

Reformed Theological Seminary - Orlando
2OT514 JUDGES - POETS
Bruce Waltke, Professor
Berek Smith, Teaching Assistant
Winter 2010

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 01/04/2010. You *must* read this section in its entirety before you come to class. You are also required to print a hard copy version of the lecture notes from IQWeb 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

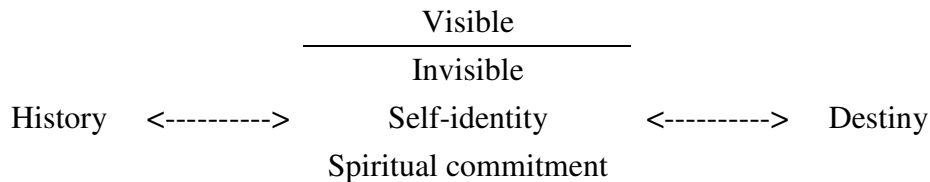
“Men read the Bible day and night.

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,” *TT* 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

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> at www.thirdmill.org	1 hour
_____. <i>An Old Testament Theology: Exegetical, Thematic and Canonical Approach</i> . Zondervan, 2007.	Lecture Supplement
R. L. Pratt. <i>I & II Chronicles</i> . Christian Focus Publications, 1998. pp. 9-59.	3 hours
	<hr/> 16 hours

Recommended Reading:

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

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

Tsumura, David Toshio. *The First Book of Samuel*. The new international commentary on the Old Testament. Grand Rapids, MI: William B. Eerdmans, 2007.

Waltke, Bruce, *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)

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

Borgman, Paul. *David, Saul, & God: Rediscovering an Ancient Story*. Oxford University Press, 2008.

Fox, Michael. *Proverbs 1-9 (The Anchor Bible Commentaries)* (New York: Doubleday, 2000).

_____, *Proverbs 10-31 (The Anchor Bible Commentaries)* (New Haven: Yale University Press, 2009).

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 1-8, 2010

Estimated time for Final Examination preparation

4-5 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 (01/04/2010)*

10 hours

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

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 19, 2010
(*For guidelines, see appendix 5*)

15 hours

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
Psalm 5 Paper	15 hours
Total Hours:	<hr/> 177 hours

Percentage of grade:

Critical Review of “A Biblical History of Israel”	12.5 %
Daily quizzes	25 %
Final Examination	50 %
Psalm 5 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

Week 1	1/4	Quiz#1: Lectures:	Judges 1-9 Introduction to Course: Hermeneutics & Narrative Criticism
	1/6	Quiz #2: Lectures:	Judges 10-21; Ruth Deuteronomy; Deuteronomistic History; Judges Introduction (Judges 1-5); Gideon (Judges 6-9)
	1/8	Quiz #3 Lectures:	I Samuel 1-20 Jephthah (Judges 10-12); Samson (Judges 13-16); Epilogue (Judges 17-21); Ruth

Week 2	1/11	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
	1/13	Quiz #5: Lectures:	I Kings I Samuel 21-28; II Samuel 1-8; II Samuel 9-12; II Samuel 13-24
	1/15	Quiz #6: Lectures:	II Kings I Kings 1-16; I Kings 17 – II Kings 10 (Elijah – Elisha Cycle)

Week 3	1/18	Quiz #7: Lectures:	I and II Chronicles II Kings 11 – II Kings 25;
	1/20	Quiz #8: Lectures:	Ezra – Nehemiah; Esther Ezra; Nehemiah

Section 2: Old Testament Poetic and Wisdom Books

Week 3	1/22	Quiz #9: Lectures:	Psalms Introduction to Hebrew Poetry; Psalms: The historical and form critical approach
---------------	-------------	-----------------------	---

Week 4	1/25	Quiz #10: Lecture:	Proverbs Psalms: The cult functional and Messianism;
	1/27	Quiz #11: Lectures:	Job Proverbs: Collection 1; Collection 2; Collections 3-7
	1/29	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 (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 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).

Course Objectives Related to MDiv* Student Learning Outcomes

Course: Judges through Poets

Professor: Bruce K. Waltke

Campus: Orlando

Date: January Term 2010

<u>MDiv* Student Learning Outcomes</u>		<u>Rubric</u>	<u>Mini-Justification</u>
<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. *As the MDiv is the core degree at RTS, the MDiv rubric will be used in this syllabus.</i>		<ul style="list-style-type: none"> ➤ Strong ➤ Moderate ➤ Minimal ➤ None 	
Articulation (oral & written)	Broadly understands and articulates knowledge, both oral and written, of essential biblical, theological, historical, and cultural/global information, including details, concepts, and frameworks.	Moderate	Class participation, the papers due, and the final exam will require the student to articulate carefully what she has learned
Scripture	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	Knowing God through a knowledge of his Word is the primary focus of this course.
Reformed Theology	Significant knowledge of Reformed theology and practice, with emphasis on the Westminster Standards.	Minimal	This course both presupposes and reinforces much of the tenets of Reformed Theology but does not focus thereon
Sanctification	Demonstrates a love for the Triune God that aids the student's sanctification.	Moderate	No study is automatically aretegenic, but diligent study of Scripture with prayer ought to be lived out in a holy life
Desire for Worldview	Burning desire to conform all of life to the Word of God.	Moderate	Studying the stories of the Old Testament and the Psalms provide the basics for a Christian worldview
Winsomely Reformed	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	It is necessary to being winsomely Reformed to have a thorough knowledge of the Scriptures
Preach	Ability to preach and teach the meaning of Scripture to both heart and mind with clarity and enthusiasm.	Strong	This course is especially important for preaching since it goes through the Scriptures chapter by chapter
Worship	Knowledgeable of historic and modern Christian-worship forms; and ability to construct and skill to lead a worship service.	Minimal	Though this is not an emphasis of the course, but there can be application here
Shepherd	Ability to shepherd the local congregation: aiding in spiritual maturity; promoting use of gifts and callings; and encouraging a concern for non-	Strong	The ability to shepherd a church is greatly strengthened by a thorough

	Christians, both in America and worldwide.		knowledge of Scripture
Church/World	Ability to interact within a denominational context, within the broader worldwide church, and with significant public issues.	Minimal	Current issues will not be directly dealt with in class, but there will be some relevant import