialogue; The LORD's Speech; Ecclesiastes

### **Appendix 1: Rules Regarding Preparation for Quizzes and the Final Examination**

To promote learning and reflection, students may verbally study, discuss, and debate together in preparation for quizzes and/or examinations. No student, however, is permitted to share written answers or to consult written answers in any form (e.g., essays, outlines, etc.) or manner (e.g., by email or by sharing and/or consulting any notes) that have been prepared by other students (e.g., by former students or by classmates). Moreover, allocating the preparation of answers to different members of a group and/or didactic teaching by some and memorization by others is not permitted. At the conclusion of the course and at the conclusion of each examination every student must sign an honor statement that these rules have been meticulously followed and that the answers are the student's own. A student who violates these rules will automatically fail the course and should the student later confess to having violated them, the professor will seek to have his or her degree revoked until the requirements of the course are met.

### **Appendix 2: Expectations for Answers on Final Examination**

Simply put, your answers should be as detailed as possible. This means that you should include as much textual evidence as you possibly can. You are allowed an open unmarked Bible and you would be wise to make the most of it. The more textual evidence you give (i.e. Biblical examples, Scripture quotes, and Scriptural addresses), the better your answer will be and the more points you will earn. Also, include everything in the notes/lectures that pertains to the question. If you focus your efforts on marshalling as much Scripture as you can and as many of Dr. Waltke's insights as you can, you will do well.

### **Appendix 3: Policy on Late Papers (Judges 4 Paper and Critical Review)**

Simply put, late papers are NOT accepted based on the following rationale:

- a. The issue is not so much an inconvenience to Dr. Waltke (or his TA's for that matter). If that were the primary issue, then he would grade late papers because it is fundamental to his Christian commitment to put the interests of others before his own.
- b. The issue concerns the apparent laxity with which extensions are often granted. This is not Christian education. Wisdom is living within boundaries. The cosmos exists because the Creator provided boundaries for air, water, land. And he also provided temporal boundaries for seasons. Without boundaries the cosmos would degenerate back into anarchy. It is the essence of Christian living that we live within boundaries. Liberals want no boundaries. They want freedom without form, liberty without law, lovemaking without marriage. This is a fundamental battle. Dr. Waltke is distressed when Christians do not respect boundaries and when students do not respect temporal boundaries.
- c. Wisdom also entails knowing the goal and devising a strategy to achieve it. Students must be aware from the syllabus what is required of them and should be able to strategize a successful model to achieve it. Laxity and uncertainty with regard to deadlines actually confuse the students and mitigate against a good Christian education. Paradoxically, "grace" sounds Christian and pastoral and "law" sounds non-Christian; but, sometimes so-called "grace" and "pastoral concerns" encourage libertarianism and in truth is non-Christian and non-pastoral. Consciously or unconsciously students realize that there is a fudge factor here, enabling them to rationalize their not turning in work on time.
- d. The issue also pertains to spiritual life, a subject on which a seminary rightly prides itself. But, the spiritual life includes self-control, discipline, etc.

#### **Appendix 4: Instructions on Writing Critical Reviews**

*Adapted from John L. Nies, Ph. D. at the University of North Carolina – Chapel Hill*

The **FIRST** part of your critical book review is a statement of the contents. Here you want to indicate both subject and theme. Subject: what the author is talking about. Theme: what the author says about the subject. Depending upon the nature of the book, you will take a greater or lesser amount of space for this purpose. What you are interested in doing here is informing your reader of what he will find when he picks up the book. So you tell him what the book is about and how the author covers his material, i.e., what the author thinks about his subject, what his point of view is. So you tell him. Put another way, this section includes both a statement of the factual content and a discussion of the author's bias. Here you are simply giving the facts: the contents of the book and the author's point of view. Your own opinions are irrelevant. Your end is simply to inform the reader objectively.

It is in the **SECOND** part of your review that you become critical, that you judge the work. Here it is your opinions that matter and your reaction to the book. Did you like the book or not? Was it worth reading? Had it anything of value to say? What? Were there any sections that were particularly good, particularly bad? Was the treatment of some theme or topic particularly noteworthy? Did you learn something new, or is it all old hat? Is there some particular idea that you liked? Did you find contradictions in what the author said in different parts? Does the work conflict with some other work that you have read? In a word, in this last section you give your reactions to the book. The first part of the book review is somewhat mechanical. The second part is your opportunity to give your analysis. Obviously, it is not enough simply to say, "I like the book; I didn't like the book." Statements must be concrete and backed up with citations.

#### **Appendix 5: Guidelines for Judges 4 Paper**

In this paper, we are looking for a thorough and somewhat original application of poetics to the biblical text (See assigned pages in Waltke's commentary on Genesis for a list of poetic devices that you should look for in Judges 4). It is important to remember that this is **NOT** simply literary analysis (e.g., *He Gave Us Stories*). Neither is this an assignment in which you are to demonstrate your abilities in using grammatico-historical exegesis as is the standard in every other class here (interpretation built on and around *language* and *history*). We have not included many specific guidelines so as to encourage creativity. In fact, creativity and originality are major components of a superior paper.

This is not to say, however, that one may simply ignore basic conventions for papers, such as coherence, thoroughness, logical flow, etc. It is very important for the paper to be cogent. We suggest that you find a structure for the paper first, then develop the points of poetics around that structure, demonstrating *how* they contribute to what the text means. The point of this assignment is not simply to point out the existence of poetic devices, but to go further and show *how* they work to construct the meaning of the text.

Poetics lends itself to what may be called Structuralism or the New Criticism, in which one focuses solely on the text—apart from authorial or historical context. Deal with the text as it stands, and do not be too distracted by contextual information. If you need more guidelines on the poetics of biblical *narrative*, see Adele Berlin's work, *Poetics and Interpretation of Biblical Narrative*. For a more advanced (and somewhat complex) study, see Meir Sternberg, *The Poetics of Biblical Narrative*. We also commend Robert Alter's *The Art of Biblical Narrative*.