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

   Visible
   Invisible
   History <--------> Self-identity <--------> Destiny
   Spiritual commitment

   [Adapted from C.F. Ellis, Jr., *Beyond Liberation* (IVP).

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
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.

<table>
<thead>
<tr>
<th>Book</th>
<th>Hours</th>
</tr>
</thead>
<tbody>
<tr>
<td>Judges</td>
<td>1.5 hours</td>
</tr>
<tr>
<td>Ruth</td>
<td>0.5 hours</td>
</tr>
<tr>
<td>1 Samuel</td>
<td>2.5 hours</td>
</tr>
<tr>
<td>2 Samuel</td>
<td>2.0 hours</td>
</tr>
<tr>
<td>1 Kings</td>
<td>2.0 hours</td>
</tr>
<tr>
<td>2 Kings</td>
<td>2.0 hours</td>
</tr>
<tr>
<td>1 Chronicles</td>
<td>2.5 hours</td>
</tr>
<tr>
<td>2 Chronicles</td>
<td>3.0 hours</td>
</tr>
<tr>
<td>Ezra</td>
<td>1.0 hours</td>
</tr>
<tr>
<td>Nehemiah</td>
<td>1.0 hours</td>
</tr>
<tr>
<td>Esther</td>
<td>1.0 hours</td>
</tr>
<tr>
<td>Job</td>
<td>4.0 hours</td>
</tr>
<tr>
<td>Psalms 1-41</td>
<td>3.0 hours</td>
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<tr>
<td>Psalms 42-72</td>
<td>2.0 hours</td>
</tr>
<tr>
<td>Psalms 73-89</td>
<td>1.5 hours</td>
</tr>
<tr>
<td>Psalms 90-106</td>
<td>1.5 hours</td>
</tr>
<tr>
<td>Psalms 107-150</td>
<td>4.0 hours</td>
</tr>
<tr>
<td>Proverbs 1-9</td>
<td>1.0 hours</td>
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<tr>
<td>Proverbs 10-22:16</td>
<td>2.0 hours</td>
</tr>
<tr>
<td>Proverbs 22:17-24:34</td>
<td>1.0 hours</td>
</tr>
<tr>
<td>Proverbs 25-29</td>
<td>1.0 hours</td>
</tr>
<tr>
<td>Proverbs 30-31</td>
<td>0.5 hours</td>
</tr>
<tr>
<td>Ecclesiastes</td>
<td>1.5 hours</td>
</tr>
<tr>
<td>Song of Songs</td>
<td>1.0 hours</td>
</tr>
<tr>
<td>Round Total:</td>
<td>43 hours</td>
</tr>
</tbody>
</table>

Required Readings:


Jobes, Karen. *Overview of Esther*. (Cassette tape on reserve in the library) 2 hours

Waltke, Bruce K. *Sermon on Song of Songs* at www.thirdmill.org 1 hour


16 hours
**Recommended Reading:**


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

_____ *Proverbs*, NICOT, “Introduction” Section


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

Leithard, Peter J. *1 & 2 Kings* (Brazos Press, 2006).


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

Take in RTS Library
Take between 8:00 am - 5:00 pm, February 2-9, 2009
Estimated time for Final Examination preparation
(For expectations, see appendix 2)

45 hours

**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 (01/05/09)*

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

10 hours

**Psalm 5 Paper** *(please see Appendix 4 for policy concerning timeliness of papers)*:

Using form and rhetorical criticisms, exposit Psalm 5.
Turn in to Joyce Sisler by 4:00 pm Friday February 20, 2009
(For guidelines, see appendix 5)

15 hours
**Grand Totals:**

Hours:

<table>
<thead>
<tr>
<th>Activity</th>
<th>Hours</th>
</tr>
</thead>
<tbody>
<tr>
<td>Class attendance</td>
<td>48</td>
</tr>
<tr>
<td>Bible reading</td>
<td>43</td>
</tr>
<tr>
<td>Required reading</td>
<td>16</td>
</tr>
<tr>
<td>Final Examination Preparation</td>
<td>45</td>
</tr>
<tr>
<td>“A Biblical History of Israel” Critical Review Paper</td>
<td>10</td>
</tr>
<tr>
<td>Psalm 5 Paper</td>
<td>15</td>
</tr>
<tr>
<td><strong>Total Hours:</strong></td>
<td><strong>177</strong></td>
</tr>
</tbody>
</table>

Percentage of grade:

<table>
<thead>
<tr>
<th>Activity</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Critical Review of “A Biblical History of Israel”</td>
<td>12.5 %</td>
</tr>
<tr>
<td>Daily quizzes</td>
<td>25 %</td>
</tr>
<tr>
<td>Final Examination</td>
<td>50 %</td>
</tr>
<tr>
<td>Psalm 5 Paper</td>
<td>12.5 %</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>100%</strong></td>
</tr>
</tbody>
</table>

**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

| Week 1 | 1/5  | Quiz #1: | Judges 1-9  
Introduction to Course: Hermeneutics & Narrative Criticism |
|--------|------|----------|----------------------------------------------------------|
|        | 1/7  | Quiz #2: | Judges 10-21; Ruth  
Deuteronomy; Deuteronomistic History; Judges Introduction  
(Judges 1-5); Gideon (Judges 6-9) |
|        | 1/9  | Quiz #3: | I Samuel 1-20  
Jephthah (Judges 10-12); Samson (Judges 13-16); Epilogue  
(Judges 17-21); Ruth |
|        | 1/12 | Quiz #4: | I Samuel 21 – II Samuel 24  
I Samuel 1-7; I Samuel 8-12; I Samuel 13-16; I Samuel 17-20 |
|        | 1/14 | Quiz #5: | I Kings  
I Samuel 21-28; II Samuel 1-8; II Samuel 9-12; II Samuel 13-24 |
|        | 1/16 | Quiz #6: | II Kings  
I Kings 1-16; I Kings 17 – II Kings 10 (Elijah – Elisha Cycle) |
|        | 1/19 | Quiz #7: | I and II Chronicles  
II Kings 11 – II Kings 25; |
|        | 1/21 | Quiz #8: | Ezra – Nehemiah; Esther  
Ezra; Nehemiah |

### Section 2: Old Testament Poetic and Wisdom Books

| Week 3 | 1/23 | Quiz #9: | Psalms  
Introduction to Hebrew Poetry;  
Psalms: The historical and form critical approach |
|--------|------|----------|--------------------------------------------------|
|        | 1/26 | Quiz #10: | Proverbs  
Psalms: The cult functional and Messianism; |
|        | 1/28 | Quiz #11: | Job  
Proverbs: Collection 1; Collection 2; Collections 3-7 |
|        | 1/30 | Quiz #12: | 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 (Psalm 5 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 Psalm 5 Paper

In this paper, we are looking for a thorough and somewhat original application of poetics to the biblical text (See Waltke, An Old Testament Theology, pp. 113-42) for a list of poetic devices that you should look for in Psalm 5. It is important to remember that this is NOT an assignment in which you are to demonstrate your abilities in using grammatico-historical exegesis. 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 literature, 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 Poetry (Basic Books, 1985).