



OT020-712/812 & OT021-712/812 The Psalter Unit Outline

About this Unit Outline

This unit outline contains information essential to finding your way around the unit **The Psalter**. It provides a structure for your learning, giving details of lecture topics, assessment requirements, and key resources.

SEMESTER 2 2021

Important notice

While every care has been taken to ensure accuracy in the information given below, **it is the personal responsibility of each student to check the current ACT Handbook**, copies of which may be found in the Library or online at www.acttheology.edu.au

It is very important that students plan their time carefully to ensure that reading and especially assignments receive adequate attention and so as to prevent a bottleneck of work at the end of the semester.

It is very important that all quoted material in assignments be properly footnoted and acknowledged. The attention of students is drawn to the ACT's **Academic Misconduct Policy**, as well as ACT **Late Penalties Policy** and **Extensions Policy**, all of which are available on the ACT website. Failure to comply with the standards required will incur penalties as outlined in the relevant ACT Policies.

The attention of students is also drawn to the section in the current ACT Handbook, headed **"Guidelines for Essays in Coursework Units"** (see also the QTC Student Handbook). All essays and assignments should comply with these standards.

Students should be aware that the delivery of this unit and results awarded are moderated by the ACT. See the ACT "Moderation Policy" and "Moderation Procedure" at www.acttheology.edu.au/documents/ for full details.

Information about this unit

Unit description

This unit will introduce students to the genres, poetry, themes theology and significant texts of the Psalter. Two thirds of the course (26 hours) will be devoted to lectures on the theology of the book. The remaining one third (13 hours) will comprise exegesis of set texts from specific psalms.

ACT Census Date

20 August 2021

Students must confirm their enrolment in this unit with the QTC Registrar by Friday 20 August 2021. This is the last day on which you may withdraw from the unit without academic penalty (a Fail), or without being liable for the tuition fees. To make a change in your enrolment you must contact the QTC Registrar in writing at: registrar@qtc.edu.au.

Learning Outcomes

OT020-712 Learning Outcomes

On completion of this unit, the student should have achieved the following learning outcomes:

Know and understand

1. Demonstrate functional knowledge and understanding of the contents, themes and character of book of Psalms in the English text

Be able to:

1. Critically analyse the 'introductory' issues in understanding the Psalms
2. Discuss various perspectives regarding the themes and theological teachings of the Psalms
3. Exegete the English text of selected Psalms

Be in a position to:

1. Apply the teaching of Psalms to contemporary Christian living and ministry practice

OT021-712 Learning Outcomes

On completion of this unit, the student should have achieved the following learning outcomes:

Know and understand

1. Demonstrate functional knowledge and understanding of the contents, themes and character of the book of Psalms in the Hebrew text

Be able to:

1. Critically analyse the 'introductory' issues in understanding the Psalms

2. Discuss various perspectives regarding the themes and theological teachings of the Psalms
3. Translate and exegete selected chapters of the Hebrew text of the Psalms

Be in a position to:

1. Apply the teaching of Psalms to contemporary Christian living and ministry practice

OT020-812 Learning Outcomes

On completion of this unit, the student should have achieved the following learning outcomes:

Know and understand

1. Demonstrate advanced knowledge and understanding of the contents, themes and character of book of Psalms in the English text

Be able to:

1. Examine the 'introductory' issues in understanding the Psalms
2. Evaluate alternative interpretations of the themes and theological teachings of the Psalms
3. Exegete the English text of selected Psalms

Be in a position to:

1. Apply the teaching of Psalms to Christian living and ministry practice

OT021-812 Learning Outcomes

On completion of this unit, the student should have achieved the following learning outcomes:

Know and understand

1. Demonstrate advanced knowledge and understanding of the contents, themes and character of the book of Psalms in the Hebrew text

Be able to:

1. Examine the 'introductory' issues in understanding the Psalms
2. Evaluate alternative interpretations of the themes and theological teachings of the Psalms
3. Translate and exegete selected chapters of the Hebrew text of the Psalms

Be in a position to:

1. Apply the teaching of Psalms to contemporary Christian living and ministry practice

How this Unit Contributes to the Course

Students taking this unit will gain an understanding of an important section of the Old Testament, as well as exploring some significant themes in Old Testament theology, while developing their exegetical skills for reading and teaching the Bible.

This unit caters for students studying for the following ACT courses:

DipTh/ BTh/ BMin/ AssocDegTh:

OT020-712 The Psalter (English)

OT021-712 The Psalter (Hebrew)

MDiv / MTS / GradDipDiv:

OT020-812 The Psalter (English)

OT021-812 The Psalter (Hebrew)

Pre-requisites and Co-requisites

Students are required to have completed 96 credit points of study, including 36 credit points at Level 6, prior to enrolling in this unit. This should include OT002-512/712 *Old Testament Prophets and Writings* (previously OT302/502).

Hebrew exegesis students (OT021-712/812) also need to have successfully completed both LA003-612 *Biblical Hebrew A* and LA004-612 *Biblical Hebrew B* (previously LA003A and LA003B).

How this unit is organised & what we expect of you

This unit includes three hours of lectures per week throughout a 13-week semester. Two lecture hours each week will cover the interpretation and theology of the Psalter. We will begin with an introduction to Hebrew poetics, then move to the history of Psalms interpretation from the Second Temple Period (including the New Testament), through the Patristic era, the Reformation, and finally into the modern era. The final section of the unit will focus on some specific interpretive issues and theological themes.

The third hour each week will be devoted to the exegesis of selected psalms. The exegesis hour for students in OT020-712 and OT020-812 (English exegesis) will cover fourteen psalms. The corresponding hour in OT021-712 and OT021-812 (Hebrew exegesis) will cover twelve psalms (see below).

The required reading list is set out below. I have included articles that relate to the topics covered in the lectures. Please read the relevant material *before* we come to each lecture topic.

You are required to read the entire Psalter during the semester. The following is a reading schedule (created by former QTC lecturer, Tony Pyles) that will help you to complete this reading in two months:

DAY	PSALMS	DAY	PSALMS	DAY	PSALMS	DAY	PSALMS
1	1-5	16	41-43	31	79-81	46	114-115
2	6-8	17	44-46	32	82-85	47	116-118
3	9-11	18	47-49	33	86-88	48	119:1-32
4	12-14	19	50-52	34	89	49	119:33-72
5	15-17	20	53-55	35	90-92	50	119:73-104
6	18	21	56-58	36	93-94	51	119:105-144
7	19-21	22	59-61	37	95-97	52	119:145-176
8	22-23	23	62-64	38	98-101	53	120-125
9	24-26	24	65-67	39	102-103	54	126-131
10	27-29	25	68	40	104	55	132-135
11	30-31	26	69-70	41	105	56	136-138
12	32-34	27	71-72	42	106	57	139-140
13	35-36	28	73-74	43	107	58	141-143
14	37	29	75-77	44	108-109	59	144-146
15	38-40	30	78	45	110-113	60	147-150

Teaching staff

LECTURER & UNIT CO-ORDINATOR

Dr Douglas Green

P 07 3062 6939

E dgreen@qtc.edu.au

Please feel free to contact Doug if you have any problems or concerns about the unit.

Other Key Contacts

Registrar's office

Contact the Registrar's office for any queries about which unit to enrol in next, if you wish to change your enrolment, defer due to illness, family circumstances etc., or request an extension for your assessment (criteria apply).

P 07 3062 6939

E registrar@qtc.edu.au

Moodle and Turnitin functions and queries

Contact the Registrar for help if something on Moodle is not working, if you need help using Moodle or Turnitin.

P 07 3062 6939

E registrar@qtc.edu.au

Library/Resources

Contact the Librarian for help with finding resources for your assessment, finding full-text database articles, for help with logging into the library databases and catalogue, and for help with how to renew a book for longer or place a hold on a book currently out to another person. Also contact the library for any queries about audio recordings of your class on Moodle.

P 07 3062 6939

E library@qtc.edu.au

Timetable for Exegesis Classes

SEMESTER WEEK	Exegesis (including the superscripts)
WEEK 1	Hebrew: Psalms 1:1–6; 2:1–3 English: Psalms 1:1–6 and 2:1–6
WEEK 2	Hebrew: Psalm 2:4–12 English: Psalms 2:7–12 and 3:1–8
WEEK 3	Hebrew: Psalm 16:1–11 English: Psalm 16:1–11
WEEK 4	Hebrew: Psalm 19:1–15 (ET 1-14) English: Psalm 19:1–14
ESSAY WRITING WEEK: 9 August – 13 August	
WEEK 5	Hebrew: Psalm 23:1–6 English: Psalm 23:1–6
WEEK 6	Hebrew: Psalm 24:1–10 English: Psalm 24:1–10
WEEK 7	Hebrew: Psalm 29:1–11 English: Psalm 29:1–11
WEEK 8	Hebrew: Psalm 32:1–11 English: Psalm 32:1–11
WEEK 9	Hebrew: Psalm 46:1–12 (MT) (ET 1–11) English: Psalm 46:1–11
MID-SEMESTER BREAK: 18 September – 4 October	
WEEK 10	Hebrew: Psalm 110:1–7 English: Psalm 93:1–5; 110:1–7
WEEK 11	Hebrew: Psalm 121:1–8 English: Psalm 121:1–8
WEEK 12	Hebrew: Psalm 132:1–9 English: 132:1–9
WEEK 13	Hebrew: Psalm 132:10–18 English: Psalm 132:10–18
ASSESSMENT WEEKS: 1 November – 19 November	

OT020-712 (English) Assessments

Assessments are submitted online via Moodle by 11.55pm on the due date (with the exception of timed online quizzes and onsite exams). If you experience difficulty submitting due to internet issues close to 11.55pm, please email registrar@qtc.edu.au explaining the issue. Attach a copy of your assessment and a screen shot of the folder in which your document is saved to show that you have not made changes after the due time.

In order to pass the unit, you must submit all assessment pieces and attain a mark of at least 50% for the unit as a whole.

Unless an extension has been applied for and granted in accordance with the Policy found in the QTC Handbook, where a student submits an assessment past its due date, in accordance with the ACT **Late Penalties** Policy, the assessment marks will be reduced at the rate of **3%** of the total possible marks for the assessment item **per calendar day**, up to 14 days late, after which point the mark awarded shall be zero.

Your submitted assessment items must also be within **10% of the required word limit**, and failure to meet this requirement shall result in a penalty of **10%** of the total possible mark being deducted. **Please see the QTC Handbook for full details on what is included within your total word count.** QTC seeks to prepare you for ministry, and in ministry delivering presentations on time and within an acceptable length are essential skills.

ASSESSMENT TASK	DESCRIPTION
<p>Essay 2500 words 40% of final grade</p>	<p>Write a 2500-word essay on the interpretation or theology of the Psalter. Choose ONE of the following essay topics:</p> <ol style="list-style-type: none"> 1. It is often said that the Songs of Ascents (Psalms 120–134) are best interpreted in the context of a pilgrimage to the temple in Jerusalem. Is this the best explanation of the purpose of this collection or are other explanations preferable? In addition, devote the final 600-700 words of your essay to proposing a distinctly Christian approach to the interpretation of this collection. 2. The metaphor 'Yahweh is a refuge (i.e., a place of safety)' occurs throughout the Psalter, being expressed by various terms, e.g., 'stronghold', 'rock', 'fortress', 'shield' as well as 'refuge.' Explain the meaning of this metaphor, discuss why it is so important to the psalmists, and finally, reflect on how it might be used to enrich a distinctly Christian understanding of salvation. 3. What is the original purpose of the imprecatory psalms? Is there an appropriate Christian use of these psalms? Justify your answer.

	<p>4. In his discussion of the 'Shape and Shaping' approach to Psalms interpretation, Gordon Wenham writes:</p> <p>'There is, I think, no doubt that this approach has led to a deeper and richer theological reading of the psalms, one that is especially congenial to the Christian interpreter. The earlier historically oriented and form-critical readings seem threadbare by comparison.' ('The Psalter Reclaimed: Praying and Praising with the Psalms', 76)</p> <p>Summarize the arguments in favor of the theory that the editors of the Psalter produced a book that has been organized and ordered in such a way as to present a single, coherent and comprehensive message. Feel free to offer counter-arguments as well. Assuming that the Psalter does have a 'shape', evaluate Wenham's statement.</p>
<p>Exegesis Paper 3500 words 60% of final grade</p>	<p>Write a 3500-word exegesis essay on the ENGLISH text of ONE of the following psalms, noting the following rules for choosing your psalm:</p> <p>You may not write on a psalm covered in the exegesis section of this unit: Psalms 1, 2, 3, 16, 19, 23, 24, 29, 32, 46, 93, 110, 121, 132. Psalm 51 is also excluded because it will be discussed in detail in the lectures.</p> <p>One psalm from a selection of 51 psalms that are 13–25 verses in length: Psalms 7, 9, 10, 17, 21, 25, 27, 31, 33–34, 38–41, 42–43 [treating them as a single psalm], 45, 48–50, 55–56, 59, 65–66, 71–72, 74, 77, 79–81, 83, 85–86, 88, 90–92, 94, 96, 103, 108, 115–116, 135, 139–140, 144–145, 147–148.</p> <p>OR</p> <p>Any two or three consecutive eight-verse sections in Psalm 119. For example, you could choose the Aleph (vv. 1–8) and the Beth (vv. 9–16) sections for a total of 16 verses, or the Gimel (vv. 17–24), Daleth (vv. 25–32) and He (vv. 33–40) for a total of 24 verses.</p> <p>OR</p> <p>Any two psalms from the Songs of Ascent (Psalms 120–134) (with the exception of Psalms 121 and 132), provided that the total number of verses in these two psalms falls within the 13–25 verse range. These two psalms need not be consecutive. For example, you could choose Psalm 122 (9 verses) and Psalm 128 (6 verses) for a total of 15 verses.</p>

OT021-712 (Hebrew) Assessments

Assessments are submitted online via Moodle by 11.55pm on the due date (with the exception of timed online quizzes and onsite exams). If you experience difficulty submitting due to internet issues close to 11.55pm, please email registrar@qtc.edu.au explaining the issue. Attach a copy of your assessment and a screen shot of the folder in which your document is saved to show that you have not made changes after the due time.

In order to pass the unit, you must submit all assessment pieces and attain a mark of at least 50% for the unit as a whole.

Unless an extension has been applied for and granted in accordance with the Policy found in the QTC Handbook, where a student submits an assessment past its due date, in accordance with the ACT **Late Penalties** Policy, the assessment marks will be reduced at the rate of **3%** of the total possible marks for the assessment item **per calendar day**, up to 14 days late, after which point the mark awarded shall be zero.

Your submitted assessment items must also be within **10% of the required word limit**, and failure to meet this requirement shall result in a penalty of **10%** of the total possible mark being deducted. **Please see the QTC Handbook for full details on what is included within your total word count.** QTC seeks to prepare you for ministry, and in ministry delivering presentations on time and within an acceptable length are essential skills.

ASSESSMENT TASK	DESCRIPTION
<p>Essay 2500 words 40% of final grade</p>	<p>Write a 2500-word essay on the interpretation or theology of the Psalter. Choose ONE of the following essay topics:</p> <ol style="list-style-type: none"> 1. It is often said that the Songs of Ascents (Psalms 120–134) are best interpreted in the context of a pilgrimage to the temple in Jerusalem. Is this the best explanation of the purpose of this collection or are other explanations preferable? In addition, devote the final 600-700 words of your essay to proposing a distinctly Christian approach to the interpretation of this collection. 2. The metaphor ‘Yahweh is a refuge (i.e., a place of safety)’ occurs throughout the Psalter, being expressed by various terms, e.g., ‘stronghold’, ‘rock’, ‘fortress’, ‘shield’ as well as ‘refuge.’ Explain the meaning of this metaphor, discuss why it is so important to the psalmists, and finally, reflect on how it might be used to enrich a distinctly Christian understanding of salvation. 3. What is the original purpose of the imprecatory psalms? Is there an appropriate Christian use of these psalms? Justify your answer.

	<p>4. In his discussion of the 'Shape and Shaping' approach to Psalms interpretation, Gordon Wenham writes:</p> <p>'There is, I think, no doubt that this approach has led to a deeper and richer theological reading of the psalms, one that is especially congenial to the Christian interpreter. The earlier historically oriented and form-critical readings seem threadbare by comparison.' ('The Psalter Reclaimed: Praying and Praising with the Psalms', 76)</p> <p>Summarize the arguments in favor of the theory that the editors of the Psalter produced a book that has been organized and ordered in such a way as to present a single, coherent and comprehensive message. Feel free to offer counter-arguments as well. Assuming that the Psalter does have a 'shape', evaluate Wenham's statement.</p>
<p>Exegesis Paper 3500 words 60% of final grade</p>	<p>Write a 3500-word exegesis essay on the HEBREW text of one of the following psalms, noting the following rules for choosing your psalm:</p> <p>You may not write on a psalm covered in the exegesis section of this unit: Psalms 1, 2, 16, 19, 23, 24, 29, 32, 46, 110, 121, 132. Psalm 51 is also excluded because it will be discussed in detail in the lectures.</p> <p>One psalm from a selection of 51 psalms that are 10–18 verses in length (according to verse numbers in the English versions): Psalms 5–8, 10, 17, 21, 26–27, 30, 36, 39–41, 42–43 [treating them as one psalm], 45, 48, 56–60, 62–65, 75–76, 79, 81, 83–86, 88, 90–92, 95–97, 108, 111–112, 115, 140–141, 143–144, 146, 148.</p> <p>OR</p> <p>Any two consecutive eight-verse sections in Psalm 119. For example, you could choose the Aleph (vv. 1–8) and the Beth (vv. 9–16) sections for a total of 16 verses.</p> <p>OR</p> <p>Any two psalms from the Songs of Ascent (Psalms 120–134) (with the exception of Psalms 121 and 132), provided that the total number of verses in these two psalms falls within the 10–18 verse range. These two psalms need not be consecutive. For example, you could choose Psalm 124 (8 verses) and Psalm 127 (5 verses) for a total of 13 verses.</p>

OT020-812 (English) Assessments

Assessments are submitted online via Moodle by 11.55pm on the due date (with the exception of timed online quizzes and onsite exams). If you experience difficulty submitting due to internet issues close to 11.55pm, please email registrar@qtc.edu.au explaining the issue. Attach a copy of your assessment and a screen shot of the folder in which your document is saved to show that you have not made changes after the due time.

In order to pass the unit, you must submit all assessment pieces and attain a mark of at least 50% for the unit as a whole.

Unless an extension has been applied for and granted in accordance with the Policy found in the QTC Handbook, where a student submits an assessment past its due date, in accordance with the ACT **Late Penalties** Policy, the assessment marks will be reduced at the rate of **3%** of the total possible marks for the assessment item **per calendar day**, up to 14 days late, after which point the mark awarded shall be zero.

Your submitted assessment items must also be within **10% of the required word limit**, and failure to meet this requirement shall result in a penalty of **10%** of the total possible mark being deducted. **Please see the QTC Handbook for full details on what is included within your total word count.** QTC seeks to prepare you for ministry, and in ministry delivering presentations on time and within an acceptable length are essential skills.

ASSESSMENT TASK	DESCRIPTION
<p>Essay 3000 words 40% of final grade</p>	<p>Write a 3000-word essay on the interpretation or theology of the Psalter. Choose ONE of the following essay topics:</p> <p>1. EITHER 1A. Patristic Interpretation of the Psalter</p> <p>Compare and contrast the exegesis of Psalm 8 by Eusebius of Caesarea (260/265 – 339/340), Chrysostom (349-407), Diodore of Tarsus (d. c. 390), Theodore of Mopsuestia (350-428), Augustine (354-430), Theodoret of Cyrus (393 – c. 458/466) and Cassiodorus (c. 487-c. 580) with modern exegesis of the psalm – both critical and conservative.</p> <p>You should consult at least three modern academic commentaries, one of which should be John Goldingay, <i>Psalms Volume 1</i>.</p> <p>What strengths and weaknesses do you see in the patristic commentaries?</p> <p>Note: The relevant sections of the Patristic commentaries will be posted on Moodle.</p> <p>OR 1B. Reformation Interpretation of the Psalter</p> <p>(a) Compare and contrast Martin Luther's exegesis of Psalm 8 with that of John Calvin.</p>

(b) In 1593 the Lutheran Aegidius Hunnius accused Calvin of having adopted a 'judaizing' approach to the interpretation of the Psalms. Specifically, he called Calvin's interpretation of Psalm 8 "putrid" because he had understood it to concern "the whole human race" rather than "Christ alone" (Hunnius, *The Judaizing Calvin*, 107). Do you agree with this accusation? If so, why? If not, why not?

Note : If you answer this question you may NOT write your exegesis essay on Psalm 8.

2. Thirteen psalms (Pss 3, 7, 18, 34, 51, 52, 54, 56, 57, 59, 60, 63, and 142) include superscripts (or, superscriptions) that connect the psalm to an event in the life of David. What role should these historical superscripts play in our interpretation of these psalms? Some questions you might reflect on as you answer this question: Are these superscripts part of the original composition of the psalm or have they been added later? Are they historically reliable? Are they inspired?

3. In the Psalms of Innocence (Psalms 7, 17, 18, 26 and 44), the psalmists appeal to their own righteousness or to their community's righteousness, rather than to the righteousness of Yahweh, as the reason why he should come to their aid. What have been the main approaches to interpreting this appeal? What explanation do you propose, and why? In answering this question, make sure you explain what the psalmists mean by the concept of righteousness or blamelessness.

Note: if you answer this question you may NOT write your exegesis paper on any of these psalms.

4. Shape and Shaping of the Hebrew Psalter

(a) Outline Gerald Wilson's arguments defending the idea of a purposeful redaction (i.e. editing) of the Psalter (see, in particular, his essay "The Structure of the Psalter" in *Interpreting the Psalms: Issues and Approaches*, eds. D. Firth and P. S. Johnston, 229–46).

(b) According to Wilson, what is the message of the final form of the Psalter?

(c) Evaluate Wilson's arguments in favor of a purposeful redaction and his explanation of the reasons behind that redaction.

See over for next assessment.

<p>Exegesis Paper</p> <p>4000 words</p> <p>60% of final grade</p>	<p>Write a 4000-word exegesis essay on the ENGLISH text of one of the following psalms, noting the following rules for choosing your psalm:</p> <p>You may not write on a psalm covered in the exegesis section of this unit: Psalms 1, 2, 3, 16, 19, 23, 24, 29, 32, 46, 93, 110, 121, 132. Note also any other restriction based on the essay question you chose to answer.</p> <p>One psalm from a selection of 51 psalms that are 10–18 verses in length (according to verse numbers in the English versions): Psalms 5–8, 10, 17, 21, 26–27, 30, 36, 39–41, 42–43 [treating them as one psalm], 45, 48, 56–60, 62–65, 75–76, 79, 81, 83–86, 88, 90–92, 95–97, 108, 111–112, 115, 140–141, 143–144, 146, 148.</p> <p>OR</p> <p>Any two consecutive eight-verse sections in Psalm 119. For example, you could choose the Aleph (vv. 1–8) and the Beth (vv. 9–16) sections for a total of 16 verses.</p> <p>OR</p> <p>Any two psalms from the Songs of Ascent (Psalms 120–134) (with the exception of Psalms 121 and 132), provided that the total number of verses in these two psalms falls within the 10–18 verse range. These two psalms need not be consecutive. For example, you could choose Psalm 124 (8 verses) and Psalm 127 (5 verses) for a total of 13 verses.</p>
--	--

OT021-812 (Hebrew) Assessments

Assessments are submitted online via Moodle by 11.55pm on the due date (with the exception of timed online quizzes and onsite exams). If you experience difficulty submitting due to internet issues close to 11.55pm, please email registrar@qtc.edu.au explaining the issue. Attach a copy of your assessment and a screen shot of the folder in which your document is saved to show that you have not made changes after the due time.

In order to pass the unit, you must submit all assessment pieces and attain a mark of at least 50% for the unit as a whole.

Unless an extension has been applied for and granted in accordance with the Policy found in the QTC Handbook, where a student submits an assessment past its due date, in accordance with the ACT Late Penalties Policy, the assessment marks will be reduced at the rate of 3% of the total possible marks for the assessment item per calendar day, up to 14 days late, after which point the mark awarded shall be zero. Where the assessment is a take-home exam, the assessment marks will be reduced at the rate of 6% of the total possible marks for the assessment item per calendar day, up to 7 days late, after which point the mark awarded shall be zero.

Your submitted assessment items must also be within 10% of the required word limit, and failure to meet this requirement shall result in a penalty of 10% of the total possible mark being deducted. Please see the ACT Handbook for full details on what is included within your total word count. QTC seeks to prepare you for ministry, and in ministry delivering presentations on time and within an acceptable length are essential skills.

ASSESSMENT TASK	DESCRIPTION
<p>Essay 3000 words 40% of final grade</p>	<p>Write a 3000-word essay on the interpretation or theology of the Psalter. Choose ONE of the following essay topics:</p> <p>1. EITHER 1A. Patristic Interpretation of the Psalter</p> <p>Compare and contrast the exegesis of Psalm 8 by Eusebius of Caesarea (260/265 – 339/340), Chrysostom (349-407), Diodore of Tarsus (d. c. 390), Theodore of Mopsuestia (350-428), Augustine (354-430), Theodoret of Cyrus (393 – c. 458/466) and Cassiodorus (c. 487-c. 580) with modern exegesis of the psalm – both critical and conservative.</p> <p>You should consult at least three modern academic commentaries, one of which should be John Goldingay, <i>Psalms Volume 1</i>.</p> <p>What strengths and weaknesses do you see in the patristic commentaries?</p> <p>Note: The relevant sections of the Patristic commentaries will be posted on Moodle.</p> <p>OR 1B. Reformation Interpretation of the Psalter</p> <p>(a) Compare and contrast Martin Luther’s exegesis of Psalm 8 with that of John Calvin.</p>

	<p>(b) In 1593 the Lutheran Aegidius Hunnius accused Calvin of having adopted a 'judaizing' approach to the interpretation of the Psalms. Specifically, he called Calvin's interpretation of Psalm 8 "putrid" because he had understood it to concern "the whole human race" rather than "Christ alone" (Hunnius, <i>The Judaizing Calvin</i>, 107). Do you agree with this accusation? If so, why? If not, why not?</p> <p>Note : If you answer this question you may NOT write your exegesis essay on Psalm 8.</p> <p>2. Thirteen psalms (Pss 3, 7, 18, 34, 51, 52, 54, 56, 57, 59, 60, 63, and 142) include superscripts (or, superscriptions) that connect the psalm to an event in the life of David. What role should these historical superscripts play in our interpretation of these psalms? Some questions you might reflect on as you answer this question: Are these superscripts part of the original composition of the psalm or have they been added later? Are they historically reliable? Are they inspired?</p> <p>3. In the Psalms of Innocence (Psalms 7, 17, 18, 26 and 44), the psalmists appeal to their own righteousness or to their community's righteousness, rather than to the righteousness of Yahweh, as the reason why he should come to their aid. What have been the main approaches to interpreting this appeal? What explanation do you propose, and why? In answering this question, make sure you explain what the psalmists mean by the concept of righteousness or blamelessness.</p> <p>Note: if you answer this question you may NOT write your exegesis paper on any of these psalms.</p> <p>4. Shape and Shaping of the Hebrew Psalter</p> <p>(a) Outline Gerald Wilson's arguments defending the idea of a purposeful redaction (i.e. editing) of the Psalter (see, in particular, his essay "The Structure of the Psalter" in <i>Interpreting the Psalms: Issues and Approaches</i>, eds. D. Firth and P. S. Johnston, 229–46).</p> <p>(b) According to Wilson, what is the message of the final form of the Psalter?</p> <p>(c) Evaluate Wilson's arguments in favor of a purposeful redaction and his explanation of the reasons behind that redaction.</p>
--	---

See over for next assessment.

Exegesis Paper
4000 words
60% of final grade

Write a **4000**-word exegesis essay on the HEBREW text of **one** of the following psalms, noting the following rules for choosing your psalm:

You may not write on a psalm covered in the exegesis section of this unit: Psalms 1, 2, 16, 19, 23, 24, 29, 32, 46, 110, 121, 132. Note also any other restriction based on the essay question you chose to answer.

You must choose your psalm from a selection of 53 psalms that are 8–15 verses in length (according to verse numbers in the English versions): Psalms 4–6, 8, 12, 17, 20–21, 26–28, 30, 36, 39, 41–42, 47–48, 52, 56–58, 60–65, 75–76, 79, 82, 85, 92, 95, 97–99, 101, 108, 111–114, 122, 124, 138, 140–141, 143–144, 146, 148–149. Note also any other restriction based on the essay question you chose to answer.

OR

Any two consecutive eight-verse sections in Psalm 119. For example, you could choose the Aleph (vv. 1–8) and the Beth (vv. 9–16) sections for a total of 16 verses (yes, this is one verse over the 15-verse limit).

OR

Any two psalms from the Songs of Ascent (Psalms 120–134) (with the exception of Psalms 121 and 132), provided that the total number of verses in these two psalms falls within the 8–15 verse range. These two psalms need not be consecutive. For example, you could choose Psalm 120 (7 verses) and Psalm 133 (3 verses) for a total of 10 verses.

Guide to Assessments

What are we looking for?

General remarks

All students are expected to avail themselves of the guidelines for written assignments provided in the ACT Handbook (consult the table of contents) and in the QTC Student Handbook section 'Style Requirements for Written Assignments'.

All written work for this unit should conform to the guidelines of the *SBL Handbook of Style* (with the exception of Australian spelling conventions).

Any Hebrew and Greek cited must be typed in a Unicode font; SBL BibLit is commended as one font covering Hebrew, Greek, and Roman Unicode ranges, but is not required. It is freely available from the SBL website: http://sbl-site.org/educational/BiblicalFonts_SBLBibLit.aspx

Do note carefully the number of words required for each assessment item, depending on whether you are enrolled for OT020-712, OT021-712, OT020-812 or OT021-812. For full information on what is included in the total word count, see the QTC Handbook section headed *Length of Assignments*.

Length of Assignments (Word Count)

The following section is taken from QTC Student Handbook, in the section 'Style Requirements for Written Assignments'. It is included here to answer questions that often arise in the context of written assignments. All such assignments **must** conform to these instructions.

Assessment pieces must be kept within a 10% variation of the prescribed word length as set out in the applicable Unit Outline. For example, a 3,000 word essay must be between 2,700 and 3,300 words. The **total word count excludes the following** should they occur anywhere in the assessment item:

- abstract,
- appendices,
- bibliography, and
- any referencing details such as footnotes

If an essay exceeds the number of required words by more than 10%, a penalty of 10% of the total possible mark will apply. Whether an essay is over the allowed length or not, students should work at not using more words than they need to make their case – this is an important skill to learn for ministry.

Footnotes can take the form of bibliographic references (e.g., the publication details of the book or journal being referenced) or the form of comments which may not fit well within the body of the essay. Neither type of footnotes will be counted towards your final word count, however, your **footnotes in their entirety should not exceed 25% of the prescribed essay length. A 10% penalty of the final grade applies if footnotes are more than 25% of the prescribed essay length.**

QTC uses the SBL note style for referencing which specifies the use of footnotes, and a bibliography. SBL note style excludes the use of endnotes, and specifies that biblical texts, are cited parenthetically in the body of the text, e.g. Not only does God spare Rahab from

destruction, but he elects her to play a crucial role in the ancestry of the Messiah (Josh 6:24–25).

You must, therefore, put biblical references in parentheses in the text, not in footnotes. The ACT has ruled that these parenthetical biblical references *will* count towards your total word count.

All quotations (including quotations from the Bible) included in assignments *will* count towards the permitted word length. A limit of 10% verbatim quotation applies in coursework essays.

An essay should be formatted as continuous prose. If headings or titles are used, they *will* be counted towards the total word count.

Appendices cannot be used to include extra material which does not fit with the body of the essay. When including appendices in essays, the student must assume the lecturer *will not* read the appendix/appendices or take appendix material into account when marking.

In exegesis essays in which students are required to provide their own translation of the Hebrew or Greek text into English, that translation *will* count towards the total word count.

In exegesis essays in which students are required to include the text of an English version of the relevant passage, that passage *will not* count towards the total word count.

Clarification: In this particular unit, students are *not required* to include the text of an English version of the relevant passage. Should they choose to do so, either in one block or in portions throughout the assignment, this text *will not* count towards the total word count. However, where students quote the Bible as part of their argument, these quotations *will* count towards the total word count.

Essay

You should read through the learning outcomes for this unit before commencing this assessment item. By grappling with one of the essay topics, students are given the opportunity to explore theological themes and hermeneutical issues in relation to the Psalter and develop their understanding of these themes and issues in conversation with the work of earlier interpreters.

Students are expected to show thorough knowledge of the primary literature and engage deeply and sympathetically with a broad range of secondary literature that bears on their chosen topic.

Exegesis Paper

Note for OT020-712/812 students: If students taking this unit on the English text include the text of an English version of the relevant passage in their submission, either in one block at the beginning of the essay or in portions throughout, this text *will not* count towards the total word count. However, where students quote the Bible as part of their argument, these quotations *will* count towards the total word count.

Note for OT021-712/812 students: Students taking this unit on the Hebrew text must include their own literal (but not wooden) translation of the selected text. **This translation is included in the word count**, because, according to ACT policy, students' own translations are their own work.

For this assessment you are to engage in a four-step interpretation of your selected psalm. This will entail reading the psalm in three different contexts.

- (1) *Grammatical-historical or “compositional” context*: the meaning the psalm had at the time of its original composition, taking into account both its “cultural-historical” and the redemptive-historical context (I will leave it to you to define the probable context in which the psalm was composed). This is the classic modern method of interpretation: the quest the psalm’s “historical meaning,” the meaning intended by its original author(s).

In this step you will need to work closely with the psalm you have chosen, paying attention to its literary structure, any special issues of vocabulary and syntax as well as any text-critical issues that are relevant to the interpretation of the psalm. I expect you to make an attempt to resolve any disputed points of interpretation. This is the point at which you will find the standard academic commentaries most useful. See below for further instructions on which and how many commentaries you should consult for this assessment.

- (2) *Literary-canonical context*: the psalm’s meaning in the context of the completed Psalter (i.e., a post-exilic or Second Temple context). Has the “compositional” or “historical” meaning of the psalm changed or developed now that it is part of the canonical book known as the Psalter? If so, how? This step will require you to make some decisions about the time period in which the Psalter reached its final canonical form and whether that final form encourages a new interpretation of your psalm.
- (3) *“Full-canonical” context*: The final step should take your interpretation of your chosen psalm in a distinctly Christian direction. At this point you are interpreting the psalm from a post-resurrection redemptive-historical context and in the context of completed and closed Old *and* New Testament canon. The question you are answering at this point is, what is the meaning of this psalm in the light of the death, resurrection and exaltation of Jesus, the one in whom all the promises to Israel find their yes and amen? I anticipate that the final 10–20% of your essay should be devoted to this and the final step of Christian application (see below)
- (4) *Christian application* of the text: Strictly speaking, this lies outside the scope of the *interpretive* exercise. Nonetheless, you should conclude your essay with a *brief* section – one or two paragraphs – in which you will suggest an *application* of some aspect of your interpretation of the psalms. You are free to choose the setting and audience you are addressing, e.g., sermon, evangelistic message, Bible study, in the context of the church, university, youth group etc.

Additional comments:

- (1) While Steps 2 and 3 are important in the interpretive process, I anticipate that Step 1 (grammatical-historical exegesis), will take around two-thirds of the word count, not only because it provides the necessary foundation to the interpretive moves you will make in the later steps, but also because this is where you will wrestle with the details of the psalm.
- (2) I will let you decide how you will draw a connection between these steps in interpretation, but the method outlined by Waltke in his “Canonical Process” article (see below) might be *one* way that you could connect these different readings.

The following bibliography provides a list of most of the academic commentaries on the Psalter held by the QTC library. Note that the commentaries that you should consult first are marked with an asterisk. Most of these are in the conservative or moderately critical tradition. However, you are strongly encouraged to go beyond this initial selection and refer

to other commentaries listed below. In addition to consulting the commentaries, you should also search the ATLA, RPC and JSTOR databases and make use of any articles that might be relevant to your exegesis. To that end, note the following:

1. Students in OT020-712 and OT021-712: you are expected to interact with **at least four academic commentaries** from the list below and **at least two articles** from journals or books other than commentaries.
2. Students in OT020-812 and OT021-812: you are expected to interact with **at least six academic commentaries** from the list below and **at least four articles** from journals or books other than commentaries.

On the use of commentaries and scholarly articles and essays:

1. Do your own exegesis of the text *before* you consult the commentators.
2. Make *judicious* use of the commentaries and other secondary material. Do not slavishly follow one or two commentators. Use their insights to support *your* exegesis. That said, if you find that no commentator agrees with your interpretation, you might want to pause and ask yourself some hard questions.
3. Be aware of the scholar's theological and hermeneutical perspective, but at the same time be open to gaining fresh insights from those outside your own theological tradition.
4. Recognise the strengths and weaknesses of scholarly commentaries and articles. An example of strengths: academic commentaries usually engage in a close and careful reading of the text. But they have weaknesses as well. They might skirt around the very exegetical issue you want them to address. Or, when you move towards *Christian* interpretation and application of the text, you will often find academic commentaries and other scholarly discussions of your text less useful. Why? Modern scholarship tends to focus on what a text *meant* in its original context and is usually less interested in what it *means* to- day for Christian audiences. That is not necessarily a bad thing, but it is important to understand what each commentary is seeking to achieve.

Learning Resources

REQUIRED READING Electronic copies of a number of articles will be available on Moodle.

General Introduction to the Psalms

All Students:

Ash, Christopher. *Teaching Psalms. Volume 1: From Text to Message*. Fearn, UK: Christian Focus, 2017 [235 pp].

Introduction to Ancient Hebrew Poetics

Students in OT020-712 and OT021-712:

Longman, Tremper, III. "Understanding Parallelism." Pages 95-110 in *How to Read the Psalms*. Downers Grove, IL: InterVarsity, 1988.

Students in OT020-812 and OT021-812:

Kugel, James L. "The Parallelistic Line." Pages 1-58 in *The Idea of Biblical Poetry: Parallelism and Its History*. New Haven, CT: Yale University Press, 1981.

New Testament Use of the Psalter

All students:

Hays, Richard B. "Christ Prays the Psalms: Israel's Psalter as Matrix of Early Christology." Pages 101–18 in *The Conversion of the Imagination: Paul as Interpreter of Israel's Scripture*. Grand Rapids: Eerdmans, 2005 [This is a reprint of "Christ Prays the Psalms: Paul's Use of an Early Christian Exegetical Convention." Pages 122–36 in *The Future of Christology: Essays in Honor of Leander E. Keck* Edited by Abraham J. Malherbe and Wayne A. Meeks. Minneapolis: Fortress, 1993].

Patristic Interpretation of the Psalter

All Students:

Vall, Gregory. "Psalm 22: *Vox Christi* or Israelite Temple Liturgy?" *Thom*. 66 (2002): 175–200.

Daley, Brian E. "Is Patristic Exegesis Still Usable? Reflections on Early Christian Interpretation of the Psalms." Pages 69–88 in *The Art of Reading Scripture*. Edited by Ellen F. Davis and Richard B. Hays, Grand Rapids, Eerdmans, 2003. [This is a revised and abbreviated version of an article with the same title originally published in *Comm* 29 (2002): 185–215].

Interpretation of the Psalms in the Reformation Period

All Students:

Goswell, Gregory. "Calvin's Commentary on the Psalter: Christian or Jewish?" *Pacifica* 22 (2009): 278–300.

Students in OT020-812 and OT021-812:

Pak, Sujin. "Luther, Bucer, and Calvin on Psalms 8 and 16: Confessional Formation and the Question of Jewish Exegesis." *NAKG* 85 (2005): 169–86.

Form Criticism

All Students:

Bellinger, William H., Jr. "Psalms and the Question of Genre." Pages 313–25 in *The Oxford Handbook of the Psalms*. Edited by William P. Brown. Oxford: Oxford University Press, 2014.

Longman, Tremper, III. "Form Criticism, Recent Developments in Genre Theory, and the Evangelical." *WTJ* 47 (1985): 46–67.

Shape and Shaping of the Psalter (see Select Bibliography below for additional reading)**Overview:**

All students:

McCann, J. Clinton, Jr. "The Shape and Shaping of the Psalter: Psalms in Their Literary Context." Pages 350–362 in *The Oxford Handbook of the Psalms*. Oxford: Oxford University Press, 2014.

deClaissé-Walford, Nancy L. "The Meta-Narrative of the Psalter." Pages 363–76 in *The Oxford Handbook of the Psalms*. Oxford: Oxford University Press, 2014.

Students in OT020-812 and OT021-812:

Prinsloo, Gert T. M. "Reading the Masoretic Psalter as a Book: Editorial Trends and Redactional Trajectories." *Currents in Biblical Research* 19 (2021): 145–77.

In favour of a non-messianic (or "less messianic") redaction:

All students:

deClaissé-Walford, Nancy L. *Introduction to the Psalms: A Song from Ancient Israel*. St. Louis, MO: Chalice, 2004, 59–128.

Goswell, Gregory. "The Non-Messianic Psalter of Gerald H. Wilson." *VT* 66 (2016): 524–42 [A revised version of this article appears as chapter 13, "The Portrait of David in the Psalter," Pages 182–96 in *God's Messiah in the Old Testament: Expectations of a Coming King* by Andrew T. Abernethy and Gregory Goswell. Grand Rapids: Baker, 2020.]

In favour of a messianic-eschatological redaction:

All students:

Vaillancourt, Ian J. "Formed in the Crucible of Messianic Angst: The Eschatological Shape of the Hebrew Psalter's Final Form." *SBET* 31 (2013): 127–44.

Taylor, J. Glen. "Psalms 1 and 2: A Gateway into the Psalter and Messianic Images of Restoration for David's Dynasty." Pages 47–62 in *Interpreting the Psalms for Teaching and Preaching*. Edited by D. Brent Sandy and Hebert W. Bateman. St. Louis, MO: Chalice, 2010.

Students in OT020-812 and OT021-812:

Snearly, Michael K. "The Return of the King: Book V as a Witness to Messianic Hope in the Psalter." Pages 209–17 in *The Psalms: Language for All Seasons of the Soul*. Edited by Andrew J. Schmutzer and David M. Howard Jr. Chicago: Moody, 2013.

Towards a Christian Interpretation of the Psalter

All students:

Waltke, Bruce K. "A Canonical Process Approach to the Psalms." Pages 3–18 in *Tradition and Testament: Essays in Honor of Charles Lee Feinberg*. Edited by J. S. Feinberg and P. D. Feinberg. Chicago: Moody, 1981.

Waltke, Bruce K. "Christ in the Psalms." Pages 26–46 in *The Hope Fulfilled: Essays in Honor of O. Palmer Robertson*. Edited by Robert L. Penny; Phillipsburg, NJ: P&R, 2008.

Green, Douglas J. "'The Lord is Christ's Shepherd': Psalm 23 as Messianic Prophecy." Pages 33–46 in *Eyes to See and Ears to Hear: Essays in Memory of J. Alan Groves*. Edited by Peter Enns, Douglas J. Green and Michael B. Kelly. Phillipsburg, NJ: P&R, 2010.

RECOMMENDED READING

Modern Commentaries on Psalms

(* commentaries you should consult first when researching the exegesis essay)

Allen, Leslie C. *Psalms 101–150*. WBC 21. Waco, TX: Word, 1983.

Anderson, A. A. *The Book of Psalms 1–72*. NCB. Grand Rapids: Eerdmans, 1972.

———. *The Book of Psalms 73–150*. NCB. Grand Rapids: Eerdmans, 1980.

Bergant, Dianne. *Psalms 1–72*. New Collegeville Bible Commentary 22. Collegeville, MN: Liturgical Press, 2013.

———. *Psalms 73–150*. New Collegeville Bible Commentary 23. Collegeville, MN: Liturgical Press, 2013.

Broyles, Craig C. *Psalms*. NIBCOT 11. Peabody, MA: Hendrickson; Carlisle, Cumbria: Paternoster, 1999.

Brueggemann, Walter and William H. Bellinger Jr. *Psalms*. NCBiC. New York: Cambridge University Press, 2014.

Bullock, C. Hassell. *Psalms. Volume 1: Psalms 1–72*. Teach the Text Commentary. Grand Rapids: Baker, 2015.

———. *Psalms. Volume 2: Psalms 73–150*. Teach the Text Commentary. Grand Rapids: Baker, 2017.

Byassee, Jason. *Psalms 101–150*. Brazos Theological Commentary on the Bible. Grand Rapids: Brazos, 2018.

Charry, Ellen T. *Psalms 1–50*. Brazos Theological Commentary on the Bible. Grand Rapids: Brazos, 2015.

Clifford, Richard J. *Psalms 1–72*. AOTC. Nashville: Abingdon, 2002.

———. *Psalms 73–150*. AOTC. Nashville: Abingdon, 2003.

Craigie, Peter C. and Marvin E. Tate. *Psalms 1–50*. WBC 19. Nashville, TN: Thomas Nelson, 2004. [This is the second edition of Peter C. Craigie, *Psalms 1–50* (1983)].

Dahood, Mitchell. *Psalms I: 1–50*. AB 16. Garden City, NY: Doubleday, 1966.

———. *Psalms II: 51–100*. AB 17. Garden City, NY: Doubleday, 1968

———. *Psalms III: 100–50*. AB 17A. Garden City, NY: Doubleday, 1970

deClaissé-Walford, Nancy, Rolf A. Jacobson and Beth LaNeel Tanner. *The Book of Psalms*. NICOT. Grand Rapids: Eerdmans, 2014.*

- Eaton, John. *The Psalms: A Historical and Spiritual Commentary*. London: T&T Clark, 2003.
- Estes, Daniel J. *Psalms 73–150*. NAC 13. Nashville, TN: B&H, 2019.
- Eveson, Philip. *The Book of Psalms: from suffering to glory. Volume 1: Psalms 1-72 The Servant King*. Welwyn Commentary. Leyland, UK: EP Books, 2015.
- . *The Book of Psalms: from suffering to glory. Volume 2: Psalms 73-150. God's Manual of Spirituality*. Welwyn Commentary. Leyland, UK: EP Books, 2015.
- Futato, Mark D. *The Book of Psalms*. Cornerstone Biblical Commentary 7. Carol Stream, IL: Tyndale House, 2009.
- Goldingay, John. *Psalms: Volume 1: Psalms 1–41*. BCOTWP. Grand Rapids: Baker Academic, 2006.*
- . *Psalms: Volume 2: Psalms 42–89*. BCOTWP. Grand Rapids, MI.: Baker Academic, 2007.*
- . *Psalms: Volume 3: Psalms 90–150*. BCOTWP. Grand Rapids, MI.: Baker Academic, 2008* [On a more popular level, see: Goldingay, John. *Psalms for Everyone Part 1: Psalms 1–72* and *Psalms for Everyone Part 2: Psalms 73–150*. Louisville, KY: Westminster John Knox, 2013 and 2014 respectively].
- Grogan, Geoffrey W. *Psalms*. Two Horizons Old Testament Commentary. Grand Rapids: Eerdmans, 2008.
- Harman, Allan. *Psalms Volume 1: Psalms 1–72*. Mentor. Fearn, UK: Mentor, 2011.
- . *Psalms Volume 2: Psalms 73–150*. Mentor. Fearn, UK: Mentor, 2011.
- Hossfeld, Frank Lothar, and Erich Zenger. *Psalms 2: A Commentary on Psalms 51–100*. Hermeneia. Minneapolis: Fortress, 2005.*
- . *Psalms 3: A Commentary on Psalms 101–150*. Hermeneia. Minneapolis: Fortress, 2011.*
- Kidner, Derek. *Psalms 1–72*. TOTC. London: IVP, 1973.
- . *Psalms 73–150*. TOTC. London: IVP, 1975.
- Kraus, Hans-Joachim. *Psalms 1–59: A Commentary*. Minneapolis, MN: Augsburg, 1988.
- . *Psalms 60–150: A Commentary*. Minneapolis, MN: Augsburg, 1993.
- Limburg, James. *Psalms*. Westminster Bible Companion. Louisville, KY: Westminster John Knox, 2000.
- Longman, Tremper, III. *Psalms*. TOTC 15–16. Downers Grove, IL: InterVarsity, 2014.*
- McCann Jr., J. Clinton. "Psalms." *NIB* 4: 641–1280.
- Mays, James L. *Psalms*. IBC. Louisville, KY: John Knox, 1994.
- Ross, Allen P. *A Commentary on the Psalms: Volume 1 (1–41)*. Kregel Exegetical Library. Grand Rapids: Kregel, 2011.*
- . *A Commentary on the Psalms: Volume 2 (42–89)*. Kregel Exegetical Library. Grand Rapids: Kregel, 2013.*
- . *A Commentary on the Psalms: Volume 3 (90–150)*. Kregel Exegetical Library. Grand Rapids: Kregel, 2015.*
- Saleska, Timothy E. *Psalms 1–50*. ConC. St. Louis, MO: Concordia, 2020.

- Schaeffer, Konrad. *Psalms*. Berit Olam. Collegeville, MN: Liturgical Press, 2001.
- Tate, Marvin E. *Psalms 51–100*. WBC 20. Dallas: Word, 2004. [This is the second edition of Marvin E. Tate, *Psalms 1–50* (1990)].
- Terrien, Samuel. *The Psalms: Strophic Structure and Theological Commentary Vol. 1: Psalms 1–72*. ECC. Grand Rapids: Eerdmans, 2003.
- . *The Psalms: Strophic Structure and Theological Commentary Vol. 2: Psalms 73–150*. ECC. Grand Rapids: Eerdmans, 2003.
- Tucker, W. Dennis, Jr., and Jamie Grant. *Psalms: Volume 2*. NIV Application Commentary. Grand Rapids: Zondervan, 2018* [Grant: Psalms 1–106; Tucker: Psalms 107–150].*
- VanGemeren, Willem A. *The Expositor's Bible Commentary: Psalms*. Revised Expositor's Bible Commentary 5. Grand Rapids: Zondervan, 2008* [This is the revised edition of VanGemeren, Willem A. "Psalms" in *The Expositor's Bible Commentary* (1991)].
- Villanueva, Frederico. *Psalms 1–72*. Asia Bible Commentary. Carlisle, UK: Langham, 2016.
- Wallace, Howard N. *Psalms*. Readings. Sheffield: Sheffield Phoenix, 2009.
- Waltke, Bruce K. and James M. Houston. *The Psalms as Christian Lament: A Historical Commentary*. Grand Rapids: Eerdmans, 2014 [Pss 5, 6, 7, 32, 38, 39, 44, 102, 130, 143].
- . *The Psalms as Christian Praise: A Historical Commentary*. Grand Rapids: Eerdmans, 2019 [Pss 90, 91, 92, 93, 95, 96, 97, 98, 99, 100, 103, 104].
- . *The Psalms as Christian Worship: A Historical Commentary*. Grand Rapids: Eerdmans, 2010 [Pss 1, 2, 3, 4, 8, 15, 16, 19, 22, 23, 51, 110, 139].
- Weiser, Artur. *The Psalms*. OTL. Philadelphia: Westminster, 1962.
- Wilcock, M. *The Message of Psalms 1–72 Songs for the People of God*. The Bible Speaks Today. Leicester: Inter-Varsity, 2001.
- . *The Message of Psalms 73–150*. The Bible Speaks Today. Leicester: Inter-Varsity, 2001.
- Wilson, Gerald H. *Psalms: Volume 1*. NIV Application Commentary. Grand Rapids: Zondervan, 2002* [Psalms 1–72].

Modern Commentaries with excerpts from Patristic and Reformation commentators:

- Blaising, Craig A. and Carmen S. Hardin, *Psalms 1–50*. ACCSOT 7. Downers Grove, IL: InterVarsity, 2008.
- Selderhuis, Herman J. *Psalms 1–72*. Reformation Commentary on Scripture, Old Testament 7. Downers Grove, IL: InterVarsity, 2015.
- . Herman J. *Psalms 73–150*. Reformation Commentary on Scripture, Old Testament 8. Downers Grove, IL: InterVarsity, 2018.
- Wesselschmidt, Quentin F. *Psalms 51–150*. ACCSOT 8. Downers Grove, IL: InterVarsity, 2007.

Reference Works

- Brown, William P., ed. *The Oxford Handbook of the Psalms*. Oxford: Oxford University Press, 2014.
- Longman, Tremper, III, and Peter Enns, eds. *Dictionary of the Old Testament: Wisdom, Poetry and Writings*. Downers Grove, IL: InterVarsity, 2008.

Introductions to the Psalter

- Crenshaw, James L. *The Psalms: An Introduction*. Grand Rapids: Eerdmans, 2001.
- deClaisse-Walford, Nancy L. *Introduction to the Psalms: A Song from Ancient Israel*. St. Louis, MO: Chalice, 2004.
- Futato, Mark D. *Interpreting the Psalms: An Exegetical Handbook*. Handbooks for Old Testament Exegesis. Grand Rapids: Kregel, 2007.
- Grogan, Geoffrey W. *Prayer, Praise and Prophecy*. Fearn, UK: Mentor, 2001.
- Jacobson, Rolf A., and Karl N. Jacobson. *Invitation to the Psalms: A Reader's Guide for Discovery and Engagement*. Grand Rapids: Baker, 2013.
- Longman, Tremper, III. *How to Read the Psalms*. Downers Grove, IL: InterVarsity, 1988.
- McCann, J. Clinton. *A Theological Introduction to the Book of Psalms: The Psalms as Torah*. Nashville: Abingdon, 1993.

The History of Modern Psalms Scholarship

- Howard David M., Jr. "Recent Trends in Psalms Scholarship." Pages 329–68 in *The Face on Old Testament Studies: A Survey of Contemporary Approaches*. Edited by David W. Baker and Bill Arnold. Grand Rapids: Baker, 1999.
- . "The Psalms and Current Study." Pages 23–40 in *Interpreting the Psalms: Issues and Approaches*. Edited by David Firth and Philip S. Johnston. Downers Grove, IL: InterVarsity, 2005 [This is an updated supplement to Howard's earlier article].
- Kuntz, J. Kenneth. "Engaging the Psalms: Gains and Trends in Recent Research." *CurBS* 2 (1994): 77–106.
- . "Continuing the Engagement: Psalms Research since the Early 1990s." *CBR* 10 (2012): 321–78.

Specialized Studies/Collected Essays

- Barber, Michael. *Singing in the Reign: The Psalms and the Liturgy of God's Kingdom*. Steubenville, OH: Emmaus Road, 2001.
- Belcher Richard P., Jr. *The Messiah in the Psalms: Preaching Christ from All the Psalms*. Fearn, UK: Mentor, 2006.
- Brodersen, Alma. *The End of the Psalter: Psalms 146–150 in the Masoretic Text, the Dead Sea Scrolls, and the Septuagint*. Waco, TX: Baylor University Press, 2018.
- Brown, William P. *Seeing the Psalms: A Theology of Metaphor*. Louisville, KY: Westminster John Knox, 2002.
- Creach, Jerome F. D. *The Destiny of the Righteous in the Psalms*, St. Louis, MO: Chalice, 2008.
- . *Yahweh as Refuge and the Editing of the Hebrew Psalter*. JSOTSup 217. Sheffield: Sheffield Academic, 1996.
- Daley, Brian, and Paul R. Kolbet, eds., *The Harp of Prophecy: Early Christian Interpretation of the Psalms*. Notre Dame, IN: University of Notre Dame Press, 2015.
- Eaton, John H. *Kingship and the Psalms*. 2nd ed. Biblical Seminar. Sheffield: JSOT Press, 1986.

- Emanuel, David. *From Bards to Exegetes: A Close Reading and Intertextual Analysis of Selected Exodus Psalms*. Eugene, OR: Pickwick, 2012.
- Firth, David, and Philip S. Johnston, eds. *Interpreting the Psalms: Issues and Approaches*. Downers Grove: InterVarsity, 2005.
- Fletcher, Daniel H. *Psalms of Christ: The Messiah in Non-Messianic Psalms*. Eugene, OR: Wipf & Stock, 2018.
- German, Brian T. *Psalms of the Faithful: Luther's Early Reading of the Psalter in Canonical Context*. Studies in Historical and Systematic Theology. Bellingham, WA: Lexham, 2017.
- Gillingham, Susan, ed. *Jewish and Christian Approaches to the Psalms: Conflict and Convergence*. Oxford: Oxford University Press, 2013.
- . *A Journey of Two Psalms: The Reception of Psalms 1 and 2 in Jewish and Christian Tradition*. Oxford: Oxford University Press, 2013.
- Grant, Jamie A. *The King as Exemplar: The Function of Deuteronomy's Kingship Law in the Shaping of the Book of Psalms*. AcBib 17. Atlanta: Society of Biblical Literature, 2004.
- Harper, G. Geoffrey, and Kit Barker, eds. *Finding Lost Words: The Church's Right to Lament*. Australian College of Theology Monograph Series. Eugene, OR: Wipf & Stock, 2017.
- Holladay, William L. *The Psalms through Three Thousand Years: Prayerbook of a Cloud of Witnesses*. Minneapolis, MN: Fortress, 1993.
- Janowski, Bernd. *Arguing with God: A Theological Anthropology of the Psalms*. Louisville, KY: Westminster John Knox, 2013.
- Kwakkel, Gert. *According to My Righteousness: Upright Behaviour as Grounds for Deliverance in Psalms 7, 17, 18, 26 and 44*. OTS 46. Leiden: Brill, 2002.
- Magonet, Jonathan. *A Rabbi Reads the Psalms*. 2nd ed. London: SCM, 2004.
- Pak, G. Sujin. *The Judaizing Calvin. Sixteenth-Century Debates over the Messianic Psalms*. Oxford: Oxford University Press, 2010. [See also Hunnius, Aegidius. *The Judaizing Calvin*. Malone, TX: Repristination, 2012. Translation of *Calvinus Judaizans*, 1593.]
- Reardon, Patrick Henry. *Christ in the Psalms*. Ben Lomond, CA: Conciliar, 2000.
- Schmutzer, Andrew J., and David M. Howard Jr., eds. *The Psalms: Language for All Seasons of the Soul*. Chicago: Moody, 2013.
- Shead, Andrew, ed. *Stirred by a Noble Theme: The Book of Psalms in the Life of the Church*. Nottingham: Apollos, 2013.
- Tucker, W. Dennis, Jr., and W. H. Bellinger, Jr., eds. *The Psalter as Witness: Theology, Poetry, and Genre*. Waco, TX: Baylor University Press, 2017.
- Wenham, Gordon J. *Psalms as Torah: Reading Biblical Song Ethically*. Studies in Theological Interpretation. Grand Rapids: Baker, 2012.
- . *The Psalter Reclaimed: Praying and Praising with the Psalms*. Wheaton, IL: Crossway, 2013.
- Witherington, Ben, III. *Psalms Old and New: Exegesis, Intertextuality, and Hermeneutics*. Minneapolis, MN: Fortress, 2017.
- Vaillancourt, Ian J. *The Multifaceted Saviour of Psalms 110 and 118: A Canonical Exegesis*. HBM 86. Sheffield: Sheffield Phoenix, 2019.

Wiggins, Steve A. *Weathering the Psalms: A Meteorological Survey*. Eugene, OR: Cascade, 2014.

Wright, N. T. *The Case for the Psalms: Why They Are Essential*. New York: HarperOne, 2016.

Shape and Shaping of the Psalter

Cole, Robert L. "Compositional Unity of the Five Books of the Psalms: A Canonical Approach." Pages 451–56 in *The Moody Handbook of Messianic Prophecy: Studies and Expositions of the Messiah in the Old Testament*. Edited by Michael Rydelnyk and Edwin Blum. Chicago, Moody, 2020.

———. *Psalms 1–2: Gateway to the Psalter*. Sheffield: Sheffield Phoenix, 2013.

———. "Psalms 1–2: The Psalter's Introduction." Pages 183–95 in *The Psalms: Language for All Seasons of the Soul*. Edited by Andrew J. Schmutzer and David M. Howard Jr. Chicago: Moody, 2013.

Crutchfield, John C. "The Redactional Agenda of the Book of Psalms." *HUCA* 74 (2003): 21–47.

deClaissé-Walford, Nancy L. *Reading from the Beginning: The Shaping of the Hebrew Psalter*. Macon, GA: Mercer University Press, 1997.

———, ed. *The Shape and Shaping of the Book of Psalms: The Current State of Scholarship*. All 20. Atlanta: Society of Biblical Literature, 2014.

Ho, Peter C. W. *The Design of the Psalter: A Macrosyntactical Analysis*. Eugene, OR, Pickwick, 2019.

Hutchinson, James H. "The Psalter as a Book." Pages 23–41 in *Stirred by a Noble Theme: The Book of Psalms in the Life of the Church*. Edited by Andrew G. Shead. Nottingham: Apollos, 2013.

Jenkins, Steffen. "The Antiquity of Psalter Shape Efforts." *TynBul* 71 (2020): 161–80.

McCann, J. Clinton, *The Shape and Shaping of the Psalter*. JSOTSup 159. Sheffield, Sheffield Academic, 1993.

Mitchell, David C. *The Message of the Psalter: An Eschatological Programme in the Book of Psalms*. JSOTSup 252. Sheffield: Sheffield Academic, 1997. *AcBib* 17. Atlanta: Society of Biblical Literature, 2004.

———. "Lord, Remember David: G. H. Wilson and the Message of the Psalter." *VT* 56 (2000): 526–48.

Robertson, O. Palmer. *The Flow of the Psalms: Discovering Their Structure and Theology*. Phillipsburg, NJ: P&R, 2015.

———. "The Strategic Placement of the 'Hallel-Yah' Psalms within the Psalter." *JETS* 58 (2015): 265–68.

Snearly, Michael K. *The Return of the King: Messianic Expectation in Book V of the Psalter*. LHBOTS 624. London: Bloomsbury T&T Clark, 2016.

Wallace, Robert E. *The Narrative Effect of Book IV of the Hebrew Psalter*. *StBibLit* 112. New York: Peter Lang, 2007.

Whybray, R. Norman, *Reading the Psalms as a Book*. JSOTSup 222. Sheffield: Sheffield Academic, 1996.

Willgren, David. *The Formation of the 'Book' of Psalms: Reconsidering the Transmission and Canonization of Psalmody in Light of Material Culture and the Poetics of Anthologies*. FAT 88. Tübingen: Mohr Siebeck, 2016.

———. "Why Psalms 1–2 Are Not to Be Considered a Preface to the »Book« of Psalms." *ZAW* 130 (2018): 384–397.

Wilson, Gerald H. *The Editing of the Hebrew Psalter*. SBLDS 76. Chico, CA: Scholars Press, 1985.

———. "King, Messiah, and the Reign of God: Revisiting the Royal Psalms and the Shape of the Psalter." Pages 391–405 in *The Book of Psalms: Composition and Reception*. Edited by Craig A. Evans and Peter W. Flint. VTSup 99. Leiden: Brill, 2005.

———. "The Shape of the Book of Psalms." *Int* 46 (1992): 129–42.

———. "The Structure of the Psalter." Pages 229–46 in *Interpreting the Psalms: Issues and Approaches*. Edited by David Firth and Philip S. Johnston. Downers Grove, IL: InterVarsity, 2005.

———. "The Use of the Royal Psalms at the 'Seams' of the Hebrew Psalter." *JSOT* 35 (1986): 85–94.

Christian Application of the Psalter

Ash, Christopher. *Psalms for You*. Epsom, UK: The Good Book Company, 2020.

———. *Teaching Psalms. Volume 2: A Christian Introduction to Each Psalm*. Fearn, UK: Christian Focus, 2018.

Greidanus, Sidney. *Preaching Christ from the Psalms: Foundations for Expository Sermons for the Christian Year*. Grand Rapids: Eerdmans, 2016.

LeFebvre, Michael. *Singing the Songs of Jesus: Revisiting the Psalms*. Fearn, UK: Christian Focus, 2011.

Platt, David, Johnny M. Hunt and Tony Merida. *Exalting Jesus in Psalms 101–150*, Christ-Centered Exposition Commentary. Nashville, TN: B&H, 2021.

Platt, David, Jim Shaddix and Matt Mason. *Exalting Jesus in Psalms 51–100*, Christ-Centered Exposition Commentary. Nashville, TN: B&H, 2020.

ACT Standards: Grades

Grades in assessment instruments are awarded in the following categories-

Grade	Score	GPA
Fail (F)	0-49%	0
Pass (P)	50-57%	1
Pass+ (P+)	58-64%	1.5
Credit (C)	65-74%	2
Distinction (D)	75-84%	3
High Distinction (HD)	85+%	4