

D. Firth and P. Johnston: *Interpreting the Psalms: Issues and Approaches* (IVP; 2005)

Reflective Questions on *Interpreting the Psalms*
By Ted Hildebrandt (Gordon College, Wenham, MA)

Ch. 1. David Howard: "Psalms and Current Study" (pp. 23-40).

- 1A. What new methodologies are being employed in Psalms studies? (23)
- 2A. How does the addition of linguistic study of Hebrew poetry supplement the literary and structural approaches? (23)
- 3A. What contribution has Qumran played in Psalms studies? (23)
- 4A. What is the difference between the "old method" of reading the Psalms as diverse compositions, loosely collected and the "new method" which focuses on Psalms as a literary unit and canonical entity? (24)
- 5A. What is "sitz im leben" where does this term come from and how does it function in Psalms studies? (24)
- 6A. What is the chronological focus of canonical approaches to the Psalms as opposed to the chronological focus if individual Psalms are examined? (24)
- 7A. How does Howard distinguish between psalmic "macrostructural" approaches and "microstructural" approaches? What kinds of results will each approach yield? (24)
- 8A. Why did Wilson in studying the Psalms as a book go back to Sumerian Qumran and other ANE hymnic collections? (25)
- 9A. What does Wilson mean by the "Royal Frame" (Ps. 2, 72, 89, 144) and "Wisdom Frame" (Ps. 1, 73, 90, 107, 145)? (25)
- 10A. What are books I, III, IV, V? (25)
- 11A. What tension does Wilson see between the Royal and Wisdom Frames? (25)
- 12A. Which books focus on the Davidic King and which on the divine king? Why the shift? (25)
- 13A. How does Zenger's insight that the Psalms are not cultic or liturgically based but wisdom related and a literary "sanctuary" itself shift our understanding of Psalms? Does "sanctuary" go well with the notion of "wisdom"? (26)
- 14A. What different approaches are there for the function of Psalm 1, 2 and 3 and the relationship between these three Psalms? (26) What difference does it make as to how one views the whole of Psalms?
- 15A. What is the relationship of the human Davidic kingship in Psalms with the divine kingship of Yahweh? (26) How does that manifest itself in Ps. 144 as opposed to Ps. 145?
- 16A. How does Mitchell see the relationship between the Davidic king and divine King in Psalms? (27)
- 17A. Are the Psalms to be tied to historical pre-exilic and post-exilic historical situations or only seen as eschatological? What difference does it make? (27)

- 18A. What methodology did David Howard use in establishing the micro-structural relations between Psalms 93-100? (28) What does Howard see in the next step needed to supplement his research?
- 19A. How does Creach's semantic approach differ from Howard lexemic approach? (28) How would www.mapmyword.com be useful in semantic approaches?
- 20A. How does Michael O'Connor describe Hebrew poetry? (29) What were his contributions? (30)
- 21A. What two features does Adele Berlin see as marking Hebrew poetry? (30) What three levels does Berlin see parallelism operating on? (31)
- 22A. How does Morris distinguish between syntactic, semantic and pragmatic parallelistic features? (31) What is morphology, phonology and semantics and what role does each play in the description of poetry? (31)
- 23A. What contribution does Kugel make to the discussion of parallelism? How does he see the relationship of the two parallel poetic lines? (32)
- 24A. What contribution does Robert Alter make to the relationship between the two parallel poetic lines? How do the categories of complementarity, focusing, heightening, intensification, specification, consequentiality, contrast and disjunction go beyond the simple "synonymous" relationship used in the standard description (Lowth)? (32)
- 25A. What is the difference between analyse structurelle (surface) and analyse structurale (deep-structural) approaches to a poetic text? (33) Structuralists look for repeated patterns what are the pros and cons of this approach?
- 26A. What are deconstructive and reader-response hermeneutical approaches to texts? (34)
- 27A. When Howard says that Bellinger uses: form, canonical, rhetorical, reader-response, theological analyses and later physiological readings of a psalm, what are each of these and what contribution and problems are resident in each? (34f)
- 28A. What contribution has Sanders and the Qumran Psalms Scroll played in understanding the development of the canonical book of Psalms? (35f)
- 29A. What arguments have been fielded against the order and fluidity of books IV and V of the Psalter as manifest at Qumran? (36)
- 30A. What two scholars dominated Psalms study in the twentieth century? What approach did each take? (36f)
- 31A. How does Eaton's taking individual laments as royal psalms of the king change how those Psalms are understood? (37)
- 32A. What is the distinction between Westermann's descriptive praise and narrative praise psalms? Is it helpful in interpreting the Psalms? (37)
- 33A. What social settings of the Psalms does Gerstenberger use and how does that differ from the settings proposed by Gunkel and Mowinckel? What difference does it make? How do all of these differ from the historic way of looking at the settings of the psalms?
- 34A. What insights result from Broyles' distinction between 'psalms of plea' and 'psalms of complaint'? (38) How is God viewed differently in each of

these? When the complaint goes out against God who is seen as an aloof bystander or antagonist what is the function of the Psalm?

- 35A. Jacobson looks at direct discourse in the Psalms of the enemies, psalmists themselves and God. What benefit would isolating those sections have?
- 36A. What are Brueggemann's three functions of Psalms? How are these categories beneficial? (39) What is the difference between Psalms of Orientation and Reorientation? Are such categories a simple multiplication of categories without benefit or are such classifications useful?

Ch. 2: Tremper Longman, “The Psalms and Ancient Near Eastern Prayer Genres”

- 1A. What are the two factors Longman sees as shaping the tone and tenor of prayer? (41)
- 2A. What implications does Longman’s observation that “The majority of psalms are prayers? (41)
- 3A. How does prayer in the Bible differ from polytheistic prayers in the Ancient Near East? (41)
- 4A. Longman distinguishes the majority of prayers from written prayers. What is the difference? What is the difference between prayers recorded for literary versus prayers recorded for ritual purposes? (42)
- 5A. What does Longman note about the shift in person in the hymn to Enlil from Sumer? Does such a shift take place in biblical psalms? (43)
- 6A. Longman points out the early Sumerian ‘Hymn to Ekur’ as a hymn to a temple dedicated to Enlil. How is this similar and dissimilar to the role of the temple in biblical psalms? (43)
- 7A. How does the Shulgi hymn which features neo-Sumerian kingship differ from the way the king functions in the biblical psalms? (43f)
- 8A. What is an example of an author who authored Akkadian hymns of love and war? Is the association of a name to a hymn only seen in the biblical titles? (44)
- 9A. Lambert translates a hymn to Shamash the sun god. What role does the sun play in the biblical psalms? (44)
- 10A. Sumerian lament psalms are embedded with what other type literature? (45)
- 11A. What is “The balag” type of lament and in what historical periods does it occur? What biblical book is close to this type of lament? (45) What is the root meaning of the term “balag”?
- 12A. What shift in pragmatic usage takes place in the balag from its early Sumerian origin to its later use? (46)
- 13A. What was an Ershemma lament? What is the root meaning of the term? What three contexts did the Ershemma lament function in? (46f)
- 14A. What is the root meaning of a Sumerian Shuilla lament? (47)
- 15A. What was one of the basic motives for the Sumerians providing the reason for their prayers? (47) How did one’s actions impact God in the biblical prayers?
- 16A. What was the function of letter prayers? Are there manifestations of similar to that at the Western wall in Jerusalem today? (48) What the similarities and differences?
- 17A. What is the function of the later ershaunga prayer? (48)
- 18A. What grows in significance in later Mesopotamian prayers that is similar to biblical prayers? (49)
- 19A. In Egypt who sang many of the hymns? How does that fit with the arena in which the biblical psalms functioned? (49)
- 20A. What three periods and transitions are seen in the Egyptian hymns? Who developed these hymns and what was their function? (49)

- 21A. What is unique about the hymn to Aten featured by pharaoh Akhenaten? Who is the speaker in the hymn to Aten? (50f)
- 22A. Longman parallels the hymn to Aten with what biblical psalm? (51)
- 23A. In Egypt some of the hymns are to the divine pharaohs themselves. How is that different than Israelite psalmity? (51)
- 24A. What are the three aspects of Hittite prayers (ca. 1500 BC)?
- 25A. What parallels are found in Israelite prayer with the Hittite arkwar? How is the Hittite juridical and legal terminology similar and dissimilar to that of Israel's? (52)
- 26A. What role does the mugawar play in Hittite pray and are their parallels in biblical prayers? (53)
- 27A. What is the Hittite walliyatar and how is that paralleled in Israel? (53)
- 28A. How does Ugaritic [Syro-Palestinian] prayers seem to differ from the prayers of Mesopotamia? (54) What dominated and what was missing?
- 29A. What is shared with the petition to Baal and several biblical Psalms? (54)
- 30A. Why does Longman see "parallelomania" as a problem? How does he seek to avoid this fallacy? What word does he use? What is its significance? (55)
- 31A. What Psalm does Longman cite as describing Yahweh in the language of Baal? (55)
- 32A. What do you think of Miller's statement: "when Israel began to pray to the Lord, it did so in the midst of peoples whose arms had long been raised and whose heads had been bowed to the gods that directed their lives and delivered them from disaster"? (56)
- 33A. What four areas does Van der Toorn see in the laments of the Ancient Near East? How do these four sources fit with the causes described in the biblical laments? (56)
- 34A. What four areas does Longman see as parallel between the Mesopotamian and biblical prayers? (56)
- 35A. What three areas of difference does Longman see between Mesopotamian and biblical prayers? (57f)
- 36A. What hymn from Egypt is compared with Ps. 104? Look at the actual texts and what similarities and dissimilarities may be seen? (58)
- 37A. What do you think of Longman's closing assessment: "The similarities that we have seen above, in large measure, are born not from influence and borrowing but from common concerns and similar experiences." How does this impact how we understand the psalms in their original settings? (59)
- 38A. What is one major difference in the object of prayer in the ANE and in the biblical prayers? (59)

Ch. 3 Philip Johnston, “The Psalms and Distress”

- 1A. How does Johnston describe the distress seen in the Psalms? Would you agree with his descriptions? (63)
- 2A. How do the enemies appear in the Psalms of distress? When does God appear as the source of the distress in Psalms? (63)
- 3A. Are there more distress Psalms early in the Psalter and fewer at the end? What does that say about the development of the Psalter as a unified text? (63)
- 4A. How does the struggle to maintain faith in trying circumstances fit the Psalmist’s situation to parallels today? (64)
- 5A. Johnston notes that the theme of distress occurs not only in Psalms of Lament but also in thanksgivings, royal psalms and even wisdom. Is distressed the same way in each of these very diverse genres? (64) Why does giving such short quotes not really allow the reader to distinguish how distress is manifest in each of these Psalms (cf. Ps. 73:2 and 129:3 in their contexts)?
- 6A. What genre does distress not occur in? Why do you think that is? (65)
- 7A. In the descriptions of personal distress how are the parts of the body described as participating in the distress? (65)
- 8A. How does the distress statement in Ps. 22:6 “I am a worm, and not human” fit with the passages that talk about humans being made a little lower than the angels (Ps. 8) and made in the image of God? (66)
- 9A. When describing personal isolation notice how birds are used to portray that. How are animals used in the psalms? (67) Why are animals used?
- 10A. How does the communal lament differ from the personal lament? (67)
- 11A. Johnston notes what two sources are much more strongly highlighted in communal laments? (67)
- 12A. How do you tell where the Psalms of Lament (Individual and communal) are in the Psalter? What use is the appendix pp. 296ff?
- 13A. How do you think about the blaming of God or the portraying of God as enemy in certain of the Psalms? Is this to be faulted to the psalmist as inadequate theologically or how are we to understand it? (67)
- 14A. How are the enemies portrayed in the Psalms? How frequent is the enemy theme? Why is it so prevalent? (68f)
- 15A. How are the enemies as animals compared and contrasted with the use of the animal themes in other ways in the Psalms? (69)
- 16A. How does the fact that the water image is both a sign of life and blessing and also a source of distress shape the way we look at metaphors? Does a metaphor always trigger the same concepts? (70)
- 17A. How is the underworld described in the Psalms (water, bars, gates...)? (71)
- 18A. What is the most negative feature of sheol and how does the Psalmist use it to argue for God’s deliverance from it? (71)
- 19A. What are some the implications of Brueggemann’s observation: “The surprise of Israel’s prayer is that the extravagance of praise does not silence or censor Israel’s need but seems to legitimate and authorise a

- second extravagance, the extravagance of complaint, lament, accusation, petition, indignation, assault, and insistence.” (72)
- 20A. What was the point of Johnston’s comparison of Ps. 116:1f in the NRSV and the NJPS? (tense) (73)
- 21A. How do the stereotypical stock phrases and images fit with the uniqueness of each psalm and situation? (73)
- 22A. How comfortable are we with the expressions pointing to God as the source of distress in prayer? How are such expressions suppressed today? How does theology help or hinder such expressions? (74)
- 23A. In what senses does the petition for God not to hide, be silent, forsake or cast off the psalmist to be understood? While Johnston calls these petitions are they really solely petitions? (75)
- 24A. How do the enemies in communal psalms differ from those of the individual psalms? (75)
- 25A. What developed form of expression does Westermann link to the description of the enemy? (76)
- 26A. How to you handle the linking of sin and suffering in several psalms? (77)
- 27A. If, according to some, all humans are sinful at the core how do you explain the protestations of innocence in the psalms? (78)
- 28A. What distinction does Johnston make between a lament psalm and a lamentation? (78)
- 29A. How do communal laments differ to the individual laments?
- 30A. Why is Psalm 88 unique? (79) How does this psalm temper Westermann’s statement that all psalms move beyond lament? What is it about lament that bothers us?
- 31A. What three explanations are given from the movement beyond lament in so many lament psalms? Is the cultic oracle supported by specific psalms? How does a vow or the renewed trust in Yahwah as divine warrior supply the answer for why the shift from lament to hope in many psalms? (80f)
- 32A. How strong is the divine Warrior motif in the Psalms and what implications does that have for our view of war? Why is this metaphor not developed in Christianity today? (81)
- 33A. What do you think about Weiser’s explanation that most laments are really thanksgivings to which a powerful lament was tacked onto the beginning? (82)
- 34A. Is Williamson’s suggestion that “laments should be seen as composed in the perspective of their hopeful conclusion, not their sorrowful beginning” worthy? (82)
- 35A. What do you think of the canonical shape reinforcing the movement from lament to praise? (82)
- 36A. Johnston is right that “distress” defies the boundaries of form critical genre analysis. Is there a typology of “distress” that could be developed to better understand what is going on in Psalms? (83)
- 37A. How does Johnston challenge former psalms study by challenging distress in the contexts of enthronement (Mowinckel), covenant renewal (Weiser) or Zion (Kraus)? (83)

- 38A. How would one go about organizing a study of “distress” in the Psalms? What other disciplines such as psychology, literature etc. could be brought to bear on these expressions? Does God himself ever express distress?

4. Hutchinson: The Psalms and Praise

- 1A. What is the relationship of praise and selfishness? Do the psalmists “turn their thoughts away from themselves” and onto God? (85)
How does that relate to the Psalms as human response?
- 2A. What does the fact that hll (hallelujah root) found in the Psalms 75 times tell about “praise” as a major theme in Psalms? What is the relationship between the various lexical terms for praise? Does Hutchinson isolate and elaborate on the relationship of each of the seven parallel verbs? (86) How do thanking, glorifying, magnifying, extolling, blessing, inoking and rejoicing relate to each other and to praise? (86)
- 3A. What are several problems with tying the notion of praise to lexical words? What problem does Ps. 8:1 suggest? (87) What does Hutchinson mean when he refers to the “dangerous reduction of lexical analysis alone? What is wrong with Hutchinson’s analysis? What lexical items does he isolate as referring to praise and how does he distinguish them? (not)
- 4A. How does Hutchinson use the grammar of the plural form to argue theologically? Is his argument solid using the plural form to support congregational praise and hence diminish the value of praise of a lone individual? (88) How does that relate to modern worship?
- 5A. Is the congregational nature of praise supported by the phrase “in the midst of the congregation (Ps. 109:30; Ps. 26) as Hutchinson suggests? (88)
- 6A. Does Ps. 136 support the notion of praise as “advertising” [not just vertical but horizontal in its direction of expression]? What is the difference of praise spoken about God and praise spoken to God? (88)
- 7A. How does the praise directed to God (Ps. 66:3; 92:4) undermine the exclusive corporate nature of praise Hutchinson was trying to develop? (89)
- 8A. What does Hutchinson note as a grammatical trigger from praise about God to praise to God? (89)
- 9A. Note the shift in Psa. 118 between talking about God and to God? (89)
Is there and difference in the types of things that are addressed in one and not the other?
- 10A. What distinction does Westermann draw between descriptive praise and declarative praise? (89)
- 11A. What frequent phrase indicates that sometimes it is difficult to distinguish between descriptive and declarative praise (Ps. 136:1; 118:1)? (90) ki leolam hasdo
- 12A. What two different ways can “ki” be taken? What difference does it

- make (vid. Ps. 95:6-7)? (because, that) How does it give the motive for praise in Ps. 100:5? (90)
- 13A. The grounds for praise is God's attributes [which ones in particular] and also his marvelous deeds (salvation, creation...). What are example texts to support this observation? (91)
- 14A. What three levels of praise are seen in Ps. 103 and how does that relate to Hutchinson's earlier emphasis on an exclusively congregational form of expression of praise? (91)
- 15A. What is parataxis in Hebrew poetry? (91)
- 16A. How does Hutchinson understand the nature of the acrostic poetic form and its relationship to the emotional expression of praise? (92) Is such a connection valid? Can one slide so easily from poetic form to praise implication?
- 17A. How does Hutchinson handle the dichotomy between emotion and critical reason in the poetry of Psalms? (92)
- 18A. How does Hutchinson use Ps. 8:1 to show the weakness of a lexical, grammatical and poetic approach to praise? Do you agree with Hutchinson's criticism of these methodologies or is he setting up underdeveloped straw men and then blowing them away? (93)
- 19A. How does a Gattung/genre approach help open the notion of praise in the Psalms (cf. Ps. 8)? (93)
- 20A. What type of praise does Hutchinson, following Westermann, take thanksgiving type psalms to be? (94)
- 21A. What is Hutchinson's main problem with Mowinckel's proposed enthronement festival *sitz im leben*? (94)
- 22A. How does Hutchinson link praise to transformation in outlook embraced in the midst of crisis? Does that seem to be comprehensive and valid? (95) What Psalms are cited in support of this? Do they really fit?
- 23A. How does Hutchinson support the notion that praise is a corollary of one's very existence? (95)
- 24A. What is lacking from Hutchinson's section on genre and praise? (93-95)
- 25A. How do each of the five books of the Psalms conclude? (96)
- 26A. What is the difference between form criticism and canon criticism? (96)
- 27A. Where do the sections of psalms of praise exist and what does that suggest about the canonical shape of Psalms? (96) Where is there a concentration of praise psalms?
- 28A. What types of concerns are found in the psalms at the "seams" of the five books of the Psalms according to Wilson? (96)
- 29A. What event cause some doubt to the continuity of the Davidic covenant? What role does Hutchinson see the Abrahamic covenant

- play in the psalms? (96f)
- 30A. What is the relationship of the eschatological vision and Davidic covenantal expectations in the post-exilic psalms? (97)
- 31A. What setting does Hutchinson see for Psalm 119? (98)
- 32A. What is the role of the enemies and their demise in relation to the notion of praise? (98)
- 33A. How did Hutchinson attempt to link the wisdom psalms (1, 73, 90; 19, 119) into the theme of praise? Did his argument work? (99)
- 34A. Do you buy Lewis' comment that praise is 'inner health made audible'? (99)
- 35A. Is praise to be seen exclusively in relation to God manifesting his covenant faithfulness? (100)

Ch. 5: Jamie Grant: Psalms and Kingship

- 1A. Does the Davidic superscriptions link Psalms into the kingship motif? (101)
- 2A. Grant acknowledges that kingship is not as big a theme as praise, lament or the cult in the Psalms. Is this correct? (102)
- 3A. Where are the royal psalms found and what are their characteristics? (102)
- 4A. What does it mean that the royal Psalms are placed at the “seams” canonically? (102)
- 5A. If the book of Psalms came together long after the demise of the monarchy why are they still in the psalter? (102)
- 6A. Is there a divergence between the way the historical and law sections portray the kingship and the Psalms? Why the difference?
- 7A. Does a “kingshp” reading really make any difference to how we read the Psalms today? (102)
- 8A. How did Gunkel define the “royal psalm” genre? What are some examples of this genre? What faults with “royal psalm” as a genre have according to Grant? (102f)
- 9A. What are characteristic marks of the “royal psalms” genre according to Gunkel? (103)
- 10A. How do Ps. 101 and 110 show flaws in Gunkel’s thinking according to Grant? Is Grant’s criticism valid? Has Grant really developed the notion of the royal genre or is he simply critical of it? (103f) How does Grant seek to expand the notion of the genre of kingship Psalms?
- 11A. How does Eaton seek to expand the “royal psalms” genre of Gunkel? (105) What characteristics does Eaton take as indicating a royal background for a psalm? (105)
- 12A. Do the Davidic superscriptions necessarily trigger a “royal” setting and theme connection? (106) Are anonymous psalms to be automatically understood as “royal”?
- 13A. What was the major contribution of Wilson’s work and how does it impact how we understand the Psalms today differently than what Gunkel and Mowinckel proposed? (107)
- 14A. In Wilson’s canonical approach where are psalms placed which have special significance for the book of Psalms as a whole? (108) Do you agree or disagree with such an approach and what are its strengths and weaknesses?
- 15A. Which beginning/end/seam psalms highlight the royal or kingship theme? (108)
- 16A. Why do you think the royal psalms play a lesser role in the collections of books IV-V? (109)

- 17A. What shift does Wilson note in Ps. 89 and why is it significant? (109)
- 18A. In which adjacent psalms is an eschatological presentation of the Davidic monarchy seen? What are some specific examples illustrating this within those psalms? (109)
- 19A. Why did the editors of the Psalms keep the royal Psalms long after the Davidic monarchy had collapsed? (110) What techniques are utilized in the hermeneutical understanding to extend the royal or kingship aspects of the psalms to a broader audience? How does one move from specific author and context to a more universal application?
- 20A. How would a Davidic era reader read Ps. 2 differently than one from the later-pre-exilic period, the post-exilic, Christian and later Jewish communities? (111f) What would be a possible connection between the eschatological interpretation of the kingly or royal psalms and Messianic interpretation of those same psalms? (112)
- 21A. How does the view of the kingship presented in psalms differ from that presented in the historical books? (113)
- 22A. Is the problem that Israel wanted a king “like the other nations” the real issue in the failure of Israel’s kingship as Gerbrandt has alleged? (cf. Deut. 17; pp. 113) Why is Grant wrong on this point? (cf. wisemen)
- 23A. How does Grant use the fact that the psalms are “occasional” literature to support the psalms uncritical attitude toward the institution of the kingship? (114)
- 24A. How does Grant portray the royal psalms as developing an eschatological expectation of a future Davidic monarchy in line with Deut. 17:14ff? What does this understanding suggest about a possible relationship between the negative historical portrayal of the kingship and the psalmic portrayal? (114)
- 25A. Canonically how does Grant see the psalter as highlighting the connections between the kingship and the torah? (115)
- 26A. If one were to develop the psalter’s view of the kingship what would be the key elements and passages? (116)
- 27A. How does Grant see a shift in the kingship description from the Messianic descriptions found in Ps. 2, 72, 110 and the now expanded psalmic texts on kingship? (117)
- 28A. What two psalms does Grant focus on as showing the king as an exemplar of piety and being rooted in torah? (117) What connections can be drawn between the king and the people?
- 29A. How does Grant see the relationship between Ps. 1 and 2 related to the kingship question? Does this approach do justice to Ps. 1?
- 30A. What aspects of Jesus the King are featured by Grant’s kingship

understanding of the Psalms (118)

6. Jerome Creach: The Psalms and the cult

- 1A. Creach says that the cultic approach is now being replaced by the canonical approach to Psalms. How are these two approaches different? (119) Which critical approach was most closely associated with the cult in Psalms research? (120)
- 2A. On what basis does Creach argue for retaining the connection between the cult and psalms? (120) What are the pros and cons of his view?
- 3A. When Gunkel began his studies how were most people understanding the setting of the psalms before him? (120)
- 4A. What did Gunkel believe about the date and authorship of the psalms? (120f)
- 5A. What does Gunkel argue on the basis of the connection between 2 Sam. 1:19-27 and the psalms of the psalter? (121) Is his argument cogent?
- 6A. What is the strength and weakness of assigning all genres of psalms to the same *sitz im leben* or original setting? (121) Is it possible the setting or origin and the setting of use may be different?
- 7A. What was the sole group of psalms that Gunkel viewed as outside the cultic setting? Is such thinking between the wisdom literature and the cult still valid today (vid. Perdue's book on Wisdom and the Cult)? (121)
- 8A. What objections does Creach have to the cultic approach of Gunkel? What two questions that Gunkel addressed are still worthy of investigation according to Creach? (121)
- 9A. How does Creach define the "cult"? (122)
- 10A. What passages does Gunkel cite as supporting the connection between lyrics and the cult in historical sections of the Old Testament? (123f)
- 11A. What connections between the historical account in Num. 11 and the psalms does Gunkel make? Is it valid? (123)
- 12A. How does the historical account in 2 Sam. 6 differ from the account of the Chronicler (1 Chr. 16) differ in the story of the bringing of the ark to Jerusalem by David? How is this event echoed in the Psalms? (124f)
- 13A. How strong is Creach's connection between the verbalization of thanks and the thanksgiving offering? (125)
- 14A. What does Creach see as the "clearest indicator of the cultic use of psalms"? (125f)
- 15A. What indicators of cultic use does Creach find in the superscription of the psalms? How does the mention of the types of instruments in a psalm heading support the cultic use? (126)

- 16A. What types of things are mentioned inside the psalms (not including the superscriptions) that highlight the connection of many psalms to cultic expression? (127)
- 17A. How does Creach use a shift in voice in the psalm to argue for a cultic setting of the psalm? Is that valid? (128)
- 18A. What did Mowinckel use as a paradigm from Babylon that he paralleled to and brought into his thinking about Israelite worship? (129) What benefits and problems do you see with such an approach?
- 19A. What psalms and themes did Mowinckel highlight in his study of the Psalms? (129)
- 20A. How did Mowinckel's paradigm change the way he interpreted psalms particularly in how he understood the "I" referred to in many psalms? (129)
- 21A. What is "corporate personality" and how did Mowinckel use it in the psalms? (130)
- 22A. How did the Myth-Ritual school push Mowinckel's ideas too far? Why do many see problems with Mowinckel's and his Akitu or New Years' cultic approach? (130)
- 23A. How did Weiser tweak Mowinckel's New Year festival setting for the Psalms? What data does Weiser's redirection of the setting for the psalm explain that Mowinckel's view was unable to handle? (131)
- 24A. What are the anti-cultic psalms and what themes do they relate? (131)
- 25A. Do the historical texts support the notion of a temple court judgment situation which could then be a link between psalms and the cult? (133) Do the psalms Beyerlin alleges fitting with a judicial process and associated ordeal necessarily fit with a cultic setting?
- 26A. Does the ordeal described in Num. 5:11ff fit well with the psalms? (134) Is the ordeal process (e.g. river ordeals) really supported much in the OT elsewhere?
- 27A. What three cultic settings have been suggested by Gunkel and then Mowinckel and now more recently? How would such differences in cultic setting impact how these psalms are understood? (136) What contribution has Gerstenberger made to the suggestion of a possible cultic setting?

7. Psalms and Cult Symbolism: Cherubim Ark (139ff)
- 1A. What shaping does liturgy and ritual do to a text that is different from literary, thematic or theological concerns? (139)
 - 2A. How does the statement: “Psalms were not simply to be read; they were to be performed. Belief was expressed verbally and visually” fit with a digital and other ways of performing the message of the psalm? What is Broyles suggesting here?
 - 3A. How does Broyles link the cult and the king? (140)
 - 4A. How frequently are the cherubim and ark mentioned in the Psalms? What does such data suggest for the hermeneutical process?
 - 5A. How was the ark portrayed in the Pentateuchal narratives? What is the “priestly strand of the Pentateuch that Broyles refers to? (140)
 - 6A. How was the ark used to “lead” the people in the wilderness? (141)
 - 7A. How does the taking of Jericho under Joshua fit with Broyles portrayal of the ark’s function in ancient Israel? (141)
 - 8A. How was the ark harnessed for battle? (141) How is the name Ichabod linked into the ark narrative in Samuel at Aphek?
 - 9A. How does 2 Samuel and Uriah manifest the presence of the ark in battles and its use in warfare? (142)
 - 10A. What was the relationship of the cherubim, ark and the Solomonic temple? (142)
 - 11A. In Deut. 10:1-9 what does Broyles see as the main purpose of the ark? Why does Broyles discuss Deut. 10 after the Solomonic temple placement of the ark? How does he use Deut. 8:8 to support this? (143)
 - 12A. What does the Chronicler situate around the narrative of David’s bringing the ark to Jerusalem? What ritual aspects are found in the carrying up of the ark in Chronicles? (143)
 - 13A. David refers to which Psalm when talking of rest for the ark and its being footstool of God (1 Chr. 28:2)? What does the reference to that particular Psalm manifest of the canonical formation of the Psalms as a book? (143)
 - 14A. How did the role of the levites shift once the ark was placed in the temple (2 Chr. 35:3)? (144)
 - 15A. In what prophetic book are the cherubim prominent?
 - 16A. What different aspects does Broyles see of the cherubim-ark symbolically? (144) What does the ark symbolize?
 - 17A. How does Broyles understand the “ark of your might” in Ps. 132? (145) What is the appropriate response to this symbol of divine presence?
 - 18A. What does Ps. 132:6-8 re-enact? To what does historical events does Ps. 132 refer? Why does Broyles say it is “probably post-exilic

in its final form? What might this suggest about the group known as the songs of ascent?

- 19A. How is Psalm 78 linked to an historical narrative? (146)
- 20A. What are the pros/cons of Broyles attempt to link Ps. 105 to the ark? (146)
- 21A. What terms does Broyles use to link Ps. 96 to the ark? Is such a linking legitimate do you think?—how strong or weak is it? (146)
- 22A. How does Broyles link Ps. 99 and 132? (147) The statement of Yahweh’s kingship as seen as enthroned on the cherubim has what connection to the ark? What new dimension does this add to understanding the Yahweh melek (Yahweh is king) psalms?
- 23A. In Psalm 80 Yahweh’s enthroning on the cherubim has to do with his strength as a warrior. How is Yahweh portrayed as a warrior in Psalms? What implications does that have for us today? (147) What is the meaning of the phrase “Lord of hosts” and how is it related to the warrior theme and linked to the ark?
- 24A. Where is the song of the ark? What does it say? (148)
- 25A. What contribution does Ps. 68 make to Broyles’ discussion of the ark? (148) In Ps. 18 how did Yahweh ride the clouds? (149) What does Broyles conjecture the relationship between the ark below and the cherubim above?
- 26A. Upon what is Yahweh said to sit enthroned? (149)
- 27A. What accompanies the psalms of God’s ascent? (150)
- 28A. What does Broyles see as personified in the cherubim figures in Ps. 97? How tight is such a linking? (150)
- 29A. How is Ps. 97:7 extend the understanding of “bow down” in relation to the cherubim-ark? (151)
- 30A. What themes and images does Broyles see as being pulled together in Ps. 89? Do such “attribute themes” necessitate references to ark and cherubim? (151)
- 31A. How does Broyles get the ark into Ps. 24? Is it legitimate? What name was invoked over the ark? (152) Does the use of that title necessitate the presence of the ark? Does the convergence of warrior/worship themes necessitate the presence of the ark as Broyles alleges?
- 32A. How does Broyles use “in the shadow of your wings” to link into his ark-cherubim presence? (152f)
- 33A. In Ps. 36 are the references to the “heavens” and “rider of the heavens” and righteousness/justice themes enough to link this psalm to the ark? (153)
- 34A. In Ps. 61 does the juxtaposition of “shelter of your wings” and “abide in your tent forever” enough to locate “wings” at the

- sanctuary? Are wings just bird metaphor or is it cherubim metaphor? What difference does it make to our understanding? (154)
- 35A. How does Broyles use the ark-cherubim to solve the mystery of the shift in laments from lament to praise? (154) How does Broyles understanding link the earthly and heavenly in such a way that actually helps us understand the imagery of Ps. 57? (154)
- 36A. Who does Broyles see as ending the ritual processions with the ark? (155) How does Broyles' understanding of 1 Kgs. 8:8 impact how he sees the ritual ark procession?
- 37A. Broyles poses the question: If the cherubim-ark was so prominent in Israel's pre-exilic festival worship, then why is this not more self-evident from the psalms themselves? Does his answer satisfy? (155f). What are the strengths and weaknesses of his answer?
- 38A. What shift in understanding does Broyles see happening as the ark was locked down in the temple with no more processions? Is such a shift warranted from the text? (156) Does his dating of Deuteronomy impact how he understands this alleged "shift"?
- 39A. What do you think of Broyles conclusion: "Instead of constructing theology on the basis of ideas, concepts and themes, it becomes apparent that the psalms—as liturgies—often presented their theology by means of visual symbols, rituals and their associated traditions." What implications does that have for the digital representation of the psalms? Must there always be a tension between the propositional/thematic and the visual? (156)

Ch. 8: Firth: The Teaching of the Psalms (159ff)

- 1A. What is Firth's critique of the Gunkel/Mowinckel form critical approach? (159) How does form critical work undermine the teaching of the Psalms?
- 2A. How does taking the psalms as prayers of human words to God inhibit their being taught as the word of God? (160) How often have you heard sermons or teaching based on the book of Psalms?
- 3A. How did Child's canonical approach impact the use of the Psalms as Scripture?
- 4A. How does the editorial shaping of the book of Psalms suggest a didactic intention for the book? (161)
- 5A. What is the difference between Whybray and Wilson's understanding of the editorial process by which the book of Psalms was put together and its impact on the book's didactic intent? (162)
- 6A. What implications does canonical status have for the book's teaching role within Israel? (162)
- 7A. What two levels of didactic intent does Firth see in the book of Psalms? (162) How do these different levels interact?
- 8A. What does Firth mean by the mimetic didactic function of each individual psalm as a prayer or praise? (163)
- 9A. Which psalms are most closely linked to original didactic intent? (163)
- 10A. What three teaching strategies are used in Psalms and what are examples of each in action? (164)
- 11A. What underlies each different teaching strategy? Does experienced based learning necessarily fit or is this a modern construct Firth is projecting back into the text of Psalms?(164)
- 12A. How does "testimony" function didactically in the Psalms? (165) In what senses is Ps. 73 an example of counter-faith testimony? Is the goal of Ps. 73 worship?
- 13A. How does the testimony of Ps. 30 differ from that of Ps. 73? What implications are there from testimony as far as how its teaching value is accessed? (166f)
- 14A. Where are the admonitional aspects of teaching most prevalent in Scripture? (167) What are the characteristic marks of an admonition and how does that differ from the "testimony" form? How does the admonition function in Ps. 130? (168)
- 15A. How are the educational goals of testimony, admonition and observation different? (168) How does Ps. 1 fit an observational didactic method?
- 16A. How does "thematic modeling" function didactically in the Psalms? (171)
- 17A. How do the psalms as prayers of the accused, prayers for protection,

and prayers of the sick instruct? (172) How do all of these respond to violence in the same way? What is the lex talionis and what role does it play in the response to violence?

- 18A. How does the intratextual dialogue function?
- 19A. What does Firth suggest is missed in Brueggemann's schema: orientation-disorientation-new orientation? (173)
- 20A. How does Firth see Ps. 1 functioning in the intratextual dialogue of the Psalter as a whole (particular with Ps. 3, for example)? (173)
How does that intratextual dialogue impact how Ps. 1 is to be understood? (174)
- 21A. How do the royal psalms function eschatologically? (174)
- 22A. How do we bring the teaching strategies of the Psalms into the present? (174)

Ch. 9: Wenham: The Ethics of the Psalms

- 1A. How do our hymns/praise songs teach us what to believe and how to behave? How do our hymns/praise songs reflect our theology? (176)
- 2A. What hymns did Wenham find were unacceptable from an older hymnbook to present day audiences? Is this going to be even more pronounced with the Psalms of Israel? (176)
- 3A. How does Wenham see pray as a manifestation of our deepest convictions? (177)
- 4A. What is *lex ordani* and *lex credendi*? (177) What has been lost with the switching in modern hymnals away from the psalms to modern hymns?
- 5A. How does Wenham understand the reference to meditation on the “law” in Psalm 1? (178) What other psalm emphasizes the link between the law and the psalms?
- 6A. What psalms are usually selected for comments in treatments of ethics in the psalms? (178)
- 7A. What do you think of Wenham’s approach of focusing on the Decalogue when discussing ethics in the Psalms methodologically? (178) What would be an alternative methodology for getting at the ethics of the book of Psalms? What types of things will a focus on the Decalogue miss?
- 8A. What does the fact that the law giving at Sinai is infrequently mentioned in Psalms imply? (179) What do Ps. 68:8, 17 and 106:19 say about Sinai? Why do psalmic historical reviews like Ps. 78; 105-107 and 114 skip explicit references to the law giving at Sinai? Is the law giving at Sinai the only focal point for ethical content in the Mosaic law?
- 9A. Are references to idols always to be seen as echoes or linked back to the Decalogue? (182)
- 10A. Which commandment of the ten is the only one that is ignored in the Psalms? (183) How does that fit with a post-exilic editorial compilation date?
- 11A. How does Wenham link the command about honoring ones parents into the Psalms? (183)
- 12A. Wenham acknowledges that the 4th and 5th commandments are not highlighted in the psalms but then gives cases where murder is referred to in the references to the damage and goals of the enemies. Are the death threats of the enemies best understood in a Decalogue context? (184)
- 13A. How is adultery mentioned and more broadly referred to in the Psalms? (185)

- 14A. Where does Wenham find adultery, theft and lying all in one Psalm? (185) How frequent is this? Does the lack of frequency prove the absence of the use of Psalms in ethical scholarly work? What other methodology might have given more fruitful results in elucidating the ethical contours of the psalms?
- 15A. Which of the ten commandments is most pronounced in the psalms? Why this particular one? (186f) Why is the use of the tongue in psalms so important?
- 16A. When Wenham describes the righteous how does he do so? (188)
- 17A. What factors of the righteous/wicked does Wenham focus on? What other aspects might have been more helpful in developing an ethic of the psalms? (188)
- 18A. What divine role is critical in understanding both the psalms and its ethical quality? (190f)
- 19A. Besides judgment what other divine references in Psalms would interface with ethical topics? (190f)
- 20A. How does Wenham treat the imprecations and rejoicing at God's judgment on the wicked by the Psalmists? (192) Does this deserve more development? How would you develop it?
- 21A. How does the imitatio of the divine make a great connection with the ethics of the Psalms? (193)
- 22A. Wenham views his work as a beginning of ethical explorations in the psalms. What other directions, besides the Decalogue, could/should/ought to be pursued? (194)

10. Body Idioms and the Psalms by Andy Warren-Rothlin (195-212)

- 1A. How did the translator misunderstand “nor stands in the way of sinners”? (195)
- 2A. How does Warren-Rothlin counter the Mormon argument that God has flesh and bones based on Ps. 130:22? (196)
- 3A. How does Warren-Rothlin counter feminist arguments that female body parts/functions attributed to God proves He is not male (Ps. 131:2)? (196)
- 4A. What is the difference between a discourse analysis and a pragmatics approach to the biblical text? (196) What lies between these two disciplines?
- 5A. What does the term “idiom” derive from? Does the etymology of a word determine its meaning? (196f) How does modern linguistics define idiom?
- 6A. What is rhetoric and how does it relate to pragmatics? (197)
- 7A. How are idioms not the sum of their parts? (197) Cite your own examples.
- 8A. How do we use idioms in politeness language? (198)
- 9A. What are speech-acts and how do they function? (199) What are some examples in the psalms?
- 10A. What is the difference between literary tropes and figures of speech? (200) What examples of such figures does Warren-Rothlin cite and give examples of in the Psalms? How do metaphors function?
- 11A. How is a metonymy different from a metaphor? What are examples of each? (200)
- 12A. What is a synecdoche and how does it function? (200)
- 13A. What are paranomasia and euphemism? (201)
- 14A. What four stages of idiomatization does Warren-Rothlin trace? (202)
- 15A. What different means does the Hebrew idiom “stand” have? (202) How does the context function to define which meaning is being employed?
- 16A. What is the difference between a synchronic understanding of an idiom and a diachronic one? (203)
- 17A. What type of meanings use body parts to express them? (204f) Give examples.
- 18A. How significant are body parts in the Psalms? (205)
- 19A. Who does Warren-Rothlin see as the three main characters of the Psalms? (206) How would you modify this?
- 20A. What is polysemy and how does it function in the Psalms? (207) What does polysemy have to teach biblical scholars?
- 21A. What is an example of a “many-to-one” correspondence in some idioms? (207) How does such an understanding help us better

interpret Psalms texts?

- 22A. How does Warren-Rothlin see the derivation of body idioms? (208)
- 23A. How does Warren-Rothlin distinguish naive approaches to interpreting/translating texts from more sophisticated approaches? (209)
- 24A. What example of a double entendre does Warren-Rothlin give from the Joseph narrative? (209)
- 25A. When is it safe to assume an idiomatic meaning? (210)
- 26A. How does Warren-Rothlin understand the connection between idioms and anthropomorphisms when used in reference to God? (210)
- 27A. What is one way one may distinguish between a literal and idiomatic meaning (211)
- 28A. How does Warren-Rothlin see the cultic and body images relating to each other in Psalms? (211)
- 29A. How does Warren-Rothlin understand in two ways the “lifting of one’s eyes” in Psalm 123:1 and 121:1? (211f)
- 30A. What difference does Warren-Rothlin see between how scholars and translators handle the biblical text differently?

11. Torah-Meditation and the Psalms: The Invitation of Psalm 1 by Michael LeFebvre. (213-225)
- 1A. How does LeFebvre describe the recent movement of Psalms scholarship? (213)
 - 2A. Why was Ps. 1 considered a “left-over” in genre studies? How has its role changed in the new ‘shape’ or canonical study of the Psalms? (213f)
 - 3A. What are the characteristics of a wisdom psalm? How may the details of a psalm be distorted by classifying its genre? (214)
 - 4A. What problems does the classification of Ps. 1 as a wisdom raise for LeFebvre? Is wisdom outside the cult or is LeFebvre’s way of understanding wisdom not incorporating Perdue’s work on wisdom and the cult? (214f)
 - 5A. What impact does LeFebvre see the editors of the whole psalter having on understanding it as having cultic concern? (215) What does such an observation manifest about LeFebvre’s view of the nexus between wisdom and the cult? How does LeFebvre’s wisdom influence of the editors impact how he takes the whole book of Psalms?
 - 6A. On what basis does LeFebvre dismiss Psalm 1 as a wisdom Psalm? What characteristics of wisdom does Psalm 1 manifest that LeFebvre seems to overlook? (216)
 - 7A. What other psalms are “torah” psalms and how does Ps. 1 fit with them? (216) Compare/contrast
 - 8A. How does Brueggemann use Ps. 1 and Ps. 150 to frame the psalter? (216f) How does LeFebvre shift Brueggemann’s observation? Is much gained/lossed by this shift?
 - 9A. How does LeFebvre understand the Hebrew term hagah (meditate)? (217f) What evidence does he offer for his view? How does he link hagah (mediate) with singing? (219)
 - 10A. How does Negoita understand hagah (meditate)? (219)
 - 11A. With what does LeFebvre correctly connect hagah (meditate)? (220)
 - 12A. What different options does LeFebvre suggest for understanding “torah” in Ps. 1:2? (220) At Child’s suggestion what does LeFebvre identify as the torah “meditated” on in Ps. 1:2? (221) How does that fit with his canonical approach to the text of the psalter? How does such an understanding of “torah” shift the understanding of Ps. 1 in its relationship to the rest of the psalter?
 - 13A. What does LeFebvre use as confirming evidence for his comparison and shift from torah=Pentateuch to the Psalms in Ps. 1:2? (221)
 - 14A. How does LeFebvre brilliantly tie in Deut. 31 to his exposition of ‘torah-meditation’ in Ps. 1:2? Who were the different audiences

Watts proposes for the torah-law as opposed to the torah-song?
(222)

- 15A. What similarities and contrasts does LeFebvre see between Ps. 1:2 and the torah-meditation of Josh. 1:8? (223)
- 16A. How does LeFebvre see Ps. 1 as actually performing what Ps. 1:2 was talking about? (224) Was his argument convincing?
- 17A. What great insight has LeFebvre discovered in looking at Ps. 1 in a new canonical positional manner which was missed by former wisdom approaches to this Psalm? (225)

Ch. 12: The Structure of the Psalter by Gerald H. Wilson.

- 1A. What does Wilson see as the two major collection sections and what does he cite as the introduction and conclusion? (229)
- 2A. What marks the close of each of the five books of the Psalter? (229)
- 3A. What two documents does Wilson cite as highlighting the Hebrew Psalter's unique characteristics? (230) How do these "versions" of the Psalter differ?
- 4A. What does Wilson use the Qumran Psalms collection as evidence of (230)
- 5A. Why do some suggest the Psalter was divided into five books? (230)
- 6A. Where are the "hallelujah" psalms and how do they function canonically? (231)
- 7A. What characterizes the first three books of the Psalter and how do those features differ from the last two books? (231)
- 8A. To what period does Wilson date the collection of the first three books? In what period does he date the collection of the last three books? (231f)
- 9A. What does Wilson cite as validation of his dating of the two collections? Can that evidence be interpreted in a way leading to different results? (232)
- 10A. How is Ps. 145 connected to the final hallelujah psalms (146-150)? (232)
- 11A. What two Psalms to some see as editorially joined? What evidence is there of such a "connection" between these two psalms? (233)
- 12A. How did Ps. 2's position impact how the first three books were interpreted? (233) What does Wilson mean by a "messianic" reading?
- 13A. What has Wilson discovered at the "seams" of the first three books of the Psalter? (233)
- 14A. What is the post-script of the second book? (234)
- 15A. How does Wilson see Ps. 2 and Ps. 72 connected? (234)
- 16A. How are the seams of the last two books different from the seams of the first three books? (234) What new interests are revealed at the seams of the fourth and fifth book as seen in Ps. 1, 73, 90, 107?
- 17A. How would you support Wilson's thesis that the focus of the first three books (Pss. 2-89) is on the demise of the Davidic monarchy? (235)
- 18A. What impact does Wilson see the exile having on the shaping of the themes of the Psalter? (235)
- 19A. What is the editor's response to the demise of the Davidic monarchy as seen in Ps. 93-99? (235)
- 20A. What is not found in the last two books of the Psalter and how

- does that support Wilson's thesis of the shift away from the demise of the Davidic monarchy to the kingship of Yahweh? (236)
- 21A. How does the delight in torah motif fit supported in the final edited version of the Psalter reflecting a sapiential flavoring? (236f)
- 22A. How does Wilson link Ps. 1 and 2? (237)
- 23A. In what ways does Wilson see Ps. 73 as a pivotal psalm? (238)
What shifts does it introduce?
- 24A. How does Ps. 73 respond to the themes highlighted in Ps. 74 and 89? (238f)
- 25A. How is the land viewed and shifted in Ps. 74, 89 and especially 73 and also in light of the exile? (239) What ends up being enough for the psalmist after the exile?
- 26A. What does the seam Psalm 107 see as the only hope in restoration?
- 27A. How does the LXX shift particularly the emphasis of book 4? (241)
- 28A. What "groups" are omitted in the Dead Sea Psalms scroll and what inferences does Wilson draw from that? (242)
- 29A. What perspective does the eleven new psalms added by the DSS community have? (243)
- 30A. How does the Qumran community respond differently to the loss of Zion than the editors of the Masoretic version of the Psalter in books 1-3? (243)
- 31A. What do both the LXX and Qumran versions of the Psalter minimize? (244)
- 32A. How does Wilson see the psalm superscriptions? (245)
- 33A. What does Wilson think of an approach to Psalms "that focuses exclusively on individual psalms and their emotional content"? (245)
- 34A. What is the downside of Wilson's canonical or editorial shaping of the whole based approach? (245f)
- 35A. What shift does Wilson embrace as manifest in the arrangement of the psalms? (245) In what sense are the psalms both human response and at the same time divine words? What tensions are evident between these two perspectives?
- 36A. How does Wilson justify the title of Psalms as Tehillim (praises)? What shift does Wilson see from the dominant themes in the early part to the later part of the Psalter? (246) What is the major emphasis of the whole Psalter that he sees?

13. Qumran and the Psalms by Dwight D. Swanson
- 1A. Of what general importance are the Dead Sea Scrolls to biblical scholars? (247)
 - 2A. Why does Swanson start off with such a critique of the diminished use of the DSS in Psalms interpretation? Is it warranted? Does his article prove his point that the DSS should be brought into more significant use by psalms scholars? (247)
 - 3A. What are the implications of Flint's numbering of 39 Psalms scrolls found in the Dead Sea area? Where is Nahal Hever and what is the significance and location of Masada? (248)
 - 4A. What two DSS caves produced the most Psalms manuscripts? (248)
 - 5A. What is the significance of the Psalms scrolls being 20% of the manuscripts found at Qumran? Which books were second and third? (248)
 - 6A. How many psalms are contained on the largest Psalms scroll from Qumran? How did scroll size impact the collection of psalms found in a single manuscript? (249) How long is the great Isaiah scroll? Where is the Isaiah scroll housed currently? (249)
 - 7A. What conclusion is drawn from the fact that at Qumran most of the manuscripts (mss.) contain Psalms from Ps. 1-89? (250) How might that also fit the ethos of the community at Qumran?
 - 8A. What does the nomenclature 4QPs^e mean? (250)
 - 9A. How does Swanson use 4QPs^e and 11QPs^b in relation with the concluding statement of Ps. 72?
 - 10A. What kinds of conclusions and implications can be drawn from the fact that 4QPsf has Ps. 107-109 followed by three non-canonical Psalms not known outside Qumran? What implications does the fact that some manuscripts may be excerpted texts? (251)
 - 11A. What difference does "selected texts" versus "psalters" make to the discussion of canon formation of the Psalter as reflected at Qumran? (252)
 - 12A. What data indicates the significance of Ps. 104 to the Qumran community? What "affinities" are seen between Ps. 104 and the Thanksgiving Hymns (1QH)? (253)
 - 13A. What is the significance of 4QPs^x and its relation to Ps. 89? (253)
 - 14A. The fact that psalms may be excerpted from collections implies what about their use at Qumran and elsewhere? (254)
 - 15A. How do the LXX and Syrian manuscripts provide evidence for non-canonical psalms? What implication does that have for the

Palestinian psalter at the time of Jesus? (255) How does the text of Ps. 151 read (LXX/Syriac)? How do the texts of the ‘Apostrophe to Zion’ and ‘Plea for Deliverance’ read? (256)

- 16A. How should one think canonically about the presence of non-canonical psalms in “canonical” psalms manuscripts and also 4Q380 and 381 which are non-canonical psalms scrolls? While Swanson suggests such evidence shows that the canon was not yet fixed, is that the only or best explanation? (256f)
- 17A. How does Swanson use 11QPsa to argue that the canonical Psalter was still open in the middle of the 1st century A.D.? (257)
- 18A. What explanations for canonical closure are offered by Talmon in reference to late rearranged psalm scroll evidence? (257)
- 19A. Is it possible the pluriformity of the order of the Psalms at Qumran could be interpreted in a manner which does not reflect canonical fixity at the time? (258)
- 20A. What three Psalters are present in Second Temple Judaism? (258) What does this imply about the closing of the canon in reference to the Psalms?
- 21A. How does Wilson use the MT and Cave 11 Psalms scroll to argue for the theology of the folks at Qumran? Is his argument cogent? Does his argument have any implications in a backward direction as far as the closing of the Psalms canon? (259)
- 22A. How does Swanson summarize Wilson’s dissertation in reference to the five books of the psalms linking their development with theological themes? (260)
- 23A. What are pesharim and how do they help us understand the place of Psalms in the Qumran community? (260)
- 24A. How did Swanson link the Qumran pesharim with the New Testament writers understanding of messianic psalms? (261) How does that understanding shift how the Psalms are/were understood?

14. Evangelists and the Psalms, by Dale Brueggemann.

- 1A. What text does Brueggemann open with introducing the Psalms in the New Testament? What is the significance of that text for canonical studies? (263)
- 2A. What two genres of Psalms are frequently quoted as Messianic in the NT? (264)
- 3A. What are the canonical implications of Jesus response in Jn. 10:28-33? How does Brueggemann extend our understanding of how Jesus is using the term *elohim* in a lesser to greater argument? How does Jesus fulfill the Ps. 82:6 quote? (266)
- 4A. How did the Psalmist originally intend this psalm? How does one connect the psalmist's original intent with the Messianic interpretation of that text hundreds of years later? (266)
- 5A. How do Ps. 110:1 and Ps. 2 connect in the person of Christ? How do these psalms point beyond their original settings to a greater fulfillment? (267)
- 6A. How does Watts understand the Psalmic reference and appropriation of the "sitting at God's right hand reference"? Why was that so upsetting to the Jewish leaders? (268) How did Watts connect the enemies of Jesus and the motif of the enemies in the Psalms?
- 7A. How was Jesus' life predicted by the Psalms? (269)
- 8A. In what ways does Brueggemann connect Jesus and David via Ps. 41? (269)
- 9A. How is Ps. 69 and Christ's crucifixion linked? In what senses is Jesus fulfilling the Davidic pattern of suffering? (270)
- 10A. What do all for Gospels record and what is the significance of Jesus' garments not being torn? What did torn garments signify? (270f)
- 11A. What are two passages possibly refer to the fact that Jesus' bones were not broken? What layers of meaning does each add? (271)
- 12A. How do several see the connection of Ps. 16 and the resurrection of Jesus? What is the relationship of David speaking of himself and also how does it get connected with Jesus? (272)
- 13A. How did Peter and Paul understand the connection of Ps. 16 and Jesus? (272)
- 14A. How is a Davidic imprecation fulfilled in Judas? (272f)
- 15A. How are the temple cleansing, Jesus' death and resurrection set on a Davidic backdrop? (273)
- 16A. How is Jesus reminiscent of the David of the historical narratives as well as the imagined Davidic ruler of the psalmist? (275)
- 17A. How does Briggs understand the sufferings described in Ps. 22? (275)
- 18A. How are the sufferings of Jesus parallel with those of the sufferer in

the Psalms? (276)

- 19A. How is Ps. 118 connected to the parable of the ruthless tenants? What is the “reversal” motif in Ps. 118 and how would that encourage those in the early church? (276)
- 20A. How does the repayment for what one has done in the psalms get applied to Jesus? (277)
- 21A. What transformation does the statement Hosanna go through from the Psalms to Jesus’ triumphal entry? (278)
- 22A. What three ways does Brueggemann see the NT as using the psalter in reference to Christ? (278)

14. Targum of Psalms by Timothy Edwards

- 1A. What is a targum? Why have Targum studies been ignored? What potential benefit do they offer? (279)
- 2A. Is Edward's correct in laying the blame for ignoring Targum studies at the feet of those who seek the "original meaning"? Is Edwards denying such an "original meaning"? What is the relationship between the "original meaning" and the meanings proposed at various stages of interpretation? What is the benefit of studying the history of interpretation of a section of Scripture? Is it only in terms of "original meaning"? (280)
- 3A. How does Edwards work with the "liturgical" function of the targumim? (280) What benefits are gained by shifting it away from a liturgical to a pedagogical function? (281)
- 4A. What is the significance of Edward's construct that the targum is a bridge between the written Torah and the oral Torah (Mishnah and Talmud)? In what ways does he prove his case? (281)
- 5A. What is the relationship between reading, translating (targum) and study (talmud) of the Psalms? (281)
- 6A. Does Edwards see the targumim as translations done because folks no longer understood Hebrew? How does his response to this further his pedagogical or didactic function of the Targum of Psalms? (281f)
- 7A. How does Edwards model the coordinated reading of the Hebrew text and the targum? Does such a reading prove useful? (282)
- 8A. Would many of Edward's arguments also prove work in the context of the LXX? What would the difference be? (282f)
- 9A. How does Edwards illustrate his point with the Hebrew term *nwp*? (282f) Does this make his point?
- 10A. What is the date of the targumim? (283f)
- 11A. What does Kugel mean in his description of rabbinic interpretation as being "omniscience"? What are the benefits and problems with such an approach? (285)
- 12A. How does the targum actually help us with exploring other meanings in the text? (286)
- 13A. How does the targum lose its *raison d'être* if not connected to the Hebrew text? (286)
- 14A. What are your thoughts about Edwards' three levels of interpreting psalms texts relating Christian and Jewish interpretation? (287) Are his categories useful?
- 15A. How does the Targum of Ps. 81 differ from the NRSV (Hebrew Text)? (288)
- 16A. How did the Targum feature the Joseph story in Ps. 81? (289f)
- 17A. What connection is made between Joseph and Rosh HaShanah?

(290) What should be made of the Syrian Father and the Joseph link with Ps. 81? As Christians should we also be concerned about the history of interpretation of the Psalms within the early church as well as early Judaism? What similarities and differences would you expect?

18A. How does Edwards see creativity in the targums? (294)

19A. Why is the term “original meaning” foreign to the exegete responsible for the Targum of the Psalms? What are the pros and cons of such “foreignness”? (294)