

**WYB 3/6xxxx H • Psalms — From Lament to Praise**



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**Course Identification**

Course Number: WYB 3xxx/6xxx  
 Course Format: In-class and Limited Remote Access  
 Course Name: Psalms — From Lament to Praise  
 Course Location: Wycliffe College Rm TBA  
 Class Times: TBA  
 Prerequisites: Introductory courses in Bible

**Course Description**

This course will examine how the Psalms have been read, interpreted, and proclaimed from the time of their composition through to today by *various* well-known, forgotten, and emerging voices, including the majority world and women voices. Attention will also be given to traditional and contemporary approaches to the study of the Psalms—such as literary forms, canonical shaping, trauma and moral injury studies, biblical theological reflection, and exegesis of representative Psalms.

## **Course Resources**

*Required Course Texts for BD and AD students:*

W. H. Bellinger Jr., *Psalms: A Guide to Studying the Psalter*, second edition (Grand Rapids: Baker 2012).

*One or more commentaries on the Psalms.*

Highly recommended is Nancy L. DeClaisse-Walford, Rolf A. Jacobson, and Beth LaNeel Tanner. *The Book of Psalms*. The New International Commentary on the Old Testament. Grand Rapids: Eerdmans, 2014. ISBN #0802824935 (available also on Kindle, 2014, ASIN: B00WIVFPYK)

William Holladay, *The Psalms through Three Thousand Years: Prayerbook of a Cloud of Witnesses*, Fortress, 1996.

**Available Psalms commentaries online** at least for reading and some for full or partial download through the University of Toronto Library are:

Brueggemann, W., & Bellinger, Jr, W. (2014). *Psalms* (New Cambridge Bible Commentary). Cambridge: Cambridge University Press. doi:10.1017/CBO9780511811180

Broyles, Craig C.. *Psalms*, Baker Books, 1999. *ProQuest Ebook Central*, <https://ebookcentral-proquest-com.myaccess.library.utoronto.ca/lib/utoronto/detail.action?docID=982616>.

VanGemeran, Willem A.. *Psalms*, HarperCollins Christian Publishing, 2017. *ProQuest Ebook Central*, <https://ebookcentral-proquest-com.myaccess.library.utoronto.ca/lib/utoronto/detail.action?docID=5397265>.

Mays, James Luther. *Psalms : Interpretation: A Bible Commentary for Teaching and Preaching*, Presbyterian Publishing Corporation, 2011. *ProQuest Ebook Central*, <https://ebookcentral-proquest-com.myaccess.library.utoronto.ca/lib/utoronto/detail.action?docID=5974317>.

Waltner, James H.. *Psalms : Believers Church Bible Commentary*, Herald Press, 2006. *ProQuest Ebook Central*, <https://ebookcentral-proquest-com.myaccess.library.utoronto.ca/lib/utoronto/detail.action?docID=5652450>.

Also recommended are:

DeClaisse-Walford, Nancy L., Rolf A. Jacobson, and Beth LaNeel Tanner. *The Book of Psalms*. The New International Commentary on the Old Testament. Grand Rapids: Eerdmans, 2014.

Brueggemann, Walter. *The Message of the Psalms: A Theological Commentary*. Augsburg Old Testament studies. Minneapolis: Augsburg, 1984.

William Holladay, *The Psalms through Three Thousand Years: Prayerbook of a Cloud of Witnesses*, Fortress, 1996.

**In addition to the bibliography below** consult Beat Weber's "Bibliography of Psalms and the Psalter since 1990." in *BiblioPss1990ff*:

[https://www.academia.edu/5910732/BiblioPss1990ff\\_Bibliography\\_of\\_Psalms\\_and\\_the\\_Psalter\\_since\\_1990](https://www.academia.edu/5910732/BiblioPss1990ff_Bibliography_of_Psalms_and_the_Psalter_since_1990)

**A modern translation of the Bible** is required. If you have studied Hebrew and or Greek, use the MT or LXX as your baseline for exegesis and interpretation. Otherwise use a literal

translation (e.g. NRSV, NJPS, NET, NASB, ESV) for exegesis. The NET Bible offers extensive textual notes and is available for use online or as a free download from [www.bible.org](http://www.bible.org). Dynamic equivalent translations such as NIV or TNIV and paraphrases are also helpful for comparison and listening. You are also encouraged to read the Psalms in your mother tongue. An audio version of the Bible is available for download here: <http://www.bible.is/apps>.

The STEP Bible (a helpful Hebrew and Greek online resource) <https://www.stepbible.org/> is a free and reputable online resource developed by Tyndale House in Cambridge England for word searches or original language texts, as well as for topical searches, interlinear texts, dictionaries, etc. It privileges the ESV which is not inclusive in terms of language and reflects the theological views of its complementarian translators. See Samuel Perry, “The Bible as a Product of Cultural Power: The Case of Gender Ideology in the English Standard Version,” [https://www.academia.edu/39937246/The Bible as a Product of Cultural Power The Case of Gender Ideology in the English Standard Version](https://www.academia.edu/39937246/The_Bible_as_a_Product_of_Cultural_Power_The_Case_of_Gender_Ideology_in_the_English_Standard_Version)

Samuel L Perry, “Whitewashing Evangelical Scripture: The Case of Slavery and Antisemitism in the English Standard Version,” *Journal of the American Academy of Religion*, Volume 89, Issue 2, June 2021, Pages 612–643, <https://doi.org/10.1093/jaarel/lfab054>

The textbooks for this course are available through the U of T Bookstore’s website, which offers shipping or in-store pickup for physical texts. Enter your UTORid into the Bookstore’s textbook tool at [https://uoftbookstore.com/buy\\_textbooks.asp](https://uoftbookstore.com/buy_textbooks.asp) to get a personalized list of all the textbooks for the courses you’re enrolled in.

[Additional readings will be posted to Quercus.](#)

### **Course Website**

- Quercus: <https://q.utoronto.ca/>

This course uses Quercus for its course website. To access it, go to the U of T Quercus login page at <https://q.utoronto.ca/> and login using your UTORid and password. Once you have logged in to Quercus using your UTORid and password, look for the **My Courses** module, where you’ll find the link to the website for all your Quercus-based courses. (Your course registration with ACORN gives you access to the course website in Quercus.) Information for students about using Quercus can be found at: <https://community.canvaslms.com/docs/DOC-10701>.

### **Course Outcomes**

Like all Wycliffe College courses, this course is shaped by a set of course outcomes/learning goals, describing the knowledge and abilities a student will have attained by the end of the course. In the chart below, these course outcomes are correlated with the outcomes for the M.Div and MTS programs as a whole. For a full list of the latter consult the Wycliffe College website.

<b>Course Outcomes</b>	<b>Course Elements</b>	<b>Program Outcomes</b>
<b>By the end of this course, students will be able to :</b>	<b>This outcome will be achieved through these course elements:</b>	<b>This course outcome corresponds to these aspects</b>

		<b>of Wycliffe's statements of outcomes (MTS, MDiv)</b>
Describe the content of the book of Psalms	reading the primary text, and secondary readings; through lectures; and the final assignment	<b>MTS: 1.1</b> <b>M.Div: 1 a; 1 e</b>
Recognise various ways the Psalms have been interpreted throughout history, including current issues in Old Testament scholarship	reading commentaries and articles; lectures	<b>MTS: 1.2; 1:4; 1:5</b> <b>M.Div: 1.a</b>
Interpret individual Psalms and suggest ideas for their application for the church today	class preparation, discussions, and final assignment	<b>MTS: 1.2, 1.3</b> <b>M.Div: 1a, 1e</b>
Recognize how knowledge of the biblical world influences one's reading of the Psalms.	readings, discussions	<b>MTS: 1.1</b> <b>M.Div: 1.a; 1e</b>

### Learning Outcomes: Advanced Degree

The Advanced Degree Council has developed detailed statements of "learning outcomes" for each of the advanced degree programs (ThD, MA, and ThM). They are available as appendices in the respective Handbooks.

<b>Course outcomes</b>	<b>Course element</b>	<b>Program outcomes</b>
<b>By the end of this course, students will be able to:</b>	<b>This outcome will be demonstrated through these course elements:</b>	<b>This course outcome corresponds to this aspect of the TST outcomes statement for the individual graduate programs:</b>
Describe the context and contents of the book of Psalms using a variety of traditional and innovative interpretive techniques and strategies (including reading within the context of the Ancient Near East,	<ul style="list-style-type: none"> <li>• course requirements as a whole</li> </ul>	<ul style="list-style-type: none"> <li>• PhD: 1.1</li> <li>• MA: 1.1,2,3</li> <li>• ThM: 1.1</li> </ul>

theological exegesis, and trauma and moral injury studies).		
Translate at a proficient level of understanding the Psalms we are reading in class in Hebrew or Greek or your modern research language if Bible is not your specialty.	class discussions and final paper if exegetical in nature	<ul style="list-style-type: none"> <li>• PhD: 1.1</li> <li>• MA: 2.2, 3, 4, 5</li> <li>• ThM: 1.1</li> </ul>

### Evaluation

**The final grade for the course will be based on evaluations in the following areas.** Please make back-up copies of all assignments before handing them in. Assignments should be submitted in a Word document on Quercus.

1) **Class Participation** (20%) Students are expected to attend every class and to involve themselves fully through preparatory reading and active participation in class and on the weekly discussion board.

2) **Book Report** (20%). BD students will read and do a book report on W. H. Bellinger's book, *Psalms: Reading and Studying the Book of Praises*, second edition (Grand Rapids: Baker 2012). **The report should answer the following question: what does Bellinger's book teach about reading the Psalms that I can apply to my own reading and teaching of the Psalms? The report should also demonstrate that you have read and understood the book.** It should be 2-4 pages, double-spaced and use size 12 font.

AD students will read and do a book report on a book on the Psalms related to their area(s) of interest. Ideally it could be submitted to a journal for publication. Please consult the professor for ideas.

3) **Two Short Reading-reflection Papers on the Book of Psalms** (10 x 2=20%) Due the second class (Jan x) and the first class after Reading Week (Feb x)

Students will read or listen to the Book of Psalms in its entirety (approximately 5 hours) twice reading different translations in one or more languages and listening to different voices. One listening experience should be based on a women's reading of the Psalms- Her Bible includes the voices of eight different women. <https://her.bible/books/psalms/>

After each reading/listening encounter, submit your insights and responses to reading or listening to the book of Psalms on Quercus using the Assignment tab. Your reflections should be based on the thoughts, insights, and questions that you experienced while reading or listening to the entire book. Explore a different aspect of the book in each reflection. Your reflections should be

no longer than 300 words -- include the word count and note the version/language you read or listened to.

4) **Term Paper or Project** (40%). Due exam week

**BD students:**

\*You may choose to write an exegesis paper (10-12 pages) on a Psalm of your choice.

\*You may also wish to design a course for a group of adults in your church on the book of Psalms.

\*You may wish to write a paper on one person's interpretation of the Psalms.

You may also choose one of the topics listed below for AD students.

\*If you are interested in the history of the interpretation of Psalms by forgotten women, you may be able to be part of a research project on the writings of women on the Psalms. Ask for more details.

**AD students:** Consult with the professor to design a final paper (ca.15-20 pages) on a topic of special interest to you in terms of methodology, timeframe, theology etc. Suggested paper topics include: Forgotten women interpreters of the Psalms; The Psalms and Christian Ethics; Reading the Psalter as a Book; The Shifting Role of Genre for Analyzing the Psalms; Psalms and Trauma; A focused study on one of the key genres in the Psalms (Lament, Hymn, etc); The Dynamics of Parallelism in Hebrew Poetry and Psalms (need Hebrew); Hebrew exegesis, translation, syntax analysis on Psalms (need Hebrew).

**Class Schedule:**

**Note required and recommended weekly BD and AD readings will be chosen from the weekly listed articles and posted on Quercus.**

**Week 1. (January x) Introduction to the Psalms and Focus on Psalm 1.** (Using multiple translations available in the STEP Bible or your favourite Bible software program that allows you to read the Hebrew and/or Greek, read Psalm 1) <https://www.stepbible.org/> Ponder the issue of how to translate verse.

Read Bellinger, "Getting Started," in *Psalms: A Guide to Studying the Psalter*, 1-14.

Craig C. Broyles, "Introduction," in *Psalms*. New International Biblical Commentary (Peabody: Hendrickson, 1999) 1-40.

Review the chapter on Psalms in the textbook you used in an Introduction course. See Richard Hess, [The Old Testament : a historical, theological, and critical introduction](#) (Grand Rapids, Michigan : Baker Academic; 2016), 417-451. Available online through the U of T library.

Watch the Bible Project: [How To Read the Book of Psalms - The Bible Project](#)  
<https://bibleproject.com/explore/video/psalms/>

Watch the Bible Project: [Book of Psalms Summary: A Complete Animated Overview](#)  
<https://bibleproject.com/explore/video/book-of-psalms/>

**Week 2 (January x) How the Psalms have been Read in the Past and Focus on Psalm 2** using the tools listed for class 1:

W. H. Bellinger, “Lessons from the Past,” and “Reading the Psalms” in *Psalms: A Guide to Studying the Psalter*, 15-36, 37-48.

Lissa Wray Beal, “Psalms History of Interpretation,” in *Dictionary of the Old Testament: Wisdom, Poetry, and Writings*, eds. Tremper Longman III and Peter Enns (Downers Grove: IVP, 2008), 605-613.

William Holladay, “Texts for the First Christians: The Psalms in the New Testament,” in *The Psalms Through Three Thousand Years: Prayerbook of a Cloud of Witnesses*, 113-133.

**Week 3 (January x) Interpretation Before and After the Reformation: Focus on Psalm 46.**

William Holladay, “The Psalms for Christians: In the West until the Reformation, and in the East,” in *The Psalms Through Three Thousand Years: Prayerbook of a Cloud of Witnesses*, 161-190.

William Holladay, “The Psalms for Reformation Protestants,” in *The Psalms Through Three Thousand Years: Prayerbook of a Cloud of Witnesses*, 191-217.

Handout on select Luther’s Psalms Introductions from ca.1531.

For Luther’s Introductions and Prayers on the Psalms see

<https://readingthepsalmswithluther.github.io/ReadingThePsalmsWithLuther.pdf>

For a selection of Calvin’s comments on messianic Psalms see editor’s comments and select Psalms from John Calvin, *Commentary on Psalms*, ca 1557. Calvin. (1845). Available online from the Internet Archive- see Robarts holdings.

**Week 4 (Feb x) Messianism in the Psalms and What about David? Focus on Psalm 51.**

Sidney Greidanus, “Issues in Preaching Christ from Psalms,” in *Preaching Christ from Psalms: Foundations for Expository Sermons in the Christian Year*. (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 2016) 1-45. Focus on how to preach Christ in light of the variety of types of Psalms.

James Luther Mays, “The David of the Psalms,” in *The Lord Reigns: A Theological Handbook to the Psalms* (Louisville, Westminster John Knox, 1994) 87-98.

Craig Broyles, “David and the Psalms,” in Craig C. Broyles, *Psalms: New International Biblical Commentary*. (Peabody: Hendrikson, 1999).

Augustine, “St. Augustine on The Psalms,” in *Expositions on the Book of Psalms by S. Augustine, Bishop of Hippo*, vol 1 (Oxford: John Henry Parker, 1847), 1-8.

Michael Cameron, "Hearing Voices: Christ at Prayer "In the Psalm and on the Cross"", *Christ Meets Me Everywhere: Augustine's Early Figurative Exegesis*, Oxford Studies in Historical Theology (2012).

For an extensive study on reading the Psalms with Augustine see

Jason Byassee, *Praise Seeking Understanding: Reading the Psalms with Augustine* (Grand Rapids: Eerdmans, 2007).

For a nineteenth century female Jewish response to a messianic reading of Psalm 22 read Grace Aguilar, "Sabbath Thoughts on a lecture on the Twenty-Second Psalm by the Rev. R. S. Anderson 9 November 1836," in *Essays and Miscellanies: Choice Cullings From Grace Aguilar, Selected by her Mother Sarah Aguilar*, 1853, 17-31.

### **Week 5 (February x) Early Women's Writings on the Psalms and Focus on Psalm 131.**

Melody D. Knowles, "Feminist Interpretation of the Psalms," *The Oxford Handbook of the Psalms*, ed. William P. Brown (Oxford: Oxford University Press, 2014), 424-436.

Nathan Wall, "Penitent Sinner and Pleasing Host: Immediacy in Anne Lock's Psalm 51 sonnet sequence," *Theologische Zeitschrift* 75 (2019), 94-109.

Posted readings from Justitia Sengers, Katharina Zell, Mary Sydney, Marguerite de Navarre, and Anne Lock.

### **Week 6 (February x) Focus on Lament or Sad Psalms which are the largest number of Psalms. Focus on Psalm 120.**

Come prepared to discuss the value of the psalms of lament. Examples include Psalms 3, 6, 10, 13, 17, 31, 42, 43, 60, 79, 80, 94, 102, 130 . What about Psalms, like Psalm 120, that contain lament and praise? Read Villanueva, "From Thanksgiving to Lament." Focus on Psalm 120.

W. Bellinger, "Laments: Out of the Depths," in *Psalms: A Guide to Studying the Psalter*, 49-78.

Ellen F. Davis, "With my Tears I melt my Mattress," *Getting Involved with God: Rediscovering the Old Testament*, 14-22.

Denise Dombkowski Hopkins, "Complaining in Faith to God: Psalms of Lament," and "Life in the Meanwhile: The Process of Lament," in *Journey Through the Psalms* (St. Louis: Chalice Press, 2002), 77-104, 105-32.

Federico G. Villanueva, "From Thanksgiving to Lament: The Shape of Psalm 120," *Vetus Testamentum*, 2020, Vol.70 (3), 479-497.

Federico G. Villanueva, "Preaching Lament," in *Reclaiming the Old Testament for Christian Preaching*, (Downers Grove: IVP 2010), 64-84.

### **Week 7 (February x) Reading Week**



**Week 8 (March x) MAD Psalms of Imprecation:** “Curse Them, Lord!” Psalms 35, 58, 69, 88, 109, 137. **Focus on Psalm 58.**

John L. Thompson, “Psalms and Curses,” in *Reading the Bible with the Dead*, (Grand Rapids: Eerdmans, 2007) 49-70.

Ellen Davis, “But Surely Not those! The Cursing Psalms,” *Getting Involved with God: Rediscovering the Old Testament*, (Cambridge, Mass.: Cowley Publications, 2001), 23-29.

David Firth, “Cries of the Oppressed: Prayer and Violence in the Psalms,” in *Wrestling with the Violence of God: Soundings in the Old Testament*, edited by M. Daniel Carroll R. and J. Wilgus, (University Park, USA: Penn State University Press, 2015), 75-90.

Nancy deClaisé-Walford, “The Theology of the Imprecatory Psalms,” in *Soundings in the Theology of the Psalter: Perspectives and Methods in Contemporary Scholarship*, ed. Rolf A. Jacobson, (Minneapolis: Fortress: 2011), 77-92.

Gordon J. Wenham, “The Ethics of the Psalms.” In *Interpreting the Psalms: Issues and Approaches*, edited by David G. Firth and Philip Johnston (Downers Grove, Ill. : InterVarsity Press ; Leicester, England : Apollos; 2005), 175-94.

Scott A. Ellington, “Why Should We Cry Out?” in *Risking Truth: Reshaping the World through Prayers of Lament* (Eugene, Ore. : Pickwick Publications; 2008) 1-32.

C. S. Lewis, “The Cursings” from *Reflections on the Psalms* (1958)

Irene Nowell, “Dealing with our Enemies” in *Pleading, Cursing, Praising: Conversing with God Through the Psalms* (Collegeville, Minn. : Liturgical Press; 2013), 30-38 [practical and devotional].

**Week 9 (March x) GLAD Psalms or Praises Focus on Psalm 148** and other Psalms of Thanksgiving (9-10, 11, 16, 30, 32, 34, 92, 111, 112, 116, and 138). For a focus on creation, see Psalms 95-99 and 148 and read Fretheim, “Nature’s Praise of God in the Psalms,” and Kathryn Schifferdecker, see below).

W. Bellinger, “Songs of Praise: Enthroned on the Praises of Israel,” in *Psalms: A Guide to Studying the Psalter*, 49-78.

David G. Firth, “Preaching Praise Poetry,” in *Reclaiming the Old Testament for Christian Preaching*, (Downers Grove: IVP 2010), 85-101.

Denise Dombkowski Hopkins, “Your Hallelujahs Don’t Have to be Hollow Anymore: Praise Psalms,” *Journey Through the Psalms* (St. Louis: Chalice Press, 2002), 32-58.

Denise Dombkowski Hopkins, “I’ll Never be the Same Again: Thanksgiving Psalms and Enthronement Psalms,” in *Journey Through the Psalms*, 133-153.

Terence E. Fretheim, “Nature’s Praise of God in the Psalms,” *Ex Auditu* 3 (1987): 16–30. (Ps 148, includes history of interpretation). See also Fretheim’s *God and World in the Old Testament: A Relational Theology of Creation* (Nashville : Abingdon Press, 2005), 249–68.

See also Fretheim, Terence E., “God, Creation, and the Pursuit of Happiness,” in Brent A. Strawn (ed.), *The Bible and the Pursuit of Happiness: What the Old and New Testaments Teach Us about the Good Life* (2012; online edn, Oxford Academic, 24 Jan. 2013),

Peter Joshua Atkins, “Praise by animals in the Hebrew Bible,” *Journal for the Study of the Old Testament* Volume 44, Issue 3 (2020) 293-513.

Kathryn Schifferdecker, “And also many animals”: Biblical Resources for Preaching about Creation,” in *Word and World* 27.2 (2007) 210-23, Psalms 93, 95-99, 148.

For iconographical evidence related to nature’s praise, see Brent A. Strawn and Joel M. LeMon, “‘Everything That Has Breath’: Animal praise in Psalm 150:6 in the light of ancient Near Eastern Iconography,” in *Bilder als Quellen/Images as Sources: Studies on ancient Near Eastern artefacts and the Bible inspired by the work of Othmar Keel* (eds. S. Bickel, S. Schroer, R. Schurte, and C. Uehlinger; OBO Sonderband; Fribourg: Academic Press and Göttingen: Vandenhoeck & Ruprecht, 2007), 451–85 and Pls. XXXIII–XXXIV.

**Week 10 (March x) Women and the Psalms from the Nineteenth Century onwards, Focus on Psalm 109.**

See posted excerpts from Women’s Writings on Psalms.

Marion Ann Taylor, “The Psalms outside the Pulpit: Applications of the Psalms by Women of the Nineteenth Century,” in *Interpreting the Psalms for Teaching and Preaching* eds. Herbert W. Bateman IV and D. Brent Sandy (St. Louis, MO: Chalice, 2010), 219–32, 284–86.

Nancy deClaisé-Walford, “Both Sides Now: A Feminist Reading of the Enthronement Psalms,” *Review & Expositor* 112.2 (2015) 226-238.

Beth LaNeel Tanner, “Hearing the Cries Unspoken: An Intertextual-feminist Reading of Psalm 109,” in *Wisdom and Psalms: A Feminist Companion to the Bible*. Eds A Brenner and L. Fontaine, Sheffield, 1998, 283-301.

Gwyneth Marian Napier Raikes. “Psalms,” in *The IVP Women’s Bible commentary*, Eds. Catherine Clark Kruger and Mary J Evans (Downers Grove: IVP, 2002) 288-318. Pay special attention to the focused commentaries and read the analysis of select individual Psalms.

**Week 11 (March x) Trauma and Moral Injury Studies and the Psalms (Read Ps 78, 90-92. 137). Focus on Psalm 78.**

June F. Dickie, “Lament as a Contributor to the Healing of Trauma: An Application of Poetry in the Form of Biblical Lament.” *Pastoral Psychology* 68, no. 2 (2019): 145–156.

June F. Dickie, “The Intersection of Biblical Lament and Psychotherapy in the Healing of Trauma Memories.” *Old Testament Essays* 32, no. 3 (2019): 885-907.

On the Intersection of Psychology and Biblical lament

Christopher G. Frechette, “Two Biblical Motifs of Divine Violence as Resources for Meaning-Making in Engaging Self-Blame and Rage after Traumatization.” *Pastoral psychology* 66, no. 2 (2017): 239–249.

For A resilience perspective.

Jennifer E. Brown and Joanna Collicutt. “Psalms 90, 91 and 92 as a Means of Coping with Trauma and Adversity.” *Mental Health, Religion & Culture* 25, no. 3 (2022): 276–287.

A Good exposition of Psalm 78

\*Rebecca W. Poe Hays, “Trauma, Remembrance, and Healing: The Meeting of Wisdom and History in Psalm 78.” *Journal for the study of the Old Testament* 41, no. 2 (2016): 183–204.

Brent A. Strawn, “Trauma, Psalmic Disclosure, and Authentic Happiness” In *Bible through the Lens of Trauma*, Eds. By Elizabeth Boase and Christopher G. Frechette (Atlanta: SBL Press, 2016), 143-160.

From a Post-traumatic growth perspective

Xi Li, “Post-Traumatic Growth, Belief in a Just World, and Psalm 137:9.” *Biblical Theology Bulletin* 51, no. 3 (2021): 175–184.

On moral injury listen to Jill Firth’s podcast <https://www.listennotes.com/top-podcasts/jill-firth/>

### **Week 12 (March x) Post-Modern, Post-Colonial, and Global Readings. Focus on Ps 137.**

Royce M. Victor, “The Enthronement Psalms: The Poetic Metanarrative of Imperialism.” *Postcolonial Commentary and the Old Testament*. Ed. Hemchand Gossai. (London: T&T Clark, 2018), 230–239.

Esau McCaulley, “What Shall We Do with This Rage?: The Bible and Black Anger,” in *Reading While Black : African American Biblical Interpretation As an Exercise in Hope* (Downers Grover: InterVarsity Press, 2020), 118-138.

Ada Maria Isasi-Diaz, “By the Rivers of Babylon: Exile as a Way of Life Part I: Locating the Self in Mujerista Theology,” in *Mujerista Theology* (Maryknoll, NY: Orbis Books, 1996), 48-69.

Eliana Ah Rum Ku, “Lament as Resistance and Rage: An Asian Woman Immigrant’s Reading of Psalm 137 in the Light of Anti-Asian Hate Crimes of North America,” in *Asian American Theological Forum* (9.2), June 3, 2021. ISSN 2374-8133 The Journal of Asian American Theological Forum (AATF) 8, no. 1 <https://aatfweb.files.wordpress.com/2021/05/bible-article-2-vol-8-no-1-1.pdf>

See also Eliana Ah-Rum Ku (2023) “Lament-Driven preaching for a 戀 (Yeon) community,” *Practical Theology*, 16:1, 118-130, DOI: [10.1080/1756073X.2022.2159687](https://doi.org/10.1080/1756073X.2022.2159687)

**Week 13 (April x) The Theology and Spirituality and Preaching of the Psalms. Focus on Psalm 16.**

W. Bellinger, “the Psalms and faith,” in *Psalms: A Guide to Studying the Psalter*, 141-152.

Philip Yancey, “Psalms: Spirituality in Every Key,” in *The Bible Jesus Read*, (Grand Rapids: Zondervan, 1999), 109-139.

J. Clinton McCann Jr. “The Hope of the Poor: The Psalms in Worship and Our Search for Justice,” In *Touching the Altar: The Old Testament for Christian Worship*. Carol M Bechtel , Ed., Rapids: Eerdmans, 2008. 155-78

David Firth, “Preaching Praise Poetry”; Psalms 16, 22, 110

Firth, David G. “The Teaching of the Psalms.” In *Interpreting the Psalms: Issues and Approaches*, edited by David G. Firth and Philip Johnston Leicester, 159-74. UK: Apollos, 2005.

Thomas Long, “Preaching on the Psalms,” in *Preaching and the Literary Forms of the Bible* (Philadelphia: Fortress, 1989), 43-52.

Elizabeth Achtemeier, “Preaching from the Psalms,” *Preaching from the Old Testament*. (Louisville: Westminster John Knox, 1989), 137-163.

Eugene Petersen, “My Eyes are Not Raised Too High,” in *A Cloud of Witnesses Model Sermons for Today’s Preacher*. ed Thomas G. and Cornelius Platinga, Jr. (Grand Rapids: Eerdmans, 1994),180-188. Sermon on Psalm 131.

**Bibliography.** For an ever-fuller bibliography see BIBLIOGRAPHY OF PSALMS AND THE PSALTER In Conjunction with the History of Interpretation and Application of Psalms (since 1990) © BEAT WEBER <https://bienenberg.academia.edu/BeatWeber> Stand / Status: VI.2023 (update 76)

Brown, William P. *Seeing the Psalms: A Theology of Metaphor*. Louisville: Westminster John Knox Press, 2002.

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### **Grading System - Basic Degree Students**

1000, 2000 and 3000 level courses use the following numerical grading scale (see section 11.2 of the BD Handbook):

90-100 (A+)	Exceptional
85-89 (A)	Outstanding
80-84 (A-)	Excellent
77-79 (B+)	Very Good
73-76 (B)	Good
70-72 (B-)	Acceptable
0-69 (FZ)	Failure

### **Grading System - Graduate Degree Students**

5000, 6000 and 7000 level courses use the following alpha grading scale:

A+	(90-100)	Profound & creative
A	(85-89)	Outstanding
A-	(80-84)	Excellent
B+	(77-79)	Very Good
B	(73-76)	Good
B-	(70-72)	Satisfactory at a post-baccalaureate level
FZ	(0-69)	Failure

Grades without numerical equivalent:

CR Designates credit; has no numerical equivalent or grade point value

NCR Designates failure; has no numerical equivalent, but has a grade point value of 0 and is included in the GPA calculation

SDF Standing deferred (a temporary extension)

INC Permanent incomplete; has no numerical equivalent or grade point value

WDR Withdrawal without academic penalty

AEG May be given to a final year student who, because of illness, has completed at least 60% of the course, but not the whole course, and who would not otherwise be able to convocate; has no numerical equivalent and no grade point value

### ***Policy on Assignment and Course Extensions***

**Assignment Extension (BD).** Basic Degree students are expected to hand in assignments by the date given in the course outline. Under exceptional circumstances a student may request a short extension to be determined with the instructor. Instructors are not obliged to approve a request for an extension or accept papers that are late where no extension has been requested. If the instructor chooses to accept an assignment, where an extension has **not** been requested and approved before the due date, then **for that assignment one percentage point per late day will**

**be deducted.** The final deadline for the submission of assignments is the date set by the instructor in the syllabus, the examination day scheduled for the course, or the last day of exam week for the semester in which the course is taught, whichever is sooner. If the student fails to submit the assignment by the agreed deadline a mark of zero will be calculated for the assignment.

***Policy on Course Extension (BD)*** Students with documented medical difficulties or exceptional reasons (e.g., a death in the family or a serious illness) who are unable to submit their work by the end of the term must talk with their instructor and request a course extension. The deadline for obtaining a course extension is the examination day scheduled for the course or the last day of examination week, whichever is sooner. The course extension, when approved, will have a mutually agreed upon deadline, with an absolute deadline of the last day of the examination week within the twelfth month following the end of the course. (The course extension must also be approved by the Basic Degree Director and confirmed by the Registrar.) Under extraordinary situations a student may request an extension on the initial extension. To do this, students must complete a second course extension form, include sufficient documentation (e.g. a doctor's letter) and receive the approval of both the instructor and the BD director.

An approved course extension will appear on the student's record as an SDF. If the student completes coursework before the new deadline approved by the professor and the student's college, the grade SDF will be changed to a letter and number grade. If the student does not complete the work by the deadline set by the professor and no further extension is granted, the professor will assign a zero for the unsubmitted work and submit a final grade (numerical or letter, including FZ) or, if the student successfully petitions for one, a permanent incomplete (INC). For late papers (with or without a course extension) students will receive a grade but minimal comments.

The form used to apply for an extension (Basic Degree Request for Extension) can be found at <https://www.wycliffcollege.ca/sites/default/files/SDF%20form%20%28fillable%29.pdf>

***Course grades.*** Consistently with the policy of the University of Toronto, course grades submitted by an instructor are reviewed by a committee of the instructor's college before being posted to ACORN. Grades are not official until they are posted to ACORN. Course grades may be adjusted where they do not comply with University Assessment and Grading Practices Policy found at [www.governingcouncil.utoronto.ca/Assets/Governing+Council+Digital+Assets/Policies/PDF/grading.pdf](http://www.governingcouncil.utoronto.ca/Assets/Governing+Council+Digital+Assets/Policies/PDF/grading.pdf), policies found in the TST conjoint program handbooks, or college grading policy.

### ***Additional Policies***

***Accessibility.*** Students with a disability or health consideration, whether temporary or permanent, are entitled to accommodation. Students in conjoint degree programs must register at the University of Toronto's Accessibility Services offices; information is available at <http://www.accessibility.utoronto.ca/>. The sooner a student seeks accommodation, the quicker we can assist.



**Plagiarism.** Students submitting written material in courses are expected to provide full documentation for sources of both words and ideas in footnotes or endnotes. Direct quotations should be placed within quotation marks. (If small changes are made in the quotation, they should be indicated by appropriate punctuation such as brackets and ellipses, but the quotation still counts as a direct quotation.) Failure to document borrowed material constitutes plagiarism, which is a serious breach of academic, professional, and Christian ethics. An instructor who discovers evidence of student plagiarism is not permitted to deal with the situation individually but is required to report it to his or her head of college or delegate according to the TST *Basic Degree Handbook* and the Graduate program Handbooks (linked from <http://www.tst.edu/academic/resources-forms/handbooks> and the University of Toronto *Code of Behaviour on Academic Matters* <http://www.governingcouncil.utoronto.ca/AssetFactory.aspx?did=4871>). A student who plagiarizes in this course will be assumed to have read the document “Avoidance of plagiarism in theological writing” published by the Graham Library of Trinity and Wycliffe Colleges [http://www.trinity.utoronto.ca/Library\\_Archives/Theological\\_Resources/Tools/Guides/plag.htm](http://www.trinity.utoronto.ca/Library_Archives/Theological_Resources/Tools/Guides/plag.htm).

**Other academic offences.** TST students come under the jurisdiction of the University of Toronto *Code of Behaviour on Academic Matters* <http://www.governingcouncil.utoronto.ca/policies/behaveac.htm>.

**Writing Style.** The writing standard for the Toronto School of Theology is Kate L. Turabian, *A Manual for Writers of Research Papers, Theses and Dissertations*, 9<sup>th</sup> edition (Chicago: University of Chicago Press, 2018).

**Back-up copies.** Please make back-up copies of all papers before handing them in.

**Obligation to check email.** At times, the course instructor may decide to send out important course information by email. To that end, all students in conjoint programs are required to have a valid utoronto email address. Students must have set up their utoronto email address which is entered in the ACORN system. Information is available at [www.utorid.utoronto.ca](http://www.utorid.utoronto.ca). The course instructor will not be able to help you with this. 416-978-HELP and the Help Desk at the Information Commons can answer questions you may have about your UTORid and password. *Students should check utoronto email regularly* for messages about the course. **Forwarding** your utoronto.ca email to a Hotmail, Gmail, Yahoo or other type of email account is not advisable. In some cases, messages from utoronto.ca addresses sent to Hotmail, Gmail or Yahoo accounts are filtered as junk mail, which means that emails from your course instructor may end up in your spam or junk mail folder. Students in non-conjoint programs should contact the Registrar of their college of registration.

**Email communication with the course instructor.** The instructor aims to respond to email communications from students in a timely manner. *All email communications from students in conjoint programs must be sent from a utoronto email address.* Email communications from other email addresses are not secure, and also the instructor cannot readily identify them as being legitimate emails from students. The instructor is not obliged to respond to email from non-

utoronto addresses for students in conjoint programs. Students in non-conjoint programs should only use the email address they have provided to their college of registration.

***Course Evaluations.*** At the end of the course students are expected to complete a course evaluation. The evaluation is done online, and instructions will be contained in an e-mail message that will be sent out by the Wycliffe College registrar.

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