OT505: The Book of Psalms

Course Lecturer: Bruce K. Waltke, ThD, PhD
Distinguished Professor of Old Testament at Knox Theological Seminary

About This Course

This course was originally created through the Institute of Theological Studies in association with the Evangelical Seminary Deans’ Council. There are nearly 100 evangelical seminaries of various denominations represented within the council and many continue to use the ITS courses to supplement their curriculum. The lecturers were selected primarily by the Deans’ Council as highly recognized scholars in their particular fields of study.

Course Description

How important are songs in the life of Israel and the Church? In this course, learners study the Book of Psalms, giving attention to the various forms of the Psalms and their function within the historical experience of Israel. The course begins by focusing on the formulation and interpretation of the psalms. Students then examine in detail the various types of psalms: lament, royal, pilgrimage, wisdom, messianic, and psalms of descriptive praise. Dr. Waltke gives sermonic treatment of selected psalms with application for today’s Church.

Course Objectives

Upon completion of the course, the student should be able to do the following:

- Understand the historical setting and development of the Psalter.
- Analyze the various forms, contents, and settings of the Psalms.
- Acquire the ability to interpret the figures of speech found within the Psalms as a means of understanding the message of the Psalms.
- Demonstrate the application of the Psalms to the Church today.

Accessibility

If you have particular accessibility needs, please contact the CUGN Registrar at the beginning of the course. This will allow us to work directly with you to make efforts to accommodate your situation and ensure as full as possible accessibility to the course.
Course Lecturer

Bruce K. Waltke, ThD, PhD

Education:
- Hebrew Union College in Jerusalem, postdoctoral fellow
- Harvard University, MA and PhD
- Dallas Theological Seminary, ThM and ThD
- Houghton College, AB

Teaching Career:
- Distinguished Professor of Old Testament, Knox Theological Seminary
- Professor Emeritus, Regent College in Vancouver (beginning in 1976)
- Professor, Reformed Theological Seminary (1996-2010)
- Professor, Westminster Theological Seminary (1985-1991)
- Professor, Criswell Bible Institute (1970-1976)
- Professor, Dallas Theological Seminary (1958-1976)
- Visiting professor/guest lecturer at institutions around the globe, including Bethel Seminary, Columbia International University, Covenant Theological Seminary, Denver Seminary, Geneva Bible College, Trinity Evangelical Divinity School, Vancouver School of Theology, Western Seminary, and Wheaton College

Other Career Highlights:
- Recognized as one of the preeminent scholars in Old Testament Studies
- Speaker at numerous Bible conferences across the United States and Canada
- InterVarsity Christian Fellowship
- Campus Crusade for Christ
- Area field supervisor at excavations at Tel Gezer, Israel
- Leader of several field study trips to the Middle East and the classical world
- President, Evangelical Theological Society (1975)
- Honorary member of the committee responsible for Today’s New International Version

Publications:
- More than 1,000 articles and several books, including Knowing the Will of God, An Old Testament Theology (which garnered an ECPA Christian Book Award in 2008), and Genesis, a book he coauthored with C. J. Fredricks (which won the Gold Medallion Award in 2002)

Online Professor

If you are taking this course for credit, CUGN will assign one of its faculty members as the online professor for this course. This professor will contact you upon enrollment in the course and will guide your study. Your online professor will be available to you by email and, at set times, by chat room or other real-time technology. Your online professor will do the following in order to stimulate student
involvement and facilitate effective learning:

- Evaluate and assign grades to all coursework.
- Provide assistance with technological problems that may occur.
- Answer questions that may arise.
- Issue your final grades.

Course Texts

It is assumed that the student will have access to the standard lexicons, concordances and other lexical and exegetical aids especially E. W. Bullinger’s, *Figures of Speech Used in the Bible* (Grand Rapids: Baker Book House, 2003).

Textbooks can be ordered through our online store at CUGN.org, through your local bookstore, or through your preferred eReader when available.

Academic Honesty

At CUGN, we believe all we do is “as unto the Lord” and we thus hold to a high academic standard of honesty; we do not tolerate plagiarism and cheating. Students found guilty of any form of academic dishonesty face consequences ranging from interaction with the Academic Dean to expulsion from CUGN.

Quizzes and Exams: Any student found guilty of cheating on a quiz or exam will automatically receive a score of zero for that quiz or exam. A second offense will result in automatic course failure and possible disciplinary action and/or expulsion from CUGN. Please view the CUGN Academic Catalog for a full definition and examples of cheating.

Plagiarism: If a student’s work is found to be plagiarized, consequences will vary depending on the nature of the plagiarism.

If an offense is deemed unintentional, the student will have an opportunity to resubmit the work. A second offense will result in an automatic score of zero for that assignment, which may also result in failure of that course.

More serious plagiarism offenses could result in automatic course failure, disciplinary action, or expulsion from CUGN. Please view the CUGN Academic Catalog for a full definition and examples of plagiarism. If you have questions about plagiarism, or would like to request resources for learning how to avoid plagiarism, please contact our Registrar’s Office at registrar@cugn.org or toll free at (888) 487-5376 ext. 3.

Course Methods

Throughout this course, a number of methods will be used to engage the students in learning and processing information, and applying the learning to their lives. These methods include the following:
Media/Materials
The course will include media presentations of lectures and supplementary materials to be listened to and/or read throughout the lessons of the course.

- **Audio-based teaching**
  The primary teaching session in each lesson is provided in audio format. If available, we also provide the option of reading the lesson from a transcript of the audio lecture (found in the course Audio Lecture section).
- **Readings**
  Reading from the required textbook(s) is assigned in this syllabus.

Mentor Relationship
Students are required to seek out a mentor with whom they can discuss the spiritual impact of the course on their life. The goal of this process is to facilitate the student’s growth through interaction with a mature believer.

Spiritual Formation Project
Ministry preparation and the Christian life require more than academic exercises. Learners also need personal, spiritual formation, which involves theological reflection and critical thinking on their current practices and assumptions. This process occurs as learners engage in self-reflection through the course’s Spiritual Formation Project.

Course Requirements

1. **Time:** The student is required to spend a minimum of 120 hours in this course. All course requirements must be completed within 6 months of enrolling in the course.

2. **Recorded Lectures:** The student is required to listen to all 24 audio lectures recorded by Dr. Bruce K. Waltke.

3. **Lesson Assignments:** The student is expected to submit satisfactory response to the assignments in this Syllabus. These will be due following lectures 5, 14 and 24.

4. **Spiritual Formation Project**

   **RATIONALE:** Ministry preparation and the Christian life require more than academic exercises. Learners also need personal, spiritual formation, which involves theological reflection and critical thinking on their current practices and assumptions. This process occurs as learners engage in self-reflection and interaction in a community of learning. With this in mind, CUGN includes in all courses a capstone project addressing these issues and facilitating interaction beyond the formal learning environment (ATS schools, note Standards 3.2.1.3; 4.1.1; 10.3.3.3).

   Write a **five-to-six page reflective essay** and **interview a mentor**, discussing the spiritual impact of this course on your life. Identify your mentor early in the course, and submit the essay to your grader when you take the final exam. This last project should not be a summary of course content, but an application of course principles. **Complete the following:**

   **A. Personal Reflection and Evaluation:** Reflect on the course – To integrate your academic
studies with your walk of faith, reflect on the content of the course and evaluate your life in light of what you learned.

i. Follow these steps in your reflection:
   **Step 1:** What one theme, principle, or concept in the course is the most significant to you personally? Why is it significant?
   **Step 2:** What portion(s) of the course brought this theme/principle/concept to light?
   **Step 3:** Think about your past. Why is it vital now for you to deal with and apply this theme/principle/concept?
   **Step 4:** How should this affect your thoughts and actions, and what specific steps should you take to concretely apply what you have learned?

ii. Write your answers to the above questions in full paragraph form. (Recommended length for this reflection: approximately three pages)

iii. Give a copy of this reflection to your mentor (see #2).

**B. Community Reflection and Interaction:** Interview a mentor – Since the Holy Spirit uses the input of others to guide and form His people, interview a mentor according to the following guidelines:

i. Who should you interview? (1-3 are required; 4-6 are recommended)
   1. Someone with whom you have a reasonably close relationship.
   2. Someone who is a mature Christian ministry leader (i.e. a pastor).
   3. Someone who is not your grader or a family member.
   4. Someone who values the spiritual formation process.
   5. Someone who is familiar with and values the subject of the course.
   6. Someone who has experience using the content of the course in ministry.

**NOTE:** Identify your mentor early in the course, and give him/her the page entitled “Guidelines for Mentors.”

ii. Focus of the interview – Your interview should focus on the issues and questions you raise in your essay. For example:
   - What feedback can your mentor give in response to your essay?
   - In light of the course content, are the conclusions you made appropriate? Why or why not?
   - What additional advice, deeper insights or broader applications might he/she suggest from his/her own life and ministry?

**NOTE:** Conduct this interview either in person (preferred) or over the phone. Do not use
electronic communication (i.e. email, instant messenger, etc). Suggested length: 45 minutes.

C. Synthesis and Application: Draw your final conclusions – Having reflected on the curse and the discussion with your mentor, synthesize what you have learned in these three sections:

i. Section 1: Begin your essay with the personal reflection from #1 above. This should be exactly what you gave your mentor for the interview.

ii. Section 2: Comment on your interview, explaining what you discussed and the insights you gained from your mentor. Include the following:
   • What were the mentor’s comments regarding your essay?
   • What advice did he/she give?
   • How did his/her comments expand or correct your application of the course?
   • Include the person’s name, occupation, and the length of the interview.

iii. Section 3: Conclude with a synthesis of what you have learned. Answer the following:
   • If your mentor corrected any thoughts in your “Personal Reflection and Evaluation”, how do you feel about these corrections? Do you agree or disagree? Why?
   • Synthesizing your thoughts from section one and your mentor’s insight in section two, what final conclusions have you reached? How is this different from section one?
   • In light of the interview and further reflection, what additional, specific changes need to occur in your life and what concrete steps will you take to implement them?

NOTE TO STUDENTS: Your effort in this assignment will determine its benefit. If by the end of this course you have not yet reflected critically on your life in light of what you have studied, allow this assignment to guide you in that process. The instructor for this course will not score your essay based on the amount of spiritual fruit you describe; so do not exaggerate (or trivialize) what you have learned. The primary grading criteria is that you have thoughtfully considered the principles of the course and realistically sought to apply them to your life. If you have done this and met the minimal requirements (as noted above), you will earn the full points for this assignment.

Note on confidentiality: Perhaps the Holy Spirit is dealing with you in some very personal areas of your life. Because of this, your grader will keep your essay entirely confidential and either return or discard it.

Objective: to stimulate reflection and interaction on course principles in order to enhance personal spiritual formation.

5. Final Examination: One examination will be given. The student is expected to analyze the designated Psalms putting into practice those principles presented in the recorded lectures. The use of exegetical aids is permitted. Commentaries may not be used in the formulation of the synopsis nor the outline.

The student is required to spend at least ten (10) hours of analysis for each Psalm. It is therefore
recommended that the student complete the first fourteen (14) lectures during the first half of the semester. This will insure sufficient time for the preparation of the final.

**Course Grading**

Your grade for the course will be determined as follows:

<table>
<thead>
<tr>
<th>Component</th>
<th>Percentage of Course Grade</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lesson Assignments</td>
<td>40%</td>
</tr>
<tr>
<td>Spiritual Formation Project</td>
<td>20%</td>
</tr>
<tr>
<td>Final Examination</td>
<td>40%</td>
</tr>
<tr>
<td>Total</td>
<td>100%</td>
</tr>
</tbody>
</table>

Grades will be issued within two weeks of the end of the course.
Guidelines for Mentors

(Students, give this sheet to your mentor for the Spiritual Formation Project.)

Thank you for your involvement in this student’s CUGN coursework. We believe the Christian life is more than an academic exercise, so we encourage students to critically reflect on their life in light of what they learn and then apply those insights to the daily life of faith.

Therefore, students taking CUGN courses are required to complete a final assignment called the “Spiritual Formation Project.” This assignment involves two parts: an essay and an interview:

The ESSAY: After completing their coursework, students reflect on the content of the course, evaluate their lives, and discuss the one theme, principle or concept that is most significant to them and why. Students are to identify specific ways this theme/principle/concept should apply to their lives and what action steps they plan to take in order to make those changes a reality.

The INTERVIEW: After writing this reflection, students give a copy to their mentor and meet with him/her to discuss their thoughts and get feedback. The goal of this interview is to facilitate the student’s growth through interaction with a mature believer.

NOTES ON THE INTERVIEW:

• You do not need to be familiar with the course to participate in this interview. You will primarily respond to the thoughts of the student. (However, general knowledge of the subject matter of the course and/or experience applying it to ministry is valuable.)

• Prior to meeting with the student, read his/her “Personal Reflection and Evaluation” and prepare to discuss the following:

  1. What feedback can you give the student in response to his/her essay?
  2. Are the student’s conclusions from the course appropriate? Why or why not?
  3. What additional advice, deeper insights or broader applications would you suggest from your own life and ministry?

• Meet with the student either in person (preferred) or over the phone. Do not use electronic communication (i.e. email, instant messenger, etc.).

• Suggested length of the interview: 45 minutes

Thanks again for participating in this project! You have a real opportunity to guide this student in the application process and to help him/her connect academics to life – a valuable process for all who wish to grow in Christ.

NOTE: If the student’s school makes any changes to this assignment, their requirements should replace those described here.
Lesson Assignments

Each lecture has corresponding assignments. The first assignment is a reading assignment (designated “1”) and should be completed before listening to the recorded lecture. The other questions may be completed after listening to the lecture.

**Lecture 1**

2. Answer questions 1-3 on page 41 of the Study Guide.

**Lecture 2**

1. Read Psalms 1, 2 and 145-150 from the ASV and from one other translation.
2. Answer questions 4-9 on page 41 of the Study Guide.

**Lecture 3**

1. Read Psalm 1 from the ASV and one other translation.
2. Answer questions 10-14 on page 41 of the Study Guide.
3. Identify the types of parallelism found in Psalm 1.
   A. Notice that in the Hebrew text of verse one, the major dichotomy follows the words “in the way of sinners.”
   B. In verse one, the “walk” is parallel with the polar concepts “stand” and “sit.”
4. There are fourteen (14) Psalms which have historical notes. Correlate the historical notices in these fourteen (14) Psalms with the life of David, i.e., arrange these fourteen (14) Psalms chronologically. Cite the most important verses from 1 and 2 Samuel which correlate with these Psalms. (One may want to consult Alexander MacLaren’s book, The Life of David as Reflected in His Psalms (Grand Rapids: Baker Book House, 1955).

The following outline of the life of David may prove helpful:

I. David’s election and exile
   1 Samuel 16-31
II. David’s coronation and empire
   2 Samuel 1-10
III. The sword in David’s house
   2 Samuel 11—1 Kings 2:10
Lecture 4

   A. What are the two principle divisions in the laws concerning sacrifice?
   B. What is the essential difference between the burnt and cereal offerings and the peace offering?
   C. What is the meaning of sacrifice?
   D. What are the three types of sacrifices?

Read Deuteronomy 16

E. Specify the three times in the year when the Israelites assembled in Jerusalem.


3. Give one illustration of each type of parallelism discussed in Lecture 3 other than those mentioned in that lecture. Be sure to write the verse out in full.

Lecture 5

1. Read Psalms 34, 69, 72, 96, and 110 from the ASV and one other translation.


3. From Psalm 34 identify those portions which are hyperbolic with respect to David but fulfilled in Christ. Be sure to substantiate your answers with New Testament.

4. From Psalm 69 identify the features which are types of Christ’s experience. Again substantiate from the New Testament.

5. Read Bullinger’s discussion of hyperbole (pp. 423-428).
   A. How does he define this figure?
   B. What is the significance of this figure?

Lecture 6

1. Read Psalms 26, 28, and 142 from the ASV and one other translation.

2. Answer questions 1 and 2 on page 43 of the Study Guide.

3. One figure mentioned in the lecture is anthropomorphism. Bullinger discusses this under the section concerning anthropopatheia, pp. 871-897. Technically his discussion concerns three different figures.
A. **Anthropomorphism**: The representation of God in the form of, or with the attributes of, a man, i.e., when hands, arms, eyes, ears are ascribed to God.

B. **Anthropopathism**: A special kind of anthropomorphism in which the passions or emotions of man are ascribed to God.

C. **Zoomorphism**: The representing of God in the form of the lower animals.

4. Identify the occurrences of these figures in Psalms 26, 28, and 142. Where possible state the significance of the figure to the message of the Psalm.

5. Study Psalm 28.
   A. Identify the Lament motifs. Remember that few Psalms exhibit all the motifs of a given form.
   B. Note any changes of addressees.

**Lecture 7**

1. Read Psalms 6, 12 and 13 from the ASV and one other translation. Identify the motifs of each.

2. Answer question 3 on page 43 of the Study Guide.

3. What is the meaning of *hanan*?

4. What is the meaning of *hesed*? To what relationship does it refer? How does this relationship tie into the lament of Psalm 6?

5. Continue the study of Psalm 28.
   A. The introductory petition of verse 1 is very important to an understanding of the Psalm. From what group of people does David wish to be separated?
   B. Is the lament of this Psalm stated or implied?
   C. What three things does David request in the petition proper?
   D. Is there a change of addressee after verse 4? If so, how do you know there is and who is being addressed?
   E. For what three reasons does David offer praise to Yahweh in vv. 6-8?
   F. What is the concluding petition?
   Note that the future in vv. 4-11 should be rendered as present tenses.


7. Compose a synopsis of Psalm 28 which reflects the totality of its message.
Lecture 8
1. Read Psalms 30, 34, 41 and 116 from the ASV and one other translation.
2. Answer questions 4-8 on page 43 of the Study Guide.
3. What are the two basic meanings of the word *toda*?
4. Study the following figures from Psalm 30.
   A. 30:1 “thou hast raised me up.”
      (The Hebrew *dillitani* is from the root *dala*. It has the meaning “to draw water.”) The figure is
      highly metaphorical. What is the unexpressed imagery this word evokes?
   B. 30:5 “weeping may tarry for the night.”
      Here weeping is given human qualities, i.e., it is said to spend the night. This is the figure of
      personification. How does Bullinger define personification?
   C. 30:7 “Thou hast made my mountain to stand strong.”
      Read Bullinger’s discussion concerning the figure metonymy (pp. 538-9). How does he define
      metonymy?
      Note Bullinger’s discussion of the term “*mountain*”(pp. 575-6). Do you feel that the meanings
      he gives can be applied to Psalm 30:7?
      What is the name of the “*mountain*” where David resided? What do you think is represented
      in Psalm 30?

Lecture 9
1. Read Psalms 18, 21, 30, 32, and 40:1-8 from the ASV and one other translation.
3. What is the meaning of the phrase “*mine ears hast thou opened,*” in Psalm 40:6?
   A. Define *synecdoche*. Consult Bullinger for the type of *synecdoche* this represents.
   B. What is the meaning of the phrase literally?
   C. How did the Septuagint understand this phrase?
   D. How does the Septuagint’s understanding differ from that of the Masoretic tradition?
4. How does the use of the antithetical parallelism influence the interpretation of 40:6?
5. In 40:6 what significance is to be found in the shift from the *toda* to the sin-offering?
Lecture 10

1. Read Psalms 33, 36, 105, 111, 113, 117, 135, 136, 146 and 147 from the ASV and one other translation.

2. Answer questions 12-14 on pages 43 of the Study Guide. With respect to question 13, how are these two attributes displayed in Genesis 1 and 2?
   A. In 33:4a. what does the word *vasar* mean?
   B. In 33:4b. what does the word *emuna* mean?

3. What other meanings are derived from this root?

4. In what way do verses 6-19 of Psalm 33 explain the summary verses 4 and 5?

Lecture 11

1. Read Psalms 2, 18, 20, 21 and 45 from the ASV and one other translation.

2. Answer question 16 on page 43 of the Study Guide.

3. The illustration of the Davidic line as a lamp is what kind of figure? Distinguish between simile, metaphor and hypocatastasis (cf. Bullinger under each of these).

4. Read Psalm 18 again. Be especially aware of the figures involved.

Lecture 12

1. Read Psalms 72, 89, 101 and 145 from the ASV and from one other translation.

2. Answer questions 17-21 on page 43-44 of the Study Guide.

3. In what ways are the Royal Psalms related to Christ?

4. What is the meaning of “son” in Psalm 2? What does the word imply?

5. Name the figure involved with the phrase “kiss the son.” Notice that this action denotes a state of submission to authority. Therefore, this is a sign which signifies an inner state.

Lecture 13

1. Read Psalms 47, 93, 96, 97, 98 and 99 from the ASV and one other translation.


   The inhabitants of Canaan who worshiped Baal had a myth concerning their god. This myth
concerned the struggle between Baal and Yam. Baal, usually thought of as the storm-god and the lightning-god, was also the god of fertility and vegetation. Yam was “the Sea.” Yam was thought to be the force of sterility and death because the salty sea water could not be used to sustain life. The battle, then, was between Life and Death. Baal defeated Yam, and in order to establish his dynasty and secure eternal vegetation he built himself a house, a temple, from which he ruled.

Illustrate the polemical significance of Psalm 93 with respect to the above information.

Lecture 14

1. Read the Royal Psalms from the ASV and one other translation.
3. In 84:5 what figure is involved with the phrase “the highways”? Notice that “the highways” is put for the journeying experience.
4. In 84:9 how does the parallelism help to identify the “shield”? What kind of figure is “shield”?
5. One figure which has been mentioned frequently is that of merism. A merism is a form of synecdoche in which a totality is expressed by two contrasting parts. What are the meanings of the following merisms from Psalm 121?
   A. Verse 2: “Heaven and earth”?
   B. Verse 6: “by day ... by night”?

A Matter of Method

The study of a Psalm and the presentation of a Psalm presupposes two different methodological procedures. The study of a Psalm is primarily an inductive process. The presentation of a Psalm is primarily deductive.

Inductive Study

This begins with the process of exegesis. The details of the text are closely scrutinized. For the most part, this process has been assumed in this course.

Having examined the data, each verse is summarized. The totality of the data of the verse is subsumed in this summary. These verses, in turn, are summarized according to common characteristics. In the Psalms we have found clues for this step of summarization, namely, Psalms may be divided into different types, each with characteristic structures. Part II of this course exposed the student to the various forms, contents, and settings of the Psalms.

The final step of this inductive study is the synopsis of the Psalm. After an intensive study of a Psalm, a synopsis is written which states the complete message of the Psalm in a single statement.
**Deductive Presentation**

By contrast, the presentation of a Psalm is deductive. It begins with a statement of the entire Psalm. Sometimes the message of the Psalm is simply stated forthright. Sometimes the synopsis may be introduced with the use of illustrations or rhetorical questions. At other times, the synopsis may presuppose a theological problem. The Psalm may then be introduced with the use of this problem.

After the statement of the synopsis comes the outline. Particulars are then presented to substantiate the points of the outline.

Lectures 15-24 are examples of the process of presentation. Carefully analyze the method of introduction, the presentation of the outline and the use of particulars as you listen to these lectures.

The work in this last section of the course has been kept at a minimum in order that the student might work on the final exam (page 51 of the Study Guide).

**A Word Concerning Biblical Theology**

Biblical theology has as its task the obtaining and constructing of a complete picture of Yahweh’s revelation found in the Bible, i.e., the exposing of the Bible’s intrinsic genre and the interpretation of the particulars of the Bible in the light of that intrinsic genre.

The discovering of the intrinsic genre is the process of determining that universal under which the particulars of the Biblical data can be subsumed. This process is inductive. In prose that basic unit of study is the paragraph. All words and sentences of a paragraph are studied until that paragraph can be summarized in one concise statement. These paragraphs are compared and adjacent paragraphs of a common type (same subject material, same speaker, same setting, etc.) are grouped together and summarized into a single concise statement. These paragraph groups are compared and those exhibiting a common feature are grouped together and summarized in a single concise statement. The process continues until all material has been grouped into the largest possible unit within a book, namely the book itself. When the entire book has been summarized in a single concise statement, the intrinsic genre of that book has been discovered.

A number of benefits emerge from this process. Not only has the book been thoroughly studied but the outline of the book has emerged in the course of study. Also the relative “weight” of the material has been assessed, i.e., what portion of the material was given over to any particular topic. This relative “weight” provides a valuable clue for determining the thrust of the book’s message. Another benefit is that this intrinsic genre can then be compared with those of other books, grouped together and summarized until the intrinsic genre of the entire Bible emerges. What has emerged is a concise statement of the Bible’s teaching. The various categories of thought which illumine this concise statement have emerged from the text inductively and are not categories which have been imposed upon the material deductively.

In this study we are concerned primarily with the material of the Old Testament books. And inductive study of the Old Testament reveals that the central concern is the establishment of the kingdom of God upon the earth. Three essential components emerge from this statement: (1) the God who rules, (2) those over whom God rules, namely the Seed of Abraham, and (3) the relation of these two. In the explication of these components, one must guard against imposing his own divi-
sions or categories of thought upon the material. The topics under each of these components must be derived from the text of the Old Testament. No thought foreign to the Biblical author(s) should be imposed upon the material.

The first essential component of the intrinsic genre of the Old Testament is the God who rules. Here the focus is upon affirmations concerning the Person of God. These affirmations are also called the attributes of God.

The second component from this study is the Seed of Abraham, or those over whom God rules. This Seed, Israel, is a descendant of Adam. The descent from Adam raises the question of the makeup and character of mankind in general. Biblical anthropology must be used to answer these questions. Not only is the Seed of Abraham physical and therefore within the fallen human race, the Seed of Abraham is spiritual, i.e., a remnant of believers has been preserved by God. This remnant will continue up to and including that future time when all Israel will be saved. However, in the Old Testament, Israel is not only physical and spiritual but also national. Israel is, in one sense, just another nation among all the nations of the earth. In another sense, Israel is a special nation because within Heils- geschichte, God would use Israel as the means by which He would affect His kingdom upon the earth. At first the Kingdom of God and the Kingdom of Israel were equal because the entire nation was in covenant with God by faith. In the course of time, however, the Kingdom of Israel apostatized and only a spiritual remnant continued as the Kingdom of God.

The third component of the intrinsic genre of the Old Testament is the rule of God, i.e., the relationship between God and man. This, in turn, is divided into two parts: (1) God’s activity toward the Seed of Abraham, and (2) the response of the Seed of Abraham to God. God’s activity toward the Seed of Abraham is seen in the act of creation, in the Heavenly instruments by which God acts (His Spirit, His Word, His Servant), in the means by which He reveals Himself (Divine Names, theophanies, history, angels, dreams, direct revelation), in the Covenants, in the Law, in the cultus, in human instruments mediating the kingdom, in miracles, in providence and in Holy War. The responses to God are two. There is an appropriate response of trusting, loving, fearing and knowing God, and there is an inappropriate response of opposition to God. The former brings blessing and security; the latter brings cursing and punishment.

The intrinsic genre, its essential components and the topics subsumed under each of these components provides the “stuff” of a Biblical theology of the Old Testament. When, however, the student exeges a passage (such as a Psalm) he will not find these components stated in theological propositional statements. He will find a record of biographies, actions and institutions. Statements which tell us about God, man, and the relationships between the two must be extracted from these biographies, actions, and institutions.

A word of warning, however, is appropriate to this discussion. Not all that is recorded in the Old Testament should be applied directly to the believer of the New Testament era. Some of the material is historically conditioned. For example, the Old Testament doctrine of Holy War and the Psalms of imprecation are but two examples. These two examples applied to the carnal geo-political Kingdom of Israel. Today believers are not members of a geo-political kingdom but of a spiritual kingdom. The warfare and weapons are not physical but spiritual. The doctrine of Holy War and the Psalms of imprecation do, however, teach us eternal truths which are historically unconditioned concerning God, concerning man and concerning the relationship of the two. It is these abiding truths which the Biblical theologian must articulate in propositional statements.
In the following lectures you will be asked to articulate the lecturer’s use of Biblical theology in the exposition of particular Psalms.

Lecture 15
1. Read Psalm 22 from the ASV and one other translation.
2. Answer the questions concerning Psalm 22 on p. 45 of the Study Guide.
3. Illustrate the use of the various aspects of study (form, figures, historical setting, types, etc.) in the sermon.
4. How does the lecturer use Old Testament theology in the presentation of this Psalm?

Lecture 16
1. Read Psalm 87 from the ASV and one other translation. Determine what type of Psalm this is.
2. Answer the questions concerning Psalm 87 on page 45 of the Study Guide.
3. Illustrate how the lecturer uses the figures of the Psalm to illuminate the meaning of the Psalm.
4. How does the lecturer use the Old Testament theology in the presentation of this Psalm?

Lecture 17
1. Read Psalm 44 from the ASV and one other translation. Identify the Psalm according to its type. Identify the motifs’ characteristics of this type of Psalm.
2. Answer the questions concerning Psalm 44 on page 45 of the Study Guide.
3. Illustrate how the lecturer clearly defines the problem of suffering.
4. Illustrate how the lecturer uses form critical studies to understand the Psalm.
5. What component of Old Testament theology is especially evident in this Psalm?

Lecture 18
1. Read Psalm 44 from the ASV and one other translation. What affirmations does this Psalm make concerning the God who rules?
2. Illustrate the lecturer’s use of other Scriptures for amplifications and explanations of Psalm 44.
Lectures 19 and 20

1. Read Psalm 139 from the ASV and one other translation. Illustrate the theological content of this Psalm.
2. Answer the questions concerning Psalm 139 on page 45 of the Study Guide.
3. Give the psychic equivalents to these words from Psalm 139:
   A. heart
   B. kidneys
4. Illustrate the use of materials from word studies to clarify the meaning of the Psalm.
5. Notice the symmetry in the structure of this Psalm. Illustrate symmetry in the composition of two other Psalms studied in this course.

Lecture 21

1. Read Psalm 90 from the ASV and one other translation.
2. Answer the questions concerning Psalm 90 on page 45 of the Study Guide.
3. Illustrate the lecturer’s use of the historical background to illumine the Psalm.
4. How does the lecturer use the Old Testament in this Psalm?

Lecture 22

1. Read Psalm 51 from the ASV and one other translation.
2. Answer the questions concerning Psalm 51 on page 45-46 of the Study Guide.
3. Notice the introduction, conclusion and illustrations used by the lecturer.
4. What aspects of Old Testament theology are brought out in the exposition of this Psalm?

Lectures 23 and 24

1. Read Psalm 49 from the ASV and one other translation.
2. Answer the questions concerning Psalm 49 on page 46 of the Study Guide.
3. What is the meaning of the word hokma? Where is it used elsewhere in the Old Testament? What do these illustrations show us concerning this word?
4. Illustrate the use of Old Testament theology in the presentation of this Psalm.