ANNOTATED BIBLIOGRAPHY ON
PSALMS

Achtemeier, Elizabeth (1985) "THE USE OF HYMNIC ELEMENTS IN PREACHING. *Interpretation* 39(1):46–59.

Holds that understanding the form and content of the Bible's hymns allows the sermon to share their principal characteristic: praise to the honor and glory of God. Analyzes the structure of some psalms of both lament and praise. Finds much modern preaching to focus on human needs, hungers, evils, faults, and finish weakly with moralistic admonitions to do better. Describes the need of modern preaching, like the biblical laments, to proclaim the good news of God's saving deed and word. Holds that understanding the structure of biblical hymns is a way to better preaching. Shows how great preachers have incorporated the structural elements of biblical hymns into their own sermons. Suggests how preachers may do likewise.

Ackroyd, Peter R. (1982) "RECENT FOREIGN OLD TESTAMENT LITERATURE. *Expository Times* 93(5):136–139.

A discriminating appraisal of four works: a new history of Israel by H. Jagersma; a re-examination of the Deutero-Isaiah question by J. M. Vincent; a commentary on the theology of the Psalms by H.-J. Kraus; and a history of biblical interpretation by H. Graf Reventlow.

ACKROYD PETER R. AND KNIBB, MICHAEL A. (1966) " TRANSLATING THE PSALMS. *Evangelische Theologie* 17:1–11.

It is the translator's task to produce an accurate version, taking account all the aids which modern scholarship provides and recognizing that no decision can be made to adhere to the Masoretic Text alone. The translator must be aware that he is working with a wide variety of use and that the Psalms are used not only in private and public reading but also as liturgical compositions within the actual worship of the church. Five problems must be considered in which possible answers must be explored: the divine names, verbal repetition, paraphrase, explanatory editions or modifications in translation, and problems of metrical structure and division of text. Thus the OT scholar must cooperate with the practical scholar who appreciates the need of the worshipper in speaking and singing.

Actemeier, Elizabeth (1984) "PREACHING FROM THE PSALMS. *Review and Expositor* 81(3):437–449.

All of the Psalms can be used as texts for preaching. We must approach them from the viewpoint of modern form criticism. A proper use would see them as expressions of timeless spiritual truths. They are not merely to be used as general references to mankind, but especially as they refer to Israel and her relationship to God as his special people. Examples of the various ways to preach Psalms are given.

Adamo, David (1984) "TRANSLATING HEBREW OLD TESTAMENT BOOK TITLES INTO THE YORUBA LANGUAGE OF NIGERIA. *Bible Translator* 35(4):418–424.

OT book titles are meaningless transliterations or wrong translations in Yoruba Scriptures. Suggested alternatives for Genesis through Deuteronomy, Chronicles and Psalms emphasize meaning. Older conservative church leaders resist new translations made by young scholars.

Alden, Robert L. (1976) "CHIASTIC PSALMS (II): A STUDY IN THE MECHANICS OF SEMITIC POETRY IN PSALMS 51–100. *J of the Evangelical Theological Society* 19(3):191–200.

Suggests proposed chiastic arrangements for Psalms 52:1b-5a, 58, 59, 62, 64, 67, 68, 70, 71, 74:1–12, 75, 84, 90, 92. Consciously or unconsciously, many of the Psalms were written in chiastic patterns, and though these should not be used to determine text critical matters, they serve to evoke new appreciation for the ancient poets who composed them.

Alden, Robert L. (1974) "CHIASTIC PSALMS: A STUDY IN THE MECHANICS OF SEMITIC POETRY IN PSALMS 1–50. *J of the Evangelical Theological Society* 17(1):11–28.

Students of biblical poetry have been aware of parallelism for many years, but the chiastic arrangement of whole psalms has not been widely recognized. The term "chiasmus" refers to the inversion of words in two corresponding parallel phrases, clauses, or stichoi. The principle is illustrated in passages such as Jdg. 20:26a, Amos 6:8b, Proverbs 24:20, Job 20:6, and Isa. 41:9a. The following psalms are chiastically arranged: 1,2,4,7,9,11,12,19, 21,25,27,29,30,36,37,41,42,43,45,46. Chiasmus may or may not affect interpretation and is not a device for determining glosses, verse order, or emendations. It is a literary device only.

Alden, Robert L. (1978) "CHIASTIC PSALMS (III): A STUDY IN THE MECHANICS OF SEMITIC POETRY IN PSALMS 101–150. *J of the Evangelical Theological Society* 21(3):199–210.

Demonstrates a chiastic arrangement for Psalms 103, 104, 105, 106, 107, 109, 110, 111–112, 114, 115, 116, 122, 125, 126, 135, 136, 137, 143, 146, 149. Concludes that consciously or unconsciously many Psalms were written in this pattern and that careful attention to this can be a powerful argument for the integrity and unity of some of the Psalms.

Alexander, T. D. (1989) "From Adam to Judah: The Significance of the Family Tree in Genesis. *Evangelical Quarterly* 61(1):5–19.

(1) Surveys Genesis (emphasizing its final form) to show that its structure focuses on selected individuals and their descendants, highlighting the genealogical family tree from Adam to the sons of Jacob. (2) Significant traits include accuracy of line of descent, God's activity in preserving the line, concern for purity of the "seed," and displacement of the older by a younger son. (3) Thus Gen 3:15 looks to this selected lineage as the "seed" of the woman. And the emphasis on Judah in the closing section indicates that Genesis sees this "seed" as the royal lineage of David. This sheds light on certain royal Psalms and other Jewish and NT allusions to 3:15 as Messianic.

Allen, Horace T., (1987) "Songs for Word and Sacrament. *Liturgy* 6(3):21–25.

Congregational song is central to Christian worship, but hymns may be inadequate for corporate eucharistic celebration. By reason of their poetry, their canonicity, their use, and their beauty, the psalms, already both song and sacrament, provide a model for congregational song that truly unifies word and sacrament.

Allen, Horace T., (1986) "Prayer in the Christian Tradition. *Liturgy* 5(3):9–13.

The Lord's Prayer and the Psalms demonstrate the inaccuracy of the distinction often made between (corporate, objective) liturgy and (individualistic, subjective) spirituality.

Allony, Nehemiah (1979) "COMPLETE COPIES OF THE ALEPPO BIBLE CODEX IN JERUSALEM AND BIALYSTOK. *Beth Mikra* 24(77):193–204.

It is generally believed that the Aleppo Bible codex was never studied by scholars until it reached Israel about 1949. The circumstances of its arrival and the loss of 100 pages have not been fully revealed. It is now known that Jewish scholars in Jerusalem in the 19th cent. were eager to obtain copies of the codex. Rabbi Samuel Shlomo ben Moshe Meir Boyarsky, 1820–1888, a resident of Jerusalem, sent a messenger, Moshe Yehoshua Kimchi, to Aleppo to copy the codex. A copy was preserved in the Hurva synagogue and another in a synagogue in Bialystok, Poland. A copy of the Psalms was preserved in Brisk, Poland. The copies seem to have been lost in wartime. (Hebrew)

ALONSO, SCHOEKEL L. (1967) "PSALMUS 136 (135). *Verbum Domine* 45(3):129–138.

The composition is stylized. God is praised for his cosmic acts (vv. 4,9), historic acts (vv. 10–22), various acts (vv. 23, 25). Christians as the new people of God can recite the Psalm. The major problems of the theology of the Old Testament meet us in this Psalms: revelation through nature, through history, revelation in a fact and in a series of events, God's constants, profession of faith and praise with joy, historification, actualization, Christian use. (Latin)

Anderson, Fred R. (1990) "Three New Voices: Singing God's Song. *Theology Today,,* 47(3)::260-272..

Reviews three of the newest hymnals: the Psalter Hymnal of the Christian Reformed Church (1987), The United Methodist Hymnal of the United Methodist Church (1989), and The Presbyterian Hymnal: Hymns, Psalms, and Spiritual Songs, (1990) the Presbyterian Church (U.S.A.). Notes that each has strong convictions about the role of Scripture in the worship of the church. Considers how well those convictions are reflected in the hymnals. RDS

Anderson, G. W. (1963) "ISRAEL'S CREED: SUNG, NOT SIGNED. *Scottish J of Theology* 16:277–285.

The Old Testament is neither a consciously formulated propositional confession, nor simply the disiecta membra from which the story of Israel's religion may be recovered, but a corpus which both issued from and moulded the life of a religious community. The Old Testament is therefore a confessional document. Israel's creed was sung, not signed, and the literary corpus in which Israel's worship is most comprehensively expressed (the Psalms) is the most representative and characteristic source of Old Testament Theology. (The Presidential Address read to the Society for Old Testament Study, January 2,

Anderson, George W. (1980) ""SICUT CERVUS" EVIDENCE IN THE PSALTER OF PRIVATE DEVOTION IN ANCIENT ISRAEL. *Vetus Testamentum* 30(4):388–397.

The traditional view of the Psalter understood personal references in the Psalms as expressions of David's personal devotion, but the critical method and the form-critical analysis reinterpreted such references to eliminate any private devotion, putting oracular psalms in a cultic context. In this brief study several psalms are examined in which the worshipper makes a plea for God's presence to deliver (Psalms 22, 25 and 51) and for God's presence in itself (Psalms 27, 42 and 43).

ANDERSON, ARNOLD A. (1969) "PSALM STUDY BETWEEN 1955 AND 1969. *Baptist Quarterly* 23(4):155–164.

A listing of recent publications (1955–1969) on the book of Psalms with comments on each. The literature is listed under: (a) commentaries, or; (b) general introductions to the Book of Psalms.

Andreasen, Niels-Erik (1981) "TOWN AND COUNTRY IN THE OLD TESTAMENT. *Encounter* 42(3):259–275.

There is no anti-urban, pro-nomadic thrust in the OT. Concern for social structures and values is present, not a rejection of cities as such. This is seen in Genesis, the history of the conquest, Psalms, Wisdom books, and prophets. The OT attitude toward the city is not negative but ambivalent, hence creative. The city may represent the best or worst of human achievements. The OT must not be read in light of contemporary issues thus reducing the message of the Bible to propaganda.

AP-THOMAS, D. R. (1966) "AN APPRECIATION OF SIGMUND MOWINCKEL'S CONTRIBUTION TO BIBLICAL STUDIES. *J of Biblical Literature* 85(3):3l5–325.

Considers and summarizes the contributions of Sigmund Mowinckel to OT scholarship. Restricts himself to Mowinckel's major works on the Psalms in Israel. If nothing else, he has made Israel's religion live again for us in something of the vivid light that it did for the ancient Israelite who attended the New Year's festival not just to hear about Yahweh's deeds, but to experience the thrill of them.

Arias, Mortimer (1981) "EVANGELIZATION FROM THE INSIDE: REFLECTIONS FROM A PRISON CELL. *International Bulletin of Missionary Research* 5(3):98–101.

Incarnational evangelism becomes more than an esoteric missiological phrase when one is challenged to respond as Christ would respond to the humiliation, pain, and fear of imprisonment. One begins to find that Bible study becomes very real, especially the Psalms and those Pauline reminiscences about witnessing to tribunals and

political powers about the faith. All things truly become "common." Pastoral opportunities are numerous, with both fellow inmates and even with one's interrogators, who, after all, are human beings too. The really important question for the church is: How can this kind of evangelism be generated outside prison walls?

Asensio, Felix (1967) "TRAYECTORIA HISTORICO-TEOLOGICO DE LA "BENDICTION" BIBLICA DE YAHVEH EN LABIOS DEL HOMDRE (The Historico-Theological Trajectory of the "Benediction" in the Bible of Yahweh on Man's Lips). *Gregorianum* 48(2):253–283.

Often God's fidelity and power in the service of the salvation of Israel is praised. Praise is recorded in personal Psalms for favors done to the Psalmist. In the NT eschatological references are found. (Spanish)

Ashworth, Henry (1963) "THE PSALTER COLLECTS OF PSEUDO-JEROME AND CASSIODORUS. *Bulletin John Rylands Library* 45:287–30.

The Latin text of sixty-three prayers found at the end of Pseudo-Jerome's Commentary on the Psalms with footnotes indicating literary parallels in the Roman Series of Psalter Collects. An appendix of twenty-one prayers from the Expositio Psalmorum of Cassiodorus is added. Footnotes.

Auffert, Pierre (1989) ""O bonheurs de l'homme attentif au faible!": Etude structurelle du psaume 41 ("O the Happiness of the Man Who Considers the Poor": A Structural Study of Ps 41) *Bijdragen* 50(1):2-23.

A study of the literary structure of Psalm 41. Compares the structures of Psalm 41 and Psalm 1, the first and last psalms of the first book of the psalter. (French)

Auffret, Pierre (1978) "ESSAI SUR LA STRUCTURE LITTERAIRE DU PSAUME 1 (Essay on the Literary Structure of Psalm 1 *Biblische Zeitschrift* 22(1):26–45.

Exception has been taken to the poetic character of Ps 1, to the extent that it has been described in a study by S. Bullough as a brief edifying preface in prose to the book of Psalms. The application of criteria relevant to the determination of poetry (division into stichoi, the presence of meter, rhyme) demonstrates that this judgment cannot be sustained. In fact, Ps 1 should be considered as the work of a great artist. It is analogous in literary structure, content, and poetic form to 11Q Ps 151. (French)

Auffret, Pierre (1987) "Notes complementaires sur la structur litteraire des Psaumes 3 et 29. *Zeitschrift fur die Alttestamentliche Wissenschaft* 99(1):90–93.

These structural notes on Psalms 3 and 29 are raised in response to a recent book by M. Girard. (French)

Auffret, Pierre (1991) "Yahve regne: Etude structurelle du Psaume 93 (Yahweh Reigns: A Structural Study of Psalm 93). *Zeitschrift fur die Alttestamentliche Wissenschaft,,* 103(1)::101- 109..

Structural analysis shows that v. 3 is the center of this Psalm. Sometimes the accent is on the throne and the house of Yahweh, sometimes on the divine king himself, and sometimes on his relationship to the cosmos. Ps 93 begins a unit of Psalms which extends through 101. (French) RWK

Avishur, Yitzhak (1978) "PRAYER TO BAAL. *Shnaton; 1979* 3:254–262.

Offers a Hebrew translation of this Ugaritic text, along with a detailed commentary which differs on many points from the views of the original publisher. Examination of the prayer's literary structure reveals that the passage is rich in craftsmanship and literary technique. It is built in a chiastically symmetrical fashion, and the opening and conclusion are of parallel form, similar content, and equal length, serving as an inclusio. The structural similarity of the Prayer to Baal to a number of Hebrew psalms, particularly Ps 29, is demonstrated. (Hebrew)

Bach, Daniel (1978) "RITE ET PAROLE DANS L'ANCIEN TESTAMENT (Ritual and Word in the Old

Testament). *Vetus Testamentum* 28 (1):10–19.

> Summarizes the findings of his doctoral thesis on todah in the OT. It occurs 32 times. In 10 passages it denotes a ceremony centered on a sacrifice of doxological confession; in 14 on a sacrifice of penitential confession. Preexilic texts use it in expiatory contexts; postexilic as a sacrifice of remembrance. It is found in both hymn and rib patterns in the Psalms. The historical development went not only toward spiritualization of todah but also to personalization of the word. (French)

Bailey, Richard N. (1983) "BEDE'S TEXT OF CASSIODORUS' COMMENTARY ON THE PSALMS. *J of Theological Studies* 34(1):189–193.

> Seeks to answer the question posed by Roger Mynors concerning whether Bede relied upon an epitomized text of Cassiodorus' Expositio represented by Durham Cathedral MS. B. II. 30. Argues that Bede did not use a text of the kind represented by Durham MS. B. II. 30, but rather had a complete version of the Expositio available to him.

Bammel, E. (1973) "P64 (67) AND THE LAST SUPPER. *J of Theological Studies* 24(1):189.

> The arrangement of lines of papyrus 64 (67) in Matt. 26:29-31 suggests that the proper division of the text is between verses 30 and 31. This lends weight to the interpretation of the Eucharistic meal as the Passover meal; verse 30 refers to the series of Hallel Psalms sung at the end of the banquet.

Bangert, Mark (1982) "WOOING WORSHIPPERS WITH A SUNG PSALTER: PSALM SINGING IN THE LUTHERAN BOOK OF WORSHIP. *Hymn* 33(2):94–101.

> The new Lutheran Book of Worship (LBW) places a renewed emphasis on singing the Psalms. Every order of worship contains psalmody as a major liturgical ingredient. In LBW the Psalms are pointed according to the Bevenot/Murray system and ten tones are provided for singing. The Psalms can be sung in a variety of ways, and congregations seem to be responding well to the challenge of this new worship experience.

Bangert, Mark P. (1986) "The Role Of Music In The Burial Liturgy. *Currents in Theology and Mission* 13(1):30–36.

> Death is the passage rite by which God escorts us into the divine presence. The music associated with burial expresses our loss, sin, and loneliness, but also light, life, and hope. Suggests appropriate psalms, anthems, and hymns for various parts of the burial service.

Barentsen, Jack (1984) "RESTORATION AND ITS BLESSINGS: A THEOLOGICAL ANALYSIS OF PSALMS 51 AND 32. *Grace Theological J* 5(2):247–269.

> Psalms 51 and 32 arose out of the same historical circumstances but reflect a different time of composition. Both psalms, however, are highly structured; this is indicated by various features such as parallelism and chiasm, repetition of key terminology, and important structural markers. These point to a two-fold division in each psalm. The second division of each psalm contains the main thrust in the flow of thought, so that renewal and praise (Psalm 51) and teaching sinners God's ways (Psalm 32) are the prominent ideas.

Barnard, L. W. (1968) "THE ORIGINS AND EMERGENCE OF THE CHURCH IN EDESSA DURING THE FIRST TWO CENTURIES AD. *Vigiliae Christianae* 22(3):161–175.

> Edessa was the center of a flourishing Syriac Christianity that owed its origin to Jewish Christians from Palestine. It was characterized by an asceticism that derived from Jewish sectarianism; baptism was reserved for celibates. Within this framework an early Syrian type of Gnosticism developed. Among the writings of this Edesaan community were the Gospel and Psalms of Thomas and the Odes of Solomon, and prominent among its scholars were Tatian and Bardaisan. At the time of Rabbula in the 5th century, Edessan Christianity was assimilated to that of Antioch and the Greek-speaking church and became a secondary branch of Christendom.

Barr, James (1973) "UGARITIC AND HEBREW "SBM"? *J of Semitic Studies* 18(1):1 7–39.

> Most Ugaritologists have accepted the mean ing "to muzzle" for the root sbm, occurring in three passages in the Ugaritic texts, on the evidence of the Arabic sabama. An examination of Arabic, however, shows that this meaning is not well attested; the common meaning of the word is "be cold". Perhaps more suggestive is the frequent occurrence of sbm in South Arabian proper names, both for persons and places. Here, the meaning "to be high" has been suggested by Lan dberg. In any event, the meaning "to muzzle" is much too tenuous in Ugaritic to warrant conjectural emendations of M T to yield this sense in Psalms.

Barre, Michael L. (1990) "Mesopotamian Light on the Idiom nasa' nepes *Catholic Biblical Quarterly* 52(1):46-54.

> The translation "direct the desire towards" for nasa' nepes 'el fits well in those texts where its object is non-perso nal. Howev er, in three psalms w here the expres sion appears (P s 25:1; 86:1 -4; 143:8), the object is Yahweh and the context seems to require a different nuance. Literal semantic equivalents in Sum erian zi tum/tum and Akkad ian napista (w)abalu help us to arrive at a more   probable meaning, viz., "to flee for protectio n to (Ya hweh), to seek ref uge in (Y ahweh)."

Barre, Lloyd M. (1983) "HALELU YAH: A BROKEN INCLUSION. *Catholic Biblical Quarterly* 45(2):195–200.

> An examination of the formula halelu yah in the Psalms p rovides evid ence that   the exp ression originally functioned as an inclusion which has been disrupted   in certain places either by the transportation of a concluding, halelu yah formula to the beginn ing of the subsequent psalm or by the transportation of an introductory halelu yah to the conclusion of the preceeding psalm.

Bassler, Jouette M. (1986) "A Man for All Seasons: David in Rabbinic and NT Literature. *Interpretation* 40(2):156–169.

> Describes the picture of David as dramatically mod ified by later writers who built upon OT and other elements. Finds diverse and co ntradictory pic tures of   David in rabbinic writers w ho pictured him as pen itent sinner, zealous rabbinic scholar of Torah, pious king, inspired prophet, sweet singer, second Moses, and first Solomon. The NT lim its its picture of David to the important roles of (1) the progenitor of Israel, and (2) the inspired author of the Psalms. Discusses the NT picture of Jesus as the messianic Dav idide and its Christological implications. The NT pictures the Psalms as speaking primarily of David's messianic offspring.

Bayer, Hans. (1988) "The Phenix in the Desert: Neoplatonic Mysticism As Reflected in Twelfth/Thirteenth Century Literature and Criticism. *Studia Mystica,,* 11(4)::32-59..

> Reviews the influence o f Neoplaton ic thought o n Christian the ological dev elopmen t, particularly the dualism that pitted material nature against the spiritual in some mystical theology. Exam ines the idea of divinization as self- redemption within Christian Neoplaton ism, identified as Catharism. Notes the theme of desert in selections of literary works on mystical asceticism and   contemplation. Discusses the Waldensian work "Exposition of the Penitential   Psalms" as a work critical of the Neoplatonic ideas of the Cathars. CAR

Bazak, Jacob (1990) "The Assemblage of the Six Psalms of "Hallel"–The Numerological Ornaments and the Formal Structure (Psalms 113-118). *Beth Mikra,,* 36(124)::91-93..

> Numerous n umber patterns can be identified in Ps 113- 118, traditionally called "Hallel." These concern k ey words occurring in s ignificant places and a symmetry of patterns, such as units with the same number of words or verses. (Hebrew) NMW

Bazak, Jacob (1990) "The Six Chapters of Hallel–The Numerological Ornamentation. *Beth Mikra,,* 34(121)::182-191..

Psalms 113-118 are called Hallel in Jewish tradition and have been considered a unit from Second Commonwealth times. There are many numerological features in these psalms. For example, the numerological value of Yhwh is 26. This Divine name appears as the 26th word of Psalm 113. In the central section of these psalms, 118:2-3, there are exactly 26 letters. The name Yah appears in the 130th word of Psalm 115, but 130 = 5x26. Many other such phenomena are described. (Hebrew) NMW

Beaucamp, E. (1972) "LE TEXTE PSALMIQUE DANS LE DEVELOPPEMENT DE LA VIE LITURGIQUE D'ISRAEL (The Text of the Psalms in the Development of the Liturgical Life of Israel). *Evangelische Theologie* 3(2):155–191.

> The Psalms and the religious life of Israel were shaped by one another. Although he may attempt to distinguish the steps in the formation of the present text, the exegete should accept it as far as it makes sense, rather than try to recover a primitive Ur-text. The wear and tear of time has resulted in scribal errors. Cautious emendations may be made, particularly if they smooth the rhythm or the poetic structure. Irregularities of rhythm or structure also help to locate modifications due to changes in the spiritual climate or the political and social context: e.g. additions soften the harshness of imprecatory psalms, royal psalms are given messianic meaning after the exile. Finally, the worshipping community demands unified forms acceptable to all, a process that can be traced from the Septuagint through the Qumran manuscripts and the early versions to the Massoretic text. (French)

Beckwith, Roger T. (1984) "THE COURSES OF THE LEVITES AND THE ECCENTRIC PSALMS SCROLLS FROM QUMRAN. *Revue de Qumran* 11(4):499–524.

> The 24 courses of Levitical singers, each course on duty for a week, needed 168 distinct psalms. The prose note in 11QPsa lists four liturgical usages which relate to seven eccentric psalms scrolls from Qumran: (1) 11QPs Apa for 4 songs for the "stricken" (exorcisms); (2) 4Q Psa and 4 Q Pse for the 52 sabbaths; (3) 11QPsa and 11QPsb for the daily psalms; and (4) 4QP sf and 4QPsd for the 30 festal days. The additional lyrics were added to the canonical psalms for the daily readings. In these eccentric psalms scrolls the order is liturgical. The Essenes at Qumran evidently knew the Septuagint Psalter and its titles.

Beintker, Horst (1986) "Christologische Gedanken Luthers zum Sterben Jesu bei Auslegung von Psalm 8 und Psalm 22 im Kommentar von 1519 bis 1521 und verwandten Texterklrungen. *Archiv fur Reformationsgeschichte* 77:5–30.

> Luther's second lecture on the Psalms as the source of his doctrines of God and of Christ is a subject needing fundamental investigation, because the new edition of the work (in the Archiv zur Weimarer Lutherausgabe) conveys background and connections to other Luther texts which until now have been hardly considered. Also needing more attention is the idea that the theological evaluation of the prophetic content of the Psalms was a precondition for Luther's rediscovery of the gospel. Luther's teaching about Jesus as the totally God-abandoned man is upto-date; for Luther, the essential sign of faith is Jesus on the cross. The close connection of Psalms 8 and 22 has consequences for Christian ethics. (German)

Bell, Th. (1980) "QUIA INSIGNIS EST PSALMUS ISTE DE INSIGNI MATERIA ...."(Because that Psalm is Extraordinary, Derived from Extraordinary Material). *Bijdragen* 41(4):419–435.

> Luther's predilection for the psalms is well known. Concerns Luther's interpretation of the psalms in general and Ps 16 in particular. Utilizes a commentary on the Psalms written by Luther in 1518–1521. Luther's method of interpretation was to find the literal meaning first and then the spiritual meaning of the text. Ps 16 was for Luther a prophecy about the death and the resurrection of Christ. The relationship of Christ to the believer is pronounced in Luther's commentary on Ps 16. (German)

Bellinger, W. H., (1984) "THE INTERPRETATION OF PSALM 11. *Evangelical Quarterly* 56(2):95–101.

> Psalm 11 is exegeted in detail to show that its setting, in Israel's cult, was apparently a seeking of asylum in the sanctuary, with perhaps a judging procedure to follow. The text has subsequently been gradually redacted to provide for a broader and more spiritual application to later crisis situations for the community or an individual. Such an understanding of two levels of meaning in the text would help in interpreting many Psalms and would

further encourage application of the Psalms to contemporary crises of faith.

Bellinger, W. H. (1984) "LET THE WORDS OF MY MOUTH: PROCLAIMING THE PSALMS. *Southwestern J of Theology* 27(1):17–24.

An investigation of the gospel in the Psalter. For the preacher two major concerns must be addressed: (1) how does one study the Psalter in order to discern meaning? Traces the major contributions to understanding the Psalter, including the Personal/historical method and proceeding to more modern methodologies. (2) A concern to provide helps for the preacher in communicating the message today. The primary technique is that of the narrative format. Concludes with themes for proclamation.

Bellinger, William H. (1990) "Maker of Heaven and Earth: the Old Testament and Creation Theology. *Southwestern Journal of Theology,,* 32(2)::27-35..

Considers the teaching of the OT on creation found in Psalms, the Wisdom literature, and Isaiah. Explains current challenges to Von Rad's subordination of creation to soteriology. Stresses a creation theology in the OT tied to the notions of blessing and world order. Samples texts from Psalms and Wisdom literature to show how this works. Concludes with implications for ministry. LP

Bence, Barry (1985) "THE PSALMS IN MINISTRY. *Word and World* 5(2):188–191.

We rightly use the Psalms in our pastoral ministry when we move beyond using them as mere verbal supports following Bible reading. By creatively hearing the story behind each Psalm we can overhear and appropriate the Psalmist's dominant desire, and joined with Christ, we can offer that cry to God as our Lord prays it through us.

Berger, P.-R. (1983) "LK 2.14: ANTHROPOI EUDOKIAS. DIE AUF GOTTES WEISUNG MIT WOHLGEFALLEN BESCHENKTEN MENSCHEN. *Zeitschrift fur die Neutestamentliche Wissenschaft* 74(1/2):129–144.

Luke 2:14 seems simple, but examination shows that anthropoi eudokias is not univocal either in the text or in the parallels adduced in the Dead Sea Scrolls. A careful study shows it to be a two-line parallelism's final part with its own parallels in Paul (Phil 2:13; 2 Thess 1:11), Luke (Luke 19:38), Sirach (39:18; 43:26) and the Psalms (119:165; 5:13b; 145:16b). A consideration of this background leads to the conclusion that "good will" might well be translated "willing" or (as a parallel to peace) those people who follow God's direction and seek his will of peace. (German)

Beuken, W. A. M. (1973) "JES 50, 10-11: EINE KULTISCHE PARANESE ZUR DRITTEN EBEDPROPHETIE (Isa. 50:10-11: A Cultic Paraenesis in the third Servant Song). *Zeitschrift fur die Alttestamentliche Wissenschaft* 85(2):108–182.

Surveys the various interpretations of Isa. 50:10, concluding that (1) 'sr does not refer to 'bdw, but must be interpreted as a conditional particle or as an indefinite pronoun; (2) the absence of determination in the participles of vs. 10 makes the sentence into an admonitory call. Verses 10-11 are determined as a stereotype literary form, which belongs to the psalms of personal lamentation, confidence and thanksgiving: both the righteous and the wicked are to learn lessons from what happened to the man who is praying (here the servant). Therefore, v. 10 and v. 11 are addressed not to one single group, but to two different classes of people. (German)

Beyerlin, Waiter (1976) "INNERBIBLISCHE AKTUALISIERUNGSVERSUCHE: SCHICHTEN IM 44. PSALM (Inner-Biblical Attempts to Actualize Faith: Layers in Psalms 44. *Zeitschrift fur Theologie und Kirche* 73(4):446–460.

Ps. 44 is an attempt to actualize the faith of the fathers in a concrete situation. Vss. 2–9 are a separate Psalm from the time of Josiah, actualizing faith in terms of his achievements. Vss. 10 ff. are exilic, showing the crisis of faith of that period and the looking to God as king as the means of the actualization of faith. (German)

Birch, Bruce C. (1981) "HOMILETICAL RESOURCES: THE PSALTER AS PREACHING TEXT. *Quarterly Review* 1(5):61–93.

> From the works of Gunkel and Mowinkel we see that the faith reflected in the psalms is not that of the individual poet but of an entire historic community. The pattern of Israel's worship is seen in the Psalms, the early church, and today: distress, deliverance, community. The Psalmic lections for Lent are Ps 25:3-9; 115:19-18; 19:7-14; 137:1-6; 5:11-16; 22:7-8, 6-19, 22-23.

Bland, David (1980) "EXEGESIS OF PSALM 62. *Restoration Quarterly* 23(2):82–95.

> Through an exegesis of Ps 62 the most basic and fundamental element of the psalms is expressed, namely, the psalmist's total and exclusive trust in God. Man throughout time has relied on such things as financial security, social prestige, military power, intellectual achievement, and personal skill. All of these fall short. Only out of a confidence which comes from experience with God can a man acquire composure and learn to take difficulties in stride. Because of God's power and steadfast love he only is our salvation.

Bluhm, Heinz (1966) "THE IDEA OF JUSTICE IN LUTHER'S FIRST PUBLICATION. *Concordia Theological Monthly* 37(9):565–572.

> Scholars have dealt with the problem of the date when Luther's new conception of justice first dawned, but the available sources may preclude a generally accepted answer. An equally valid question is: When did Luther first release this idea to the public in a published work. An answer is to be found in Luther's book The Seven Penitential Psalms published 1517 in German and hence overlooked by scholars preoccupied with Luther's Latin works establishing 1517 as the earliest date at which his fundamental idea appeared.

Bobzin, Hartmut (1989) "Friedrich Ruckert (1788–1866): Ein vergessener Alttestamentler und Hebraist (Friedrich Ruckert (1788–1866): A Forgotten Old Testament Scholar and Hebraist). *Zeitschrift fur die Alttestamentliche Wissenschaft* 101(2):173–184.

> Friedrich Ruckert was a professor of Oriental Languages at the University of Erlangen from 1826–41. In addition to lecturing on the Prophets and the Psalms, he translated Second Isaiah and the Minor Prophets in a fashion that resembles in some ways the translation type of Martin Buber. Fragments of an incomplete Hebrew grammar are also preserved in his files. (German)

Bourguet, Daniel. (1981) "LA STRUCTURE DES TITRES DES PSAUMES. *Revue d'Histoire et de Philosophie Religieuse* 61(2):109–124.

> All the titles of the Psalms are modeled after a precisely structured scheme. This structure is organized around a kernel (composed of the genre and/or the author of the Psalm) able to be followed by liturgical, catechetical, and historical notations. Before the kernel may be mentioned the chief musician, to whose attention musical notations would be given. (French)

Bowker, John. (1977) "THE SON OF MAN. *J of Theological Studies* 28(1):19–48.

> Discusses the major issues in the "Son of Man" debate. Suggests there are two main biblical senses of the phrase "Son of Man", one (established particularly in Psalms and Job) that a son of man is subject to death, the other (Dan. 7) that he will be vindicated. Jesus, according to Markan portrayal, combined both senses, and spoke of himself as an ordinary man, subject to death, who nevertheless believed that he would be vindicated by God. It is thus at least theoretically possible that (against Bultmann, et al.) all the Markan sayings could be authentic.

Bratcher, Robert G. (1978) "DIVIDING THE PSALMS INTO STROPHES. *Bible Translator* 29(4):425–427.

> The division of a psalm into meaningful sections (strophes) should show the structure of the Psalm, but there is rarely agreement about the sectioning in modern translations. The strophes ought to help with the meaning

and unity of the Psalm. Certain rules may regulate a new strophe: (1) when a speaker changes; (2) when a subject changes; (3) when a change in the mode of address occurs.

Braude, William (1988) "The Plagues Reconsidered. *J of Reform Judaism* 35(2):77.

The recital of the plagues inflicted by God upon the Egyptians that is found in Psalm 105 differs from the account in the Book of Exodus. Psalms omits both the plague of boils that afflicted humans and the pestilence which befell the Egyptians' cattle, both featured in Exodus' narration. The issue is one of theodicy, justifying the ways of God. The Psalmist felt it unjust for the innocent cattle to suffer because of human transgression; also, the people of Egypt did not fully share in the guilt of Pharaoh, and they were, therefore, not deserving of an inflammation erupting in boils such as is described in Exodus.

Brecht, Martin (1985) "Zwingli als Schler Luthers. Zu Seiner Theologischen Entwicklung 1518–1522. *Zeitschrift fur Kirchengeschichte* 96(3):301–319.

Zwingli's knowledge of Luther's writings was considerably broader and deeper than hitherto recognized. Zwingli's existential change (regarding forgiveness of sins, i.e., doctrine of man and sin, as well as justification by grace through faith) came between 1519 and 1521, and he only broke with Erasmian humanism in 1522. The eclectic Zwingli relied heavily upon Luther's exegesis of Psalms and Galatians in 1521. By 1522 differences between Zwingli and Luther begin to emerge (e.g., on the Lord's Supper) because of Zwingli's humanist heritage and possibly because of his own study of Augustine. (German)

Breck, John (1987) "Biblical Chiasmus: Exploring Structure for Meaning. *Biblical Theology Bulletin* 17(2):70–74.

In studies of the rhetorical forms present in biblical writings there exists today a certain confusion regarding the way various patterns are identified. Chiasmus should be clearly distinguished from direct, inverted, and antithetical parallelism, in order to stress its characteristic focus upon a thematic center or "pivot" about which other elements of the literary unit are developed. Several key passages (from the Psalms, epistles, and gospels) are shown to be structured according to the chiastic patterns ABA' or ABCB'A'. By revealing the conceptual center of the passage in question, these examples demonstrate that recognition and analysis of chiasmus is indispensable for a proper understanding of the theological message the biblical writer intended to communicate.

Brennan, J. P. (1980) "PSALMS 1–8: SOME HIDDEN HARMONIES. *Biblical Theology Bulletin* 10(1):25–29.

A consecutive reading of the Hebrew Psalter leads to the conclusion that one of the principles governing the compilation of this collection was that of juxtaposing Psalms in such a way that various key words and expressions in one pick up and develop a theme already enunciated in another. This inner coherence is illustrated here with reference to Psalms 1–8, and suggests an attempt to impose some kind of logical order upon the various collections which make up the present Psalter. Such a reading of the Psalter opens the way to an eschatological and messianic interpretation of many texts which had originally only a limited national and historic setting.

Breuer, M. (1985) "Clarifying Problems In The Accents And Vowel Signs Of Biblical Text. *Leshonenu* 48/49(2/3):118–131.

Deals with the three verses in the books of Psalms, Proverbs and Job which do not have the zinnorit, contrary to the usual rules. Instead, the influence of legarmeh is seen. New rules have to be formulated: munah is the final accent of silluq if it replaces rebi`a mugras. If munah replaces rebica an `illuy fills this function. Also, salselet qetanah is discussed in the exceptional case where it precedes silluq in a verse where an `illuy replaces a rebica. (Hebrew)

Bright, John (1974) "A PROPHET'S LAMENT AND ITS ANSWER: JEREMIAH 15:10–21. *Interpretation* 28 (1):59–74.

In his confessions which are similar to lament psalms, Jeremiah honestly and at times almost blasphemously, expressed his anguish, lamenting the abuse the prophetic office had brought him, bitterly cursing his enemies, pleading for his own vindication, and even accusing God of having deceived him and failed him. The lament of Jeremiah 15:10-11,15-18 is analyzed exegetically, verses 12-14 being considered as intrusions from other contexts. Other laments by Jeremiah are briefly discussed. The answering oracle of Jeremiah 15:19-21 exhorted the prophet to repent and to turn to God in order to continue in his vocation. Thus Jeremiah perceived his outbursts to be unworthy of his calling. God calls and uses his servants in their weakness and even in their rebellion.

Brink, Emily R. (1989) "Metrical Psalmody: A Tale of Two Traditions. *Reformed Liturgy and Music,,* 23(1)::3-8..

The Genevan Psalter was created by Calvin, Marot, Beza, and Bourgeois for liturgical use, while early English psalters were created for devotional use and later adopted and adapted for use in the church. English psalters began as collections of texts, mostly in common meter, while Genevan texts of various meters were wed to distinctive tunes, which are still used. The Genevan Psalter had one metrical setting for each psalm; the English psalters had duplicate settings, which weakened the distinction between psalms and hymns and led to triumph of hymnody over psalmody. Psalm singing is on the increase today; it will be strengthened by the binding of specific texts to memorable tunes. TMH

Bronzick, N. M. (1977) ""LO RAGAL AL LeSONO" (Psalms 15:3). *Beth Mikra* 22(71):445–452.

The word ragal is generally agreed to mean "slander." It has been clarified, however, by a comparison with the root rgl and the adjective ragil in post-biblical Hebrew where it has the meaning "to stream, be fluent." This explains its use for "slander" as related to speed and fluency of tongue in character assassination. Parallels are malsin, "slanderer," that is, one who has a fast tongue, and sepatayim dolqim, "burning lips," in the sense "quick lips," as dlq can mean "to pursue quickly." Parallels are Akkadian hamatu and sarahu, used for heat and for rapid motion. (hebrew)

Brooke, George J. (1989) "Psalms 105 and 106 at Qumran. *Revue de Qumran,,* 14(2)::267-292..

The debate between J. A. Sanders and P. W. Skehan over the "canonicity" of 11Q Psa, its order and its added psalms was at an impasse, but three recent publications break that impasse, showing that calendar and superscriptions can be criteria for rearranging poetic contents of Psalms 105 and 106, which are dependent on 1 Chronicles 16. At Qumran two manuscripts have 105 but do not follow it with 106, a more negative Levitical psalm. The Essenes at Qumran may have put the psalter together. SJS

BROWNLEE, WM. HUGH (1966) "THE SIGNIFICANCE OF "DAVID'S COMPOSITIONS." *Revue de Qumran* 5(20):569–574.

Suggests that 11Q Ps-a XXVII, 2–11, called "David's Compositions" by J. A. Sanders, once stood in a special recension of I-II Samuel, where it followed the "Last Words of David" (II Samuel 23:1–7, part of verse 7 being preserved at XXVII, 1). The calendric significance of the numbers of compositions (364 days, 52 sabbaths, 30 festivals, 10 psalms for each of 360 days and 1 song each for the intercalary day of each quarter) is at once apparent. The description David's psalmody as prophecy accords with my arguments that there were two branches of prophecy in the OT.

Brueggemann, Walter (1980) "PSALMS AND THE LIFE OF FAITH: A SUGGESTED TYPOLOGY OF FUNCTION. *J for the Study of the Old Testament* 17:3–32.

Following the work of Paul Ricoeur, considers the function and intention of the Psalms as they were shaped, transmitted, and repeatedly used. Concludes that the modern and ancient uses of the Psalms share a common intent and function, even though other matters such as setting and institution may be different, for the Psalms address elemental and raw human issues.

Brueggemann, Walter (1984) "A NEW CREATION–AFTER THE SIGH. *Currents in Theology and*

Mission 11(2):83–100.

> Explores the hermeneutical possibilities of texts from Ezekiel, Exodus, Amos, and the Psalms. Publicly processed pain unleashes new social inspiration. Only those who grieve, groan, and sigh over the old city have a chance of discerning the shape of the earthly city to come. Those who groan are able to protest against despair and complacency; they passionately remember the story in order not to forget all hope.

Brueggemann, Walter (1989) "The Psalms as Prayer. *Reformed Liturgy and Music,,* 23(1)::13-26..

> In the Psalms Israel prays to a known, named Thou. This Thou is one who does transformative, inverting wonders. These wonders are marked by convenantal loyalty and costly companionship. In praying to the Thou the utter abandonment of self in praise is matched by an utter insistence on self and its rightful claims and expectations in lament. In both the subject is always justice. The injustice in the world drives Israel to passionate prayer, obedient living, and trustful, waiting community. Israel dares to risk everything on this known and named Thou. TMH

Brueggemann, Walter (1986) "The Costly Loss of Lament. *J for the Study of the Old Testament* 36:57–71.

> Explores the loss of life and faith incurred when the lament Psalms are no longer used for their specific social function.

Brueggemann, Walter (1974) "FROM HURT TO JOY, FROM DEATH TO LIFE. *Interpretation* 28(1):3–19.

> Laments are Israel's authentic expressions of real experiences including hurt, loneliness, threat, anxiety, bewilderment. The faith expressed in laments is a nervy, honest facing of distress in dialogue with God. Form criticism is the best method to study laments. Discusses basic forms, with their functions and interrelationships, of lament psalms. Mentions several theories as to how the speaker moves from distress to relief. Communal laments address national disasters, usually of war and drought, almost accusing Yahweh even while looking to him to restore the community's well-being. Examples of how Israel viewed her history in terms of distress, petition, and thanks to Yahweh for his powerful deliverance are traced from the Exodus to the NT crucifixion-resurrection theme.

Brueggemann, Walter (1977) "THE FORMFULNESS OF GRIEF. *Interpretation* 31(3):263–275.

> Studies the relation between the form of the OT prayers of lament and the human experience of grief. Discusses the Sitz im Leben for Israel's laments. Compares and contrasts the parallels of OT laments to the psychological phases of grief and dying described by Elizabeth Kubler-Ross, including denial, anger, bargaining, depression, and acceptance. Shows the appropriateness of the lament patterns to the worst human experiences of suffering and grief. Brings out Israel's distinctive shaping of human suffering in her covenantal context in which Yahweh's word of help can be heard. Concludes that the omission of the psalms of lament from Christian worship means the loss of the form which grief experienced in faith should take.

Brumm, James L. H. (1990) "Coming to America: RCA Hymnals in the 18th and 19th Centuries *The Hymn* 41(1):27-33.

> The Dutch Reformed (after 1867, the Reformed Church in America) used the Dutch version of the Genevan Psalter until 1767, when the church published an English psalter with Dutch tunes prepared for it by Francis Hopkinson. This psalter was soon replaced by a new collection, Psalms and Hymns (1789), compiled largely by John Henry Livingston, that included many of Watts' texts. A new edition by Livingston in 1813 contained even more of Watts' material farther removed from the biblical texts. Editions after 1830 included more hymns and fewer psalms. The 1869 Hymns of the Church was a thoroughly American hymnal.

Burger, J. (1991) "Wysheidskriteria vir die klassifikasie van psalms as wysheidspsalms (Criteria for Identifying Wisdom Psalms). *Hervormde Teologiese Stud,,* 47(1)::213-230..

Treats the identification of wisdom poems among the psalms of the OT. Certain criteria for identifying wisdom psalms have already been determined through previous research. The validity of these criteria is evaluated in light of the generally accepted wisdom books, namely, Job, Proverbs and Ecclesiastes. This generated an independent set of criteria (formal and pertaining to content) proposed for isolating wisdom psalms. (Afrikaans) WSS

Burger, J. A. (1989) "The Law of Yahweh, the Fear of Yahweh, and Retribution in the Wisdom Psalms *Old Testament Essays* 2(3):75-95.

The law of Yahweh, the fear of Yahweh and retribution are three related themes in the wisdom Psalms. There is a logical relationship between these themes: in order to ensure prosperity, human beings have to fear Yahweh by obeying his law. Yahweh will then repay them for their good conduct. The cohesive factor in this logical relationship is the order in God's creation. Human beings can only find security in their own lives by fitting into this order.

Burns, John Barclay (1973) "THE MYTHOLOGY OF DEATH IN THE OLD TESTAMENT. *Scottish J of Theology* 26(3):327–340.

Examines OT texts which assimilate broken mythological material on the subject of death. In most cases the foreign mythological comprehension of reality is wholly destroyed, but some Psalms retain enough of the original significance to create a tension which establishes an antithesis between the sphere of life and death.

Buth, Randall (1984) "HEBREW POETIC TENSES AND THE MAGNIFICAT. *J for the Study of the New Testament* 21:67–83.

The combination of present tense megalunei and aorist tense egalliasen in the Magnificat of Luke 1:46b-47 may be explained in light of the poetic device of tense shifting in Hebrew. Examples of tense alternation are cited from the Hebrew Psalms, together with evidence to show that tense shifting is not natural to either Greek or Aramaic. Provides a Hebrew reconstruction of Luke 1:46–47 along with discussion. The whole poem (Luke 1:46–55) is reconstructed in Hebrew in an appendix. Argues that it was an originally Hebrew poem that Luke and others have carefully transmitted.

Butler, Trent C. (1984) "DIETY IN THE PSALMS. *Review and Expositor* 81(3):385–394.

Gives a brief history of scholarly opinion on the religious experiences which engendered the Psalms. Draws from these to note that two major focal points gave rise to the Psalms: (1) the crises of every day life, and (2) the great moments of public religion. This issues in praise as the major accent of Israelite piety.

Byrnside, Ron (1980) "THE TROUBLE WITH SAVANNAH. *Hymn* 31(3):155–158.

Two tunes from John Wesley's Collection of Psalms and Hymns, also known as the Charlestown Collection, share the name of Savannah: Herrnhut/Savannah which is still widely used under the name Savannah; and Irene/Savannah, a tune that has all but disappeared.

Cabaniss, Allen (1985) "The Background of Metrical Psalmody. *Calvin Theological J* 20(2):191–206.

The merger of prose psalter and metrical hymnody to form metrical psalms may be traced back to the apostolic period. OT and extrabiblical literature influenced the development of hymns as well as the psalm-like songs in the NT. Soon in the Christian community measured verse arose, although these hymns were never designed to replace psalms. Metrical hymnody arose, in part, as a means of solving the literacy problem, since they were easily memorized. This set the stage for the development of medieval metrical psalmody which eventually included vernacular hymnody.

CAMBIER, J. (1963) "LA BENEDICTION D'EPH. 1:3–14. (The Benediction of Eph. 1:3–14) *Zeitschrift fur die Neutestamentliche Wissenschaft* 54:58–104.

A study of the form and meaning of the opening verses of Ephesians. The benediction can neither be compare to the Beatitudes nor to the Psalms as is often suggested. The title "benediction" comes from the opening term: eulogetos and come close to the songs and prayers of the OT and NT. The words "in the heavens" and "in Christ" of Eph. 1:3b are two important expressions which characterize the theology of the entire epistle an also the initial benediction. The latter term is of special importance as Paul's theology is a Christology; the former designates the new age created by Christ according to the will of God Parallel to this opposition of the terms "in heaven" and "in Christ is the duplex reference to divine adoption in verses 4 and 5 a `election" and "predestination." A detailed explanation is given of the Greek text and the history of particular terms. This is followed by an exposition of vv. 7–12, the benefits which accompany this gift of God. The article concludes with a doctrinal summary (French)

Campbell, K. M. (1980) "THE ROLE OF MUSIC IN WORSHIP. *Evangelical Quarterly* 52(1):43–46.

Surveys the biblical (especially OT) background to the place of music in worship. Music pervaded every aspect of life in the OT and involved all of God's people. Elaborate provisions reflected the importance of music in public worship. Not only were the Psalms involved, nearly the whole canon was "sung." The important consideration was not aesthetics but function: namely, effectiveness in making clear the meaning of the text. Our main criterion, likewise, should be the effectiveness of the music in intensifying the truth.

Cannone, Giuseppe. (1981) "ELEMENTI CONSOLATORI ED ESCHATOLOGIA IN ALCUNE LETTERE DI S. AGOSTINO. *Recherches De Theologie Ancienne Et Medievale* 48:59–77.

Examines some of Augustine's letters (92, 99, 263, 259, 130, 208, 248, 91) wherein he deals with a basic religious theme: death and sorrow. They are treated in a manner whose tone and content is one of consolation, accompanied with human sight, but opening up the great mysteries of eternity. He recalls for his correspondents fundamental concerns of faith: true appreciation of the transitoriness of earthly goods and the cathartic value of sufferings. Indicates a variety of attachments according to the circumstances and personalities of the recipients. Reveals also Augustine's theological investigation of the great problems of salvation and human destiny. He used the literary genre of consolatio stemming from classic literary traditions but his argumentation results from long scriptural meditation, and the daily experience of praying the Psalms. (Italian)

Carmignac, Jean (1960) "LES CITATIONS DE L'ANCIEN TESTAMENT, ET SPECIALEMENT DES POEMES DU SERVITEUR, DANS LES HYMNES DE QUMRAN (The Citations from the Old Testament, and Especially the Servant Songs, in the Hymns of Qumran). *Review Qumran* 2:357–394.

(1) Gives the citations from specific verses in the OT, listed in the Hebrew order of the books. (2) Lists citations which may have come from more than one place in the OT. These are put in the order of their appearance in the Qumran hymns (in reorganized order). (3) Analyzes the references to the Servant Songs in Isa. 42, 49 and 53 along with their implications, the main one being that the hymn-writer did not consider himself a replica of the Servant of Yahweh. He did, however, have a special fondness for Psalms and Isaiah. (French)

CARMIGNAC, JEAN (1963) "LA FORME POETIQUE DU PSAUME 151 DE LA GROTTE 11 (The Poetic Form of Psalm 151 from Cave 11). *Revue de Qumran* 4:371–378.

J. A. Sanders, the editor of the Psalms manuscript from Cave 11, has published a provisional edition of its Psalm 151. Only in his hypothesis about the poetic form has he encountered difficulties, for his scansion of stichs is rather subjective and in two places the separation of stichs is faulty. By application of the poetic system of the Qumran Hymns, one can gain a satisfactory analysis of this psalm into two strophes of varying meter. In style, however, it differs from the Hymns. A French translation is given. Footnotes. Postscript. (French)

CARMIGNAC, JEAN (1964) "LA GENRE LITTERAIRE DU Pa"PESHER" DANS LA PISTIS-SOPHIA (The Literary Genre of the Pesher in the Pistis-Sophia). *Revue de Qumran* 4:497–522.

The Gnostic author of the Pistis-Sophia used the technique of the pesher in deriving from the Odes of Solomon and the biblical psalms the mysteries of the invisible world of the Eons. He rearranged word order and chose variant readings when they suited his purpose. While the date of the Pistis-Sophia suggests its dependence on

Qumran, the possibility of roots in Egypt is shown a demotic papyrus written in the Ptolemaic period. Footnotes. (French)

Cartechini, Sisto (1981) "TEOLOGIA DELLA SPERANZA IN SAN ROBERTO BELLARMINO (The Theology of Hope in St. Robert Bellarmine). *Divinitas* 25(1):43–57.

Using Bellarmine's commentary on the Psalms and his oratorical works, investigates various aspects of this 16th cent. Jesuit's theological teaching about hope. Examines the following points: the Christological aspects of hope, difficulties opposed to it, the humility and courage needed in one who hopes, the intimate joy of one who hopes, other things not usually dealt with when treating of this virtue, e.g., how it makes one share in what is yet to be, suspended, as it were, between heaven and earth. (Italian)

Casey, Maurice (1976) "THE CORPORATE INTERPRETATION OF "ONE LIKE A SON OF MAN" (Dan. VII 13) AT THE TIME OF JESUS. *Novum Testamentum* 18(3):167–180.

Evidence for a corporate interpretation of Dan. 7:13 at the time of Jesus is provided initially by Dan. 7:27. It is confirmed by two late rabbinic sources which incorporate earlier tradition, Midrash Psalms 21:5 (where quotations from Dan. 7:13 and Jer. 30:21 are reconciled through a corporate interpretation of Jer. 30:21, an interpretation supported by the LXX and the Targum) and Tanchuma Tol. 20 (where Dan. 7:13 is quoted as scriptural support for the interpretation of anani in 1 Chron. 3:24). The persistence of a corporate interpretation of Dan. 7:13 among the Jews is documented in Rashi's commentary on Dan. 7:14 and Ibn Ezra's commentary on Dan. 7:18.

Chamberlain, Gary (1986) "Converted by the Psalms. *Liturgy* 5(3):71–75.

The Psalms emphasize honest expression of how we actually feel, integrity in our actions, and respect for truth in thought and reflection, all leading to a choice for or against faith in the light of our finitude.

Chedozeau, Bernard (1984) "LA PUBLICATION DU LIVRE DES PSAUMES PAR PORT-ROYAL (XVIIe SIECLE). *Revue Des Sciences Philosophiques Et Theologiques* 68(2):355–380.

Carefully examines origins of and relationships among the various Port Royal editions of the Psalms from 1653 to 1691, raising questions with regard to dating, attribution, publishing permits, complementary publications, problems relative to original sources and the text itself. (French)

Cherian, C. M. (1966) "THE PSALMS AS CHRISTIAN PRAYER. *Clergy Monthly* 30:320–324.

We shall penetrate and pray the Psalms in proportion to our growth in the penetration of the Christian mystery as a whole. The Psalms belong to the context of God's covenant with man; they express the reactions of faith produced in the human heart and in the community's life by God's acts of saving Intervention.

Chernoff, Robert (1991) "Tehillim–The Psalms. *Dor Le Dor,,* 19(3)::191-194..

Presents an overview of Psalms that includes: origins, structure, timespan of compositions, purpose of collection into book form, identifying individual authors, references from classical Jewish sources, and analysis of texts (liturgical and individual). The Psalms became a spiritual treasure for each Jew, as on every occasion of life– in sickness, danger, on building a house, at birth, death or celebration, appropriate Psalms were read. But this is true not only for the Jews, since the church has incorporated many Psalms into its standard liturgies. Indeed, the Book of Psalms has become the universal heritage of mankind, an eternal torch of inspiration for all creeds in all ages. M C

Childs, Brevard S. (1971) "PSALM TITLES AND MIDRASHIC EXEGESIS. *J of Semitic Studies* 16(2):137–150.

A study of the historical references to David in the titles of several Psalms reveals a type of midrashic or

proto-midrashic exegesis that is quite distinct from the pesher type of interpretation found at Qumran and at the same time fundamentally different from the prophecy-fulfillment pattern exploited by von Rad and others. History is here viewed as important because it is canonical history.

Church, F. Forrester Stroumsa, Gedaliahu G. (1980) "MANI'S DISCIPLE THOMAS AND THE PSALMS OF THOMAS. *Vigiliae Christianae* 34(1):47–55.

The Manichaean "Psalms of Thomas" have commonly been attributed to a disciple of Mani by that name, but this identification is only a conjecture. The attribution intended is more likely the Judas Thomas, apostle of Jesus, of the Syrian tradition which served as a bridge between Christianity and early Manichaeism.

Clements, R. E. (1989) "They Set Us in New Paths. IV. The Old Testament: Fresh Questions –New Gateways. *Expository Times* 100(4):124–127.

Presents the six most influential commentaries in the last 100 years. Wellhausen's Prolegomena may be too `bookish' today, but we owe him a great debt for setting ancient Israel within the known history of the ancient East. Kirkpatrick's The Doctrine of the Prophets abandoned the idea of prophets as foretellers of a coming messianic age, and presented them as protagonists of justice and peace in society. Pedersen's Israel shifted emphasis from legalistic concepts to an awareness of jalom. Mowinckel's The Psalms in Israel's Worship is not really a commentary, but sees them in a new perspective. The works of Eichrodt and von Rad help us appreciate the fact that two communities come from the OT: not just Christianity, but modern Judaism.

Clifford, Richard J. (1985) "THE HEBREW SCRIPTURES AND THE THEOLOGY OF CREATION. *Theological Studies* 46(3):507–523.

Convinced that the traditional concept of creation has been drawn too exclusively from Gen 1–3 and Rom 5, and made subordinate to redemption, reconsiders creation as anciently defined, in the light of Psalms and Second Isaiah, as well as Genesis.

Clines, D. J. A. (1967) "PSALM RESEARCH SINCE 1955: I. THE PSALMS AND THE CULT. *Tyndale Bulletin* 18:103–126.

While Gunkel and the early Mowinckel have provided the framework and presuppositions for Psalm study since 1955, Mowinckel, Weiser and Kraus have dominated critical discussion during this period. Two aspects of this discussion are considered: (1) The cultic origin of the Psalms, and (2) The cult attested in the Psalms. With regard to the former, since a number of scholars have set forth views opposing the cult-oriented interpretation of the Psalms, a closer definition of their "cultic origin" will be necessary. With respect to the latter, Mowinckel's theory of an enthronement festival has proved resilient in spite of negative criticism and alternative theories. No accepted connotation of "sacral kingship" has hampered discussion; secular rather than religious aspects of kingship win dominate future debate.

CLINES, D. J. A. (1969) "PSALM RESEARCH SINCE 1955. Part II. THE LITERARY GENRES. *Tyndale Bulletin* 20:105–125.

While many commentators and writers on the psalms have accepted Gunkel's classifications with only minor modifications, the importance of classical Gattungsforschung has been played down in the interpretation of the psalms. Mowinckel and Weiser have stressed the cultic origin of the various psalm types to a much greater degree than did Gunkel. Westermann has attempted a major revision of Gunkel's classifications. The approach of adherents of the "new stylistics" and the "reinterpretation" schools has tended to minimize the significance of the study of the Gattungen. The varieties of schemes of classification actually represent attempts to capture the essential nature of psalmodic literature.

Coggins, Richard J. (1986) "Recent Continental Old Testament Literature. *Expository Times* 97(10):298–301.

Reviews six works treating Genesis, Deuteronomy, Psalms, the concept of covenant and wisdom literature in and outside the canon.

Cohn-Sherbok, D. (1981) "A JEWISH NOTE ON TO POTERION TES EULOGIAS. *New Testament Studies* 27(5):704–709.

The "cup of blessing" at the Last Supper is usually taken to be the third of the four cups in the Passover seder. Paul may not be using the phrase technically in 1 Cor 10:16 but simply referring to the cup which Jesus blessed. The second part of the Hallel Psalms was the blessing over the fourth cup. Since these Psalms were understood messianically and eschatologically, they were a better preparation for Jesus' interpretation of the cup than the blessing over the third cup. Therefore, the fourth cup was probably the cup referred to in the Gospel accounts of the Last Supper.

Coleman, Robert O. (1962) "MATTHEW'S USE OF THE OLD TESTAMENT. *Southwestern J of Theology* 5:29–39.

Treats the frequency and the manner of Matthew's use of the Old Testament. Its primary concern is the relation of prophecy and fulfillment in the Gospel. There are approximately one hundred O.T. references in Matthew, most of them from the books of Psalms, Deuteronomy, Isaiah, and Jeremiah in that order. Matthew took recourse in "free paraphrase" and "interpretive rendering" as he was led by the Holy Spirit without doing any injustice to the message of the Scriptures. In so doing be rose above the exegetical errors of his day.

Collins, Terence (1971) "THE PHYSIOLOGY OF TEARS IN THE OLD TESTAMENT: PART II. *Catholic Biblical Quarterly* 33(2):185–197.

In part I presented an hypothesis concerning the physiological processes involved in biblical weeping (see CBQ, 1971, 33(1):18–38). In part II he applies this hypothesis to four psalms to show how an insight into the physiology of tears can help towards a clearer understanding of the text and its Sitz im Leben. He selects Ps. 31 to illustrate tears without sickness and Ps. 38 to clarify sickness with tears. Ps. 22 is treated as a borderline case, but if verses 15–16b are ruled out, the evidence for any sickness element is considerably reduced. Ps. 69 is added to demonstrate how an appreciation of the physiology of tears can be of service in studying the imagery used by the poet.

Collins, Terence (1987) "Decoding the Psalms: A Structural Approach to the Psalter. *J for the Study of the Old Testament* 37:41–60.

Argues that the structuralist approach is complementary to and a natural extension of form criticism, and its application to the Psalms is not only possible but potentially profitable.

Constantelos, Demitrious J. (1966) "THE HOLY SCRIPTURES IN GREEK ORTHODOX WORSHIP (A Comparative and Statistical Study). *Greek Orthodox Theological Review* 12(1):7–83.

A catalog of the scriptural elements found in the liturgies of the Presanctified Gifts, of St. Basil the Great, and of St. John Chrysostom as well as in the sacraments of Baptism, Chrismation, Holy Unction, and Matrimony. The study shows that about 25% of the quantity of the services is made of scripture. The OT is used slightly more than the NT; use of Psalms far exceeds the other books; Matthew comes second, Genesis third.

Costacurta, Bruna (1983) "L'AGGRESSIONE CONTRO DIO: STUDIO DEL SALMO 83 (The Aggression against God; A Study of Psalm 83). *Biblica* 64(4):518–541.

In Ps 83, Israel's aggressors are God's aggressors. Their purpose is not only to eliminate Israel, but also to deny the divine nature of Yahweh. Therefore, the author of Ps 23 calls on Yahweh to intervene and give Israel victory over her enemies. This has important implications for interpreting the imprecatory psalms. (Italian)

Costen, Melva Wilson (1990) "Why This New Hymnal. *Reformed Liturgy and Music,,* 24(2)::60-62..

The Presbyterian Hymn al: Hymns, Psalms, and Spiritual Songs is the product of a diversified committee's attempt to reflect the church's ethnic and theological diversity in meaningful hymns, old and new. TMH

Cova, Gian Domenico (1985) "POPOLO E VITTORIA: L'USO DI HRY` E TRW`H IN GIOS 6. *Biblica* 66(2):221–240.

Paul Humbert's study of t`ru`ah, "shout," was strongly influenced by cultic and religio-historical studies. A new study of this term is needed in light of difficulties which exist in texts where the root r-w-` is found. The correct starting place for such a study is Joshua 6, where teru`ah and the root r-w-` have a structuring role. This and other relevant texts like Psalms 47 and Ezra show that r-w-` has a theological, rather than a cultic, concern. (Italian)

Cox, Claude (1981) "EISAKOUO AND EPAKOUO IN THE GREEK PSALTER. *Biblica* 62(2):251–258.

Of 11 passages in the Psalms in which there is a disputed translation of the Hebrew anah between eisakouo and epakouo', Rahlfs edition of the LXX is incorrect is 4 instances: one should read eisakouo'in Ps 98:6, 142:1 and 144:19, and epakou'oin Ps 85:7. Epakouo'was the technical term for God's being attentive to man's call in non-Jewish prayer language, and the LXX translators used eisakouo' in the same way. The MT depicts God as hearing (sama) and answering (anah) prayer, but the LXX pictures him as being attentive to man's call.

Crumpacker, Mary M. (1981) "FORMAL ANALYSIS AND THE PSALMS. *J of the Evangelical Theological Society* 24(1):11–21.

Analyzes Psalms 1 and 51 and concludes that the reconstructions of critics, though imaginative, often have no more basis artistically than they do logically or textually. Formal analysis can help the reader to appreciate the aesthetic qualities of the psalms as well as their truth.

Cunningham, Lawrence S. (1989) "Praying the Psalms. *Theology Today* 46(1):39–44.

Reflects upon the Psalms by using the themes of exuberance, tranquillity, and location.

Curtis, A. H. W. (1978) "THE "SUBJUGATION OF THE WATERS" MOTIF IN THE PSALMS; IMAGERY OR POLEMIC? *J of Semitic Studies* 23 (2):245–256.

The theme of Yahweh's victory over the waters is quite prominent in the Psalms (occurring perhaps in as many as 26 Psalms) and is sometimes expressed in the same way that Baal's victory over Yam (Sea) is described in the Ugaritic materials. This is probably polemic coming from the time when Yahweh and Baal battled for the affections of the Hebrews and not simply poetic imagery.

Custer, Stewart (1970) "FOCUS ON PSALMS. *Biblical Viewpoint* 4(2):70–135.

A symposium on the first two books of Psalms (Ps. 1–72). Includes articles on the theology of the Psalms, a list of NT quotations from Ps. and expositions of the following individual Psalms: 1, 8, 16, 20, 32, and 49. Articles by Custer, Edward M. Panosian, W.W. Ayer, Marshall Neal, Allen Ross, Jesse Boyd, Jr., Robert D. Bell, and Allen P. Ross.

Custer, Stewart, el al. (1972) "FOCUS ON PSALMS. Part II. *Biblical Viewpoint* 6(2):80–119.

A symposium dealing with the last three books of the Psalms (Psalms 73–150). Provides expositions of five significant Psalms (73, 78, 101, 110, 118).

Dahood, Mitchell (1979) ""A SEA OF TROUBLES": NOTES ON PSALMS 55:3-4 AND 140:10-11. *Catholic Biblical Quarterly* 41(4):604–607.

An awareness of the presence of two broken construct chains can issue in a better understanding of Ps 55:3–4. Similarly by severing consonantal ymytw one can arrive at a satisfactory scansion and translation of Ps 140:10–11.

Dahood, Mitchell (1980) "THE COMPOSITE DIVINE NAME IN PSALMS 89, 16–17 AND 140, 9. *Biblica* 61(2):277–278.

Psalm 89:16–17 justifies Dahood's earlier suggestion on Psalm 140:9 that yarumu is a composite divine name. One should read the former as follows: Happy the people who know the shout of triumph,/Yahweh, they walk in the light of your face./In your name they rejoice all day long/and in your generosity, O Exalted! (yarumu).

Dahood, Mitchel (1977) "UGARITIC "SONG", IN PSALMS 28, 7 and 137, 3. *Biblica* 58(2):216–217.

Ugaritic attests a word msr=sr "song." Thus Ps 137:3 should be translated "sing to us a song about Zion," and one should point the Massoretic umissiri in Ps 28:8 as umesiri and translate "and with my song I will praise him."

Dalglish, E. (1984) "THE USE OF THE BOOK OF PSALMS IN THE NEW TESTAMENT.*Southwestern J of Theology* 27(1):25–39.

(1) Discusses the prominence of the Psalms in Israelite history, their influence in the apocrypha, their usage in the temple liturgy, their literary influence in the NT, and their theological affirmations used within the NT. (2) Categorizes the Psalms quoted in the NT and expresses their general subjects and how they interact with their NT contexts.

Danze, Willy. (1982) "LE PSAUME RESPONSORIAL: OUVRIR UN PASSAGE JUSQU'AU COEUR. *Communautes et Liturgies* 64(2):123–136.

In an attempt to appreciate the responsorial psalm in its function of linking the Scripture readings of the liturgy of the word, draws an analogy between them and the psalms, generally, linking the OT and NT. Considers the teaching of the fathers (Augustine, John Chrysostom) and the witness of the Roman liturgy. Offers suggestions for vitalizing this small but integral part of the liturgy of the word (Series on the llturgy of the word,

Darton, G. C. (1970) "THE NEW ABUSE OF THE PSALTER. *Theology* 73(595):23–26.

Rejects the use of the Psalter as Christian prayer and praise, advocating its retention in the daily office only as an example of "the antique worship. of the old Israel," which the NT and the church supersede. The Psalms are, therefore, utterly inappropriate for the Eucharist.

DAVIDSON, J. A. (1958) "AN EXPERIMENT IN ECUMENICAL WORSHIP. *Canadian J of Theology* 4:283–301.

An examination of public worship In the Protestant chapels of the armed forces of Canada. In 1950 the Divine Service Book for the Armed Forces, was published under governmental and chaplaincy approval. Its use has been mandatory in the ordinary services of public worship. A description of the book Is given which includes the Order of Divine Service, Prayers and Devotional Material, three Communion Orders, Prose Psalms, Responsive Readings and Canticles, hymnal section and miscellaneous material. A description of a normal Sunday Service is presented with the Sacramental Practice. The use of vestments is presented, and finally, some assessments and speculations. It Is considered ragged and a compromise, but brings us face to face with the problems and Implications of ecumenical worship.

Davis, Robert C. (1982) "PRAYER AND LITURGY IN THE SICKROOM. *Liturgy* 2(2):59–63.

The pastor visiting a patient must first listen to his fears and needs and take them upon himself. Then pastor and patient can cast these burdens on the Lord in prayer. Prayers should reflect the particular situation of the patient,

though the Psalms and liturgy of the sacraments can be used effectively.

de Jonge, M. (1989) "The Expectation of the Future in the Psalms of Solomon *Neotestamentica* 23(1):93-117.

The "intertestamental period" sheds important light on the Christology of the NT and the preaching of Jesus. The expectation of the future in Jewish faith is focused upon with special reference to the 17th and 18th Psalms of Solomon. The image of the "Anointed of the Lord" and the future expectation of the "Son of David" in view of Pompey's invasion of Palestine are of great importance to the understanding of the usage of the title Messiah/Christ in the Gospels and Acts.

de Boer, P. A. H. (1982) "NUMBERS VI 27. *Vetus Testamentum* 32(1):3–13.

By changing the masoretic al to el, a divine name related to elyon found by Dahood several places in the Psalms, presents the rendering in Num 6:27, "And when they shall name me The Most High of the Israelites, I, on my part, will bless them." The subject is not necessarily the priests but believers in the deity.

De Waard, Jan. (1969) "THE TRANSLATION OF SOME FIGURES OF SPEECH FROM PSALMS IN BAMILEKE AND BAMOUN. *Bible Translator* 20(4):143–149.

A figure translated literally may give a wrong meaning. Illustrates how alternative metaphors or nonmetaphors were used in two East Cameroun languages, where `city-gate,' `snares' in hunting, `anointing,' `fortresses,' etc. are unfamiliar. This article first appeared in Flambeau, Feb., 1969, 21.

De Meyer, F. (1981) "LA SAGESSE PSALMIQUE ET LE PSAUME 94 (Wisdom psalms–Psalm 94). *Bijdragen* 42(1):22–45.

Critical exegesis of wisdom literature must be guided by the question: which psalms constitute wisdom psalms? But in the psalter one can find wisdom passages. It is true that these wisdom passages in psalms belong to genres other than wisdom literature. Proposes a renewal of debate concerning accepting the existence of a more refined category in the genre of wisdom psalms. By way of illustration Psalm 94 is studied in regard to text and structure. (French)

DE PINTO, BASIL (1967) "THE TORAH AND THE PSALMS. *J of Biblical Literature* 86(2):154–174.

A contribution to interfaith dialogue between Christian and Jew through showing in the Psalms a book acknowledged by both the ever present evidence of the Torah–not always agreed upon as binding by both. Marshals textual evidence showing that the Torah concept cuts straight across the lines of all types of psalms and enters with varying degrees of insistence into their subject matter. A spirituality of the Torah has been inserted into the framework of the psalter as a whole.

Dearnley, Moira (1970) "EXPRESSIONS THAT SEEM CONTRARY TO CHRIST *Theology* 73(598):161–165.

Christopher Smart, in his view of the morality of the OT, particularly of the Psalms, did more to Christianize the Book of Psalms than former versifiers or translators. Smart was capable of a more charitable outlook than that displayed by King David in the original poetry.

Delcor, Mattias (1966) "ZUM PSALTER VON QUMRAN (Concerning the Psalter from Qumran). *Biblische Zeitschrift* 10:15–29.

Among the writings found at Qumran there is an extensive psalm literature which is partly canonical and partly non-canonical. Since the canonical works are of interest mainly for textual criticism, they will not be considered here. Rather the present investigation will be directed toward psalm 151, which was found in Cave XI, and toward an investigation and exposition of the apocryphal second and third psalms. (German)

DELCOR, MATHIAS (1967) "L'HYMNE A SION DU ROULEAU DES PSAUMES DE LA GROTTE 11 DE QUMRAN– 11Q Ps-a (The Hymn to Zion from the Psalms Scroll of Qumran Cave 11–11Q Ps-a). *Revue de Qumran* 6(21):71–88.

> One of the five non-canonical psalms in 11 Q Psa, edited by J. A. Sanders, was called "Apostrophe to Zion" by the editor. It is the object of this study, beginning with a French translation and a verse-by-verse philological and exegetical analysis. From historical allusions to conditions in Jerusalem, it fits the pre-Essene time of the Hasidim. An allusion to Daniel 9 sets the date of composition after 165 BC. (French)

DELCOR, MATTHIAS (1958) "CINQ NOUVEAUX PSAUMES ESSENIENS? (Five New Essene Psalms?) *Revue de Qumran* 1:85–102.

> Five psalms in Syriac from the Vatican Library, catalogued in 1759 and published in 1887, are here re-examined in the light of the Qumran discoveries. In terminology, theology and ritual there appear to be distinct similarities, so they can be identified as Essene literature. In structure and form, however, they differ from the Qumran hymns. (French, with text of psalms also In French)

DELENAT, LIENHARD (1964) "PROBLEME DER PSALMENUBERSCHRIFTEN (Problems of the Superscriptions of the Psalms) *Zeitschrift fur die Alttestamentliche Wissenschaft* 76:280–297.

> The investigation concerns, besides a precise explanation of the normal designations of the Psalm-songs, the frequent expression lamnasseah and the superscriptions of the Psalms with `al. The former represents, by the time of the MT, the interpretation of an original lenasseah, which may be inferred from LXX and Targum, and has formed an old response at the end of the Psalms. For the latter, the meanings, which differ in details, are defined by making use of all resources in a new way. Footnotes. Annotated. (German)

Derrett, J. Duncan M. (1979) "CONTRIBUTIONS TO THE STUDY OF THE GERASENE DEMONIAC. *J for the Study of the New Testament* 1(3):2–17.

> Starts from the presupposition that the story of the Gerasene demoniac is laid down in layers, like an onion, and that these layers can be stripped down with the help of evidence external to the Marcan text. The outside layer of the "onion" includes the military overtones of the passage and the similarities to the OT description of the exodus from Egypt. The next layer of the "onion" has to do with prophetic reminiscence, involving parallels from Isaiah, Nahum, and the Psalms. Finally, discusses the Gentile mission in the lifetime of Christ.

Desueza, Edmundo (1987) "Evangelism and Justice. *J of Religious Thought* 44(1):68–77.

> Connects evangelism and justice by citing Psalms, Jesus' words and those of Martin Luther King. Defines evangelism as conversion good news–not preselytism or brainwashing–bad news to the poor. The church is urged to recommit itself to the poor. Justice is to serve life, to lead correctly and to avoid oppression; whereas injustice is and has been done by North Atlantic white Christians to those in Africa, Asia and the Americas.

Dillon, Richard J. (1987) "The Psalms of the Suffering Just in the Accounts of Jesus' Passion. *Worship* 61(5):430–440.

> The gospel as narrative or story presupposes the boundaries of the Christian confession of faith, which involves the fulfillment of Scripture. The passion narratives are full of scriptural allusions. The key to the understanding of allusions to the lament psalms is the ritual background of thank offering (todah) which moves from lament to thanksgiving (Westermann). Thus, for example, all of Psalm 22 is relevant to Jesus' cry of dereliction on the cross: "My God, my God...." In addition the God revealed in the suffering of the just one on the cross is an incomprehensible God–a lesson for a society which idolizes conformity.

Dinwiddie, Richard D. (1984) "FRUIT PIES, POPCORN, AND MUSIC. *Christianity Today* 28(17):30–32.

> There is no evidence that the Pilgrims and Puritans hated music. True, they sang only the Psalms in church, but

they actually enjoyed all kinds of fine music, giving a breadth of musical culture to early northeastern America. Music was a family affair, with psalms sung in harmony with accompaniment. They also sang psalms in the streets, at dinners, and at other social events, and had a genuine love of music other than psalm tunes. In their attempt to teach sight-singing, the Puritan ministers began music education in America and made singing a communal activity. By encouraging composition, they paved the way for the first generation of American composers.

Dinwiddie, Richard D. (1983) "THE GOD WHO SINGS. *Christianity Today* 27(11):18–21.

Ministry must always be rooted in the Word of God; a proper theology of church music is centered in God. God is a performing artist–each member of the Trinity sings. He is the author of the biblical hymnal– the Psalter–as well as of other psalms and hymns scattered throughout Scripture. God distinguishes excellence from mediocrity: Bible musicians were selected for ministry because they were skillful, trained, and willing. God built the very possibility of music into his creation and into us, for music and acoustics were part of the perfect creation. God personally ordained the details of the OT ministry of music and he is the source of the musical gift. A biblical view of God's musical nature can transform the ministry of music in the local church and its role in the life of the individual.

Dombrowski Hopkins, Denise (1981) "THE QUMRAN COMMUNITY AND IQ HODAYOT: A REASSESSMENT. *Revue de Qumran* 1O(3):323–364.

Thanksgiving, lament, hymn, and praise combine with meditation to produce varied compositions in 1QH not conforming to any one category of psalms. They were authorized by different people at different times, and none of 1QH demands authorship by the Teacher of Righteousness. The use was liturgical for both private and community worship. The sectarians did not have an either/or situation of mutual hate for or soldarity with the rest of the world but rather a kind of middle way. The righteous elect within the sect are to enlighten the ""poor," who have then a chance to make their decision for the Lord before the irrevocable separation into two lots of human-kind.

Dotts, Ted J., (1988) "Recognizing the Tone: Preaching from the Psalms during Pentecost. *Quarterly Review* 8(1):7188.

Sermon preparation of various Psalms is first by a free, personal translation from the Hebrew and then by crosschecking with commentators, Barth in particular, and standard translations, especially the RSV. The Psalms help set the tone for the whole Bible. Lectionary passages for the second Sunday of Easter thru the sixth after Pentecost are: Psalms 20, 57, 46, 48, and 24.

Douglass, Jane Dempsey (1986) "Calvin's Use of Metaphorical Language for God: God as Enemy and God as Mother. *Archiv fur Reformationsgeschichte* 77:126–140.

What is striking in the writing of Calvin, a humanist rhetorician, is not that he uses metaphors for God abundantly (which theologians have always done) but that he deliberately analyzes so often the biblical use of metaphor. Metaphorical speech is for Calvin a prime means by which God accommodates divine realities to human comprehension. Thus he does not interpret the wrath of God (God as enemy) literally (Rom 5:10). Calvin does not use female imagery for God in the Institutes, but he seems comfortable with it in his commentaries on Psalms, Isaiah, Hosea, and Deuteronomy, when the biblical text requires it. Both metaphors show us God's love in Christ.

Dowling, Enos (1988) "The Alexander Campbell Hymn Book (1828-1865) *Restoration Quarterly* 30(2/3):145-158.

A less recognized but significant aspect of Campbell's work is surveyed in a treatment of Campbell's hymn book. Behind his hymn book was the concept of the importance of singing in every Christian's life, both in the family and the church. Too, Campbell believed Christians were commanded to sing psalms, hymns, and spiritual songs. Singing was a great privilege of Christians and a vital part of the worshiping experience. What we sing, when we sing, and how we sing, therefore, are of great importance.

Duba, Arlo D. (1983) "PSALMS, THE SCRIPTURE AND THE CHURCH. *Liturgy* 3(3):35–43.

> The Psalms are summaries of the whole of Scripture, but we must regain familiarity with both to recognize the allusions. Only then will the Psalms enjoy the importance they held under the ancient Jews, early Christians, St. Benedict, and Calvin. We need good lyric translations of the Psalms, suitable for singing and praying and capable of evoking all five levels of structural parallelism.

Dufrasne, Dieudonne. (1980) "LA MESSE POUR LES MALADES ET LES INFIRMES (Mass for the Sick and the Infirm). *Communautes et Liturgies* 62(3):216–225.

> Offers some reflections and materials to help celebrate the mass for the sick and infirm in an effective way. Notes how important it is to distinguish among the chronically ill in order to celebrate tactfully. The sick and infirm need other texts than just those dealing with sickness and infirmity, though in specific instances such will be de rigeur. The choice of prayers, readings and psalms should correspond to these varied modalities. (French)

Duhaime, Jean (1988) "Le dualisme de Qumran et la litterature de sagesse veterotestamentaire (Qumran's Dualism and Old Testament Wisdom Literature). *Eglise et Theologie* 19(3):401–422.

> Compares the metaphysical, cosmic, spatial, theological, physical, ethical, psychological, soteriological and eschatological dualism of twelve Qumran texts and the biblical wisdom literature: Proverbs, Job, Qohelet, some sapiential psalms and the deutero-canonical Ben Sira and the Book of Wisdom. (French)

Dumm, Demetrius R. (1990) "The Rhythm of Salvation. *Liturgy,,* 8(4)::31-35..

> Rhythm is a deep resonance with the creative impulse of God. David's faith gave his life harmony that Saul's life lacked. In repeated reading of the Psalms a discordant life is gradually sensitized to the rhythm of the Spirit who works quietly in the lives of all Christians to help them join the chorus of praise and thanksgiving that is the sign and proof of successful conversion. Jesus, of course, was uniquely in harmony with God. Love unto sacrifice and death is the way that will also put us in touch with the rhythm of salvation and life revealed in all of Scripture but especially in the passion story of Jesus, son of David and Son of God. THM

Durham, John I. (1984) "THE KING AS "MESSIAH" IN THE PSALMS. *Review and Expositor* 81(3):425–435.

> Analyzes the term "messiah" as used by first singers of the Psalms. They did not use it of the Lord Jesus Christ, but simply as respect for royalty, whom they saw either as divine or divinely placed. Gives a brief analysis of the royal Psalms, and notes development of the term messiah in NT writers. The application of every messianic reference to Jesus alone lessens by at least four-fifths our understanding of what it means that Jesus is The Messiah.

Durnbaugh, Hedda (1982) "REPORT ON THE 1982 CONVOCATION. *Hymn* 33(3):167–172.

> A report of the 60th anniversary convocation of the Hymn Society of America at Emory University, Atlanta, GA, at which F. Pratt Green was featured speaker. Summarizes Harrell F. Beck's address "The Meaning of the Psalms of Lament", and Alice Parker's Singspiel, Singers Glen, dealing with the 19th cent. Mennonite musician Joseph Funk.

Early, Tracey (1974) "JEWISH-CHRISTIAN DIALOGUE: SORTING OUT THE ISSUES. *Christianity and Crisis* 34(18):234–239.

> A symposium held in New York in June, 1974 discussed the problems of Scriptures. Parts of the NT are obviously offensive to Jews and the Psalms, for instance, are of dubious merit to Christians. Discusses also the question of state education, whether there should be more parochial schools accommodating Jews. The liberal Jews and Christians are united in a desire to see that religion is kept out of the schools. Contributions are made

on Jewish-black relationships and draws attention to the absence of guilt among black Christians for the treatment of Jews throughout history.

EFRON, JOSHUA, (1965) "THE PSALMS OF SOLOMON, THE HASMONEAN DECLINE, AND CHRISTIANITY *Zion* 30:1–46.

The author rejects the attribution of the Psalms of Solomon to the Pharisaic party. He finds no echo of Pompey's conquest of Jerusalem or of the other hypotheses and conclusions usually associated with the Psalms. Rather he sees the Psalms as Christian, especially so the hymn to the Messiah in the last two.

Eifrig, William F. (1975) "SEE HOW THEY SING. *Response* 15(2/3):12–19.

A review of the new Australian Lutheran Hymnal published June, 1973. The book's title is simply "Lutheran Hymnal." The book was 22 years in the making. Called "an impressive achievement." Contains: The Service with Communion, the Service without Communion, the Confessional Service, the Order of Matins, the Order of Vespers, the Propers, Antiphons and Responsories, General Prayers: the Litany, the Suffrages, the Athanasian Creed, Lessons for Matins and Vespers, and Emergency Baptism. Contains 647 hymns plus 46 psalms set to Anglican chants. Compilers were aware of the best current hymnological knowledge and acted with its guidance.

Ellington, John (1977) "A TRANSLATOR'S NUISANCE: CHAPTER AND VERSE DIVISIONS IN THE BIBLE *Bible Translator* 28(2):207–213.

There are about 70 problems in the NT with verse divisions; about 37 chapter numbering problems in the OT and the Psalms present unique problems. Offers several solutions after outlining example problems: (1) the Hebrew Bible is not the final authority; (2) there is value in the pragmatic solution of keeping to the numbering of the most common European Bible in an area; (3) translators work out their own numbering.

Ellingworth, P. (1973) "PSALMS IN SERBIAN POPULAR VERSE. *Bible Translator* 24(2):234–240.

An interview between Paul Ellingworth of the UBS and Aleksander Bierwisch, a Yugoslavian and documentalist. The Yugoslav had translated some 65 psalms into Serbian and he discussed the reception of the translation and the technical aspects of the translation. The language used is based upon the language of popular poetry with the rhythm advantage of using the Psalms for singing.

Evetts-Secker, J. (1984) "AN ELIZABETHAN EXPERIMENT IN PSALMODY: RALPH BUCKLAND'S SEAVEN SPARKES OF THE ENKINDLED SOULE. *Sixteenth Century J* 15(3):311–326.

Ralph Buckland's 1605 Seaven Sparkes represents Catholic acknowledgment of the therapeutic value of psalmody. Buckland writes new English psalms in imitation of the Hebrew mode of psalmody. He conceives of his psalms as meditations, enkindled like sparks in his soul by his experience of suffering and consolation. Buckland's practice mirrors the current European scholarly debate about composition of Hebrew poetry.

Farrell, Shannon Elizabeth. (1990) "Le rouleau 11QPsa et le psautier biblique: Une etude comparative (Scroll 11QPsa and the Biblical Psalter: A Comparative Study). *Laval Theologique et Philosophique,* 46(3)::353-368..

Describes a scroll of the Psalms discovered in cave 11 at Qumran. The comparsion demonstrates a good number of differences between the two texts. Surveys the responses of researches to these differences, and offers his assessment. (French) JMH

Feininger, Bernd (1981) "A DECADE OF GERMAN PSALM CRITICISM. *J for the Study of the Old Testament* 20:91–103.

Compares some of Claus Westermann's contributions to modern Psalms research with new lines of German Psalms criticism over the past ten years.

Fendall, Lon   (1983)   "HOW TO PRAY FOR (AND AGAINST) LEADERS IN GOVERNMENT. *Christianity Today* 27(10):14–16.

> Paul gave us the `why' of praying for those in authority. For the `how' we need to turn to the OT's helpful guidelines for the content of the prayers, and for direction for those situations in which we cannot in good conscience pray for the prosperity of the ruler–when in fact we must pray against them. Three themes shape the agenda of our praying (1) righteousness and justice; (2) peace and stability; and (3) prosperity. When compelled to pray for the removal of a ruler, the biblical model is found in 1 Sam 15. We don't know the words of Samuel's prayer; only that he agonized all night. The imprecatory psalms express God', judgment and hatred for evil on God's behalf. Prayers for and against government leaders are at the heart of our dual citizenship in the heavily and earthly kingdoms.

Feuillet, Andre: (1964) "EINIGE SCHEINBARE WIDERSPRUCHE DES HOHENLIEDES (Several Apparent Contradictions of the Song of Songs) *Biblische Zeitschrift* 8:216–238.

> In Christian antiquity no part of the Old Testament, except perhaps the Psalms was commentated upon or meditated upon as much as the Song of Songs. Today, most modem theologians write only about an inferior religious or moral importance of this work. However, there is a higher meaning in spite of various contradictions which can be summarized in these two points: (1) The beloved of the Song is king as well as shepherd; (2) there is a comparison between the reciprocal love of both partners of the Song and the care of a shepherd for his sheep.

Feuillet, A. (1974) "LES "SACRIFICES SPIRITUELLES" DU SACERDOCE ROYAL DES BAPTISES (1Pet 2: 5): ET LEUR PREPARATION DANS L'ANCIEN TESTAMENT. *Nouvelle Revue Theologique* 96(7):704–728.

> What can be understood by the spiritual sacrifices which characterize the royal priesthood of the baptized? The two complementary aspects of the common priesthood are to offer to God in union with Christ, priest and victim, and to proclaim the marvels of God the Savior. The offering of spiritual sacrifices by a royal priesthood of the baptized has above all a personal aspect because each Christian offers and accepts the effort required to imitate the suffering Christ. Considers the preparations for this doctrine in the prophets and the psalms. (French)

Fischer, James A.   (1978)   "EVERYONE A KING: A STUDY OF THE PSALMS. *Bible Today* 97:1683–1689.

> Reviews the traits of the royal psalms and the psalms of individual lament. Juxtaposes NT royal themes. Suggests that the royal psalms were not reserved for the personal piety of kings nor for their popular acclaim, but were rather spoken in the name of each individual.

Fitzgerald, Allan (1987) "A Scriptural Model for Augustine's Conversion. *Angelicum* 64(3):359–376.

> Augustine used biblical images and psalms as an interpretive framework to communicate the Christian meaning of his conversion. In the Confessions, he uses the prodigal son's return from death as a fundamental image to interpret his own coversion; he explains his own sin in relation to the story of the widow of Nain and of the raising of Lazarus. In De sermone Domini in Monte, Augustine explains the relation between baptism and penance as rising from sin and death and as a movement begun prior to one's conversion and continuing thereafter.

Fitzmeyer, J. A. (1972) "DAVID, "BEING THEREFORE A PROPHET.....(ACTS 2:30). *Catholic Biblical Quarterly* 34(3):332–339.

> David, the reputed author of the psalms according to both Lk. and a Qumran author (11 Qpsa 27:2–11), was considered to have been gifted also with prophecy front the Most High in contemporary Palestinian Jewish tradition. This notion provides the background for the Lucan identification of David as a prophet in Acts 2:30, as he introduces the quotation of Ps. 16:10. This identification of David in Acts also explains, at least in part, why Lk. makes such an abundant use of the OT psalter in that book, for the psalms would then be for him

merely another link in the chain of evidence used as a support for his "proof-from-prophecy theology".

Foelber, Paul (1973) "CW-6 PSALM SETTINGS. *Response* 13(3):15–24.

A listing of musical settings of various Psalms by composer, title, voices used, grade of difficulty, and publisher.

Folgers, Virginia Kickert (1982) "THE IMPORTANCE OF PSALMODY IN THE REFORMED TRADITION. *Hymn* 33(2):79–83.

Calvin considered the Psalms the ideal church music because they were divinely inspired. He initiated the Geneva Psalter, which shaped congregational singing in Reformed churches for centuries. Yet, today many Reformed congregations have abandoned their psalmic heritage for gospel songs and hymns borrowed from other traditions. They must be encouraged to rediscover the joy of singing the Psalms.

Franklyn, Paul N. (1987) "The Cultic and Pious Climax of Eschatology in the Psalms of Solomon. *J for the Study of Judaism* 18(1):1–17.

Analyzes the structure of the collection of PsSol into groups of individual and national psalms. Individual psalms distinguish the pious "righteous" from the sinners, looking for an eschatological resolution to the problem of theodicy. National psalms expect a resolution in the arrival of a messiah. A probably setting for PsSol is sectarian Judaism.

Freed, Edwin D. (1983) "PSALM 42/43 IN JOHN'S GOSPEL. *New Testament Studies* 29(1):62–73.

Johannes Beutler in NTS 25 (1978) 33–57 argued for the influence of Psalms 42/43 on the passion narrative in John. John used a variety of OT texts in creating his narrative, but other texts influenced his presentation more than Psalms 42/43.

Freedman, David Noel (1977) "POTTERY, POETRY, AND PROPHECY: AN ESSAY ON BIBLICAL POETRY. *J of Biblical Literature* 96(1):5–26.

Discusses two aspects of Hebrew poetry in the light of recent research: (1) its character, including definition; sequence-dating; forms and structures; and (2) its function as the vehicle of revelation, including pagan patterns: myth, epic, ritual, oracle; Israelite adaptation: echoes and remnants of epic traditions, surviving poems; and continuation: worship (Psalms), wisdom (Proverbs, Job), and oracles (Prophets).

Freehof, Solomon (1987) "The Prayerbook and Its Selection of Psalms. *J of Reform Judaism* 34(1):13–17.

The Jewish Prayerbook in its selection of Psalms for public worship avoids those psalms that speak of loneliness, unhappiness, sin, and personal unworthiness. Psalms selected for public worship services are those that are in the plural rather than singular, that express confidence in the ultimate triumph of God's justice, and urge the individual to transcend personal sorrow and join in the community's praise of God.

Futato, Mark D. (1978) "THE PREPOSITION "BETH" IN THE HEBREW PSALTER. *Westminster Theological J* 41(1):68–81.

Evaluates the evidence for the claim that b means "from" in the Hebrew Bible, especially in the Psalms, and that b means "from" in Ugaritic. Two-thirds of Dahood's examples of b meaning "from" are erroneous. Though Dahood may have done the right thing for the wrong reason, he did correctly pinpoint 4 instances in which b best translates "from" in English. This minute sampling of verb-preposition idioms in Hebrew does provide an initial indication that the work of Pardee is applicable to Hebrew. Encourages everyone working in the Hebrew Bible to begin thinking not in terms of verbs and prepositions but in terms of verb-preposition idioms.

GALENDER, SHAMMAI (1984) "JUSTICE AND THE ORDER OF CREATION *Beth Mikra* 97:158–179.

The order of creation is an expression of God's justice and faithfulness (sedeq, mispat, hesed, emet). This is evident from an analysis of various Psalms, and is true in Psalms of different genres: wisdom, ritual, penitential, national. There is no question of the primacy of justice or the order of creation. They equal expressions of God's power and justice. Justice, then, is not a social convention but a `law of nature.' A comparison with Egyptian ma'at is made, but no conclusions about influence are drawn. (Hebrew)

Gerleman, Gillis (1982) "DER "EINZELNE" DER KLAGE–UND DANKPSALMEN. *Vetus Testamentum* 32(1):33–49.

Hermann Gunkel maintained that the individual of the lament and thanksgiving psalms was an anonymous person, but not in each psalm the same person, of the common people, representing the poor class over against the powerful and the rich. But it is no underprivileged person who laments here. Rather than living in poverty, he lives in danger of his life. The "I" of these psalms is really a poet, doubling in the role of the man in trouble. Just as in the Servant Songs of Deutero-Isaiah, the man in mind is David. (German)

Gerstenberger, Erhard S. (1982) "ENEMIES AND EVILDOERS IN THE PSALMS: A CHALLENGE TO CHRISTIAN PREACHING. *Horizons in Biblical Theology; 1983* 4(2)/5(1):61–77.

The enemy problem is addressed primarily in personal complaints, national laments, and victory and royal songs. These represent two basic positions: (1) being oppressed (hostility from below upwards); (2) being in control of one's adversaries (hostility from high above downwards). From a Christian perspective, the first position has an important validity whereas the second does not. Addresses the corporate dimension observing that although all are culpable as enemies, special blame must be directed to the privileged classes and nations and in the context of the Christian community.

Gerstenberger, Erhard S. (1985) "SINGING A NEW SONG. ON OLD TESTAMENT AND LATIN AMERICAN PSALMODY. *Word and World* 5(2):155–167.

Psalm-singing is an essential element of Jewish-Christian worship. With the "New Song" (e.g. Ps 40:4; 98:1; 144:9; Isa 42:10) the faithful of the OT overcame death and strengthened life from God. Likewise, the new psalms of "Third World" communities are the force of God against unbearable injustice and a means to liberate the miserable of the earth and to promote his kingdom to come.

Gevaryahu, Haim (1988) "Tehillim: The Book of Psalms *Dor Le Dor/89* 17(2):83-90.

Considers Psalm headings and conclusions in the light of Akkadian colophons. The colophons of the Septuagint are also very significant. The names listed in the colophons (LXX, Ps 64, 147; Masoretic, Ps 90) represent the owners of scrolls, not authors. Concluding doxologies and statements that an author's work ends here are paralleled by Akkadian colophons with qati, "ended."

Gevaryahu, Haim (1984) "AMEN AND HALLELUJAH, THEIR DEVELOPMENT AS LITURGICAL RESPONSES. *Dor Le Dor; 1985* 13(2):93–97.

Amen originally appears in a juridical context and as liturgical formula. The later stage developed in the Babylonian exile and in the Second Commonwealth. Amen and Hallelujah are colophons in the Book of Psalms. They are not part of the original psalms. Hallelujah did not originate in private worship but in public religion. It, too, began as a collective liturgical expression during the Babylonian exile. The emphasis on trust in God gave support to the nation in its exile.

Gevaryahu, Haim (1988) "Tehillim: The Book of Psalms. *Dor Le Dor* 16(4):235–241.

Discusses the process of the writing and compiling of the book of Psalms. Derives megillat-sefer of Ps 40:8 from Akkadian magaltu, "skin." The sefer-hayyim of Ps 69:29 was a wooden tablet with a layer of wax, called in Akkadian li'u. Other psalms were written on stones and walls, and the Temple court was a place of display of psalms. A form of sacrificial offering was a written scroll, which can be compared to ancient votive stones offered in thanksgiving.

Gibbard, Mark (1990) "Starting with Oneself: Spiritual Confessions. 3. Dag Hammarskjold: Markings *The Expository Times* 101(5):132-134.

> The diary of the former Secretary-General of the United Nations, originally meant for the author's eyes alone, was a suprise to the world when published. It is perhaps baffling without guidance, best provided by Henry Van Dusen's biography of Hammarskjold. We come to see a mystic who finds the meaning of existence in self-surrender, in the continual re-affirmation of God's Yes. With Thomas a Kempis as his vademecum, an apparent memorization of the Psalms, his mystical way drove him into the world to seek God in all he met. In apparent prescience of his death he identified with the Way that leads to the Cross.

GIBLIN, CHARLES H. (1959) "A NOTE ON THE COMPOSITION OF ISAIAS 49:1–6 (9a) *Catholic Biblical Quarterly* 21:207–212.

> The songs of Israel were regarded as expressions of living tradition and underwent progressive alteration or restatement, notably in line with ideas dear to the anawim. This phenomenon is not limited to the royal psalms but has left traces elsewhere such as in the new commentaries (compare Dt. 5:6–18 with EX. 20:1–17), the tendentious corrections of Za. 6:11, and the Targumizings in the LXX. Analagous lines seem to have influenced the composition of the sacred Servant Poem in Deutero-Isaias, Is. 49:1–6. The Servant who was a covenant for a people and also a light for nations, now appears as a "new" Israel who is principally a light for nations.

Gibson, J. C. L. (1989) "The Book of Job and the Cure of `Souls.' *Scottish Journal of Theology,,* 42(3)::303-317..

> Argues that the book of Job should be regarded as a dramatized lament, rather than a Wisdom disputation. Job becomes the embodiment of the kind of situations which are recorded in the lamentation Psalms. The story of Job does not derive from the fringe of the OT, but from the central liturgical practice of making known to God the cares and troubles of distressed individuals. Draws lessons for pastors who seek to help modern Christians in distress. LP

Gillingham, Sue (1988) "The Poor in the Psalms. *Expository Times* 100(1):15–19.

> The assumption that "the poor" in the OT means "the economically deprived" is questioned in examining the four main words for `the poor' in the Psalter: dal, "one brought low," ebyon, "those wanting something they cannot have," ani, "those not only outwardly deprived, but inwardly humiliated" and 'anaw, "the pious poor," who verged on a political party. The dual mission of the church (social action and evangelism) demands integration. Spiritual poverty abounds in the affluent West and cannot be addressed by offering material assistance.

GISPEN, W. H., (1958) "HET GEBED (Prayer). *Gereformeerd Theologisch Tijdschrift* 58:74–83.

> In this third article on prayer, the author discusses (1) God's requirements for acceptable prayer, and (2) Biblical customs employed in prayer. As to the former, God requires honesty, righteous living, brevity, the heart, faith. As to the latter, Israel was accustomed to pray much in the temple, to pray often according to liturgical forms (Psalms), and Christ enjoins perseverance. From the Holland.

GISPEN, W. H., (1958) "HET GEBED (Prayer). *Gereformeerd Theologisch Tijdschrift* 58:111–121.

> This fourth article continues the discussion on Biblical customs in prayer and further explores the various types of prayer. Three positions in prayer are noted: standing, kneeling, and a "falling on one's face". Various reminders and aids to prayer were used. As to types of prayer, there were five (all represented in the Psalms): complaints, ascriptions of praise, imprecations, benedictions, and confessions. From the Holland.

Goldingay, John (1981) "THE DYNAMIC CYCLE OF PRAISE AND PRAYER IN THE PSALMS. *J for the Study of the Old Testament* 20:85–90.

Agrees with Walter Brueggemann's claim of a certain ambivalence in the 'Psalms of orientation' (JSOT, 1980, 17:3–32), by a consideration of their use of praise and prayer. To affirm the coherence of life in the terms of the Psalms of orientation may reflect uncritical equilibrium or post-critical celebration.

Goldingay, John (1978) "REPETITION AND VARIATION IN THE PSALMS. *Jewish Quarterly Review* 68(3):146–151^^

Goldstein, David (1981) "THE COMMENTARY OF JUDAH BEN SOLOMON HAKOHEN IBN MATQAH TO GENSIS, PSALMS AND PROVERBS. *Hebrew Union College Annual* 52:203–252.

Presents the commentary of selected verses from Genesis, Psalms and Proverbs by Judah (who lived in Toledo ca. 1250) in Hebrew where Judah attempts to substantiate his philosophical views (tri-partite system of the world) from Scripture. In Proverbs he recognizes physics (musar), mathematics (binah) and metaphysics (hokhmah); in Ps 150 he relates 9 types of musical instruments to the 9 spheres.

Golka, Friedemann W. (1980) "GOD WHO BLESSES. *Theology* 83(692):83–91.

Any OT theology that emphasizes only a God who acts, as in G. E. Wright, without due attention to the God who blesses, sets forth a reductionist view of God. The primeval history, the Psalms, the Wisdom literature, and apocalyptic must be overlooked if one posits only a God who acts in the OT, as Barr pointed out. furthermore, that actions in history are also attributed to the gods of Israel's neighbors has been demonstrated by Albrektson. Therefore, a more holistic view of God raises the questions orbiting around the phenomena of a blessing God: (1) What exactly is blessing in the OT? (2) Does it continue into the NT? (3) What are the consequences of a blessing God for theology?

Goshen-Gottstein, M. H. (1966) "THE PSALM SCROLL (11 QPsa) A PROBLEM OF CANON AND TEXT. *Textus* 5:22–33.

Previous Qumran discoveries have called for dramatic reevaluation of our study of the textual transmission of the Hebrew Bible. The study of the canon, however, has been little affected until the discovery of 11Q Ps. This Psalm scroll contains approximatly one fourth of the text of the canonical book of Psalms plus some "non-canonical hymns" and an epilogue. Two main theories as to the nature of this collection are suggested: (1) the scroll represents a different collection of psalms considered by the sectarians as canonical; or (2) it is a liturgical collection, an ancient prototype of a Hymn Book. The author favors the latter view, based especially upon the evidence of the epilogue and the textual variants of the canonical psalms themselves which differ basically from any other known witnesses.

Goulder, M. D. (1975) "THE FOURTH BOOK OF THE PSALTER. *J of Theological Studies* 26(2):269–289.

Of the five subdivisions of the books of the Psalms, the fourth (Ps. 90–106) is shortest and most homogeneous–sharing preponderant use of Yahweh with the first and fifth. These Psalms were perhaps segregated for a liturgical use. They seem to be an alternation of morning and evening prayers, perhaps for the celebration of Tabernacles, paralleling readings from Exodus.

Gowan, Donald E. (1986) "God's Answer to Job: How Is It An Answer? *Horizons in Biblical Theology* 8(2):85–102.

After providing a brief survey and evaluation of conclusions that have been reached about God's speeches in Job, suggests a reading based on its status as canon. The fact that Job became canonical means that the average reader must have found it made sense without elaborate exegesis. Finds the significant parallels with Habakkuk and the Psalms of Lament place it within a familiar type of literature, the theophany, with its pattern of complaint, appearance of the saving God, and expression of awe and praise. Even when this literary connection was lost to readers, Job continued to express the experience of encountering God as Mysterium tremendum et fascinans.

Graham, Pat (Abilene, TX) (1975) "PSALMS 77: A STUDY IN FAITH AND HISTORY. *Restoration Quarterly* 18(3):151–158.

> Through an exegesis of Ps. 77 shows that faith and history were intimately and vitally related in the OT period. The Psalm is dated provisionally before 586 BC. It is composed of two parts: a lament (vs. 1–10) and a hymn (vs. 11–20). The Psalmist under severe present afflictions experiences the testing of his faith. Israel is to trust in Yahweh's care even when history's movements cannot be understood.

Graham, Fred Kimball (1988) "John Wesley's Choice of Hymn Tunes. *Hymn* 39(4):29–37.

> In collections of tunes published in 1742, 1761, and 1780 for use with Methodist hymnals John Wesley used German chorales, French psalm tunes, English psalms, and folk-like melodies. Anthems were also included, but Wesley desired above all that the entire congregation sing to the Lord.

GRANT, W. LEONARD (1959) "NEO-LATIN VERSE-TRANSLATIONS OF THE BIBLE. *Harvard Theological Review* 52:205–211.

> Johannes Gaertner recently published an article on Latin verse-translations of Psalms in which he described at length the history of "a buried and forgotten literary genre". Psalms, however, was not the only book of the Bible to be arrayed in this dress, and this article is a bibliographical footnoot to Prof. Gaertner's article. Translations of individual books were extremely common between 1550–1650. The most elaborate of the versions is Caspar Sturm's Josua (Frankfurt, 1622) which comprised no less than 15 books of overblown hexameters. There are also many translations of the Wisdom Books and the Apocrypha. The translations are of varied degree of merit, from excellent to atrocious.

Gray, John (1970) "THE BOOK OF JOB IN THE CONTEXT OF NEAR EASTERN LITERATURE. *Zeitschrift fur die Alttestamentliche Wissenschaft* 82(2):251–269.

> Compares the literary style and message of the book of Job with various ancient Near Eastern compositions of the wisdom type in which the author is concerned with the order of society and the universe and the problems of understanding the disruption of that divinely appointed order. Examines "I will praise the lord of wisdom," the Plaint of the Sufferer in the Psalms, the Mesopotamian "Just Sufferer," and related Sumerian text. Of particular interest are materials recently discovered at Ras Shamra. This Ugaritic text presents the concept of the sufferer finding the solution to his troubles, even against the evidence of facts, in praise of God. Corroborates the antiquity of the Job-tradition as indicated in Ezek. 14:14,20. The Mesopotamian tradition was cultivated also in Canaan in the form of a popular version (especially the prologue-epilogue style of Job) which gave rise to the Israelite tradition which reached final form in the extant book of Job.

GRAY, JAMES (1958) "BIBLE READINGS IN THE SCHOOL ASSEMBLY. *Religion in Education* 26:25–28.

> An introduction to a group Of Bible readings for school assembly has been valuable as it points to the essential features of the chosen passages. It should be brief; it should be directed not only to the convinced Christians in the school community, but also as far as may be possible to the indifferent, the ignorant and the actively hostile. Illustrations of such introductions for Advent, for Readings from Modern Translations, for Readings on the Two Ways, for Readings from the Psalms and for Holy Week Readings are presented. (Jewish Education)

Greenspahn, Frederick E. (1980) "THE NUMBER AND DISTRIBUTION OF HAPAX LEGOMENA IN BIBLICAL HEBREW. *Vetus Testamentum* 30(1):8–19.

> Hapax legomena range between two and three fifths of the vocabulary of literary works generally. The Bible in Hebrew has 1301 of 5700, less than one quarter. The paucity can be attributed to homographs passing unnoticed and the treatment of conjugated forms as part of their roots. Absolute hapax legomena usually occur in specialized subject matter. Poetry has more than prose. Book-by-book data and data for sections of historical books, Isaiah, Psalms, Job and Jeremiah are presented.

Grossbert, Daniel (1982) "THE DISPARATE ELEMENTS OF THE INCLUSIO IN PSALMS. *Hebrew Annual Review* 6:97–104.

> The inclusio, a rhetorical device in which the author returns to the point where he began, is recognized as a prevalent technique in ancient Hebrew   poetry. Generally, examples have been adduced to illustrate the correspondence of the two parts of the inclusio, at the beginning and end of a literary unit, without analyzing the nature of that correspondence. Most works generally point to the mere repetition or verbal association of the two elements. But an inverted, reversed or somehow opposed and varied relationship of the two parts of the inclusio can be identified. The widespread employment of this variation of the figure in Psalms is clear. Discusses its aesthetic and rhetorical motivation and effect.

HAGEMAN, HOWARD. (1960) "CAN CHURCH MUSIC BE REFORMED? *Reformed Review* 14:19–28.

> (Dec.)-Music was banned in the first Reformed church (Zwingli) because it represented a threat to the integrity of the Word. Calvin brought music in on the ground that without it worship lacks emotional persuasion. We have completely neglected our heritage for in our recent Hymnbook there is not a single example of text and music from the Genevan Psalter. In this country, rather than working at the task of putting its very intricate meters into English, it was simpler merely to take over the existing fashions in English hymnody. Thus the Reformed Church in America lost all sense of the meaning of music in worship. Calvin felt that the only real place music has in the service is to provide a setting for certain parts of the service which by being sung rather than said will evoke a greater and more fervent response from the worshippers. The congregation should supply it. The choir, if there is one, should lead the singing of the congregation. Calvin's restriction of the text to the Psalms would deprive us of much Of value but would rid us of the trivial and cheap. Reformed music should be honest and modest.

Hall, S. G. (1984) "THE PRAYERS OF THE CHURCH. WHAT WE ASK AND HOW WE ASK IT. *Expository Times* 96(3):73–76.

> Alone or gathered we pray as the Body of Christ; Christ prays in us through the Spirit. The holy Scriptures are the work of God's Spirit in the past; they are more than a record. They are a model: clearly the earthly Jesus learned to pray from the Psalms. Wisely the Church-of-England Reformers prescribed reading through them once a month. Properly prayer begins with the naming of God. Concerning content: it is proper to pray bravely and passionately for anything we desire, acknowledging that even Jesus' prayer for deliverance was denied, and trusting God to override our ignorance and sin. Normally prayer is addressed not to Jesus or the Spirit, but to the Father himself, although flexible naturalness is in order. Prayers (1) should not be didactic; (2) should not be subjective (to pray only for a change of attitude tends to atheism); and (3) prayer should acknowledge how much we need God (if our children die in filth or are being tortured by police, we should do more than ask God to make us kinder).

Hamm, Berndt (1983) "MARTIN LUTHERS EHTDECKUNG DER EVANGELISCHEN FREIHEIT. *Zeitschrift fur Theologie und Kirche* 80(1):50–68.

> Traces Luther's understanding of freedom on the background of medieval concepts as represented by Ockham and von Staupitz, which were psychologically oriented. Shows how Luther developed his understanding of freedom as he taught and expounded the Psalms (1513–1515) and discovered his new concept while expounding Romans (1515/1516). Separating himself from his negative fixation upon himself and upon a judging God, he gained the dimension of the giving God and a new idea of God's justice. Freedom for Luther was freedom as liberation, i.e. the freedom of conscience from the law, and freedom as bondage, i.e. a spontaneous voluntariness of love which turns to God and neighbor to serve them. (German)

Hammer, Paul L. (1989) "God's Health for the World: Some Biblical Understandings of Salvation *Ex Auditu* 5:77-98.

> This investigation of salvation language in the Bible limits itself to books in which three forms of that language occur (salvation, save, savior), namely Psalms, Isaiah, Letters of Paul, Ephesians, Luke-Acts, Gospel of John, and the Pastoral Epistles. The results of the study show that salvation has a rich variety of meanings for these writers. This is demonstrated by a summarizing list of 15 aspects of salvation.

Hann, Robert R. (1988) "The Community of the Pious: The Social Setting of the Psalms of Solomon. *Studies in Religion/Sciences Religieuses* 17(2):169–189.

> It was long thought that the Psalms of Solomon were Pharisaic. Since the discovery of the Dead Sea scrolls, some have made a strong case for Essenic origin. They reflect the common "covenantal nomism" of the 1st cent. BCE, and they lack much historical reference. Thus theologically and historically oriented attempts to identify the group behind the psalms are doomed to failure. Follows John Gager in doing a sociological study, concluding that the sect responsible was a later generation of an original movement of disenfranchised priests, a variety of early Essenism which maintained a separate existence.

Hanson, Paul D. (1973) "ZECHARIAH 9 AND THE RECAPITULATION OF AN ANCIENT RITUAL PATTERN. *J of Biblical Literature* 92(1):37–59.

> Introduces Zech. 9 into the discussion of the sources of Jewish apocalyptic. Considers the chapter a unity based on the ancient Divine Warrior Hymn pattern. Proposes a Hymn pattern. Proposes a "contextual-typological" method for interpreting apocalyptic, to counter the mistaken interpretations which look for an event in Israel's actual history which can cover the description in Zech. 9. After Jdg. 5 the Divine Warrior Hymn was suppressed by the prophets who saw Israel's experiences as Yahweh acting within the events of the historico-political realm. However, the ancient form was preserved in at least 20 royal psalms, and was resurrected by apocalyptic writers. Since Israel as a nation did not have a land, the conflict again became idealized, and Israel's view of divine intervention was re-mythologized into a cosmic victory of the divine warrior who delivered the faithful from, rather than through, historical events.

HARMON, ALLAN M. (1969) "ASPECTS OF PAUL'S USE OF THE PSALMS. *Westminster Theological J* 32(1):1–23.

> Paul's quotations from the Psalms are generally taken from the LXX with deviations best explained by the purpose for which Paul utilized the quotation rather than by Paul's alleged use of Targums or testimony books (collected quotations from the Psalms). A careful analysis of the Psalter quotations fails to confirm the charge concerning neglect of context. In contrast to the manner in which quotations in rabbinic literature and in the Dead Sea Scrolls are isolated from their context, Paul constantly shows that heed has been paid to the context from which his quotations come. In some instances, Paul does intend to draw attention to the whole context. The Psalter quotations taken as a whole do not appear to be mere "proof texts," but when seen in their wider setting add point and significance to Paul's arguments.

Harran, Marilyn J. (1981) "THE CONCEPT OF CONVERSIO IN THE EARLY EXEGETICAL WRITINGS OF MARTIN LUTHER. *Archiv fur Reformationsgeschichte* 72:13–33.

> In Luther's early commentaries on the Psalms and Romans, he writes about conversio in two basic ways. First, it is above all God's act of turning toward man (including both the opus alienum and the opus Proprium) and giving him iustitia prima. Second, it is man's own action, only after he has undergone conversio by God, the initial conversion which brings him into the Christian fold. This second conversio is parallel to iustitia secunda, man's cooperative work made possible by the gift of faith and justification (iustitia prima). At the very base of Luther's concept of conversio is his affirmation of the conversio enacted by God himself in the incarnation. Luther's theological struggle here parallels his personal struggle culminating in his own conversio (the Turmerlebnis described in 1545).

Harrington, Daniel J. (1980) "RESEARCH ON THE JEWISH PSEUDEPIGRAPHA DURING THE 1970s. *Catholic Biblical Quarterly* 42(2):147–159.

> The 1970s emerge as an extraordinarily rich decade for research in the Jewish pseudepigrapha. Critical edition of 1 Enoch (Aramaic, Greek, Ethiopic), the Testaments of the Twelve Patriarchs, Pseudo-Philo's biblical antiquities, and many other documents were published. Major commentaries on 1 Enoch, Pseudo-Philo's Biblical Antiquities, 4 Ezra, 2 Baruch, Sentences of Pseudo-Phocylides, and Psalms of Solomon appeared. Literary and historical problems have been studied with learning and sophistication.

Hasler, Richard A. (1965) "THE INFLUENCE OF DAVID AND THE PSALMS UPON JOHN CALVIN'S LIFE AND THOUGHT. *Hartford Quarterly* 5:7–18 (No. 2).

In the midst of opposition, John Calvin turned to the Psalms and the experiences of David to understand his own experiences. Calvin did not set forth a naive view that the righteous would always enjoy prosperity. David and the Psalms provided for Calvin a model of faith and trust in God in the midst of changing circumstances. Footnotes.

Hayes, John H. (1968) "THE RESURRECTION AS ENTHRONEMENT AND THE EARLIEST CHURCH CHRISTOLOGY. *Interpretation* 22(3):333–345.

Summarizes several recent reconstructions of the earliest Palestinian Christology. An alternative approach is to understand the one focus of the earliest christological kerygma as Jesus' resurrection in which he was enthroned as Davidic Messiah. Behind this view lie the ritual and traditions of the royal enthronement ceremony, the concept of God's raising up a future Davidic ruler, the eschatological and messianic interpretation of certain royal psalms (especially Psa. 2, 110), and Jewish traditions which place the enthronement and exaltation in the heavenly sphere. The clearest NT expressions of an enthronement Christology (Acts 2:22–36; 13:33; Rom. 1:3f.) picture Jesus as becoming the Messiah in his resurrection. Surveys Jewish raw material for developing an enthronement Christology.

Henshaw, Richard A. (1965) "WHAT IS NEW IN STUDY OF THE OLD TESTAMENT? *Anglican Theological Review* 47:59–65.

(No. 1.).–The last forty years of Old Testament study have revised the documentary theory of the Pentateuch, shaken the distinction between prophet and priest, and shown the Psalms as cultic expressions of Israelite worship. The flood of archaeological finds has greatly expanded our knowledge of Old Testament backgrounds. Old Testament theology is vital again.

HERBERT, A. S. (1965) "OUR PRESENT UNDERSTANDING OF THE PSALMS. *London Quarterly and Holborn Review* 34:25–29.

The fourth article in a symposium on THE OLD TESTAMENT IN THE CHURCH TODAY. No longer do the writers look to the psalms primarily as expressions of individual piety or seek to assign a precise date of composition. The chief focus of interest is on the cultic situation and the ritual purpose to which most of the psalms were related.

Hess, Richard S. (1989) "Hebrew Psalms and Amarna Correspondence from Jerusalem: Some Comparisons and Implications. *Zeitschrift fur die Alttestamentliche Wissenschaft* 101(2):249–265.

Compares the content and form of the biblical Psalms to the letters sent from Jerusalem in the Amarna period. The two types of literature had similar purposes and shared a common self-awareness of writing as a means of communication and persuasion.

Higgins, A. J. B. (1960) "THE OLD TESTAMENT AND SOME ASPECTS OF NEW TESTAMENT CHRISTOLOGY. *Canadian J of Theology* 6:200–210.

An examination of the origin of the "Son Christologies" in the NT Son of David, Son of God, the Son-as seen against the background of the OT. The "Son of Man," while not the subject of special and separate study here, belongs to "intercessory" or "sacrificial" Christologies and its serves as the focus of Christologies discussed in this article. He show that Christologies which might appeal at first sight to have arisen from Christian interpretation of passages from the psalms, turn out on closer examination to go back to Jesus himself. The term "Son of David," Jesus borrows from Ps. 110:1, while the expressions "Son of God" and "the Son" are fully justified by, and gain impulse from, the special relationship which Jesus believed he enjoyed with God as Father. Evidence is not entirely lacking that Jesus viewed the role of the "Son of Man" as that of an intercessor or mediator.

Hobbs, R. Gerald (1984) "HOW FIRM A FOUNDATION : MARTIN BUCER'S HISTORICAL EXEGESIS OF THE PSALMS. *Church History* 53(4):477-491.

> Martin Bucer's commentary on the Psalms is notable for attempting to exegete each psalm in its historical context to avoid offending the Jews, bringing unwarranted criticism on his work, and to provide a firm basis for church doctrine. His sources for establishing the historical setting included the canonical titles where given, or the commentaries of rabbis Rashi, David Kimchi, and Ibn Ezra. At times his emphasis on the historical led him away from Christian interpretations based on an improper use of allegory. Though criticized for being dependent on Jewish sources, Bucer's work established a foundation for later Reformed exegesis.

Holman, Jan. (1970) "ANALYSIS OF THE TEXT OF PS 139. *Biblische Zeitschrift* 14(2):198–227.

> Conclusion of a detailed literary, structural, and linguistic analysis of Ps. 139. Verses 16–24 inclusive are here analyzed and translated. A complete translation of the psalm as well as extensive excurses on its Sitz im Leben, Yahweh and his synonyms in Ps. 139, the themes of the enemies and of idolatry in psalms of innocence, and 'el accompany the close textual examination.

Hopp, Roy (1989) "Grand Rapids, 1989 Annual Conference of the Hymn Society in the United States and Canada *The Hymn* 40(4):7-11.

> The 1989 Hymn Society conference focused on the singing of Psalms. Various hymn festivals, lectures, workshops, and worship services contributed to an uplifting experience for all.

Hopson, Hal H. (1989) "Introducing Responsorial Psalm Singing. *Reformed Liturgy and Music,,* 23(1)::29-30..

> Responsorial psalmody is typified by a short response (refrain) sung by the congregation with a cantor or choir singing the verses in a free-speech rhythm. Six gradual steps will take a congregation from responsive reading to responsorial singing of the Psalms. TMH

Houk, Cornelius B. (1979) "SYLLABLES AND PSALMS: A STATISTICAL LINGUISTIC ANALYSIS. *J for the Study of the Old Testament* 14:55–62.

> Following F. M. Cross (on Ps 132), uses methods of statistical analysis to investigate the MT of pss 42–43, 66, 102, 130, and 144. Examines some implications and limitations of the studies.

Howard, David M., (1988) "The Case for Kingship in the Old Testament Narrative Books and the Psalms *Trinity Journal* 9(1):19-35.

> Proposes that God was not opposed to Israel's government being a monarchy, so long as the king ruled as "covenant administrator." The statements in 1 Samuel notwithstanding, "God favored [the monarchy in Israel] from beginning to end." This is displayed in the Pentateuch, Ruth, 1-2 Chronicles, Ezra-Nehemiah, Esther, and the Psalms.

Hower, Robert G. (1983) "THE DEVOTIONAL WRITINGS OF MARTIN LUTHER. *Evangelical J* 1(2):65–77.

> Luther's polemical works, fiery sermons and folksy table-talks seem to overshadow his devotional writings despite the fact that his first published work, Commentary on the Penitential Psalms (1517), was strongly devotional. To redress this imbalance, shows Luther's contribution to the early German Reform through an evangelical devotional literature which signaled a sharp departure from the late medieval churchly, mystical literature popular in the days of his youth. Illustrates the character of this new evangelical literature by surveying representative devotional writings by Luther from 1519–1545, including liturgical literature (hymns and devotional homilies), and devotional pieces written for specific difficult situations facing Protestant Christians (meditation, prayer, consolation, and spiritual counsel).

Hubner, Hans (1972) "ANTHROPOLOGISCHER DUALISMUS IN DEN HODAYOTH? (Anthropological Dualism in the Hodayoth?). *New Testament Studies* 18(3):268–2B4.

Despite the great value of Brandenburger's work (Fleisch und Geist, 1968), the proto-Pauline contrast of flesh and spirit he sees in the Hodayoth (especially 1QH XV) does not exist when the psalms are studied as a whole: in Qumran's theology the person is never not flesh, there is no new creation, only correction, and the Holy Spirit is in the community not the individual. (German)

Hughes, Celia (1982) "COVERDALE'S ALTER EGO. *Bulletin John Rylands Library* 65(1):100–124.

Surveys Coverdale's work as a reformer tracing his theological development from Lutheran doctrines to that of the Swiss Reformers to a proto-Puritan theology. Mentions his work as a Bible translator and his producing the first English hymnal, Ghostly Psalms and Spiritual Songs (1539) which effectively brought the ideas of the Protestant Reformers to England. Discusses Coverdale's A Confrontation of the Treatise of John Standish in which he defended Reformed ideas, including those of Robert Barnes. Coverdale opposed both Roman Catholic, Anabaptist, and other radical views. Evaluates Coverdale as contributing significantly to the English Reformers, a pacific and diplomatic person, working for a gradual reformation according to God's Word.

Hull, William (1984) "PREACHING ON THE PSALMS. *Review and Expositor* 81(3):451–456.

Suggests a few homiletical approaches to preaching the Psalms.

Hunt, John I. (1985) "Translating Psalm 29: Towards A Commentary On The Psalms Of The 1979 Book of Common Prayer. *Anglican Theological Review* 67(3):219–227.

Psalm 29 as translated by Coverdale, the Revised Psalter, the Book of Common Prayer of 1979 and the David Frost Psalter were compared as the basis for the author's "Commentary on the Psalms as translated in the Book of Common Prayer of 1979." The translation of the BCP of 1979 is an accurate rendering and retains the rhythm and phrasing of Coverdale.

Hunter, J. H. (1989) "The Literary Composition of Theophany Passages in the Hebrew Psalms. *Journal of Northwest Semitic Languages,,* 15::97- 107..

Deals with the theophany passages in Pss 18, 50, 68, 97 and 144. The authors of these texts not only adhere to the fixed formula in this genre (the coming of Yahweh and the effect on nature), but they, in spite of these constants, were creative in their use of the theophany tradition. PAK

Hurvitz, Avi (1988) "Wisdom Vocabulary in the Hebrew Psalter: A Contribution to the Study of "Wisdom Psalms." *Vetus Testamentum* 38(1):41–51.

Using Proverbs, Job and Ecclesiastes as the distinctive Wisdom corpus, selects two distinctive Wisdom elements of linguistic phraseology: (1) hon, "wealth," and (2) the combination sur + mera`, "turn aside" + "from evil." By this methodology, suggests guidelines for determining which psalms should be called "Wisdom Psalms." These two linguistic tests point to Psalms 44, 112, 119 (because of hon) and 34, 37 (because of sur + mera`. Scholars must use similar linguistic data to identify "Wisdom Psalms."

Hurvitz, Avi (1982) "THE HISTORY OF A LEGAL FORMULA: KOL 'ASER-HAPES `ASAH (PSALMS cxv 3, cxxxv 6). *Vetus Testamentum* 32(3):257–267.

The Hebrew phrase kl'sr hps`sh, "he does whatever he pleases," is linguistically identical with the Aramaic formula used within strictly legal contexts `bd kl dy ysh'. It made its first appearance in both languages after 500 BC, apparently replacing the classical alternative, "he did whatever was right in his eyes." Thus this formula in Psalms 115 and 135 confirms their late date of composition.

Hustad, Donald P. (1984) "THE PSALMS AS WORSHIP EXPRESSION: PERSONAL AND

CONGREGATIONAL. *Review and Expositor* 81(3):407–424.

> Surveys the use of Psalms and music in worship from OT Israel thro ugh the 20th cent. church. Notes the distinctions between Psalms and hymns and their uses in the churches of various deno minations. Conclud es with use of Psalms in personal worship.

Hyde, Clark (1988) "The Remembrance of the Exodus in the Psalms. *Worship* 62(5):404–414.

> The Exodus is the most frequently mentioned h istorical event in the Psalms and constitutes an importan t motif in them. It is mentioned briefly in 11 psalms and constitutes the major portion of five of them. A cen tral dynam ic in Israelite theology is rememb rance and representation. God is asked to rem ember Israel and Israel to remember God, though different schools take either a cultic, an historical, or combin ed approac h to remembrance. Exodus is used when Israel needs to make a basic statement about iden tity. It is the basis of the appeal to God in times of danger and as a motive for the people's praise. As the "institution" narrative of the psalter, the Exodus is analogous to the pascha in Christian worship.

Illman, Karl-Johan (1989) "Van och fiende i bonepsalmerna (Friend and Foe in the Petitionary Psalms) *Svensk Exesetisk Arsbok* 54:90-100.

> In the petitionary psalms the role of the foe is well known, but not that of friends. Psalms of complaint usually place friends in the backgrou nd or bem oan their faithlessness. On th e other hand , friends come forward ag ain in thanksgiving psalms, joining their praises with those of the psalmist. (Swedish)

Iwas, Severius Zaka. (1968) "THE DOCTRINE OF ONE NATURE IN THE SYRIAN RITES. *Greek Orthodox Theological Review* 13(2):309–315.

> Until the 4th century, Syrian rites were nothing but a compilation of excerpts from the Psalms, hymns and Scripture readings. With the beginning of the 4th century, rites began to stand against certain heresies. Among them was the Nestorian heresy and the E utychian. The Chu rch Fathers composed hymns in op position to these heresies and introduced them into the liturgical rites.

Jackson, P. K. Hobbs, T. R. (1991) "The Enemy in the Psalms. *Biblical Theology Bulletin,,* 21(1)::22- 29..

> Many of the psalms contain references to an enemy. Seeks to un derstand that imagery as part of a broader cultural pattern within the Middle East. JLR

Jacobson, Delmar L. (1985) "THE ROYAL PSALMS AND JESUS MESSIAH. *Word and World* 5(2):192–198.

> In preparing to preach on a royal p salm, the Christian exegete must consider each of three perspectives: (1) the original purpose of the psalm in th e days of the D avidic kingd om (c. 100 0–587 BC); (2) the m essianic interpretation of the psalm following the demise of the Davidic kingdom; and (3) the NT interpretation of the psalm in the light of the ministry, crucifixion, and resurrection of Jesu s Messiah. C oncludes w ith a look at Psalm 2 from this three-fold perspective.

Janowski, Bernd (1989) "Das Konigtum Gottes in den Psalmen (The Kingdom of God in the Psalms) *Zeitschrift fur Theologie und Kirche* 86(4):389-454.

> Discusses J. Jeremias' monography, The Kingdom of God in the Psalms, with regard to its basic themes and main results. The structure of discussion is as follows: (1) a sketch of the horizon of problems; (2) a discussion of the basic themes and main results; (3) questions regarding the YHWH-King psalms. Discusses: (1) the semantics of the YH WH-K ing concep t, including its histo ry of tradition and history of sociology; (2) methodological approach, including an analysis of the texts, exemplified by Ps 93; (3) the pre-history of the YHWH-king concept. (German)

Janzen, J. Gerald (1983) "JEREMIAH 20:7–18. *Interpretation* 37(2):178–183.

Seeks to identify contextual vectors within which one may explore the meaning of Jer 20:7–1 8. Sugge sts (1) the general form of Israel's psalms treating similar themes, (2) a series of confessions in Jeremiah, (3) Jeremiah's experience, (4) prophetic call accounts, (5) Babylonian literature about the gods, (6) a Joban steadfastness that includes both dou bt and patien ce, (7) the divine milieu . Suggests sev eral dimensio ns for the con temporary context of the passage.

Jenkins, Jonathan L.   (1984)   "UNTIMELY THOUGHTS ABOUT SCHOOL PRAYER. *Dialog* 23(3):183–185.

Calls the Lutheran church to reconsider its traditional opposition to school prayer for two reasons: (1) school prayer helps dispel the idea that normal life and education can operate without Go d's existence. (2) Prayer chosen from the Psalms would be agreeable to Christians, Jews, and Muslims, and thus help unify society.

Johnson, Ronald (1975) "AN APPRECIATION OF ISAAC WATTS (1647–1748). *Expository Times* 86(2):42–44.

In Britain nearly all C hristians are hym n singers; befo re Watts all sang only metrical psalms. His first production was a song of revolution: `B ehold the glories of the Lam b/ Amid st his Father's throne,/ P repare new h onours for his name/ And songs before unknow n,' was a protest of the Jewishness of the Psalms. There was an apathy in public worship. He felt the need to up hold the name of Jesus w ith tolerance before those of other religions, for `There sha ll be no religion found/ So just to God, so safe to man.' H e sought n ot so muc h to set aside the psalms as to add relevance.

Jones, Douglas R. (1968) "THE BACKGROUND AND CHARACTER OF THE LUKAN PSALMS. *J of Theological Studies* 19(1):19–50.

Examines the Nu nc Dimittis with the Magn ificat and the Benedictus. Reexamines Gunk el's and M owinc kel's investigations. In the light of later Jewish psalmography, all three are best understo od as the pro duct of a highly developed tradition of psalmody. Composition belongs to the very earliest period of Jewish C hristianity, before a specifically Christian theological language had dev eloped. Concludes, (1) Th at they are Christian, not Jewish, and (2) that they are easily understood as composed originally in Hebrew rather than Greek.

JONES, BERNARD   (1960)   "A VERSION OF THE PSALMS. *London Quarterly and Holborn Review:216–220.*

A survey of an unpublished translation of the Psalms by William Barnes, completed in 1865.

Kapelrud, Arvid S. (1984) "SIGMUND MOWINCKEL 1884–1965. Svensk Exegetisk Arsbok 49:66–73.

To commemorate the centennial of Mow inckel's birth, his life's work is reviewed–in particular his contribution to the study of the Psalms, the proph ets and his Norse OT translation w ork. Describes his place in OT research. (Norwegian)

Kasser, Rodolphe. (1990) "Le sixieme et le septieme chants de Thom le Manicheen. (The Sixth and Seventh Cantos of Thom the Manichean). *Revue d'Histoire et de Philosophie Religieuse,,* 70(4)::421- 432..

Introduces, with the first French translation of two Manichean psalms in Coptic (Lycopolitan dialect L 4, papyrus codex from the Chester Beatty Library), two international projects for the publication of some 200 pages of Manichean Coptic, unpublished to date. WSS

Kellenberger, J. (1990) "Wittgenstein's Gift to Contemporary Analytic Philosophy of Religion. *International Journal for Philosophy of Religion,,* 28(3)::147-172..

Wittgenstein calls contemporary analytic philosophers of religion such as Plantinga to look, not think, at the practice of religion. This will lead to an explanation of religious rationality which more closely fits the phenomena; it will be informed by religious practice in some manifestation and be alive to the religious intuitions associated with that practice, such as the epistemic connection between sin and blindness found in the epistemology of the Psalms. Philosophical theory will not be brought to and superimposed on religious belief. JEC

Keller, Joseph (1985) "The Coherence of Religious Discourse. *Anglican Theological Review* 67(4):349–360.

The evaporation of the logical-empiricism of the mid-1960s brings us back to the relevance of religious sentences and discourse. The Covenant Promise and its implications are not only coherent and meaningful but their logic and semantics inform the rhetorical structures of many of the Psalms. Biblical covenants are reciprocal, paradoxical and social. The rhetorical structure of the Psalms reflects on the relationship between the individual and the community showing how religious discourse owes its special coherence to the covenant.

Kelley, Page H. (1984) "PRAYERS OF TROUBLED SAINTS. *Review and Expositor* 81(3):377–383.

Psalms of lament are the largest single group. Their most striking feature is the lament itself. Consciousness of sin and the need for forgiveness are strongly expressed. Plotting of enemies is the most frequent complaint. Imprecatory Psalms are difficult and a danger exists of ignoring these difficult ones while using only the congenial ones. Tendencies exist to explain away the problem by spiritualizing the interpretations. Guidelines can be formulated to help us.

KILGOUR, ROBERT (1966) "THE ORDER OF FIRST TRANSLATIONS OF SCRIPTURE IN MISSION FIELDS. *Bible Translator* 17(2):65–73.

A discussion, in 1918, of what order the books of the Bible ought to be translated based on an historical summary of translation work in Asia, Africa, Ocenia, and America. The experience of modern missions seems to recommend the following order: The Gospels, the Acts and the Epistles, the Psalms, the Historical Books and the Prophets of the OT. First appeared in International Review of Missions, October, 1918.

Kim, Ee Kon (1988) ""Outcry": Its Context in Biblical Theology. *Interpretation* 42(3):229–239.

Describes minjung (outcry) theology as developing in the 1960s in Korea from the outcry of people experiencing political suppression, economic exploitation, and socio-cultural alienation. Attempts to read the OT in the light of minjung theology. Traces the rhetorical pattern of outcry leading to salvation throughout Israel's history before, during, and after the Exodus event, in the codes of covenant and Deuteronomy, lament psalms, and NT. Considers this pattern to be a theological framework that explains how God works through the human history of affliction. Considers the outcry to God of every suffering people, like that of the Hebrews in Egypt, to operate as the place where humanity meets God through the dialogical interaction of human lament and divine intervention.

Kirchner, Dankwart (1989) "Gruppendynamische Untersuchung zu Struktur und Geschichte der Klage im Alten Testament (Group Dynamic Investigation into the Structure and History of the Lament in the Old Testament) *Theologische Literaturzeitung* 114(11):785- 796.

Laments in OT prose texts and psalms analyzed according to group dynamics views reveal that one spontaneous reaction to experienced grief is an accusation and emotional disturbances. But the emotional disturbances are transferred to another if the accused does not reply that the accusations were justified. Thus the classical lament is an evasion of the distress of the perplexed. The experience of pain taught that group leaders are not to accuse without punishment. Thus if the accusations of God recede and are turned to enemies or to the I/we, this is a pathological reaction, seen group dynamically. (German)

Koenen, Klaus (1991) "Maskil–"Wechselgesant". Eine neue Deutung zu einem Begriff der Psalmenuberschriften (Maskil–`Antiphonal Chant.' A New Interpretation of a Concept in the Superscriptions

of the Psalms. *Zeitschrift fur die Alttestamentliche Wissenschaft,,* 103(1)::109-112..

> Maskil appears in 13 Psalms and means "antiphonal chant." (German) RWK

Koole, J. L. (1963) "HET LITTERAIR GENRE VAN GENESIS 1–3. (The Literary-Types of Gen. 1–3.) *Gereformeerd Theologisch Tijdschrift* 63:81–122.

> In the Reformed Churches (not the Dutch Reformed Church) of the Netherlands in 1926 a synodical declaration was adopted affirming "that the tree of knowledge of good and evil, the serpent and its speaking, and the tree of life according to the clear intention of the scriptural narrative of Gen. 2 and 3, is to be understood in a real or literal sense and therefore were sensual observable realities." The author questions the propriety of interpreting Gen. 1-3 as though it was history as we usually understand it. Theories that one encounters here, such as vision, porting of history, myth, saga, and legend are examined. The theory that we have here in Genesis a report of early data held in common with other ancient religious traditions is rejected because of a lack of sufficient evidence. The position is taken that Gen. 1–3 relates early history made known to the sacred chronicler or his predecessors in a particular manner and that it must therefore, unlike other literary types, be read with this in mind. The author finds literary connections between Gen. 1– 3 on the one hand, and the wisdom literature, Psalms, and prophetic literature, on the other. (Dutch).

KRODEL, GOTTFRIED G. (1961) "THE LORD'S SUPER IN THE THEOLOGY OF THE YOUNG LUTHER. *Lutheran Quarterly* 13:19–33.

> The discovery and publication of Luther's classroom lectures from 1513 to 1518, his most personal documents, have enabled us to share in the early period of his development. In recent years the focus has been shifted from the criterion of justification by faith to that of Luther's hermeneutics. The theology of the young Luther is being explained on the basis of his Christological and tropological understanding of Scripture. In showing the problems which the Lord's Supper raises in the total frame of the young Luther's theology the writer establishes three points: (1) the importance of the theological and liturgical heritage of the church in which Luther was educated, lived and worked is seen in the critical examination he made of the tradition on the basis of the divine revelation in Christ; (2) the sacraments are to be seen against the background of the trinitarian and Christological dogmas as testimony to the revelation; and (3) in his lectures on the Psalms the young reformer had not yet applied the consequences of the revelation to anthropology.

Kselman, John S. (1988) "Psalm 146 in Its Context. *Catholic Biblical Quarterly* 50(4):587–599.

> From the perspective of rhetorical criticism, Psalm 146 is chiastic in structure and characterized by a multi-leveled parallelism, particularly "envelope construction." From a canonical perspective, Psalm 146 is the first of five hallel psalms concluding the Masoretic Psalter. As such, Psalm 146 is not an unimaginative pastiche of allusions, but a carefully crafted poem critical to the closing paean of praise in the canonical Psalter.

Kummel, Werner Georg (1991) "Jesusforschung seit 1981 IV. Gleichnisse. *Theologische Rundschau,,* 56(1)::27-53..

> M. Boucher's The Parables attempts to prove that Jesus intended his parables to have a mysterious character about them. David Flusser argues that Jesus' parables originally operated as moral paranesis, and only later were interpreted by the evangelists as Christological signs. B. B. Scott perpetuates an ahistorical view of the parables which too often ignores their original hearers. Westermann points out that the parables of the OT often come in dialogical texts within the prophets and psalms. MSM

Kuntz, J. Kenneth (1977) "THE RETRIBUTION MOTIF IN PSALMIC WISDOM. *Zeitschrift fur die Alttestamentliche Wissenschaft* 89(2):223–233.

> The retribution motif assumes 3 different shapes in wisdom Psalms (identified here as Pss 1, 32, 34, 49, 112, 127, 128, 133). (1) The traditional approach (Pss 1, 32, 37, 38) stresses that the saddiq always experiences spiritual blessing and material well-being, while the rasa inevitably reaps disaster. (2) By contrast, a "realistic" view (in Ps 34, 112, 37:39–40, 94:12-15) admits that the sadiq is forced to cope in an imperfect world and to

suffer moments of hardship, hostility, and anguish. Nevertheless, sooner or later the rasa will be destroyed and the sadiq will be delivered. (3) The "futuristic" view (Ps 49, 73:23–26) holds that the sadiq and the rasa might not receive their just deserts until after death. Eternal fellowship with God is all that matters.

Kunz, Lucas (1976) "DER 2. PSALM IN NEUER SICHT (The Second Psalm in Recent Interpretation). *Biblische Zeitschrift* 20(2):238–242.

A more exact form-analysis of the Psalms is now possible on the basis of the author's edition of a Tiberian MS of the Psalms containing musical notations (1974). The MS indicates that an analysis of psalm-structure must proceed in terms of the following laws: (1) a unit of a psalm-verse must consist of at least two words; (2) such a unit, however, almost never consists of more than three words; (3) to such a unit there corresponds in general at least one musical sign; (4) if a sequence of four words is encountered, it must be divided into 2 units of two words. The analysis of Ps. 2 in terms of these laws permits an appreciation of its literary form and its origin in the post-exilic period. (German)

Kunzler, Henri (1974) "PUBLIC PRAYER TODAY. *Reformed World* 33(2):69–75.

The minister does pray on behalf of the congregation. Preparation, posture and type of language are important to authentication. The Lord's Prayer is a pattern: (1) addressed to God; (2) speaking of needs and desires; (3) not overlooking obscurity and shame. Reread the Psalms, too, and see that prayer involves virility and struggle. Pastor and people should work out the role of public prayer, that it may express the hopes of the community and not just the minister's.

Kuyper, Lester J. (1964) "HOW LONG, O LORD, HOW LONG? *Reformed Review* 17:3–12.

In the psalms of lament the psalmist finds himself in great distress and pours out his soul in lamentation. These psalms teach that afflictions are disciplinary and give opportunity for the demonstration of genuine faith. God will ultimately make right prevail. The saint is urged to "wait and see," for God will soon make things right. God's relationship with man is not determined or described in terms of man's material prosperity or bodily health. Affliction can bring one to a new dimension of fellowship with God.

Lambrecht, J. (1982) "PAUL'S CHRISTOLOGICAL USE OF SCRIPTURE IN I COR. 15.20–28. *New Testament Studies* 28(4):502–527.

1 Cor 15:20–22 explains Christ's resurrection with the Adam-Christ typology which is worked out in vv. 44–49 by a Christological and eschatological reflection on Gen 1–3. In 1 Cor 15:23–28 Paul's thesis is the order of events which he confirms and explains by a Christological as well as eschatological interpretation of Psalms 110 and Psalms 8, already used and probably combined before him.

Lane, William L. (1982) "PAUL'S LEGACY FROM PHARISAISM: LIGHT FROM THE PSALMS OF SOLOMON. *Concordia J* 8(4):130–138.

Suggests that an acquaintance with the detail of the Psalms of Solomon, which emanated from pre-Christian Pharisaism, sheds light on the structures of piety to which Paul committed himself as a Pharisee. It permits us to inquire about those features of early Pharisaism which attracted Paul. Although it is clear that Paul's experience with Christ called for a radical adjustment in his understanding of the source of righteousness and the basis for a significant relationship with God, Paul brought to his Christian experience a legacy from Pharisaism.

Laney, J. Carl (1981) "A FRESH LOOK AT THE IMPRECATORY PSALMS. *Bibliotheca Sacra* 138(549):35–45.

In light of the fact that the Abrahamic covenant reflects God's promise to Abraham and his descendants, it would be inappropriate for a church-age believer to call down God's judgment on the wicked. One can appreciate the OT setting of these psalms and teach and preach from them. However, like the ceremonial dietary laws of the OT, the imprecations in the Psalms should not be applied to church-age saints. God in the future will judge the

wicked for their sin.

LAURIN, R. B. (1958) "THE QUESTION OF IMMORTALITY IN THE QUMRAN "HODAYOT". *J of Semitic Studies* 4:344–355.

Hodayot does not conceive of immortality for the righteous either in the body or in the soul. They used the timeless expressions of the Psalms, but this is "implicit in any real fellowship with God." They looked for fellowship with God to last forever, yet they remained bound to the belief that they would die and that would be the end of it. Differences with Essene belief pointed out.

Leafblad, Bruce H. (1984) "THE PSALMS IN CHRISTIAN WORSHIP. *Southwestern J of Theology* 27(1):40–53.

An historical survey of the liturgical and devotional impact of the Psalter within the church from the NT times to the present. Within this framework explores how the Psalms are employed as acts of worship, how they function as the foundations of other acts of worship, and how they have shaped and formed other aspects of worship.

Leaver, Robin A. (1984) "PSALM SINGING AND ORGAN REGULATIONS IN A LONDON CHURCH c. 1700. *Hymn* 35(1):29–35.

The church of St. James, Westminster, in London installed its first organ in 1691. It had published a collection of psalms and hymns in 1688, but a copy of the expanded edition of 1697 in the Bodleian Library (Oxford) is especially important because it contains three pages of handwritten directions for the use of the organ in the weekly services which give an indication of the actual sound of the singing.

Leclercq, Jean (1981) "EUCHARISTIC CELEBRATIONS WITHOUT PRIESTS IN THE MIDDLE AGES. *Worship* 55(2):160–168.

A study of five texts in two manuscript traditions of 10th-11th cent. Italy and France. They include liturgical services (with litany, psalms and prayers) for the reception of holy communion under the form of both bread and wine in monastic communities of men and women. No priest is present, and so the services are used in place of the eucharist.

Lecrand, L. (1981) "LA CREATION, TRIOMPHE COSMIQUE DE YAHVE (Creation, Cosmic Triumph of Yahwe). *Nouvelle Revue Theologique* 83:449–470.

The popular imagery of Hebraic folklore concerning cosmogony is to be found in Job, the Psalms and in texts of the school of Isaias. These mythological allusions of the post-exilic period to a war between chaos and order relate to the Phoenician origins of the Hebrews. Although, properly speaking, there is no mythology in the Bible, nevertheless, mythological symbolism is used to portray the victories of the all mighty Yahweh from creation, through the exodus and the resurrection, to the ultimate triumph of the messianic era. (French)

Legrand, L. (1978) "THE GOOD NEWS BIBLE: A REACTION FROM INDIA. *Bible Translator* 29(3):331–336.

An examination and brief analysis of certain passages from the Good New Bible, comparing the passages with the RSV and the Living Bible. The passages are: Rom 3:21–25, Gen 11, 2, certain Proverbs and certain verses from the Psalms. The conclusions are favorable to the GNB, with 2 cautions about using the translation as a work from which to do local translations: the use of the passive is awkward in South Indian languages and the secularized homely style is not a good pattern for India.

Lehmann, Manfred R. (1983) "11QPsa AND BEN SIRA. *Revue de Qumran* 11 (2):239–251.

Argues that 11QPsa is a liturgical work and not intended to represent a scriptural rendition of the Psalms. Since

it is arranged in a sequence suitable for prayers, the presence of passages from Ben Sira should not surprise us. The editor of 11QPsa, J. A. Sanders, found one Ben Sira passage and denied its origin there because he believed 11QPsa to be a canonical work. The scroll, however, has other quotations from Ben Sira in a liberal pattern of text transmission, not to mention key terms and terminologies showing close indebtedness.

Lescow, Theodor (1973) "JESAJAS DENKSCHRIFT AUS DER ZEIT DES SYRISCH-EPHRAIMITISCHEN KRIEGES (Isaiah's Denkschrift from the Time of the Syro-Ephraimite War). *Zeitschrift fur die Alttestamentliche Wissenschaft* 85(3):315–331.

Isaiah's Denkschrift (record) consists of the Isaianic core of Isa. 7:1–8:18, and is made up of the units 7:1–9, 10–19; 8:1–8, 11–15, 16–18. The first three units are formed on the same pattern of description of the situation, oracle, and announcement of disaster. In 7:1–9 Isaiah does not proclaim salvation to the house of David but (within the framework of a warning to Ahaz) the failure of his enemies. 7:14 is not a birth-oracle; the sign consists in a prophetic naming which announces disaster, just as does the naming of 8:3. Isaiah's return to hope in Yahweh is to be understood in the sense of the psalms of lamentation, as a waiting upon a renewal of Yahweh's favor. (German)

Leveen, J. (1971) "TEXTUAL PROBLEMS IN THE PSALMS. *Vetus Testamentum* 21(1):48–58.

Emendations are given along with the reconstructed texts and translations for the following verses in order to improve their reading: Psalms 8:3, 4, 6; 9:7 8; 11:4b-5; 12:6, 9; 13:5; 16:2–4, 11b; 22:10; 26:31, 32; 27:7–9; 32:7; 35:7, 12, 16; 36:1–2; 38:17; 40:5ff; 42:9, 11; 46:3–5, 9; 49:6.

Limburg, James (1985) "PSALM 121: A PSALM FOR SOJOURNERS. *Word and World* 5(2):180–187.

Psalm 121 is a part of a collection of "Pilgrimage Psalms" which runs from Ps 120-134 in the Psalter. Like the other psalms in this collection, its earliest function was in connection with journeys to Jerusalem for the great annual festivals. But the Psalm itself suggests a wider application. While believers have continued to use it as a "traveller's psalm," it has also been recognized as a Psalm which declares the Lord's watchful protection over the whole of life, viewed under the image of a sojourn.

Lochar, Clemens (1977) "DER PSALTER DER "EINHEITSUBERSETZUNG UND DIE TEXTKRITIK–I (The Psalter of the "Standard Translation" and Textual Criticism–1). *Biblica* 58(3):313–341.

The "Standard Translation," the official liturgical translation of the Roman Catholic Church in the German language, needs extensive revision in the Psalms, in spite of much re-editing between 1971 and 1974. In the Notes, "literal" should be used of a translation which corresponds to the MT, not to an emended or conjectural reading. The "Standard Translation" frequently emends the MT, alters the MT when it could give a literal rendering, or makes a very free translation without any note to that effect. (German)

Locher, Clemens (1978) "DER PSALTER DER "EINHEITSTIBERSETZUNG" UND DIE TEXTKRITIK–II (The Psalter of the "Standard Translation" and Textual Criticism–2). *Biblica* 59(1):49–79.

The official liturgical translation of the Bible by the Roman Catholic Church into the German language, the "Standard Translation," contains numerous faults in the Psalms. Many notes are incorrect, the translation is often based on unfounded or inferior textual emendations, and frequently translations of a well-founded text are not the best. A careful revision of the Psalms in this version is necessary. (German)

LOGGIE, ROBERT DOUGLAS. (1965) "CHIEF EXERCISE OF FAITH–AN EXPOSITION OF CALVIN'S DOCTRINE OF PRAYER. *Hartford Quarterly* 5:65–81 (No. 2).

Despite the existential movement in the present day, there has been a notable lack of attention to the theology of the Christian life. Calvin's doctrine of prayer is found primarily in the Institutes, Commentary on Romans and Commentary on the Psalms. The doctrine of prayer is investigated in terms of its relation to faith and prayer, the Word and the Spirit, and the form and work of prayer.

Lohfink, Norbert (1986) "Von der "Anawim- Partei" zur "Kirche der Armen". Die bibelwissenschaftliche Ahnentafel eines Hauptbegriffs der "Theologie der Befreiung". *Biblica* 67(2):153–176.

> The Psalm Commentary of H. Graetz (1882) initiated a discussion of the historical development of an OT Anawim (Poor)-Party. Several theories have arisen, identifying the poor with the godly of the exilic period personified by Deutero-Isaiah's Servant of Yahweh (A. Rahlfs), the Maccabean Hasidim (Baudissin), farmers, shepherds, and artisans oppressed by the wicked rich (Weber, Causse), a spiritual group which emerged in the late preexilic period and evolved into the church (Gelin), and so on. These views have affected understandings of liberation theology. Ultimately one must determine whether "the Poor" in the Psalms are private individuals (Gunkel), poor local cult communities (Gerstenberger), or some other group. (German)

Loretz, Otto. (1972) "`DM'D "EVERLASTING GRAND ONE" IN DEN PSALMEN (`dm'd "Everlasting Grand One" in the Psalms). *Biblische Zeitschrift* 16(2):245–248.

> M. Dahood's attempts to identify Ugaritic m'd with m'd of the Psalms encounters many difficulties and his translation of certain verses is to be rejected. (German)

Lovsky, F. (1989) "Quand nos Poetes aimaient les Psaumes (When French Poets Loved the Psalms) *Foi et Vie* 88(6):77-81.

> Quotations from French poets of the 16th through 18th cents. show their varied treatment of Psalm 1 and Psalm 24. Clement Marot (1496-1544) stayed nearest the text. Pierre Corneille (1606-1684) was didactic, while Antoine Godeau (1605-1672) mixed homily with his translation. Jean de La Ceppede, a contemporary of Desportes, read Psalm 24 in theological terms, calling it "Jesus Descends to the Underworld." We only have two poems of Psalms from Fenelon (1651-1715). Philippe Desportes (1546- 1606) translated the entire Psalter. (French)

Luhrmann, Dieter (1989) "Paul and the Pharisaic Tradition *Journal for the Study of the New Testament* 36:75-94.

> Considers Paul's pharisaical background in the light of the Psalms of Solomon, which is taken to be a document of Pharisaism.

Luke, K. (1977) "CANAANITE PSALMS. *Indian J of Theology* 26(1):44–54.

> The interpreter of the Psalms must make use of the data furnished by the El Amarna correspondence, a thing which has so far been done only in the most superficial and haphazard way. Gives a number of extracts which are remarkable for their ideological affinity with the religious lyric of ancient Israel, and for their poetical excellence. Accentuates the virtually certain fact that the scribes are quoting from memory, perhaps unconsciously, bits from poetical compositions they had come to know from tradition. Discusses a few phrases which illustrate the close affinity the vocabulary of these pieces has with the expressions found in the Hebrew Bible.

LUKE, (1964) "INITIATION INTO THE PSALMS IV, *Eucharist and Priest* 70:254–267.

> The Royal Psalms speak of the reigning monarch of the divinely chosen Davidic dynasty. They must be studied against the background of the royal ideology of the Ancient Near East. In the New Testament age they were understood in the strict Messianic sense, but many understood them as narrowly nationalistic and political.

LUKE, (1964) "INITIATION INTO THE PSALMS III. *Eucharist and Priest* 70:131–139.

> In the Individual Songs of Thanksgiving the Israelite believer praises God for some favor bestowed upon him. In origin most were placed in a context of visiting the sanctuary or Temple.

LUKE. (1964) "INITIATION INTO THE PSALMS II. *Eucharist and Priest* 70:86–93.

The individual lamentation is the prayer of one who is suffering and who begs Yahweh to intervene. He adduces many motives for God's intervention. When we view the imprecations against enemies in some of the Psalms we appreciate on the one hand the realism of Israel's religious poetry and on the other the profound religious sentiments that come to expression in the very curses uttered by the Psalmists.

Luria, Ben Zion (1978) "EPHRAIMITE PSALMS. *Beth Mikra* 23(73):151–161.

Three psalms, 77, 80, 81, mentioning the names of the tribes of Joseph, Benjamin, and Menasseh, are from the hand of an Ephraimite psalmist. The author belonged to a remnant not exiled by the Assyrians, and he prayed for a return, as well as lamenting the destruction of the state. Neither the sanctuary in Jerusalem nor the House of David are mentioned. The Psalmist derives his inspiration from ancient biblical events. These psalms show that the Torah was well known in Samaria, 100 years before the discovery of the "Book" in the days of Josiah. These psalms were sanctified in Judah and included in the Book of Psalms. Ps. 76 is also Ephraimite, describing the deliverance of the Jews in Hamat and Damascus. (Hebrew)

Luria, Ben Zion (1984) "Studies in Chronicles. *Beth Mikra* 98:193–207.

Determines the functions of Levites and priests in the First Temple on the basis of Chronicles. The list of Psalms recited by the Levites in the Temple, Mishnah Tamid 7, cannot go back to the First Temple. It bears the mark of Simeon ben Shetah and the Pharisees indifference to history. The term bet asuppim (1 Chr 26:15, 22) is defined as a storehouse of ancient treasures, such as gold and silver and even building materials. It does not include perishables. The difference between "officials of the holy" and "officials of God" (1 Chr 25:5) is that the latter were concerned with the cult while former taught Torah to the people. (Hebrew)

MacLaurin, E. C. B. (1975) "JOSEPH AND ASAPH. *Vetus Testamentum* 25(1):27–45.

Two roots in Classical Hebrew, 'sp and 'sp, are ultimately derived from Sumerian isib "exorcist." Joseph's etymology probably meant "Elohim hath exorcized my reproach." Jacob and Pharoah recognized his magical powers, and his coat was a magical garment. Asaph and his sons were associated with music and prophecy. The twelve psalms called Asaph's adopt (some with alterations) the Babylonian formula of exorcism: (1) diagnosis of the affliction; (2) hostility turned back; and (3) the power of the god.

MacRae, George w. (1960) "THE MEANING AND EVOLUTION OF THE FEAST OF TABERNACLES. *Catholic Biblical Quarterly* 22:251–276.

There is scanty but significant evidence that the Canaanite agricultural thanksgiving festival at the end of harvest was adopted and transformed into a festival of Yahwism. A study of the J E D P calendars reveals that Israel adopted this festival when they became sedentary dwellers in Palestine, adding the element of the pilgrimage to the sanctuary of the ark. The feast itself and the accompanying tabernacle Psalms (29, 42–43, 76, 81, 118, 132) reflect little of the supposed complex myth-ritual pattern of Babylonia. Probably in the Royal period, the date of the feast was standardized and among the later prophets it assumed messianic significance. Despite the excesses in Mishnaic legislation, the basic meanings of the feast were not lost; they are further illuminated by passages in Josephus, Philo and Jubilees. In the N.T. the feast is specifically mentioned only in John 7, yet there may be allusions in the stories of the Transfiguration, the Triumphal Entry and the cleansing of the Temple.

Magass, Walter. (1984) "DIE KONFESSORISCHE REDE IN DEN "CONFESSIONES" AUGUSTINS. *Linguistica Biblica* 55:35–46.

Each of the 13 books of the "Confessions" of Augustine begins with a "confessional discourse"–Augustine answers by a quotation of "God's Word" and by a specific picture of the situation of his life; he knows himself spoken to and takes his responsiveness before God. He does so in the mode of rhetoricized discourse with figures of discourse and quotations of Scripture. The result is a mixture of being spoken to, meditative memory and address by self-implication. On a main level a technique of "applause" by means of the Psalms is used; metaphors of court signal revelation and truth, confession and enquiry. "Confessional discourse" is a new type of discourse and has found many imitations in history. (German)

Magee, John (1988) "Note on Boethius, Consolatio I.1,5; 3,7: A New Biblical Parallel. *Vigiliae Christianae*

42(1):79–82.

> Sources cited for Boethius' (c. 480–c. 524) description of the tearing of Philosophy's gown have overlooked the wording of the Vulgate renderings of Psalms 21:19; Matthew 27:35; and John 19:23. EF

Magne, Jean (1975) "RECHERCHES SUR LES PSAUMES 151, 154 ET 155 (Research on Psalms 151, 154 and 155). *Revue de Qumran* 8(32):503–507.

> A chronological bibliography is divided into studies before and after the publication of 11QPsa. (French)

Martens, Helen (1974) "HUTTERITE MELODIES FROM THE STRASSBURG PSALTER. *Mennonite Quarterly Review* 48(2):201–214.

> An excerpt from a larger work dealing with the circumstances surrounding the borrowing of melodies from the Strassburg Psalter of 1525 by the early Anabaptists and Hutterites. The effect of the long stay of many Anabaptists in Strassburg was a familiarity with the German Psalms sung there. Several men stand out as important hymn writers among the Anabaptists, all of whom were influenced by the Strassburg experience: Wolf Sailer and Mathais Greiter were two important ones.

Martin, Ralph P. (1983) "NEW TESTAMENT HYMNS: BACKGROUND AND DEVELOPMENT. *Expository Times* 94(5):132–136.

> Various studies have attempted to examine the liturgical elements in the NT canon and thus to reconstruct the worship-life of the early congregations. Of central interest is the practice of hymn-singing. The pattern and precedent were the messianic psalms. Psalm-singing was probably a temple rather than a synagogue activity, but groups judged heretical by the Pharisees likely worshipped with singing. Additional material was added to proclaim fulfillment, like the death of the cross' and `the church.' It was probably in song–in hymns to Christ–that the union of Christ with God was first asserted.

Martin, W. J. (1975) "THE PSALMS AND THE LANGUAGE OF THE HEART. *Crux* 12(1):5–6.

> Discusses the concern of the Psalms with purity of heart and the maintenance and restoration of that purity as the key to spiritual health.

Massot, Jean-Pierre. (1972) "L'HUMANISME CHRETIEN ET LA BIBLE: LE CAS DE THOMAS MORE (Christian Humanism and the Bible: The Case of Thomas More). *Revue d'Histoire Ecclesiastique* 67(1):92–112.

> His writings are full of citations from and allusions to the Bible. His favorite OT part was the Psalms, which he often interpreted Christologically. Strangely he never cites the prophets or Paul. One finds a preference for those subjects which touch upon trial, suffering, submission and election. Sharing an intellectual, esthetical and spiritual healthiness with Erasmus he turned away from the excesses of the accommodated sense. His Response to Luther shows that he lacked a theology of the relationship between Scripture and tradition. (French)

Mays, James L. (1985) "Prayer and Christology: Psalm 22 as Perspective on the Passion. *Theology Today* 42(3):322–331.

> Judaism makes sense of the contemporary by describing it in terms of an established tradition. NT writers use the Psalms to describe the passion of Jesus. Sketches the genre, structure, and identity of Psalm 22. Included in its implications for understanding of the passion of Jesus are the following: (1) provides a renewed realization of what Christ's performance of the Psalm means for him and us; (2) combination of suffering and praise illustrates the need to combine the telling of cross and resurrection; and (3) reshapes one's view of the Lord's Supper as corporate celebration for deliverance.

Mays, James Luther (1987) "The Place of the Torah- Psalms in the Psalter *Journal of Biblical Literature*

106(1):3-12.

Psalms 1, 19, and 119 do not fit easily into any of the accepted genres or into any of the proposed orders for festivals in ancient Israel. The three are psalms in which the instruction of the Lord is the central organizing topic and is viewed as the primary reality in the relation of mortals to God. Discusses the literary and theological character of the three psalms, the relation of the torah psalms to other psalms, and the location of the torah psalms in the Psalter. Much appears in a different light when these psalms are allowed to provide an introduction to and a perspective on the rest.

Mays, James Luther (1986) "The David of the Psalms. *Interpretation* 40(2):143–155.

Claims a recent trend in biblical studies that values canonical figures apart from historical-critical investigation. Acknowledges the importance of the David of the Psalms in the church's understanding of Scripture, liturgy, and prayer. Traces the connection between David and the psalms as developed in early Jewish and Christian literature. Describes the Samuel material as recording David's musical talent, three of his psalms, and David's words as the prophetic word of the Lord about the future messianic king and kingdom. Finds the chronicles material to concentrate on David's composing and introducing the music of the Jerusalem cult. Observes in the Psalms attributions of many psalms to David, ascriptions of a few to David's specific circumstances, and a few statements about David.

Mazars, Paul (1968) "SENS ET USAGE DE L'HITHPAEL DANS LA BIBLE HEBRAIQUE(Meaning and Usage of the Hithpael in the Hebrew Bible). *Divinitas* 12(1):353–364.

When the verb is used transitively is the main object of the study. Especially in Psalms does this conjugation have the force of the qal. The conjugation is found in the earliest strata of Hebrew writings. (French)

McCandless, J. Bardarah (1986) "Enfleshing the Psalms. *Religious Education* 81(3):372–390.

"Enflesh" is expanded from to clothe in flesh to mean to clothe in human experience. The Psalms so well enflesh the word that it can enhance our spiritual life cognitively, affectively and behaviorally. The call is to re-explore the Psalms by examining how they can affect us cognitively (concepts, information, belief), affectively (feelings or moods) and behaviorally (observable action). The Psalms provide us with a lived theology, or the enfleshed word.

McCarter, P. Kyle (1973) "THE RIVER ORDEAL IN ISRAELITE LITERATURE. *Harvard Theological Review* 66(4):403–412.

The termed, 'ed, identified by Dhorme in Gen. 2:6 with Sumerian id (cosmic river), occurs several times in Psalms, Job, and Jonah, with the explicit meaning of judgment by river ordeal. In the OT, water is so often associated with themes of judgment and deliverance that further study promises to be complex and exciting.

McConville, J. Gordon. (1979) "GOD'S `NAME' AND GOD'S `GLORY.' *Tyndale Bulletin* 30:149–163.

Building on von Rad's basic premise, F. Dumermuth attempted to explain the presence of name-theology in Deuteronomy. He traced the history of name-theology in distinction not only from the glory/theology of Psalms and Chronicles, but also from ark/theology, of which, he thought, only a residue remains in Deuteronomy. Dumermuth tried to trace the contrast between name and glory/ark theologies right through the OT. The existence, however, of certain OT passages which seem to combine name-theology happily with the themes with which it is said to be incompatible leads us to ask whether it is the right one.

McEachern, Alton H. (1984) "PREACHING FROM THE PSALMS. *Review and Expositor* 81(3):457–460.

Gives homiletical approaches to Psalms 23, 8, 51, and 107.

McElrath, Hugh (1989) "Some Reformation Resources for Worship from John Calvin and His Circle.

Review and Expositor 86(1):65–75.

> Much of Baptist worship is rooted in the Reformed style of worship. This is apparent in a cursory glance at the order of worship Calvin used. It is further displayed in some of the metrical Psalms, although few of them are still in use. DDu

McGrath, Alister E. (1983) "MIRA ET NOVA DIFFINITIO IUSTITIAE: LUTHER AND SCHOLASTIC DOCTRINES OF JUSTIFICATION. *Archiv fur Reformationsgeschichte* 74:37–60.

> Luther's 1545 autobiographical fragment of his evangelical breakthrough (Turmerlebnis) accurately reflects a major difficulty emerging from Gabriel Biel's covenant theology, with which Luther was familiar. The change came as he was commenting on the Psalms (Dictata super Psalterium, 1513-1516), especially as he interpreted Ps 71 tropologically. Luther discovered a "new" (though known to Augustine) meaning of iustitia Dei by discovering a new understanding of iustitia itself, no longer as distributive (based on merit, giving to each his due) in the Aristotelian or Ciceronian sense, which could only lead to a hiatus between God's justice and his mercy and to sinners' condemnation. Luther chose a biblical, non-legalist definition of God's justice as justifying believers in Christ.

McGuire, Error M. (1970) "YAHWEH AND LEVIATHAN: AN EXEGESIS OF ISAIAH 27:1. *Restoration Quarterly* 13(3):165–179.

> Following the exegetical method of Frank Moore Cross, Jr., in his study on the Divine Warrior, interprets Isaiah 27:1 as one of the most pristine examples of relatively unmodified Canaanite literature which can be found in the OT canonical books. Attempts to set the passage in Israel's cultic and historical tradition of the "early" apocolyptic climate found in the eschatological passages of Second Isaiah, Jeremiah, and some of the Psalms. With caution the passage is dated somewhere in a sixth-century setting. Exegesis shows Isaiah 27:1 to be a revised poem of Canaanite derivation which is intended to portray Yahweh's final victory over Leviathan, the ancient Near Eastern symbol of chaos and destruction.

MCKEATING, HENRY (1965) "DIVINE FORGIVENESS IN THE PSALMS. *Scottish J of Theology* 18:69–83.

> The explicit idea of forgiveness is not found very often in the Psalms, but the broader concept of salvation often includes it. Salvation is usually expressed in terms of deliverance from ordinary human troubles, but even here forgiveness is not absent since sin and disaster were directly linked. The appeal for salvation is usually made on the basis of the righteousness of the supplicant; at other times the impossibility of man's righteousness before God is asserted. Man sins because he is weak, and on this account God is ready to forgive. Forgiveness is manifest through physical acts of God–deliverance or healing. Forgiveness is obtained through humility and prayer–sacrifice is not mentioned as a way to forgiveness.

McKim, LindaJo. (1990) "The Ordering of a Hymnal. *Reformed Liturgy and Music,,* 24(2)::77-79..

> After an introductory section of Aids to Worship, the Presbyterian Hymnal (1990) is arranged in four divisions: (1) hymns for the church year focus on the acts of God; (2) the lectionary Psalms in a range of musical settings, praise of God; (3) topical hymns and hymns for specific aspects of worship, the revelation of God; and (4) service music, the worship of God. TMH

McNamara, Martin (1979) "IRELAND AND NORTHUMBRIA AS ILLUSTRATED BY A VATICAN MANUSCRIPT. *Thought: A Review of Culture and Idea* 54(214):274–290.

> After a general overview of (1) the Columban Church in Northumbria, (2) learning in Ireland and Northumbria between 600 and 700 AD and (3) the vernacular Northumbrian Church, analyzes an incomplete commentary on the Psalms which appears in Codex n. 68 of the Latin Palatine Collection of the Vatican Library. Of particular import is the commentary's interest in bringing out the historical meaning of the Psalms, in interpreting them as referring to events in the times of David or later Jewish history rather than as so many prophecies of Christ, the church and eternal life.

Meinhold, Arndt (1983) "UBERLEGUNGEN ZUR THEOLOGIE DES 19. PSALMS (Thoughts about the theology of Ps 19). *Zeitschrift fur Theologie und Kirche* 80(2):119–136.

> Divides Ps 19 into four parts: (1) speech about God (in two parts: vv. 2–5a & 5b-7), (2) speech of God (vv. 8–11), (3) speech to God (vv. 12–15). The whole Psalm, then, is speech as spoken by God according to Rom 10:18 (transferring the praise of Yahweh's torah to the message of Christ). (German)

Mettinger, Tryggve N.D. (1986) "In Search of the Hidden Structure: YHWH as King in Isaiah 40– 55. *Svensk Exegetisk Arsbok; 1987* 51/52:148–157.

> While Israelite notions of YHWH as king are natural enough in the period of the first temple, they survive even into the exilic period, including in Isaiah 40–55, the exilic Prophet of Consolation. Motifs of this sort in Isaiah 52:7–10 (part of a larger poem: 51:9–52:12) show links with the near eastern concept of the Divine Warrior who conquers over Chaos and thus becomes king. The hymns of praise acclaiming YHWH as King in Isaiah 40–55 show affinities with the malak psalms which require that the writer drew on the same tradition as these psalms.

Meyer, Stephen G. (1974) "THE PSALMS AND PERSONAL COUNSELING. *Psychology and Theology* 2(1):26–30.

> Discusses the therapeutic role of the symbolic language in the Psalms. (1) the symbolic language of the psalm allows for the expression of difficulties and emotions not expressible through normal prosaic language. (2) The depth of expression may allow the troubled person to identify with another human being in comparable difficulty and thus finds hope through other's experience. (3) The symbolic language of the psalm may restructure the symbols by which a person lives his life and thus lead to a new manner of living. Applies the technique to three psalms by tracing their potential impact on the reader's mind. Offers suggestions for use of the Psalms in individual or group therapy.

MILGROM, JACOB (1967) "THE CULTIC SEGAGA AND ITS INFLUENCE IN PSALMS AND JOB. *Jewish Quarterly Review* 58(2):115–125.

> Segaga in the priestly writings may result from two causes: negligence or ignorance. In Psalms, illustrated by Ps. 19:13–14a, it becomes moral: who can know the entire law and therefore prevent inadvertances, In Job, it becomes doctrinal: Job concedes the justice of punishment for inadvertant but not unconscious sins. (Job 6:24) Since inadvertancy is the only real charge against him, Job shifts the burden of proof to God and the comforters. Job 31 presents the case for inadvertance and the debate ends.

Miller, Patrick D., (1985) "CURRENT ISSUES IN PSALMS STUDIES. *Word and World* 5(2):132–143.

> Contemporary study of the Psalms continues to focus heavily on the types of Psalms and their setting in life. While the relationship between songs of thanksgiving and songs of praise is debated, major attention has been given to the lament Psalms. Various proposals continue to be set forth seeking to determine what was the function of these Psalms and the setting in which they were used. Theological issues also arise in trying to determine the relation between complaint and petition as well as in the question of how the Psalms see the primary human need. Also discusses the processes of re-interpretation of Psalms in the formation of the Psalter, the Psalter as a collection, and the literary study of the Psalms.

Miller, J. Maxwell (1970) "THE KORAHITES OF SOUTHERN JUDAH. *Catholic Biblical Quarterly* 32(1):58–68.

> The four genetically distinct groups of Korahites were probably all representatives of the same tribal group which entered Palestine from the direction of Edom and settled among the Calebites in the vicinity of Hebron. There they became active as priests as early as pre-monarchical times and remained active in the local sanctuaries of southern Judah until these sanctuaries were terminated by Josiah. The Korahite psalms (Pa. 42–49, 84, 85, 87, 88) are to be attributed to the Korahites of southern Judah, and appear to have originated within a worshipping community such as the one discovered at Arad. Josiah made provision for certain of these local cultic leaders to join the staff of the temple in Jerusalem, where they served as gatekeepers and bakers.

Miller, Patrick, Jr. (1983) "TROUBLE AND WOE: INTERPRETING BIBLICAL LAMENTS. *Interpretation* 37(1):32–45.

> Asks how to use the psalms of lament in personal devotion. Asks what troubles are described in those prayers. Understands the poetical language of the psalms of lament to be both open and metaphorical, to be applicable to many different situations. Observes that both the OT narratives and the life of the prophet Jeremiah show that the vague language about trouble was in fact rooted in human experiences. Suggests that fruitful interpretive results may develop from observing in, the narratives and historical contexts the sorts of experiences for which the richly figurative but stereotypal language of a lament would be appropriate.

Miller, Patrick D. (1980) "SYNONYMOUS-SEQUENTIAL PARALLELISM IN THE PSALMS. *Biblica* 61(2):256–260.

> Of various types of parallelism in Hebrew poetry, one is that in which some elements in the two parallel lines are synonymous and others sequential or continuous. One example occurs in Ps 18:42: They cry out, but there is no deliverer;/ to Yahweh, but he does not answer them. Other examples include Pss 19:15; 77:2; 88:2; 135:5; 22:22; Gen 49:9; Micah 7:3. Thus the breakup of stereotyped expressions extends to clauses and whole sentences.

Miller, Patrick D. (1989) "The Psalms as Praise and Poetry *The Hymn* 40(4):12-16.

> Humans exist to praise God. Praise is fundamentally a social or communal experience and as such is an anticipation of the universal praise of God. The style of praise is poetry--a mode of speech that is indirect, open and rooted in the imagination--and the sound of praise is music.

Moloney, F. J. (1981) "THE RE-INTERPRETATION OF PSALM VIII AND THE SON OF MAN DEBATE. *New Testament Studies* 27(5):656–672.

> Although the "son of man" passage in Ps 8:5 is found only in Heb 2:6 in the NT, the psalm is cited or alluded to in a number of other NT books, and in all the reference is to Christ. How did a hymn which celebrated God's majesty and the dignity to which he had raised mankind come to receive an individual, messianic application? One form of the Targum on the Psalms gives an individual, messianic interpretation to the "son of man" of Psalm 8. Although late, this Targum may reflect interpretations in 1st cent. Judaism.

Monloubou, Louis. (1980) "LES PSAUMES–LE SYMBOLE–LE CORPS. *Nouvelle Revue Theologique* 102(1):35–42.

> Most treatments of the imagery of the Hebrew poets are little more than catalogues of various classes of being. G. Durand's thesis regarding symbolism in general discovers its primordial roots in bodily gestures. The symbolism of the Psalms can be classified in terms of the basic bodily attitudes of standing, walking, and sitting. Indicates how these may be expanded and utilized in grasping the meaning of the symbolism of the Psalms. (French)

Monloubou, Louis (1978) "LA LOUANGE ET L'HISTOIRE (Praise and History). *Nouvelle Revue Theologique* 100(5):679–705.

> The proposal of C. Westermann (Das Loben Gottes in den Psalmen, Gottingen, 1960), viz., that the psalms of praise in the book of Psalms are in response to divine intervention in Israel's history, is much more complex than he makes it appear. The formula "Blessed be God" and the emphasis upon having seen God's wonders mark only the beginning of the passage from the historical to the non-temporal liturgical act of praise, which transposes historical narrative to a contemporary descriptive hymn of praise of God's existential care of the believing, remembering and worshiping community. (French)

Moore, Michael S. (1981) "A Short Note on Mitchell Dahood's Exegetical Methodology *Hebrew Studies* 22:35-38.

Two important issues in evaluating Dahood's exegetical methodology in his commentaries on Psalms in the Anchor Bible are: (1) Was the Ugaritic tongue a mature language or merely a local Phoenician dialect? and (2) How much weight should the versional evidence now carry in the light of the possibility that much of it might be based on faulty linguistic foundations? The significance of these questions is based on Dahood's distinctly philological approach to the Psalms. He does not even pretend to offer a balanced, interdisciplinary commentary.

Morard, Loyse (1985) "The Psalms and the Sinner. *Theology Digest* 32(3):239–242.

The Psalms employ more the language of dialog and communion than that of information and communication. They express the mutual quest of God and humans, in a world broken by sin. They describe the sinner's experiences of repentance, heart purification, and salvation. An adaptation and digest of the French article: Le visage du pcheur devant Dieu dans les Psaumes, in La Foi et le Temps, 1984, 14(4):317–328.

MORAWE, GUNTER (1963) "VERGLEICH DES AUFBAUS DER DANKLIEDER UND BEKENNTNISLIEDER (1QH) VON QUMRAN MIT DEM AUFBAU DER PSALMEN IN ALTEN TESTAMENT UND IM SPATJUDENTUM (Comparison of the Structure of the Thanksgiving and Confession Hymns from Qumran with the Structure of Psalms in the OT and Late Judaism). *Revue de Qumran* 4:323–356.

The hymns of 1Q Hodayot rest heavily upon the Psalms of thanksgiving in the Psalter. A few quotations and numerous allusions combine with a three-part structure to show the dependence. In comparison with other Qumran literature they are closest to 1Q Serek, IX, 24–XI, 22, but there are some structural affinities with thanksgiving pieces in IQM. Among the thank-psalms of late Judaism, there is a high degree of relationship to Sirach 51, 1–12, and Judith 16. The confession hymns show parallels to Sirach. The Prayer of Manasseh, The Prayer of Azariah, Tobit and the first Addition to Daniel. Therefore the 1QH hymns can be placed between the canonical and late Jewish psalms in a history of the development of Gattungen. 8 Tables. Footnotes. (German)

Moule A. W. H. (1971) "THE PATTERN OF THE SYNOPTISTS. *Evangelical Quarterly* 43(3):162–171.

Matthew, stressing the sayings of Christ, corresponds to the Law. Note the similarity of Gen. 5:1 and Matt. 1:1 the Joseph-Egypt emphasis, the correspondence between Sinai and Matt. 5, etc. Mark, taking up where Malachi ends (Mal. 3:1), is a gospel preached-corresponding to the Prophets. He may consciously present a series of incidents to be used as lessons or addresses, much like that given in the synagogue with the reading of the prophets. Luke corresponds to the OT writings, and is more devotional. Consider the songs of Mary and others. He provides more temple-scenes, and is the only one to speak of fulfillment of the Psalms (24:44).

MULHAUPT, ERWIN (1963) "LUTHERS UBERSETZUNG UND AUSLEGUNG DES 37. PSALMS, EIN BEISPIEL ZUNEHMENDER VERCHRISTLICHUNG, ABER NICHT CHRISTOLOGISIERUNG (Luther's Translation and Exegeis of Psalm 37, An Example of Increasing Christianizing but not Christologizing). *Luther* 34:49–60.

A comparison of the translations and exegesis of Psalm 37 by Luther at various times in his career shows that he grows in his use of NT theological content for the OT theological terms, but is nevertheless more concerned than the Vulgate for literal understanding of the Hebrew text and frequently abandons the excessive christologisms in the Psalter made by medieval tradition. Needed today is the same sort of exegetical freedom to interpret the Psalms as faithful to the original text as possible and as faithful to the NT as necessary. (German)

MULLER, GERHARD. (1965) "EKKLESIOLOGIE UND KIRCHENKRITIK BEIM JUNGEN LUTHER (Ecclesiology and Critique of the Church by the Early Luther). *Neue Zeitschrift fur Systematische Theologie* 7:100–128.

Luther distinguished the church of Christ as it appeared to the world and to God. The terms "hidden" and "invisible" were not, however, attributes but predicates of the church. Hence he knew but one church. In his

Psalms lectures Luther emphasized the authority of ecclesiastical offices, but in a strongly eschatological context. In his Romans lectures off 1516 the church is portrayed as the gathering of the justified. His lectures on Galatians and Hebrews maintain an academic distance from the indulgence controversy contemporary to them. His sermons show that his critique became public first in his role as preacher, not that as professor. It is clear that Luther developed his own position very gradually. Only in 1518 does the antithesis of letter and spirit give way to that of the law and the gospel. The indulgence controversy brought Luther's critique of the church into the open. But the critique had ripened earlier in his exegetical-theological work. (German)

Munnich, Olivier (1982) "INDICES D'UNE SEPTANTE ORIGINELLE DANS LE PSAUTIER. *Biblica* 63(3):406–416.

Against Paul Kah1e, the evidence in the Septuagint (LXX) of the Psalms verifies the view that the five families of LXX manuscripts distinguished by Rahlfs and the sixth formed from texts which are composite and difficult to classify, all come ultimately from one Greek translation. This is supported by recurrences of specific translations in the Psalter, the translation of the double recension of the same Psalm, and a careful comparison of the LXX with the MT. French)

Munnich, Olivier (1983) "LA SEPTANTE DES PSAUMES ET LE GROUPE KAIGE. *Vetus Testamentum* 33(1):75–89.

Rejects the arguments which H. J. Venetz put forward in Die Quinta des Psalteriums that the Septuagint of the Psalms has a relationship to the kaige group. Finds the choice of vocabulary comparisons indecisive and the claim that gam is translated partially with kai gar, not very good evidence for literalistic hermeneutics. It rather seems that the Quinta Greek version maintains toponyms which the Septuagint justrenderswith common nouns. (French)

Murphy, Roland E. (1980) "THE FAITH OF THE PSALMIST. *Interpretation* 34(3):229–239.

Focuses upon the Lord's presence and identity, giving rise to the self-understanding of the psalmist and the identity of the modern interpreter of the Psalms. Pictures the psalmists as acknowledging God's reality, presence, and lively personal relationship with both the individual and the community that prays–which they described by rich metaphors. Considers the psalms of vengeance to reflect human sinfulness. Regrets the disappearance of the lament in Christian tradition as the loss of the art of frank complaining in faith to God. Considers the psalmists to treat God's dealings frankly, to combine despair and hope, to combine the intent of integrity with the acknowledgment of human sinfulness. Understands Psalms as a school of prayer, showing us many motifs available for prayers.

MURPHY, ROLAND E. (1969) "THE INTERPRETATION OF OLD TESTAMENT WISDOM LITERATURE. *Interpretation* 23(3):289–301.

Recently wisdom influence upon the prophets, Psalms, and Law has been increasingly recognized. In order to do justice to the wisdom literature, OT theology must include theological anthropology. Discusses the following questions concerning the interpretation of OT wisdom literature: (1) Of what significance is the rooting of wisdom sayings in an experiential judgment of human conduct? (2) Do we adequately recognize the reinterpretation and reapplication of some proverbs (e. g. Prov. 18:18–20; 1:2–6)? (3) What is the meaning of such proverbs as 10:2; 11:19; 8:35? Insights from Job and Ecclesiastes indicate an element of mystery in God's dealings with men. (4) What is the significance of biblical sayings outside the traditional wisdom books (e.g Jer 31:29)? Biblical evidence suggests that the prehistory of the proverb remains dark.

Music, David W. (1990) "The Diary of Samuel Sewall and Congregational Singing in Early New England *The Hymn* 41(1):7-15.

The diary of Boston judge and precentor Samuel Sewall (covering 1673 to 1729) sheds light on the psalters used in early New England, the method of selection of psalms for church and home worship, performance practices in psalmody, the psalm tunes used, the pitfalls of lined-out psalm singing, the earliest Boston singing school (1721), and early New England musicians.

Neary, Michael (1986) "The Importance of Lament in the God/Man Relationship in Ancient Israel. *Irish Theological Quarterly* 52(3):180–192.

> Examines the place of the communal lament in the Psalms, Pentateuchal themes (summarized in Deut 6:20–25, 26:5–11) and the crisis of exile in Deutero-Isaiah, and the individual lament in Job. Argues that study of the significance of this form of protest about the painful dimension of life is a necessary corrective to an over-realized eschatology which fails to take the cross seriously.

Nebechukwu, Augustine U. (1990) "Solidarity with the Poor: Christian Response to Poverty. *Africa Theological J,,* 19(2)::96-111..

> The church has given inadequate attention to the biblical concern for the poor. Resists defining poverty in merely spiritual terms. Shows how God sides with the poor in both the OT and the NT (the Exodus, Psalms, Proverbs, the prophets, and the Beatitudes). Jesus' ministry reflects his opting for Ee poor, and, as his followers, we must stand in solidarity with the poor. Silence in the face of economic injustice is to opt for the status quo. Cites Zacchaeus as our model. Through the poor and oppressed we find Christ. HSO

NEMOY, LEON. (1957) "SALMON BEN JEROHAM'S COMMENTARY ON PSALMS 42–72. *Jewish Quarterly Review* 48:58–66 (July).

> An evaluation of the work of Lawrence Marwick on the Arabic commentary on Psalms of Salmon b. Jeroham, of which Dr. Marwick's text includes Psalms 42– 72. The article contains additional critical notes on the Leningrad codex, with the object of clarifying some of the remaining difficult passages.

Newsom, Carol (1988) "The `Psalms of Joshua' from Qumran Cave 4. *J of Jewish Studies* 39(1):56–73.

> Progress report on the 4QPsalms (4Q378 and 4Q379), including excerpts from the texts and discussion of certain important interpretive issues. The complete edition will be published in 1989. It appears that the text was either a farewell speech of Joshua, modelled after the book of Deuteronomy, or a "rewritten Bible" account of the book of Joshua, in the general tradition of Chronicles or Pseudo-Philo. It had a narrative framework. Speeches, prayers, hymns, etc. appear to have formed a significant portion of the text.

Nijenhuis, W. (1972) "CALVIJNS "SUBITA CONVERSIO." NOTITIES BIJ EEN HYPOTHESE (Calvin's Sudden Conversion. Comments on a Hypothesis). *Nederlands Theologisch Tijdschrift* 26(3/4):248–269.

> The term "conversion" is particularly relevant in an ecumenical setting. Conversion is not only a turning to God but also to the church. Conversion is an individual return to the personal God; it is through and into the historical church community; and it is a cosmic return to the Kingdom of God. In his introduction to his commentary on the Psalms (1557), Calvin speaks of his sudden conversion. When this took place is a matter of debate. Much can be said for a late date of 1533 to 1534. An analogy between Paul's Damascus experience and Calvin's conversion is apparent. In numerous places throughout his epistles, Paul mentions his conversion. Calvin saw Paul's conversion as example and model. (Dutch)

NORDHOLT, J. W. SCHULTE, (1957) "VAN PSALMBERIJMING TOT SPIRITUAL (From Metrical Psalm to Spiritual) *Horizons* 20:332–342.

> A discussion of the raison d'etre for both the metrical psalm and the modern negro spiritual. Both are intensely subjective expressions of the sufferings and joys of God's people. That is their justification. To lose sight of the actual experiences which gave birth to either the psalms or spirituals is to miss their point. Neither are primarily concerned with ethics. From the Holland.

Noss, Philip A. (1976)   "THE PSALMS AND GBAYA LITERARY STYLE. *Bible Translator* 27(1):110–118.

> Oral form is important in Gbaya, Cameroun society and thought. A team of translators sought to make a

dynamic translation using Gbaya expression and language while remaining true to biblical culture, thought and history. Four features of Gbaya style were important for translation of the Psalms: (1) elision and assimilation, where it is important in Gbaya that the language flow; (2) grammatical structure, where the Gbaya narrative is free-flowing and fast with emphasis on action; (3) description, where Gbaya uses the device of the ideophone, sound words; (4) imagery, where common Gbaya images may distort the original image.

Nowell, Irene (1988) "Biblical Images of Water. *Liturgy* 7(1):41–45.

In Genesis and the Psalms water is a symbol of death and a symbol of life. As the waters of the Red Sea and the Jordan River were for the Israelites, the waters of baptism, suggesting Jesus' living water and His death and resurrection, have become for the Christian the way through death to life.

O'Dell, Jerry (1961) "THE RELIGIOUS BACKGROUND OF THE PSALM OF SOLOMON. *Restoration Quarterly* 3:241–257.

Of the five arguments used to demonstrate the Pharisaic origin of the Psalms of Solomon, four are beliefs held in common with eschatologically-minded groups with a background from the Hasidim, such as the Qumran Essenes, the Zealots, John the Baptist's followers and the early Christians. The four beliefs were (1) a view of the Hasmonean fall as just punishment from God; (2) the idea that obedience to the law is tantamount to piety; (3) a balanced view of fate and free will: and (4) a belief in resurrection for those who fear God. The fifth argument tips the balance in favor of the eschatological groups. The psalmists show an eager anticipation for the Messiah ben David, whereas the Pharisees show restraint and patience. In addition, the lack of a sharp polemic against Aristobulus and the Sadducees and the ignoring of the rabbinical edict against sectarian writings make it improbable that these Psalms of Solomon were written by Pharisees.

Oberholzer, J. P. (1990) "Ou- Testamentiese perspektiewe op die definisie van die prediking (Old Testament Perspectives on the Definition of Preaching). *Hervormde Teologiese Stud,,* 46(4)::647-655..

Considers the OT antecedents to Christian preaching. The hymnic situation, i.e., the realization of thanksgiving for salvation in the Psalms come closest to what is understood as preaching in the NT. Proposes the following definition of preaching: A pneumatological word event in which a person who is a believer himself, leads people, via a communication experience with a text of Scripture, to an encounter with and a life before the living God. (Afrikaans) WSS

Ogden, Graham S. (1982) "PROPHETIC ORACLES AGAINST FOREIGN NATIONS AND PSALMS OF COMMUNAL LAMENT: THE RELATIONSHIP OF PSALM 137 TO JEREMIAH 49:7–22 AND OBADIAH. *J for the Study of the Old Testament* 24:89–97.

Argues that John Hayes' claim (JBL, 1968, 87:87) that there were links between prophetic pronouncements of judgment against foreign powers with psalms of national lament is borne out by a consideration of Jer 49:7–22 and the book of Obadiah as prophetic responses to the lament voiced in Ps 137 as Israel gave vent to its feelings about earlier Edomite treachery.

Old, Hughes O. (1985) "THE PSALMS OF PRAISE IN THE WORSHIP OF THE NT CHURCH. *Interpretation* 39(1):20–33.

Studies the psalms of praise, especially the five enthronement psalms (93, 96, 97, 98, 99). Explores how these enthronement psalms functioned as psalms of praise by those who first used them, by Jewish worshippers in the Second Temple period, in the synagogues, and especially by the NT writers who found Messianic themes in them. The language and concepts of these psalms were deeply rooted in the NT Christian hymns and psalms that included elements from them or paraphrased them. These psalms that expressed the awe and joy of being in God's presence present early Christians both text and mold for expressing their joy in God's revelation in Jesus Christ.

Osswald, Eva (1979) "GLAUBENSZUVERSICHT UND GLAUBENSANFECHTUNG IM ALTEN TESTAMENT UNTER BESONDERER BERUCKSICHTIGUNG DER PSALMEN (Trust and Doubt in the

Old Testament With Special Attention to the Psalms). *Theologische Literaturzeitung* 104(10):705–712.

> Trust in God in the OT was built upon his faithfulness, his past and coming acts of justice, and his might. Doubt arose when God's deeds could not be understood, when it seemed that God had lost control of history, and when the wicked prospered. Doubt was conquered by thinking about the end of the wicked person, the creative might of God, and especially the fellowship one enjoyed with God, which even death could not break. (German)

Otto, Eckart (1986) "Kultus und Ethos in Jerusalemer Theology. *Zeitschrift fur die Alttestamentliche Wissenschaft* 98(2):161–179.

> Seeks to define the ethical norms presupposed in Psalms 15 and 24 and trace their theological legitimation to creation theology in the Jerusalemite cult. This creation-grounded ethic includes solidarity with the weak in society. The tradition history of the two Psalms shows how the move toward internalizing these ideals became more and more common. (German)

Otzen, Benedikt (1989) "Kult und Mythos im Alten Testament aus skandinavischer Sicht (Cult and Myth in the Old Testament from the Scandinavian Point of View). *Kerygma und Dogma* 35(1):23–33.

> The study of the OT writings in light of their cultic and mythic setting resulted in new insights into the meaning of these texts. Following impulses from N. F. S. Grundtvig in the 19th cent., who proposed the reappropriation of Nordic myths by the Christian church, scholars such as Mowinckel examined the place of enthronement ritual as the situation in life of many of the Psalms and other OT literature. It is this direction that characterized the "Scandinavian school" of biblical criticism.

Owen, Barbara (1990) "The Bay Psalm Book and Its Era. *The Hymn,,* 41(4)::12- 19..

> The singing of metrical psalms spread rapidly from Calvin's Geneva to Puritan England. The Pilgrims took Ainsworth's Psalms (1612) to Plymouth Colony, but the Puritans of Massachusetts printed their own Bay Psalm Book (first edition 1640) with texts which sacrificed beauty of poetry for proximity to the Hebrew originals. It is not known how many tunes were lined out for these texts because the 1698 edition is the first known to have included tunes, 13 from John Playford's Brief Introduction to the Skill of Music. It is also uncertain whether all singing in churches was in unison. The last (27th) edition of the Bay Psalm Book was published in 1762, but its preeminence in New England had been waning for 40 years. TMH

Owens, John H. and Owens, Mary Frances (1984) "TEACHING THE PSALMS. *Review and Expositor* 81(3):461–466.

> Gives a series of outlines for approaching the Psalms in various ways in order to get across the message of the entire book.

Parkander, Dorothy J. (1985) ""EXALTED MANNA": THE PSALMS AS LITERATURE. *Word and World* 5(2):122–131.

> The 150 psalms which comprise the Book of Praise vary in literary type, mood and tone, purpose, and persona. But the matter of all of them is God, and the manner in energy -in shouts of joy or groans from the abyss. Though the praise-singers have no sense of personal immortality, the poems are rooted in the conviction that God is life and to live is to fear and love God. The psalter may also be studied as the Bible's thesaurus, concerned with all parts of biblical revelation: creation, exodus, law, wisdom, prophecy, gospel, and apocalypse. Of special interest are the imagistic preparations the psalms make for the gospel. In the Psalms God is shepherd, gardener, farmer, king, champion warrior, righteous judge, parent, teacher, healer, generous host. God is the Word, rock, sheltering wing, light, water, bread. In the gospels these images re-appear as Word made Flesh. Important too is the impact the Psalter has had on other literature, and among English poets none is more psalm-saturated than the 17th cent. poet and priest, George Herbert.

Parsons, Greg W. (1990) "Guidelines for Understanding and Proclaiming the Psalms. *Bibliotheca Sacra,,*

147(586)::169- 187..

Hermeneutical clues that one should look for in approaching the Psalms are recurring ideas or refrains suggesting structure; historical setting; literary form; worship setting; and use in the NT. Suggestions for preaching the Psalms include attention to form-criticism, the transfer of the language of the Psalms to fit today's culture, timeless generalizations, avoidance of reading the NT back into the OT, and the correlation of a psalm with the order of the worship service. EHM

Partington, David C. (1989) "A Pastor's Pilgrimage with Singing Psalms. *Reformed Liturgy and Music,,* 23(1)::31-33..

Since 1980 there has been an explosion of psalmody. Many resources for psalm singing are available, but it takes time for both pastor and musician to keep informed of new offerings and to select the right setting for each individual service of worship. TMH

Partington, David C. (1990) "Psalms in The Presbyterian Hymnal: Making Them User-Friendly. *Reformed Liturgy and Music,,* 24(2)::72-74..

The Presbyterian Hymnal (1990) has a large selection of metrical psalms, set to tunes from historic Psalters, other older hymn tunes, and newly composed tunes. There are 16 responsorial psalms with pointed psalm tones; with a little patience and practice these additions to Presbyterian psalmody will become very meaningful. TMH

Patrick, Graham A. (1990) "Starting with Oneself: Spiritual Confessions 9. Dietrich Bonhoeffer: Letters and Papers from Prison. *The Expository Times,,* 101(11)::323-327..

Bonhoeffer died in a political rather than a religious cause, but he took a stand against evil and was prepared to pay the ultimate price. It is significant as (1) a memoir of what it was like to be held in a Nazi prison; (2) a thoroughly honest diary, presenting a dialectic between doubt and faith; (3) a record of wrestling with the Church Fathers, the Bible, especially the Psalms, and the hymns of the church, especially Paul Gerhardt's. Bonhoeffer has contributed language to the whole church (`the man for others') and the view that to be religious is not to become a type of man, for `Jesus calls men to life,' to be man. RNY

Patterson, Richard D. (1985) "A MULTlPLEX APPROACH TO PSALM 45. *Grace Theological J* 6(1):29–48.

A balanced use of grammar, literary analysis, history, and theology used to analyze Psalm 45 reveals that the psalm is a Liebeslied. The psalm is found to be one of the Royal Psalms, although the precise Sitz im Leben cannot be determined. The structure of the psalm follows an Ab/B pattern, the first part speaking of the King and the second part of the Queen. While the psalm has reference to any king in the Davidic line, its full application is found in Christ and his bride, the Church.

Patton, Kenneth L. (1977) "LIFE AS AN ART. *Religious Humanism* 11(4):220–228.

The development of religious humanism has suffered because its pioneers were suspicious of the arts and were caught up in the rationalistic and the scientific. However, when one looks at the humanistic psalms of a Whitman or a Neruda it is clear that the artist's discovery of the private and social self is a basic element in religious humanism.

Peifer, Claude J. (1978) "SING FOR US THE SONGS OF ZION! THE JERUSALEM PSALMS. *Bible Today* 97:1690–1696.

These psalms (46, 48, 76, 84, 87, 122, 132), glorifying the holy city, helped to make it a theological symbol. It served as the focus of God's intervention in human affairs. If we study the content and background of these psalms we come to appreciate Zion's glory and how and why the Church saw herself typified there, while yearning for its heavenly fulfillment.

Petersen, David L. (1986) "Portraits of David: Canonical and Otherwise. *Interpretation* 40(2):130–142.

> Holds that the OT narratives about David present a rich, varied picture that is more a portrait than a photograph. Compares the symbols found in the portrait of David by Marc Chagall to the corresponding dimensions of the biblical portrait. Examines color, harp, structure of the composition, and David's head in Chagall's lithograph of David. Builds a composite picture of David by examining (1) the "David as King" narrative in 2 Samuel that pictures David as partially indecisive and ineffective, (2) Amos' negative reference to David's harp, (3) David's many psalms of lament followed by a thanksgiving psalm and hymn of praise near the end of his life, (4) the Chronicler's picturing David as a religious leader. Detects these biblical themes as underlying Chagall's pictorial symbolism.

Peterson, Eugene (1990) "Some of My Favorites *Theology Today* 46(4):405-410.

> Discusses five of his favorite commentaries: George Adam Smith on Isaiah (1889), John Calvin on the Psalms (1563), Gerhard von Rad on Genesis (1956), Austin Farrer on The Revelation (1964), and Karl Barth on Romans (1921). Part of a symposium on writing commentaries.

Peterson, Eugene H. (1991) "`Listen Yahweh.' *Christianity Today,,* 35(1)::23-25..

> In English translation, the Psalms sound smooth and polished. As literature, they are beyond compare, but as prayer, they miss something. The Psalms in Hebrew are earthy and rough, not genteel, not the prayers of nice people. To recapture some of the original impact, translates the Psalms into `American' and provides several examples. WSS

Piepkorn, Arthur Carl. (1963) "PRELUDES TO POSE: DEVOTIONAL REFLECTIONS. *Concordia Theological Monthly* 34:709–720.

> Three anonymous hymns in the Lutheran rite have received a place on a par with Inspired psalms and canticles. The first is the Benedicte omnia opera, which Hellenistic Judaism made part of the third chapter of the Book of Daniel. The second is the Laudamus te, a morning hymn of the Eastern church and a Eucharistic chant of the church in the West. It is found In the Codex Alexandrinus. The third is the lay that is both creed and canticle, the Te Deum laudamus, believed to have been sung for the first time by SS. Ambrose and Augustine at the latter's baptism.

Pietersma, Albert (1980) "DAVID IN THE GREEK PSALMS. *Vetus Testamentum* 30(2):213–226.

> In Rahlf's Psalmi cum Odis he incorporated into his Greek Psalter thirteen extra-MT Davidic ascriptions. Some of the chosen superscriptions contained other secondary elements not in the style of the Greek translator. This demonstrates that the process of placing Psalms into historical contexts continued undisrupted by the translator's work. The standard translation for ldwd is the dative article with dauid, but occasionally it was changed to the genitive article with the name, ostensibly for clarity of Davidic authorship.

Plantin, Henry (1990) "Deuteronomium och lovhyddofestens psalmer i bSukka 55 a (Deuteronomy and the Psalms of the Feast of Tabernacles in bSukka 55a). *Svensk Exesetisk Arsbok,,* 55::7-38..

> Psalms 50, 81, 94, 82, and 29 are linked in Talmud bSukka 55a with the Feast of Tabernacles. The first four are influenced by the book of Deuteronomy, 50 and 81 having to do with covenant renewal, and 94 and 82 dealing with the Lord as judge of evildoers (Assyria) and their gods. Mutual influence between Ps 29 and Deut 33 can be seen to have occurred in their LXX versions. (Swedish) RJE

Plantin, Henry (1983) "LEVITERNAS VECKODAGS–PSALMER I TEMPLET. *Svensk Exegetisk Arsbok* 48:48–76.

> Temple psalms sung by Levites on specific days of the week (m. Tamid 7.4) are grouped into two sets. The first group (Pss 24, 92, 48, 93, 97) is concerned with God's fight against powers of chaos, and probably originated in the time of Isaiah, perhaps with Hezekiah's reforms. The second group (Pss 81, 94) belongs to the feast of

tabernacles and reflects the influence of Deuteronomy. This group likely dates from Josiah's first celebration of the covenant. The two groups were united, for use on days of the week, at the restoration of 165 BC, and translated into Greek at that time. (Swedish)

Poleman, Roger. (1966) "SAINT PETER AND TRADITION. *Lumen Vitae* 21:50–65 (No. 1).

The First Epistle of Peter (along with Peter's discourses in the book of Acts) discloses a common basis with the primitive tradition to which the four Gospels and the whole apostolicon bear witness. This is seen in the appearance in Peter of themes which the Gospels later set down more fully (Sermon on the Mount, and the image of the shepherd); in Peter's usage of the OT (in relation to the Holy Spirit, the suffering and glorified Servant, the Passover and Exodus, and interpretations of the Psalms); and in an apparent drawing from common sources with Paul and James.

Potter, George R. (1979) "ZWINGLI AND THE BOOK OF PSALMS. *Sixteenth Century J* 10(2):42–50.

In the early 16th cent. the Psalms were probably the best known book of the Bible. Zwingli and Luther both translated them, Zwingli into both Latin and German. Discusses his principles of interpreting translation problems and some of the theological insights the translations reveal.

POWELL, A. J. (1969) "THE QUR'ANIC VIEW OF OTHER SCRIPTURES. *Muslim World* 59(2):95–105.

The doctrine of divine books is one of the pillars of the faith. They contain commandments from God which the prophets conveyed to their people. Hence the Muslim must believe in the Qur'an and those earlier scriptures which were revealed to peoples of former generations. Of these books the Qur'an mentions the Law, which is the book of Moses, the Gospel, which is the book of Jesus, the Psalms, which is David's book, and the journals of Abraham. In fact, the Qur'an is the confirmation of previous scriptures, and is the truth from which mankind has strayed. The Qur'an charges that the Jews have changed and altered the meaning of the Law, and states that God revealed to Jesus a gospel, which is other than the gospels written afterward. The prophetic message is one for all the messengers, and religion is one in all the scriptures.

Poythress, Vern S. (1973) "EZRA 3, UNION WITH CHRIST, AND EXCLUSIVE PSALMODY. Part 1. *Westminster Theological J* 37(1):74–94.

Reformed churches have long debated the propriety of singing uninspired songs in public worship, asking, what words ought we to use for our congregational singing? The most popular answers are: (1) a translation of the 150 psalms; (2) a translation of any song of Scripture; (3) any translation of Scripture; (4) words that communicate the teaching of Scripture; and (5) any words which are "edifying" whether or not they go beyond Scripture. Working from Ezra 3 and the doctrine of the union with Christ, one can establish position 4 as the biblical one.

Procter-Smith, Marjorie (1985) "THE DAILY OFFICE AND SPIRITUAL FORMATION. *Liturgy* 5(1):29–32.

The daily office has been taken as the model for informal devotions at a United Methodist Seminary. Experience suggests that times and styles of daily prayer must reflect the character, schedule, and needs of the worshipping community, allow inclusion of children, use Scripture as an aid to prayer, and emphasize the Psalms.

Puech, Emile (1990) "11QPsApa: Un Rituel d'Exorcismes. Essai de Reconstruction (11QPsApa: A Ritual of Exorcisms. Attempt at Reconstruction). *Revue de Qumran,,* 14(3)::377-408..

A small scroll from Cave II, 11QPsApa, appears in a zigzag strip stretching across five columns. It is an anthology of psalms, but different from Hodayot. Of the four psalms presented, the last is a variant of biblical Psalm 91. The third is a non-biblical psalm of David with maledictions against Belial and Satan. The second psalm may also have been Davidic, but its opening words are missing. The first psalm is poorly preserved. The scroll uses the tetragrammaton. Five drawings, texts in modern Hebrew script. French translation and commentaries. (French) SJS

Qafih, J. (1962) "THE ACCENTS OF JOB, PROVERBS AND PSALMS IN YEMENITE TRADITION. *Tarbiz* 31:371–376.

    The accentuation of Job, Proverbs and Psalms differs from the other books in the Bible. The Yemenite nomenclature of Job and Proverbs is described. In Psalms, Yemenite Jews read according to their own oral tradition and disregard the signs. (Heb.).

Qimron, Elisha (1978) "ON THE LANGUAGE OF THE SECOND COMMONWEALTH IN THE BOOK OF PSALMS. *Beth Mikra* 23(73):139–150.

    Certain linguistic features which characterize the Hebrew of the Second Commonwealth can be found in the Book of Psalms. These have been described by Avi Hurvitz (Ben Lason Le-lason, "The Transition Period in Biblical Hebrew," Jerusalem, 1972). Other examples of later language are to be found in Psalm 132:23 (sepel, "lowly estate"), ibid., v. 24 (prq, "redeem"), Psalm 129:1–2 (rabat, "much"), Ps 103:27 (sbr, "look to, hope"), Ps 101:2 (drs-"seek"), to cite a few examples. The greater use of "/" with the direct object is also characteristic of this period. (Hebrew)

Quellette, Jean (1969) "VARIANTES QUMRANIENNES DU LIVRE DES PSAUMES (Qumran's Variant Readings from the Book of Psalms). RQum, *Revue de Qumran* 7(25):105–123.

    Using published texts of the Psalms front the eleven caves of Qumran, a few fragments from Nahal Hever and published quotations from two manuscripts from Masada, presents a list of variants from the readings of the MT. (French)

Ramaroson, Lonard (1985) "Immortality and Resurrection in the Psalms. *Theology Digest* 32(3):235–238.

    Argues against the consensus view of scholarship that immortality and resurrection first entered Israel's thought in the Maccabean era. A brief exegetical examination of Psalms 16:9–11; 49:1315; and 73:23–24, all pre-Maccabean, which reveal the hope of eternal life and closeness to God. Digest of: Immortalit et Rsurrection dans les Psaumes, in Science et Esprit, 1984, 36(3):287–295.

Ratcliffe, F. W. (1961) "THE PSALM TRANSLATION OF HEINRICH VON MUGELN. *Bulletin John Rylands Library* 43:426–451.

    Discusses the general character of von Mugeln's translation of the Psalms as a phenomenon of pre-Lutheran Bible translations. A list of preserved copied is given (40) and there is a discussion of manuscript problems. A comparison is made of von Mugeln's translation with the Latin text. Concluding comments are made suggesting the importance of this translation for charting the philological history of the Early New High German. Footnotes.

Refoule, Francois. (1961) "LA CHRISTOLOGIE D`EVAGRE ET L'ORIGENISME (The Christology of Evagrius and Origenism). *Orientalia Christiana Periodica* 27:221–266.

    Until 1952 when Guillaumont was able to prove that the condemnations of 553 against origenism were taken in some cases from Evagrius' Gnostic Centuries, it was difficult to know how deeply involved Evagrius had been in the condemned doctrine. This is an attempt to discover to what extent Evagrius' christology coincided with that condemned in 543 and in 553, and to determine its relationship with the christology of Origen. Origen's doctrine is studied in the light of the condemnations of both the 4th and 6th centuries since their criticisms are quite different. Evagrius' doctrine is studied in Letter 8 printed among the works of Basil; in the Commentaries on the Psalms and in the Gnostic Centuries. The christology of the Letter is orthodox or at worst ambiguous. That of the Commentary appears to be Origenist while the doctrine of the Centuries is that which was largely the object of the condemnations of 553. In some cases it is cited verbatim.

Reist, Irwin (1971) "THE OLD TESTAMENT BASIS FOR THE RESURRECTION FAITH. *Evangelical Quarterly* 43(1):6–24.

The resurrection is central in the NT, regarded as (1) the new act of God in Christ, and (2) according to the Scriptures. It is thus the climactic redemptive act of God, the very hope and expectation of the OT. Various principles of OT interpretation are examined: (1) the "history of religions" motif; (2) Heilsgeschichte ideas; (3) allegory; (4) typology; (5) promise-fulfillment relationships; (6) "homological-mystical" patterns; (7) existentialism. But certain OT persons, events and passages, including the "third day" theme, the exodus, restoration promises, Isaac, some Psalms, clearly imply the resurrection hope, which crystallized by the time of Daniel 12:1,2, and was developed in detail in the inter-testamental period. So when the disciples faced the risen Jesus, they realized that THE event was upon them, and the meaning of OT passages in their fullest sense was understood.

Reumann, John H. (1974) "PSALM 22 AT THE CROSS: LAMENT AND THANKSGIVING FOR JESUS CHRIST. *Interpretation* 28(1):39–58.

Exegetically examines Psalm 22 which colors the Marcan passion narrative. Concludes that the Marcan passion narrative was dominated by the view that according to God's plan, Jesus came to die redemptively, to suffer according to the pattern of lament psalms, to obey and to triumph. Concludes that the basic pre-Marcan account had some OT coloring that grew through community additions and redactoral work. Concludes that the logion of Mark 15:34 may have come either from Jesus himself or from early Christian meditation on Ps. 22 in todah use. Either way, pre-Christian and NT use of Ps. 22 picture the cross as lament in suffering and thanksgiving for what God then did.

Rice, Delbert (1971) "DEVELOPING AN INDIGENOUS HYMNODY. *Practical Anthropology* 18 (3):97–113.

A description of an investigation in depth of the possibilities of using indigenous musical forms of the Kalahan people of the Philippines and even indigenous tunes for hymns. First describes the various instruments and musical patterns and then cites the forms of various types of songs: verse forms, metrical patterns, themes, situations in which they are used. The author experimented successfully with the use of such music both for the translation of metrical Psalms and for original hymnology.

Richardson, R. D. (1960) "THE PSALMS AS CHRISTIAN PRAYERS AND PRAISES. *Anglican Theological Review* 42:326–346.

A setting forth of the reasons for a radical revision of the Psalter based on the following principles: (1) to render more accurately the Hebrew meaning where this is clearer or deeper; (2) to accept deliberately in their Christian and modern meanings words already in Prayer-Book Psalter although they translate Hebrew words of a more limited sense; (3) to retain Prayer-Book mistranslations and errors in knowledge of the Hebrew text where these have merit; (4) to retain a Prayer-Book rendering where this is helpful or beautiful and to insert in addition the correct (or a more correct) translation; here the Jewish habit of parallelism is an advantage and a helpful precedent; (5) to transpose such sentences of the Psalms as seems disturbingly inconsequent so as to secure continuity; (6) to omit excessive repetitions; (7) to omit psalms which are overloaded with Jewish historical and geographical references; (8) to retain such Psalms (or verses) as are Jewish in their historical and geographical references when this is warranted by the excellence of their poetry or patriotism or when the Jewish names have acquired for us a symbolical meaning; (9) to paraphrase Jewish names and references on occasion where a result is more in keeping with the true value of the Psalm for us; (10) to omit meaningless, perplexing, or "hard" sentences and phrases (even when their language is beautiful) if their allegorization would go too fare beyond the bounds of truthfulness and their retention or correction would not be happy; (11) to alter or add to the wording when neither the Hebrew nor the Prayer-Book makes good sense; in order to express clearly the sure or presumed meaning; or to correct the sense in the light of a more exact knowledge of facts; (12) to prepare a Christian Psalter by introducing modifications in the interests of the Christian doctrine of God, Man, Sin, Retribution and Immortality.

Ridderbos Nic. H. (1960) "DE HUIDIGE STAND VAN HET ONDERZOEK DER PSALMEN (The Present Situation of Studies in the Psalms) *Gereformeerd Theologisch Tijdschrift* 60:8–14.

The Psalms had their origin in the cultus of Israel. With von Rad the author rejects the individualist-subjectivist interpretation. Rather, we hear in the Psalms the language which resounds in Israel's official worship. Attention

is given to the relation which Psalms had to the king, and to the anthological method of interpreting them by which the author means the use of words used in earlier Scriptures. The question concerning the dating of the Psalms is as far from being answered with certainty as ever. In conclusion attention is given the current tendency to interpret the Psalms with respect to key words used in them and recurring frequently. Footnotes. (Holland)

Riggs, Jack R. (1986) "The "Fuller Meaning" of Scripture: A Hermeneutical Question for Evangelicals. *Grace Theological J* 7(2):213–227.

A brief review of the sensus plenior debate in RC circles lays a foundation for understanding a similar debate among evangelicals and raises pertinent questions. The debate conducted among evangelicals focuses attention on the need for careful exegesis of Scripture passages (such as Dan 8:16, 19; 12:8; 1 Pet 1:10–12; and John 11:49–52) as well as the need to reexamine the NT use of the OT (e.g., the use to which Matthew puts Psalms 22 and 69). Furthermore, the evangelical debate points out the need to think through the implications of sensus plenior for such key doctrines as biblical infallibility and biblical inerrancy. A final issue raised by the debate concerns the reliability of the grammatical-historical method of hermeneutics as applied to the biblical text.

Riley, Mark (1986) ""Lord Save My Life" (Ps 116:4) as a Generative Text for Jesus' Gethsemane Prayer (Mark 14:36a). *Catholic Biblical Quarterly* 48(4):655–659.

The Paschal meal Psalms (113–118) offered material to the early church with which to elaborate Jesus' prayer on the Mount of Olives. Ps 116:4 is a plea for rescue from death. Despite lack of linguistic links it helps shape Mark 14:36a. The process may have occurred during Eucharistic worship.

Ringgren, Helmer (1985) "LUTHERS PSALTARUTLAGGNING. *Svensk Exegetisk Arsbok* 50:49–59.

In earlier works on the Psalms Luther follows the text rather closely, giving many helpful remarks on Hebrew word meanings. Later works apply the Psalms more to contemporary events and theological questions. His christological hermeneutic is generally evident. (Swedish)

RINGGREN, HELMER (1962) "ENTHRONEMENT FESTIVAL OR COVENENT RENEWAL? *Biblical Research* 7:45–48.

Discussion of the "enthronement psalms." Are these psalms of an enthronement festival (Mowinkel) or of a covenant renewal festival (Weiser, von Rad)? Concludes that the enthronement complex is Jerusalemite, while the covenant renewal is connected with Schechem. The two motifs combined in Jerusalem with the Schechemite covenent renewal tradition fused into the Canaanite kingship motif.

Rodland, John R. (1989) "Hymnbook Committee Progress Report: Psalmody. *Reformed Liturgy and Music,,* 23(1)::34-36..

In the past decade there has been a large amount of renewed interest in singing the psalms. As plans for the new Presbyterian hymnal were being formed a psalter sub-committee of the hymnal committee began choosing metrical Psalm texts from a variety of sources for inclusion in the Psalms section of the Hymnal. TMH

Rookmaaker, H. R. (1966) "LET'S SING THE OLD DR. WATTS: A CHAPTER IN THE HISTORY OF NEGRO SPIRITUALS. *Gordon Review* 9:90–101 (Nos. 2–3).

An account of the influence of Puritan hymnody upon the development of Negro spirituals in North America. The Puritan practice of lining out the speaking of each line by the precentor before it was slowly sung by the congregation– was applied first to the singing of the Psalms and later to the hymns of Isaac Watts. This style of music designated as "the old Dr. Watts" was taken over by the Negroes and has remained a distinctive feature of the spiritual.

ROSE, ANDRE. (1959) "L'AUTEL DU SEIGNEUR. (The Altar of the Lord) *Bible et Vie Chretienne*

26:28–37.

> Treats of the place held by Psalms 42, 43 in the life of the Church. Psalm 42 applies to Baptism and its various symbols-the deer-the water-symbolize the catechumen in the Church. Psalm 43 and its symbols of the altar and mountain-point to the source of truth and light for the Christian. These psalms play an important part in the liturgy of the Church. (French)

ROSE, ANDRE. (1958) "LA SOIF DU DIEU VIVANT. (The Thirst For The Living God). *Bible et Vie Chretienne* 25:29–38.

> A commentary on Psalms 42 and 43. The literal sense for the psalmist is seeking after God with faith and trust in God which is rewarded by hope. The psalmist, persevering in his song to God, comes to joy and confidence. The same strain of thought is evident in the Passion of Jesus Christ in the New Testament in Hebrews 9:11–12 and in St. John's Apocalypse. These thoughts should be in the mind of Christians at Easter, for although we suffer we know we are saved by Christ.

Rosenbaum, Stanley N. (1983) "OUR OWN SILLY FACES: C. S. LEWIS ON PSALMS. *Christian Century* 100(16):486–489.

> In Reflections on the Psalms, C. S. Lewis professes shock at all the 'hatred' he finds in Judaism; even in the Psalms 'this evil is already at work'. He refers to some Psalms as 'vulgar,' 'petty,' 'self righteous,' 'contemptible,' and even 'devilish.' These damaging labels cannot be made to stick, but what causes Lewis to affix them is that he did not read Hebrew. His cavalier treatment of Hebrew Scripture also characterized his treatment of Jews. Lewis steadfastly ignores any developments in Judaism beyond the distorted picture of Pharisaism that he derives from the NT. If Christians are to achieve any real insight into Psalms, they must either know Hebrew or consult with someone who does. They should avoid insidious comparisons and hold their Christological prejudices in

ROSENBERG ROY A. (1966) "YAHWEH BECOMES KING. *J of Biblical Literature* 85(3):297–307.

> Traces the development of the concept of Yahweh from a national deity to a universal world-encompassing king of all gods and men. The Israelite concept assimilated aspects from Neo-Assyrian and Babylonian theology to attain its fullness in Second Isaiah. Vestiges of the ideas of Yahweh's conquest of other gods are found lingering in numerous psalms.

ROSENTHAL, JUDAH M. (1957) "MINNI–ALLEMANIA? *Jewish Quarterly Review* 48:204–207.

> The Biblical name Minni was used as the medieval name for Germany i.e. Allemania (Minni plus the Arabic definite article). The Rhine provinces were thus referred to in Jewish sources, and Salmon ben Yeruham identifies the two names in a commentary on Psalms.

ROTH, C. (1980) "THE SUBJECT MATTER OF QUMRAN EXEGESIS. *Vetus Testamentum* 10:51–68(Jan.).

> The pesher literature is neither commentary nor midrash but the inspired application of Biblical prophecies to the "End of days." Hence, we cannot expect such literature to cover the whole Bible or even whole books thereof but only some 15 passages. Following the author's hypothesis of the Zealot authorship of the Habakkuk pesher and its provenience in the War of 88–73, we can understand why we have no pesher on the third chapter and such references as 2:3. The author also uses the entire text of Psalms 37 and 57 to throw light on the extant fragments.

Roussel, B. (1979) "SIMON DO BOIS, PIERRE OLIVETAN, ETIENNE DOLET, AUTERS OU EDITEURS DE TRADUCTIONS FRANCAISES DE TEXTES DE MARTIN BUCER (1529-1542): L'EXAMPLE DU PSAUME 1. *Revue d'Histoire et de Philosophie Religieuse* 59(3/4):529–539.

Several important parts of Martin Bucer's commentary on the Psalms (1529) were translated into French well before the Familiere Declaration of 1553. Simon Du Bois edited the summaries; Olivetan proposed a French version of the Latin translation of the biblical text of Bucer, and he revised his text of 1535 in 1537; E. Dolet edited in 1542 the summaries of the 1537 biblical text; as early as 1534 the translation of the Paraphrase of Jan van Campen integrated various passages from Bucer's preface into his text. The above activity, suggested by an analysis of Psalm 1 only, is important for the history of biblical study and of religious life in France during these years.

Routley, Erik. (1973) "CANTATE DOMINO. *Reformed World* 32(7):315–322.

Edition IV of Cantate Domino adds the words canticam novum and expands the collection from an original 64 to 250 hymns useful in international Christian gatherings. It includes (1) classical hymns, (2) hymns of the 1965–72 period, (3) antiphonal hymns and psalms, and (4) informal songs and choruses. Earlier editions were published by the WSCF; this by the WCC, with active RC and Orthodox participation, with texts in English, French, and German.

Ruppert, Lothar. (1972) "PSALM 25 UND DIE GRENZE KULTORIENTIERTER PSALMEN-EXEGESE (Psalm 25 and the Limitation of Cultic Oriented Psalms Exegesis). *Zeitschrift fur die Alttestamentliche Wissenschaft* 84(4):576–582.

Psalm 25 shows that the Limitation interpretation of the psalms does not apply to a specific literature of prayer which was influenced by later wisdom. Ps. 25 is a literary composition on the schema a (v. 1–3), b (v. 4–7), c (v. 8 10), d (v. 11), c (v. 12–14), b (v. 15–18), a (v. 19–21). Its formulas are to a large extent from Ps. 37. Its subject matter Is fixed by the interests of later Isrealite wisdom. (German)

Rupprecht, Oliver C. (1982) "FROM EXALTED PRECEPT TO PATTERN OF EXCELLENCE: LUTHER'S PSALM HYMNS. *Hymn* 33(2):89–93.

Luther's psalm hymns are adaptations and paraphrases of the Psalms which are true to the spirit of the original yet Christo-centric, infused with a love of the holy and of people, majestic yet human in scale. They are great in their own right and worthy of their provenance.

Ruprecht, Eberhard (1976) "LEIDEN UND GERECHTIGKEIT BEI HIOB (Suffering and Righteousness According to Job). *Zeitschrift fur Theologie und Kirche* 73(4):423–445.

The prose framework of Job simply presents a person patiently enduring three tests. But when it is combined with the poetic dialogue, one sees Job's accusation of God (as in many Psalms), the failure of the friends to enter into this situation (and thus their increasingly accusatory remarks, ending in silent hostility), and finally God's answer that in all his majesty he is there with Job in the suffering. (German)

Russell, S. H. (1968) "CALVIN AND THE MESSIANIC INTERPRETATION OF THE PSALMS. *Scottish J of Theology* 21(1):37–47.

Antedating the contemporary distinction between biblical and dogmatic theology, Calvin had an interest in the historical setting of Scripture because he had an interest in the total biblical setting as the basis for exegesis. He drew a parallel between the reign of David and the reign of Jesus Christ, basing it upon the teaching of Jesus and the New Testament. Seeing this prophetic material in the Psalms fits into his idea of the OT as preparatory for the New. Calvin is guilty to some degree of eroding the type, but his messiasnic interpretations of the Psalms on the whole are justified.

Sader, Helene (1988) "Ras Shamra-Ugarit and the Bible *Theological Review* 9(2):37-46.

The OT has crystallized several aspects of ancient Near Eastern religion and culture. For a proper understanding of the Bible, the importance of ancient Near Eastern texts whether Babylonian, Ugaritic or Eblaitic cannot be exaggerated e.g. in the names of God, interpreting the Psalms and several other parallels between the Ugaritic texts and the OT.

Saebo, Magne (1980) "MESSIANISM IN CHRONICLES? SOME REMARKS TO THE OLD TESTAMENT BACKGROUND OF THE NEW TESTAMENT CHRISTOLOGY. *Horizons in Biblical Theology* 2:85–109.

> The post-exilic books of Chronicles merge together the previous concepts of historical-cultic messianism (primarily located in the Deuteronomistic history and the Royal Psalms) and prophetic messianism. The references to the promised eternal existence of the Davidic dynasty are actually expressions of an eschatological-messianic hope since the Davidic kingdom had already fallen. This has implications for those who unnecessarily hold that theocracy and eschatology are contrasting alternatives and for those who have difficulty relating messianic and Yahwistic elements together.

Saggs, H. W. F. (1974) ""EXTERNAL SOULS" IN THE OLD TESTAMENT. *J of Semitic Studies* 19(1):1–12.

> Although many discussions of Ezek. 13:17–21 since J. G. Frazer have denied the possibility that `nep es' there can mean "external soul," Babylonian evidence supports such a meaning. The word may have this same meaning in a number of passages in Psalms (e.g. Psa 124:7), and in I Sam. 25:29. This understanding also clarifies the phrase translated "perfume boxes" by RSV in Isa. 3:20. There were receptacles for the safekeeping of external souls. It is not suggested that either Isaiah or Ezekiel believed in such souls, but that they both had contemporaries who did.

Saint-Laurent, George (1978) "ST. AMBROSE AS CHANNEL OF EASTERN LITURGICAL CUSTOMS TO THE WEST. *Diakonia* 13(2):101–110.

> St. Ambrose achieved reforms in the Liturgy at Milan which were soon imitated throughout the Latin Church. Imitating the East, he introduced the singing of his own hymns by the whole community. He initiated antiphonal chanting of psalms and hymns. It is possible that he organized the structure of the euchological vigils so that they were made up of 2 parts, verpertine and matutinal, with the inclusion of specified hymns and psalms in addition to the scriptural lessons. Ambrose implemented in a practical way a pastoral principle dear to him: the full active participation of the whole people in worship.

Saliers, Don E. (1983) "DAVID'S SONG IN OUR LAND. *Liturgy* 3(3):23–27.

> The Psalms contain and express the entire emotional range of life before God. They are integral to the church's prayer, season upon season and throughout the ages. They provide an ever fresh place of encounter between God and God's people. For these reasons, rediscovery of the Psalms as central to the prayer of the gathered assembly is a key to contemporary liturgical renewal.

Salo, V. (1972) "THE 1968 ESTONIAN BIBLE. *Bible Translator* 23(3):337–339.

> A review of the 1968 Estonian Bible, based upon a 1938 translation of the NT and Psalms, with an uneven style, particularly in Psalms. Raises question of why the committee worked under such hard conditions with so many good translations available in other languages. Suggestions of improvement included: (1) a retranslation of the Psalms; (2) collaboration with poets and writers; (3) provision of an introduction to the Bible.

Salters, R. B. (1975) "QOHELETH AND THE CANON. *Expository Times* 86(11):339–342.

> Every generation has been divided in its appraisal of Eccl. since ancient times. Some see its skepticism, others its piety, which differs from that for the Psalms. The main reason for inclusion in the canon was its authorship by a son of David, implicitly or inferredly, Solomon. One notes that several Pseudepigrapha explicitly claim Solomonic authorship, but they were known to be late. Its canonicity should not prevent us from understanding it.

Sanchez, Patricia (1988) "The Simple Song of Psalmody. *Liturgy* 7(3):81–85.

The Psalms, a believing community's prayerful response to God's prior initiative, helped the ancient Hebrews and help us today to critical reflection about the present, remembrance of the past as a guide to the present, and formation of a vision of the future in the light of Israel's past.

SANDERS, J. A. (1964) "TWO NON-CANONICAL PSALMS IN 11QPsa. *Zeitschrift fur die Alttestamentliche Wissenschaft* 76:56–74.

In Columns 18 and 24 of the recently unrolled psalms scroll from Qumran Cave 11 are found the Hebrew Vorlagen of Pss II and III of the five Syriac non-canonical psalms which appear as "filler" material in a Book of Discipline by the tenth century Nestorial Bishop Elijah. In 1930, Prof. Martin Noth published a collated text with German translation of the five psalms, and translated the Syriac back into Hebrew of three of the five (ZAW, 48:1–23). We now present with translation the newly recovered Hebrew texts of two, with textual criticisms. II is a sapiential hymn of possible sectarian origin. III is quite "biblical" in form and expression and defies dating. Plates.

Sarfatti, G. (1968) "ADDITION TO SKH–T'H. *Leshonenu* 32(3):338.

Suggests that the variant reading in Ps. 119:110 in the psalms scroll from Qumran (11QPsa) provides another example of the meaning "forget" for t`h noted by Kutscher in Le, 1967, 31(2):109f. (Hebrew)

Savitz, Harry A. (1961) "THE PHYSICIAN PRAYER. *J of Pastoral Care* 15:32–39.

A plea for the efficacy and essential necessity of prayer in the life of the physician. Upholds the value of the Hippocratic oath and the indispensability of prayer for the medical doctor. Describes the varying situations in which physicians may find themselves and offers prayers and psalms which apply to these situations. Concludes with the oath and prayer of Maimonides. Footnotes.

Saxena, S. K. (1974) "HEGEL ON THE SUBLIME. *Religious Studies* 10(2):153–172.

What is distinctive about Hegel's view of the sublime is that instead of trying to define it in subjective terms but in terms of its object, the one absolute substance which reveals the nullity of objective fact. He finds the experience of sublimity to be especially important in the religions he describes as symbolic, especially Hindu, Persian, and Egyptian. But it is not identical with the symbolic and indeed finds its most complete expressions in some of the Psalms. His strictures on the recalcitrance of this notion to visual representation is open to serious questions.

Scammon, John H. (1960) "THE MINISTER AND THE PSALMS. *Andover Newton Quarterly* 1:28–38.

(Sept.)-On the assumption that the Psalms appeal to all kinds of people, a discussion of the preacher's use of the Psalms with suggested ideas for sermons, the use of Psalms in responsive readings, and the devotional use of the Psalms. Footnotes. Bibliography'.

Scammon, John H. (1971) "CHANGES IN INTERPRETATION OF THE PSALMS IN ONE MAN'S LIFETIME. *Andover Newton Quarterly* 12(2):91–98.

Addresses himself to the question "What changes have taken place in the critical understanding of the Psalms in the last fifty years?" By comparing two articles published in scholarly journals at the beginning of the century with two published in the last decade, comes to the following conclusions: (1) In the earlier articles it is clear that the emphasis was on the matter of authorship, date, historical background, literary and poetical forms, and original meaning. In the more recent articles the emphasis has been on the literary forms as reflecting usage in worship, the use in the synagogue and church, the use today, and the meaning then and now. The six scholars who have brought about the change in emphasis are Hermann Gunkel, Sigmund Mowinckel, Hans Schmidt, Artur Weiser, Hans-Joachim Kraus, and Mitchell Dahood.

Schachter, Lifsa (1985) "ALTERNATIVE TO BIBLE STORIES FOR YOUNG CHILDREN. *Religious Education* 80(2):308–313.

The Bible was not written for children. Rewriting biblical stories in simplified form to make them accessible to children tends to distort the stories and ignores the cultural background. Bible stories for children need not be concerned with the chronology of the Bible. Stories chosen should be on the interpersonal context and affective dimension of the child. Some biblical material (e.g. Psalms, story of creation) can be read to children simply for poetic beauty from the biblical text. Attempts should be made to familiarize the child with the biblical world. Modern stories that parallel the content of biblical stories may be used to give reality to the biblical stories. These alternative approaches help the child to think of the Bible as related to his/her needs and as a source of meaning and insight.

Schellman, James M. (1983) "NOTES ON A LITURGICAL PSALTER. *Liturgy* 3(3):29–33.

Vatican II mandated a liturgical and devotional emphasis on the Scripture in general and the Psalms in particular without precedent in recent history. In an attempt to bring the Psalms into the liturgy the International Commission on English in the Liturgy (ICEL) has undertaken to provide translations of the Psalms for singing that adhere faithfully to the Hebrew text while speaking naturally and without sexual bias to modern Christians.

Schreiner, Stefan (1978) "ERWAGUNGEN ZUR STRUKTUR DES 90. PSALMS (Reflections on the Structure of Psalm 90). *Biblica* 59(1):80–90.

There is no justification for dividing Ps 90 into 2 originally independent psalms: vv 1–12 and 13–17. The schema "Thesis-Statement of Reason" in vv 3 10 corresponds to that of "Statement of Summons–Statement of Result" in vv 12–17. The occurrence of the same ideas, words, word combinations, and figures in the 2 parts of the psalm favor a unity in its present form, which most likely was also its original form. (German)

Schuller, Eileen. (1990) "4Q372 1: A Text About Joseph. *Revue de Qumran,,* 14(3)::349-376..

Two Cave 4 manuscripts of narrative and psalmic texts, 4Q371 and 4Q372, contain a puzzling text about Joseph. A few small fragments from the former fill in a 32- line fragment of the latter. Supplies a plate, transcription, translation and commentary on the larger fragment. The text combines elements of the Genesis story with material similar to tribal references to Joseph in Psalms 77 and 78 and in Deuteronomy 32. Intertribal rivalries and an altar on Mt. Gerizim are mentioned. It gives a glimpse into the polemics of the Second Temple period. SJS

Schutzeichel, Heribert. (1990) "Ein Grundkurs des Glaubens. Calvins Auslegung des 51. Psalms. *Ca,,* 44(3)::203-217..

John Calvin's commentary on Psalm 51 deals with the nature of original sin, the sacraments, the value of works, and the church. The commentary is a type of fundamental course in theology; the positions are clearly different from those of Catholicism. (German) TAT

Selman, Martin J. (1989) "The Kingdom of God in the Old Testament *Tyndale Bulletin* 40(2):161-183.

A small group of texts concerning the kingdom of God represents an important and distinct aspect of the more general notion of Yahweh's kingship. Examines the relevant passages and comments on the origin, development, and wider significance of the kingdom of God in OT thought. Explicit references to Yahweh's kingdom, apart from Obad 21 are restricted to three books: Chronicles, Psalms, and Daniel. The notion of the kingdom of God begins to develop its own identity only towards the end of the OT period. It is a universal kingdom as well as a more specific version centered on Zion. Within Israel the kingdom is associated with the nation from the beginning, especially with the Sinai covenant, and served to emphasize God's effective sovereignty rather than Israel's obedience.

Seybold, Klaus (1980) "DIE GESCHICHTE DES 29. PSALMS UND IHRE THEOLOGISCHE BEDEUTUNG (The History of Psalm 29 and Its Theological Significance). *Theologische Zeitschrift* 36(4):208–219.

Traces the history of Ps 29 from its probable Canaanite background, its citation in Ps 96 which again is quoted

in the Davidic liturgy in 1 Chron 16, to its occurrence in the NT (Acts 7 and Rev 10). Concludes that the uniqueness of this text consists in its multifacetness, that the complexity of this text reveals a characteristic process of reception which indicates a surprising measure of sovereign liberty in the handling of transmitted material. (German)

Shaughnessy, Mary Rose (1981) "FESTIVAL OF THE REMNANT. *Bible Today* 19(2):113–118.

In chap 31 Jeremiah gathers his hopes for the future in a dramatic portrayal of the festival of the remnant, including a theophany, a great procession along the road back to Jerusalem, a tribute to Yahweh's saving power, music and dance, psalms, first fruits, priest- and-community meal, and choral pageants. This forms Jeremiah's call that his listeners return and serve Yahweh in fidelity.

Shunary, Jonathon. (1966) "AVOIDANCE OF ANTHROPOMORPHISM IN THE TARGUM OF PSALMS. *Textus* 5:133–144.

The tendency to avoid anthropomorphisms in the Targum of Psalms is examined. The translations of fourteen parts of the human body mentioned in connection with God are classified as either anti-anthropomorphic or literal, and the results are tabulated. Only about 25% of the material shows avoidance and circumlocution. All other translations are literal. Moreover, 9 of 14 parts of the body enumerated are rendered literally in every instance. Theriomorphisms, however, are always avoided.

Shunary, Jonathan (1982) "Salmon Ben Yeruham's Commentary on the Book of Psalms. *Jewish Quarterly Review* 73(2):155–175.

Gives an abstract and the text (written in Arabic, in Hebrew characters) of the foreward to Salmon b. Yeruham's Commentary on the Book of Psalms. Although the commentary reveals Salmon as a mediocre Hebraist, the forword presents him as a capable defender of Karaism.

Simian-Yofre, Horacio (1981) "LA TEODICEA DEL DEUTEROISAIAS (Theodicy in Deutero-Isaiah). *Biblica* 62(1):55–72.

In this study, which is the continuation of an earlier essay (Bib, 1980, 61(4):530–553,) emphasizes that the fundamental concern of Deutero-Isaiah is to convince his fellow-Jews in Babylonian exile that Yahweh is a powerful God in order to give them complete consolation. This exilic prophet draws heavily from the Psalms, especially Ps 68 and 78, and from Hab 3, which depict Yahweh's victory over powerful enemies of Israel. He combines these motifs effectively with the exodus to encourage his people to look forward to a hopeful future. (Spanish)

Skehan, P. W. (1973) "A LITURGICAL COMPLEX IN 11 Q Psa. *Catholic Biblical Quarterly* 35(2):195–205.

Discusses the liturgical arrangement of the 11 QPsa scroll. In particular, examines the complex that goes from col. xiv, line 7 to col. xvii, line [23], comprising Pss 135, 136, parts of 118 and 145, in that order, with inserts and a (largely missing) subscription. Thinks that this kind of delicate retouching of the last Psalms in the traditional Psalter gives us every reason to suppose that the standard collection of 150 Psalms was fixed before the 11 Q form was derived from it.

Skehan, P. W. (1976) "AGAIN THE SYRIAC APOCRYPHAL PSALMS. *Catholic Biblical Quarterly* 38(2):143–158.

In 1972 W. Baars edited a critical edition of the five psalms long known from the Syriac as a purported supplement to the Davidic Psalter. This work, sponsored by the Peshitta Institute, has made possible a fresh attempt at discovering how, when, and where the Syriac apocryphal psalms were put together. The existence of prototypes for three of them (Pss. 151, 154, 155) in the Qumran Psalter (11QPsa) offers the hope that renewed study in the light of the improved Syriac data may yield some gleanings. Takes up this task, and also tackles the two apocryphal hymns are known only from Syriac (Pss. 152, 153).

SKEHAN, PATRICK W. (1964) "A PSALM MANUSCRIPT FROM QUMRAN (4Q Ps). *Catholic Biblical Quarterly* 26:313–322.

> The manuscript text begins at Psalm 9l:5b and extends to the end of Psalm 118 over 36 columns of which the extant fragments identify 26. Psalms 104–111 are not present. A detailed description of the text shows the comparison and differences with the Massoretic text. Footnotes and transcribed text.

Smick, Elmer B. (1982) "MYTHOPOETIC LANGUAGE IN THE PSALMS. *Westminster Theological J* 44(1):88–98.

> One must distinguish between myth and mythology. The OT contexts prove the authors were not committed to myth but were keenly aware of contemporaneous mythology from which they drew colorful figures to enrich their theological expression. Does not claim that the Canaanite religion of Palestine was the same as that in Ugaritic or that Hebrew religion grew out of Canaanite but examines exactly how the religious terminology was related. Deals with this question as it relates to the Psalms. The mythopoetic language of the OT conforms remarkably well with the god-language from pagan sources, but this does not mean the OT writers were committed to any low view of Yahweh– whether as storm-god, war-god or whatever.

Smith, Ralph L. (1984) "THE USE AND INFLUENCE OF THE PSALMS. *Southwestern J of Theology* 27(1):5–16.

> Provides a general introduction to the study of the Psalter. After describing the use of the Psalms in Jewish and Christian history, suggests approaches to studying the Psalter through examining the headings, classifying the Psalms according to literary form and cultic function, and indicating the messianic implications of the Psalter.

Smith, Mark S. (1988) ""Seeing God" in the Psalms: The Background to the Beatific Vision in the Hebrew Bible. *Catholic Biblical Quarterly* 50(2):171–183.

> The NT language of seeing God in the afterlife was modeled on the OT language of seeing God. Dahood overemphasized the "future" element in the Psalms. The language about "seeing the face (panim) of God" in the Psalms belongs to the larger semantic field of the light of the divine face that overlapped with the solar language applied to God in Israelite tradition.

SMITH, CHARLES W. F. (1959) "FISHERS OF MEN: FOOTNOTES ON A GOSPEL FIGURE. *Harvard Theological Review* 52:187–203.

> The term "fishers of men" in the first three gospels has been treated as a self-evident metaphor. Yet it is inappropriate of the mission of the disciples if thought of as rescuing men or bringing them to salvation. The ominous ring of the fishing metaphor, if taken in its natural setting, is confirmed by the Old Testament usage, as in Amos 4:2 and Habakkuk 1:14–15. It is also found in the "Psalms of Thanksgiving" from the Qumran caves. Schweitzer, Lagrange and others have correctly detected the eschatological relevance of the term.

Soesilo, David (1990) "Translating the Poetic Sections of Daniel 1-6. *Bible Translator,,* 41(4)::432-435..

> Daniel's Psalm of Thanksgiving (2:20-23) ought to be translated in a way similar to the Psalms. If it is natural, setting it off in verse form will attract careful readers to think of its function as a poem. The poems in 4:1-3, 4:34-35, and 6:25-27 should be treated as a group because of the similarity in form and content as royal pronouncements. They function as the theological summary of the narrative. EC

Sola, Aryeh (1976) "BI-CYCLICAL STRUCTURES IN THE PSALMS. *Beth Mikra; 1977* 22(68):98–1ll.

> A number of Psalms, 24, 47, 96, 100, 101, 136, display a structure in which words and ideas are repeated in a symetrical manner, with the repetition artistically adding new meanings. This form may be related to a musical rendition. A graphic scheme is the best way of presenting the repeated passages and bringing out their meaning. (Hebrew)

SOMERVILLE , R. E. (1966) "AN ORDERING PRINCIPLE FOR BOOK VIII OF EUSEBIUS' ECCLESIASTICAL HISTORY: A SUGGESTION. *Vigiliae Christianae* 20(2):91–97.

> Eusebius' treatment of the persecution under Diocletian (Eccl. Hist. VIII) seems at first to be arranged according to no coherent pattern. Closer examination, however, suggests that the key is the quotation from Psalm 88(89):40–46 in VIII, 1, 9. Sections 1–8 of the first chapter form the necessary background of this quotation, which then becomes the organizing basis for the next twelve chapters up to VIII, 13, 8. In view of this it is surprising that in his Commentary on the Psalms Eusebius does not relate this psalm to the persecution under Diocletian.

Staats, Reinhart (1987) "Augustins "De spiritu et littera" in Luthers reformatorischer Erkenntnis (Augustine's "De Spiritu et Littera" in Luther's Reformational Perception). *Zeitschrift fur Kirchengeschichte* 98(1):28–47.

> Luther's "tower experience" breakthrough to a fresh understanding of the gospel has been dated anywhere from 1513 to 1519, and there is no consensus on the subject. A consideration of Luther's use of Augustine's doctrine of justification (in "De spiritu et littera") suggests that Luther's breakthrough consisted in the concretion, the living reality of a previously abstract theological awareness of God's justifying righteousness; Luther became certain of his salvation. He came to stress that "the just shall live by faith" (Rom 1:17b, quoting Hab 2:4). The breakthrough came from Paul but was supported by Augustine. It may be dated in the winter of 1518–19, between his commentary on Galatians and his second lecture on Psalms. (German)

Stead, G. C. (1985) "ST. ATHANASIUS ON THE PSALMS. *Vigiliae Christianae* 39(1):65–78.

> A comparison of Athanasius' Epistula ad Marcellinum with the Expositiones in Psalmos attributed to him leads to the conclusion that the latter are not by Athanasius.

Stead, G. Christopher (1982) "THE SCRIPTURES AND THE SOUL OF CHRIST IN ATHANASIUS. *Vigiliae Christianae* 36(3):233–250.

> Athanasius does occasionally speak of a psyche in Christ in his expositions of scriptural passages. This he does much less frequently than Eusebius, whom he often follows in his exposition of the Psalms. It remains true that Athanasius sees the Word as the true subject of the acts and experiences of Christ; human limitations are assigned to his "flesh." Nevertheless, Athanasius does not eliminate, or explain away, the texts which speak of a soul in Christ.

STEGEMANN, HARTMUT (1963) "DER PESHER PSALM 37 AUS HOHLE 4 VON QUMRAN (The Psalm 37 Pesher from Qumran Cave 4). *Revue de Qumran* 4:235–270.

> 4QpPs 37 has received preliminary publication by J. M. Allegro in PEQ, 1954, 86:69–75 and JBL, 1956, 75:89–95, and was put into a new edition in Allegro's The People of the Dead Sea Scrolls in Texts and Pictures with additional photographs. By comparing the Plate 48 here with the PEQ plate, the number and arrangement of the columns can be determined. The available fragments give the interpretation of Ps. 37:7–40. Was there not an additional column preceding? Allegro refers to the beginning of a pesher of Ps. 45 on one fragment. Either this identification must be reconsidered or there is a mixed order of psalms such as in the Psalm scroll of Cave 11. The text and translation of the Columns II, III, and IV are presented in the arrangement used for K. G. Kuhn's supplements to the Qumran Concordance (RQum, 1963, 4:163–234). Footnotes. (German)

Steinmetz, David C. (1979) "HERMENEUTIC AND OLD TESTAMENT INTERPRETATION IN STAUPITZ AND THE YOUNG MARTIN LUTHER. *Archiv fur Reformationsgeschichte* 70:24–58.

> Karl Bauer's contention, that Luther derived his early hermeneutic from Staupitz, cannot be sustained. A comparison of Staupitz's 1497–98 Latin university sermons on Job 1–2 with Luther's 1513–15 university lecture notebooks on Psalms 1–150 shows their strikingly different approaches, in spite of similarities at specific points. The major difference is Luther's developing notion of faith (correlated with the promises of God), which testifies to realities which are invisible because they are future or because they are presently hidden under the

form of a contrary ap pearance. Cen tral for Staupitz are love (rather than faith and hope) and the past (rooted in the divine decrees). Luther is oriented toward the future and starts with the existential situation of Christ, the Church and the believer coram Deo.

Stendahl, Krister (1962) "HATE NON-RETALIATION, AND LOVE: I QS x. 17–20 AND ROM. 12:19–21. *Harvard Theological Review* 55:343–355.

Qumran ethics are reflected in the verses of this hymn, wh ere non-retaliation, hatred and love are blended together. The M anual says that th e oath accepted by each can didate was to love each one of the sons of light and to hate each of the sons of darkness according to his guilt. The hatred of one's enemies can be found in the O.T. and is a special theme of some of the Psalms. The same framework is to be found in Romans 12:17–21, where we are enjoined not to repay evil for evil, not to avenge ourselves for vengeance belongs to the lord, and if our enemy be hungry and thirsty, give him bread to eat and water to drink.

Stevens, Bruce A. (1983) "JESUS AS THE DIVINE WARRIOR. *Expository Times* 94(1):326–329.

The human heart demands an image of deity. Borrowed from the Canaanites, the image of Yahveh as divine warrior appears poetically in Judges, Exodus, Isaiah, Zechariah, Daniel and many Psalms. This image transferred to the expectation of the Messiah. It is perpetuated in the expectation of return by Paul and John. Jesus acknowledged it in Matt 10:14.

Stone, Michael E. (1981) "REACTIONS TO DESTRUCTIONS OF THE SECOND TEMPLE: THEOLOGY, PERCEPTION AND CONVERSION. *J for the Study of Judaism* 12(2):195–204.

Discusses the reactions to the destruction of the Second Temple. In all the documents of the period, the prob lem of theodicy is central. In many texts (Judith, 2 Macca bees, Psa lms of S olomo n) destru ction w as seen as G od's punishment of Israel's sins. Another approach to the problem was through eschatology. In 2 Baruch the continuity of the heavenly Jerusalem compensates for the demise of the earthly. Only the author of 4 Ezra challenges God's justice. His questions are not directly answered; rather, he is granted a vision of the new Jerusalem which overp owers and conv erts "Ezra" to a new perspective on G od and his ways.

Storfjell, J. Bjrnar (1987) "The Chiastic Structure of Psalm 151. *Andrews University Semitic Studies* 25(1):97–106.

A study of the Psalm in th e 11QP s Psalm scroll from Qumran , which occu rs also as Psalm 1 51 in the LXX . It also was one of five non-can onical psalms which w ere part of a 10th cent. Syriac B ook of D iscipline. Its translation and poetic analysis reveals a chiastic structure mirrored thematically within its ten verses. It is a narrative poem recounting God's selection of David as king and possibly dates from the 6th cent. There are sufficient variants from the LXX to indicate that the latter was not translated from this text. The climax of the poem is found in vv. 5–6 which make G od the answer to three desperate questions of "who?".

Stott, Wilfrid (1972) "`SON OF MAN'–A TITLE OF ABASEMENT *Expository Times* 83:278–281.

Cullmann states that the Son of Man was honorific–indicating the Heav enly Man, prototyp e of Adam and final judge. In the Gosp els, howeve r, only Christ uses it to speak of himself. He seems to put it forward as an alternative to the ascribed title M essiah. In Ezek. an d other OT prophets the term is used in contrasting finite man to celestial creatu res. The Psalm s, too, display G od's concern for feeble man. Exaltation is po ssible only after after humiliation; the resurrection is the turning point. Jesus used it because it expressed perfectly his concept of his life and work.

STUGNELL, JOHN (1965) "MORE PSALMS OF "DAVID." *Catholic Biblical Quarterly* 27:207–216.

In Philo's Liber Antiquatum Biblicarum there is evidence of a psalm which was inscribed to David by early Jewish thinkers.

Stuhlhofer, Franz (1988) "Der Ertrag von Bibelstellenregistern fur die Kanongeschichte (The Contribution

of Registers of Bible Passages for the History of the Canon). *Zeitschrift fur die Alttestamentliche Wissenschaft* 100(2):244–261.

> Based on indexes of scriptural passages in Christian writings of the first three centuries, Psalms and Isaiah were the most frequently cited books. Third place is occupied by the Minor Prophets, Deuteronomy, or Genesis. The three most used books comprise more than half of all OT allusions. Some books were frequently used, some were occasionally used, and some were almost never used. The NT is referred to in these writings 1.5 times as often as the OT. From the beginning the church restricted itself primarily to books contained in the Jewish canon. A primary indicator that an author has departed from the Jewish canon is a reference to Jesus ben Sirach. (German)

Sullivan, Frances P. (1981) "POETIC PSALMS. *Bible Today* 19(2):121–126.

> After introductory comments explaining an understanding of the task of poetic translation, the author offers a translation of Pss 22, 23, 26, 91, 98, 100.

Sydnor, James Rawlings (1990) "Sing a New Song to the Lord: An Historical Survey of American Presbyterian Hymnals *American Presbyterians* 68(1):1-13.

> While early Presbyterian Hymnals were restricted to the Psalms of David set in metrical form, the new 1990 hymnal of the Presbyterian Church (U.S.A.) draws texts from almost every century of the church's existence and from many denominational traditions. The new hymnal stresses the modern needs and interests of the new denomination, including: (1) worship renewal; (2) preservation of the environment; (3) peace in a nuclear age; (4) inclusive language; and (5) new songs from ethnic minorities.

Taft, Robert F. (1984) "QUAESTIONES DISPUTATAE IN THE HISTORY OF THE LITURGY OF THE HOURS: THE ORIGINS OF NOCTURNS, MATINS, PRIME. *Worship* 58(2):130–158.

> Review of recent theories with regard to Nocturns, Matins and Prime. Argues, against Bradshaw that Psalms 148–150 became part of the liturgical hours not as the end of monastic nocturns but as an almost universal element in the cathedral matins or lauds. Prime has a distinct origin from matins and nocturns.

Talmon, Shemaryahu (1966) "HEBREW APOCRYPHAL PSALMS FROM QUMRAN. *Tarbiz* 35:214–34.

> Scroll 11QPsa contains 37 canonical psalms and several non-canonical. The scroll was a compilation for liturgical purposes. Includes Psalm 151, not in MT, but in LXX and Vulgate. This psalm is autobiographical. Blank spaces in middle of biblical verses in manuscripts refer to explicatory material to be inserted during homily-liturgy. (Hebrew)

Talmon, Shemaryahu. (1966) "PISQUAH BE'EMSA` PASUQ AND 11QPsa. *Textus* 5:11–21.

> A consideration of the problem of the pisquah be'emsa` pasuq in the light of 11QPsa, especially the non-canonical material and allusions to events in the life of David as set forth also in Samuel. The literary expansions found in Samuel related to the pisquah be'emsa' pasuq may be divided into two main categories: (1) intra-Biblical, and (2) extra-Biblical. These supplements may further be classified as: (a) additional factual information derived from parallel accounts and (b) poetical paraphrases in the style of the Psalms. These extraneous expansions as noted by the pisquah be'emsa' pasuq, were not considered as integral components of the Bible; they were intended to remain outside the authoritative canon.

Tate, Marvin E. (1984) "THE INTERPRETATION OF THE PSALMS. *Review and Expositor* 81(3):363–375.

> Understanding the Psalms makes great demands on the exegete, perhaps unequalled by any other book. Evidence of early exegesis is displayed by the titles given to many Psalms in both Hebrew and LXX editions. Some indicate author, some the literary form. This information does not come from the composers. NT use of

Psalms indicates interpretations. For 125 years study has generated four major approaches to Psalms. (1) Personal piety expressions; (2) context of the history of Israel; (3) form critical in terms of human experience; and (4) the new literary criticism.

Taylor, Charles L. (1972) "THE NEW ENGLISH BIBLE TRANSLATION OF PSALMS *Anglican Theological Review* 54:194–205.

How does the NEB stand when judged by the following sevenfold test? (1) Intelligibility, (2) Fidelity, (3) English idiom, (4) Colortone, (5) Imagery, (6) Economy of words, (7) Stop signals. The author concludes that the NEB measures up well as a translation for our age but tomorrow will require a new look.

Temperley, Nicholas (1979) "THE ANGLICAN COMMUNION HYMN I. HYMN SINGING IN THE CHURCH OF ENGLAND: TRADITION AND THE LAW. *Hymn* 30(1):7–15.

Were hymns, as distinguished from psalms, sung in Anglican churches under Elizabeth and her successors? Historical evidence is that in earlier times the only hymns likely to have been sung congregationally, apart from occasional ones, were those in Sternhold and Hopkins' Whole Book of Psalms. Seven original hymns can be called the foundation of English hymnody. These hymns and others from this book were popular, and their tunes were many times harmonized, and sometimes parodied with secular texts. First article in a series of four.

TENNEY, MERRILL C. (1963) "THE OLD TESTAMENT AND THE FOURTH GOSPEL. *Bibliotheca Sacra* 120:300–308.

A survey of the OT citations found in the Fourth Gospel indicates a heavier dependence upon the OT than is true of the Synoptics. The citations are found throughout the Gospel, and Isaiah and Psalms are cited most often. Three aspects of the influenced of the OT are apparent: predictive prophecy, typology, and the sequence of the Jewish ritual year. Part 3 of "Literary Keys to the Fourth Gospel."

Thiel, Winfried (1986) "Alttestamentliche Forschung in Aufsatzbanden. *Theologische Rundschau* 51(4):335–348.

Collections of articles by G. Fohrer, O. Kaiser, C. Westermann, H. Wildberger, and O. H. Steck, as well as a Festschrift in memoriam to R. Gyllenberg and an anthology edited by J. Reindl of recent Catholic scholarship focusing on several areas: Genesis, the historical books, the prophets (esp. Isaiah), the phenomenon of prophecy in the ancient Near East, Psalms (and other Ketubim), and a few word studies. Other articles deal with sociological and anthropological themes (not necessarily approaches), the problem of sickness/death, construction of a valid, relevant OT hermeneutic, and the OT/NT relationship.

Thiering, Barbara (1974) "SUFFERING AND ASCETICISM AT QUMRAN, AS ILLUSTRATED IN THE HODAYOT. *Revue de Qumran* 8(31):393–405.

The Hodayot were intended to voice the experiences and attitudes of the members of the community. They are modeled on the OT psalms, particularly mixed psalms combining elements of both personal thanksgiving and personal lament. They intensified their model by lengthy descriptions of suffering. The suffering was directed towards the future and was thought to be productive of the new era. So the members carried out their ascetic discipline with the idea that suffering was necessary.

Thomas, Marlin E. (1986) "Psalms 1 and 112 as a Paradigm for the Comparison of Wisdom Motifs in the Psalms. *J of the Evangelical Theological Society* 29(1):15–24.

One of the themes of Psalm 1– the "happy man"–emerges in Psalm 112 as the dominant motif. One or more themes in Psalm 1 may be found in other wisdom psalms as well, suggesting that common ground exists between it and them and even between other psalms. Such connections may help in the understanding of the cosmopolitan environment out of which the psalms came and may assist in comprehending the focus and intentions of the message of many of the psalms.

Thomas, K. J. (1976) "LITURGICAL CITATIONS IN THE SYNOPTICS. *New Testament Studies* 22(2):205–214.

> Confirms B. Lindars contention that the mixed text forms for the OT citations from the prophets and Psalms in the NT result from their exegetical history. The non-Septuagintal elements in liturgical citations are not reflections of the original form cited by Jesus, but rather are the result of their use by the early church and gospel writers. Furthermore, the original tradition for these citations in Greek was Septuagintal, corresponding to the general Septuagintal character of the citations attributed to Jesus.

THOMAS, ROBERT L. (1969) "THE IMPRECATORY PRAYERS OF THE APOCALYPSE. *Bibliotheca Sacra* 126(502):123–131.

> Though the problem of imprecatory prayers is more commonly associated with psalms, it is no less a part of the eschatological picture given in the Apocalypse. The heavenly altar is in all likelihood the golden altar and the incense either the prayers of the people of God or that which helps their prayers. The exegesis of Rev. 6:9–11, for example, seems to require us to understand that the judgment in view lies not in the persecution, but in the prayers of the persecuted. The seeming incongruity of imprecation with NT injunctions to pray for one's persecutors, is explained by recognizing the presence of some special revelation which has been given to some saints to know which persons are reprobate, and probably also enlightened and enlarged views of God's justice.

Thompson, G. H. P. (1960) "CALLED–PROVED–OBEDIENT: A STUDY IN THE BAPTISM AND TEMPTATION NARRATIVES OF MATTHEW AND LUKE. *J of Theological Studies* 10:1–12.

> The generation of Israelites who were delivered from bondage in Egypt represents one of the standing biblical types or examples of human disobedience to the will Of God. Not only in the pentateuch, but in other literature also, their rebelliousness and perverseness are quoted as a warning to later generations of Israelites. The theme is also common in the Psalms and the Prophets, and in the NT the punishment of the Exodus generation of Israelites is cited as a warning to Christians. This type-narrative has left its mark in the Temptation accounts in Matthew and Luke, where there is an implied contrast between the obedience of Jesus and the disobedience of the Israelites. The study of the Temptation narrative with these thoughts in mind will provide us with the key to the meaning that the Temptation narratives had for the Evangelists.

Thuren, Jukka (1971) "GEBET UND GEHORSAM DES ERNIEDRIGTEN (HEBR. V 7–10 NOCH EINMAL) (Prayer and Obedience of the Humiliated One. Heb. 5:7–10 Once More). *Novum Testamentum* 13(2):136–146.

> Rejects E. Brandenburger's frequent contention that v. 7 and vv. 8–10 in Hebrews 5 originally came from two separate strands of tradition, which the author worked together to show that Christ's highpriestly office exactly corresponds to Aaron's, and so is legitimate. The whole section is in fact of a piece. The book of Psalms already associates humiliation with crying to God and the learning of obedience. (German)

Tournay, R. J. (1983) "PSAUME CXLI: NOUVELLE INTERPRETATION. *Revue Biblique* 90(3):321–333.

> Verses 5–7 of Psalm 141 are the clues for the most satisfactory interpretation of the text. It is possible to approach these verses from their relationship to Isa 8:14 and Ps 53:6. Although it is not certain that the bones of the dead are the same in Ps 53 and 141, the contact between the two psalms clarifies the reference in 141:7 as the dead bodies of the Assyrians, representing the enemies of Israel. (French)

Tournay, Raymond Jacques (1989) "Psaumes 57, 60 et 108: Analyse et Interpretation (Psalms 57, 60 and 108: Analysis and Interpretation) *Revue Biblique* 96(1):5-26.

> Gives French translation and commentary for Psalm 60, which relates to 2 Samuel 8 rather than 1 Samuel 19:11 ff., as the later title suggests. The nationalistic anti-Edomite oracle of Psalm 60 appears again in Psalm 108, where the second temple Levites put ahead of it the theophanic portion from the second part of Psalm 57. They were eager to fill in for the gradual disappearance of major prophecy. (French)

Trafton, Joseph L. (1986) "The Psalms of Solomon: New Light from the Syriac Version? *J of Biblical Literature* 105(2):227–237.

> The traditional view is that the Pss. Sol. was composed in Hebrew in the middle of the 1st cent. BCE from a Pharisaic perspective. Raises the issue of the potential value of the ignored Syriac version of the Pss. Sol. in producing a new critical Greek text of this pseudepigraphon. The evidence suggests that the Syriac translator worked primarily from a Hebrew Vorlage. The Syriac text sheds new light particularly on passages in which the Greek is obscure.

Treves, M. (1969) "THE REIGN OF GOD IN THE OT. *Vetus Testamentum* 19(2):230–243.

> Human monarchy and divine monarchy are mutually exclusive. The reign of God existed in the time of the Judges and, after a number of human dynasties, a second time under Judas Maccabeus. Dates many of the Psalms of God's kingship (as distinct from royal Psalms of human kingship) as well as many prophetic passages. Judas had the Greek translation of the Pentateuch prepared. The third theocracy was under Simon, as which time the Blessing of Moses was composed. Judas the Galilean strove to set up a fourth theocracy.

Trutt, Gordon (1987) "Lessons from Taiz. *Liturgy* 6(3):85–86.

> Use of simple chant melodies (new and old) for prayers, psalms, and canticles not only extends speech but heightens speech events, impressing them into the minds of worshippers.

Turner, H. W. (1960) "SEARCHING AND SYNCRETISM: A WEST AFRICAN DOCUMENTATION. *International Review of Mission* 49:189–194.

> This article is a case study of an alert and literate African, about thirty years of age and a product of a mission primary school, engaged in commerce as a clerk. He had left his wife and his church and had joined one of the Independent African churches of which he was now treasurer on the local level. His own explanation of the change was that this church had led him to abandon smoking and drinking and to use the individual psalms aright, i.e., for healing purposes. In his room three certificates, books and shrines showed to be simultaneously participating in three mutually incompatible groups– Christian and Muslim, Roman Catholic and Protestant, orthodox and heretical, gnostic or occult, oriental, western and traditional African. Plural belonging, common in Africa makes statistics of publishers and distributors of religious materials unreliable guides to influence.

Tuttle, Jeffrey P. (1985) "Mashiah as Davidic Ruler. *Calvary Baptist Theol J* 1(2):44–60.

> This second of three articles examines passages in which mashiah is used of King David, showing that the basic concept of a chosen, consecrating and empowered leader received additional significance by the covenant with and history of David. Submission and fidelity now evident were lacking in Saul. Covenantal continuity is evident, with anticipation of the Messiah. In the Psalms (2:2, 18:50, 20:6, 28:8, 84:9, 89:38, 51, 132:10–17) and Lam 4:20 appears a dependent relationship, a representative relationship, a perpetual relationship. Qualities evident include stability, perpetuity and hope.

Twombly, Charles C. (1984) "Redemptive History And The Shaping Of The Affections. *Crux* 20(4):21–26.

> Explores the importance of history–both personal and corporate–for understanding the mighty acts of God. Points to the redemptive working of God in the present through the redemptive history of Israel as portrayed in the Psalms.

Ulrichsen Jarl H. (1977) "JHWH MALAK: EINIGE SPRACHLICHE BEOBACHTUNGEN (YHWH Malak: Some Linguistic Observations). *Vetus Testamentum* 27(3):361–374.

> In the debate over the enthronement psalms the formula YHWH malak and its meaning is central. In Hebrew stative verbs may display two kinds of action, durative and ingressive. Exegetes thus may translate either "YHWH is king" or "YHWH has become king." Malak is a denominative verb, so D. Michel's translation "YHWH functions as king" is erroneous. A survey is made of durative and ingressive uses of malak with

varying order of subject and predicate. This shows that J. Ridderbos is wrong to depend on word order. The kind of action must be determined by the context of the new year's festival. (German)

Valla, H.J. (1967) "MAS SALMOS PARA EL PUEBLO DI DIOS (More Psalms for the People of God). *Didascalia* 21(2):65–70.

More hymns patterned after OT Psalms should be written for use in liturgy and other services. They should be of the people, for the people and by the people. (Spanish)

van Grol, H. W. M. (1981) "DE KUNST VAN HET LEZEN. PRESENTATIE EN BESPREKING VAN P. VAN DER LUGT. *Bijdragen* 42(3):234–244.

Presents the full analysis of 57 Psalms. Shows how the lines form small units, strophes, by external parallelism and other devises. Most of the Psalms are very regular in their overall structure, i.e. stanzas are of equal length or are symmetically arranged. This dissertation must be regarded as an important contribution to strophic analysis, because it takes into account the formal phenomena, especially external parallelism. (Dutch)

van der Kooij, Arie (1983) "ON THE PLACE OF ORIGIN OF THE OLD GREEK OF PSALMS. *Vetus Testamentum* 33(1):67–74.

Affirms the arguments of H. J. Venetz in Die Quinta des psalteriums for the origin of the Old Greek of Psalms in Palestine. The superscriptions of Old Greek Psalms referring to days of the week also point to the origin in temple circles in Jerusalem. Aquila thus had the kaige texts as forerunners in Palestine and the kaige texts had a predecessor in the Old Greek.

van der Toorn, K. (1988) "Ordeal Procedures in the Psalms and the Passover Meal. *Vetus Testamentum* 38(4):427–445.

Determines that the Sitz im Leben of the so-called "Psalms of the Accused" (see Ps 17:3, 15; 3:6; 139:18b; 4:9a; 57:5; 4:5) is the overnight ordeal after a preliminary rite of purification in which the accused drinks either water or wine. The end of the ordeal comes at dawn, when sunrise signals the salutary presence of God. If the accused awakes, he has been exonerated. The passover meal, with its bitter herbs, may be a related ceremony and Jesus hints at it when he asks for the cup to pass from him.

Van Grol, H. W. M. (1983) "PAIRED TRICOLA IN THE PSALMS, ISAIAH AND JEREMIAH. *J for the Study of the Old Testament* 25:55–73.

Reviews 52 examples of pairs of tricolon-bicolon (and vice versa) occurring in Pss., Isa., and Jer. which should be considered as paired tricola. This important verse- and strophe-form in Hebrew poetry appears to possess a pattern and function that are easy to define.

Van Der Weiden, W. (1966) ""ABSTRACTUM PRO CONCRETO" PHAENOMENON STILISTICUM ("Abstract for Concrete" a Stylistic Phenomenon). *Verbum Domine* 44:43–52.

This phenomenon is found sometimes in the OT, especially in Psalms and Proverbs. A translator should attempt to render with a word subject to the same usage; if not the concrete term should be used. (Latin)

Vanes, Rowland. (1979) "SOME BIBLICAL CONCEPTS OF JUSTICE. *South East Asia J of Theology* 20(1):45–48.

Identifies some ideas about justice as they can be detected in Psalms 11, 35, 36, 55, 58, and 94 such as: God is on the side of the just ones; the principle of brotherhood; justice is not limited to some legal or juristic situation; chief instruments for maintaining justice among men are the rulers; the psalmists yearn with all their heart for justice; and right worship demands just behavior.

Vercruysse, J. (1967) "CHRISTUS EN ZIJN KERK IN DE DICTATA SUPER PSALTERIUM VAN MARTIN LUTHER (Christ and His Church in the Lectures on the Psalms of Martin Luther). *Nederlands Theologisch Tijdschrift* 22(2):81–92.

> Christ is an actual reality for the believer, the only one who gives his existence meaning. This belief comes from the Holy Spirit and not from our own sensual experience. We need Christ in the church. A study of Luther's lectures on the Psalms shows, first, the Christocentric orientation of Luther's hermeneutic and exposition of Scripture; secondly, the Church as a work of God, the new creation; and, finally, the basis for the imperishable nature of the church lies in Christ and in faith in Him. (Dutch)

Vincent, Monique (1988) "La priere selon saint Augustine d'apres les "Enarrationes in Psalmos" (Prayer in Augustine's "Enarrationes in Psalmos"). *Nouvelle Revue Theologique* 110(3):371–402.

> For the Bishop of Hippo, the Psalms are a school of prayer about Christ and the Church. Augustine develops two fundamental forms of prayer: supplication and praise. Through a study of his writings on the Psalms, one may disengage several of Augustine's most important theological themes. (French)

VON WALDOW, H. EBERHARD (1968) "THE MESSAGE OF DEUTERO-ISAIAH. *Interpretation* 22(3):259–287.

> The sixth century BC work, Deutero-Isaiah (Is. 40-55), originated orally in Mesopotamia in small independent units. Form critical analysis identifies its three major literary genres: (1) The salvation oracles (linked to lamentation psalms) emphasize Yahweh's intervention to destroy Israel's enemies, to return Israel to her land, and to transform nature. (2) The prophetic disputations (linked to psalms of praise) picture Yahweh as creator and master. In picturing Yahweh as the eschatological king, Deutero-Isaiah leaves no room for a Messiah. (3) The legal speeches in court depict Yahweh as judge of both his covenant people and of Gentile nations and gods. In cancelling Israel's penalty Yahweh's forgiveness was announced. The Ebed-Yahweh of the servant songs refers to both Israel and Deutero-Isaiah himself who paralleled his sufferings with Israel's.

Wacholder, Ben Zion (1988) "David's Eschatological Psalter 11Q Psalms *Hebrew Union College Annual* 59:23-72.

> In 1965 James A. Sanders published the editio princeps of 11QPsalmsa. This text has aroused great interest because of its unusual arrangement and contents. The order of the "canonical" Psalms found in 11Q Psalmsa diverges sharply from the sequence attested in the Hebrew Bible. In addition, scattered among these Psalms are a number of non-canonical compositions, some of which were unknown before the scroll's discovery. 11Q Psalmsa also features a sensational prose note extolling David's prophetic vision and crediting that monarch with the authorship of 4050 hymnic compositions. Interprets the document in light of the prose note. The reference to "David" is understood to be an allusion to the eschatological descendant of Jesse expected at the End of Days. The non-canonical components of 11QPsalmsa and the divergent sequence are carefully examined in light of the eschatological thought of the Qumran sect and the history of Jewish liturgy.

Wagner, Siegfried (1984) "DAS REICH DES MESSIAS: ZUR THEOLOGlE DER ALTTESTAMENTLICHEN KONIGSPSALMEN. *Theologische Literaturzeitung* 109(12):865–874.

> Many statements in the Royal Psalms were at home at the court or a holy place. Psalms 2 and 110 reflect the enthronement ceremony. The Royal Psalms originated in the pre-exilic period, but several were reworked in the post-exilic age. Their language and thought stem from Canaanite traditions concerning `el `elyon, which David took over from the Jerusalem city-kingdom, possibly a priestly-kingdom after the manner of Melchizedek. The Davidic ruler was son of God, and his rule was universal both "already now" and "not yet." Thus one may understand how the NT could apply this psalm to Jesus Christ. (German)

Wahl, Thomas (1989) "Psalms in Christian Prayer. *Worship* 63(2):143–148.

> Discusses the psalms as poetry, the effectiveness of their imagery, and their potential as a medium of prayer.

Wallis, Wilber B. (1972) "THE USE OF PSALMS 8 AND 110 IN I CORINTHIANS 15:25–27 AND IN HEBREWS 1 AND 2. *J of the Evangelical Theological Society* 15(1):25–29.

> The exposition of Ps. 8 and 110 in Hebrews clarifies the problem of the sequence of eschatological events in 1 Cor. 15:20–28. The question is whether there is one resurrection or two in Paul's teaching in the latter passage. It appears that Paul did not teach that death is finally conquered at the Parousia. Heb. 1 and 2 indicate that Christ's final triumph over death will be subsequent to His reigning over this world, a conclusion based on the exegesis of Ps. 8 and 110. The 1 Cor. passage, then, because of its use of Ps. 8 and 110, must be interpreted likewise: There are two resurrections, one at the Parousia and the other when Christ delivers over the kingdom to the Father.

Wallwork, Norman (1977) "THE PSALTER AND THE DIVINE OFFICE. *Studia Liturgica* 12(1):46–64.

> Offers a selecta table of psalms for use in the secular week-day office, the choice based on the frequency with which particular psalms are set for Sundays and principal festivals in the major Christian traditions.

Waltke, Bruce K. (1980) "ON HOW TO STUDY THE PSALMS DEVOTIONALLY. *Crux* 16(2):2–6.

> Devotional study of the Psalms requires: a shunning of the worldliness that turns us toward self and our peer group; an approach to the Holy that maintains our dependence on him without negating the necessity of rigorous academic labor; a faith that expects to meet God and his Son in the Psalms, which represent the prayers and praises of the historical king and most of which present the king in Messianic terms.

Waltke, Bruce K. (1989) "The New International Version and Its Textual Principles in the Book of Psalms. *J of the Evangelical Theological Society* 32(1):17–26.

> Lists the eight principles of textual criticism deduced from the Translator's Manual and the preface to the NIV. Offers examples of each of these in the text of Psalms and suggests a critical appraisal of each principle.

Ward, Martin J. (1980) "PSALM 109: DAVID'S POEM OF VENGEANCE. *Andrews University Semitic Studies* 18(2):163–168.

> A study of this psalm of imprecation raises the questions common to the interpretation of such Psalms in the context of a Christian ethic. It is seen to contain the strong emotive element of lyric poetry, figures of speech, and the concretization of the abstract. The concrete is best understood in Eastern rather than Western terms, needing therefore, for us, to be translated back into more abstract terms, i.e., a strong desire for the extirpation of all wickedness and sin.

Warner, Sean M. (1978) "THE DATING OF THE PERIOD OF THE JUDGES. *Vetus Testamentum* 28(4):455–463.

> The only 2 explicit references (Judg 1:12:8ff) which date the start of the period of the judges are in problematical and unreliable material. To date the period by extra-biblical data, the beginnings of Moab, Edom and Ammon, are a potential terminus a quo. H. J. Franken has criticized Gleuck's date of 1275 BC, showing his pottery dates are off by 100 years. The Philistines of the Samson stories arrived about 1225 BC, but the stories are later and different. Biblical data, such as references in Samuel and Psalms to people in Judges are too vague for dating. No method has been devised using ancient poems. It thus is possible that the period may have been before the conquest.

Waschke, Ernst-Joachim (1987) "Das Verhaltnis alttestamentlicher berlieferungen im Schnittpunkt der Dynastiezusage und die Dynastiezusage im Spiegel alttestamentlicher berlieferungen (The Relationship of Old Testament Traditions at the Point of Intersection with the Promise of a Dynasty, and the Promise of a Dynasty in the Mirror of Old Testament Traditions). *Zeitschrift fur die Alttestamentliche Wissenschaft* 99(2):157–179.

Many today believe that Deuteronomistic theology and redaction were decisive in articulating Israelite theology in exilic and post-exilic times. Critically reviews, the Nathan prophecy (2 Samuel 7; Psalms 89 and 132) as a test case. Identifies the traditions that were available in exilic and post-exilic times and the new interpretations that were added in these times. (German)

Watts, John D. W. (1984) "PSALMS OF TRUST, THANKSGIVING, AND PRAISE. *Review and Expositor* 81(3):395–406.

Takes three groups of Psalms as typical of modern believers: (1) trust, Ps 11, 16, 23, 62, 121; (2) thanksgiving, Ps 9, 10, 18, 30, 32, 34, 116, 118, 138; (3) praise, of God as king: 29, 47, 93, 96–99, of Zion: 48, 76, 84, 87, 122. Offers an exposition of salient points.

Weaver, John (1990) "Introducing Service Music. *Reformed Liturgy and Music,,* 24(2)::75- 76..

The Presbyterian Hymnal (1990) contains with the hymns and psalms 41 pieces of service music, including Amens, doxologies, and canticles. In addition to Weaver's quasi-English settings of liturgical texts, there are traditional chorale tunes, contemporary tunes, and melodies from many cultures. TMH

Weaver, John (1989) "Music as Proclamation and Prayer. *Reformed Liturgy and Music,,* 23(4)::181- 182..

Music is integrated into every rite and sacrament and is given a place of substantial importance in the new Directory for Worship of the Presbyterian Church (U.S.A.). Anthems, solos, cantatas, psalms, and hymns, as well as sermons, proclaim the Word of God. Prayer may be spoken, sung, offered in silence, or enacted. Music is not to be for entertainment or artistic display, but as prayer must be a worthy offering to God on behalf of the people. TMH

Weaver, Glenn D. (1986) "Senile Dementia and a Resurrection Theology. *Theology Today* 42(4):444–456.

Relates the Christian faith to the unjust suffering caused by senile dementia, Alzheimer's disease. Sketches the stages of the disease and one case study. Suggests individual laments of the Psalms capture the desperation of individuals in this condition. Illustrates how the disorder can create spiritual problems. Resurrection theology means not only an eschatological hope but a present imperative for the church to involve itself in the suffering of this disease. Discusses practical actions the church should take.

Weber, Samuel (1989) "Taking Up the Psalter. *Reformed Liturgy and Music,,* 23(1)::27-28..

The Psalms are valuable for worship and private devotion because for the church they speak eloquently of Christ and the sacraments, while fully mirroring the pain of living and still suggesting a response to life and holding the promise of hope. TMH

Weinberg, Werner (1989) "Moses Mendelsohns Ubersetzungen und Kommentare der Bibel (The Translations and Commentaries of the Bible by Moses Mendelsohn). *Zeitschrift fur Religions und Geistegeschichte* 41(2):97–118.

Moses Mendelsohn, who died 1786, dedicated the last 20 years of his life to the task of translating and writing commentaries to parts of the OT: (1) Commentary to Qoheleth (Hebrew), 1770; (2) translation of the Song of Deborah (High German), 1780; (3) translation and commentary of the Pentateuch, 1780– 83; (4) translation of the Psalms, 1783; (5) translation of Canticles, 1788 (posthum.); (6) fragmentary commentary to the translation of the Psalms, 1831, 1845 (posthum). He worked with the four traditional principles of exegesis: (1) peshat, literal; (b) derash, homiletical; (c) reme, intimating; and (d) sod, secret. Explains in some detail the development of Mendelsohn's work and expresses the hope that this work will offer a great deal to our generation and those to come. (German)

Weiss, Gershon (1977) "SHETAR HEREM -EXCOMMUNICATION FORMULARY, FIVE DOCUMENTS FROM THE CAIRO GENIZA. *Gratz College Annual of Jewish Studies* 6:98–120.

Five documents of herem, excommunication, from the Cairo Geniza (969–1250), are here published for the first time. They contain formularies in Hebrew and Aramaic, rich in biblical verses of cursing, drawn from Job, Psalms 109, and Deut. 28, 29. During the awe-inspiring ceremony, the Torah scroll was clad in black and the shofar, the ram's horn, was sounded. Such a practice was a powerful method of social control in the Middle Ages.

Welten, Peter (1982) "KONIGSHERRSCHAFT JEHWES UND THRONBESTEIGUNG. *Vetus Testamentum* 32(3):297–310.

The interpretation by Mowinckel, Gunkel and Schmidt of certain Psalms as New Year's enthronement rituals has been criticized by von Soden and others on the basis of the Assyrian texts used to establish such a festival for Marduk. The texts KAR 143 (Asshur) and KAR 219 (Nineveh) have no clear reference to the death and rising of Marduk, but are related to the 689 destruction of Babylon by Sennacherib, when the statue of Marduk was transported to Asshur. The interpretation of the Psalms should be a postexilic acclamation of Yahweh's being and becoming king. (German)

Westermann, Claus (1974) "THE ROLE OF THE LAMENT IN THE THEOLOGY OF THE OLD TESTAMENT. *Interpretation* 28(1):20–38.

The key element in the lament's structure, the transition from suffering to praise, is rooted in the lament's function as an appeal to God who can change the situation. Laments reflecting suffering and praises expressing joy are both essential elements in human existence and relationship to God. Examined are (1) psalms of lament, (2) the major dimensions of lament (complaints against God, society, enemies, self), (3) national laments, (4) individual laments, (5) laments and confessions of guilt or protests of innocence, (6) laments of the mediator. Laments are to be found throughout the OT including historical narratives, Psalms, Lamentations, the sufferings expressed by Jeremiah, Job, and the suffering servant passages that form a transition to Christ's sufferings.

Westermeyer, Paul (1982) "PROSPECTS OF PSALMODY IN THE AMERICAN CHURCH TODAY. *Hymn* 33(2):74–78.

The Psalms have formed the basis of the church's music throughout its history. Today there is a renewed utilization of psalms in worship, but this trend must be carefully nurtured by church musicians, today's psalmists, if it is to blossom into a full psalmodic revival.

Wiedermann, Gotthelf (1986) "Alexander Alesius' Lectures on the Psalms at Cambridge, 1536. *J of Ecclesiastical History* 37(1):15–41.

It was Alesius who brought Melanchthon's latest edition of the Loci Communes to Henry VIII in 1535. Three years before, he was a member of the faculty of arts at Wittenberg. Thus his involvement in the doctrinal debates in England during the late 1530s would suggest that he formed an important link between the Reformation in England and Germany. Beginning in 1535, he lectured on the Psalms at Cambridge. A manuscript among the Cecil Papers in Hatfield House has survived which indicates that he embraced Melanchthon's and Luther's principle of exegesis which understood the Pauline antithesis of law and gospel as the key to understanding all Scripture.

Wielockx, R. (1982) "AUTHOUR DE LA "GLOSSA ORDINARIA." *Recherches De Theologie Ancienne Et Medievale* 49:222–228.

Reviews the scientific value of the arguments presented in favor of attributing the Glossa ordinaria either to Anselm of Laon (d. 1117) or to Walafrid Strabon (808–849). Argues for the prudence of hesitating to doubt Anselmian authenticity of the section dealing with the Psalms and the Pauline corpus. (French)

Willems, G.F. (1990) "Les psaumes dans la liturgie juive (The Psalms in Jewish Liturgy). *Bijdragen,,* 51(4)::397-417..

What role was played, according to Rabbinic sources, by the Psalms in the Jewish liturgy since the time of the second temple? (1) No Psalms were read during the sabbatical scripture readings. (2) During the weekly cycle, a specific Psalm was read on every day of the week, and Psalms 145 to 150 were read on all the days. (3) During the festival cycle, Psalms 113 to 118 were read, according to Hallel, on Sukkot, Hanukka, first Pesah and Shavuot. According to the Great Hallel, Psalm 136 was read for the last Pesah, seder and drought. During drought Psalms 120, 121, 130 and 102 were also read. According to the Tractate Soferim Psalm 47 was read with the New Year. CL

Willis, John (1975) "OLD TESTAMENT FOUNDATIONS OF SOCIAL JUSTICE. *Restoration Quarterly* 18(2):65–87.

Social justice is central to biblical religion. Key passages are selected from the legal material, narratives, prophets, the Psalms and wisdom literature of the OT. Assumes that man's nature is basically the same in all ages; that God's nature and character are unchanging; and the way God acts among men and the way he expects them to treat their fellows are basically the same throughout the Bible. Provides a rationale for the use of the OT as a normative guide for social justice.

Willis, J. T. (1973) "THE SONG OF HANNAH AND PSALM 113. *Catholic Biblical Quarterly* 35(2):139–154.

A careful analysis of the style, language and thought of 1 Sam. 2:1–10 indicates that this poem belongs to an ancient category of psalms or songs which included the Song of the Sea (Ex. 15:1–18), the blessing of Moses (Deut. 33:1–29) and the Song of Deborah (Jdg. 5). The Song of Hannah probably goes back to the tradition of the Holy War in pre-monarchical Israel. When Ps. 113 is examined along the same lines, it exhibits strong affinities with the early Hebrew Songs of Victory. Since it seems most likely that the Song of Hannah originated in connection with the ark. probably at the Shiloh sanctuary, it is logical to believe that Ps. 113 was at least influenced by the ark and/or Shiloh theology. Thinks that Ps. 113, like most of the early Victory Songs, came from North Israel.

Wilson, Gerald H. (1985) "The Use of "Untitled" Psalms in the Hebrew Psalter. *Zeitschrift fur die Alttestamentliche Wissenschaft* 97(3):404–413.

The presence of "untitled" psalms in Books One to Three of the Psalter suggests that these Psalms were thought to be related by the redactors to those which immediately precede them. By omitting the titles, the persons responsible for the arrangement of the Psalter showed they were aware of a conflicted tradition: these psalms were associated by some with the psalms preceding them, but many others still thought them to be independent.

Wilson, Gerald H. (1985) "The Qumran Psalms Scroll Reconsidered: Analysis Of The Debate. *Catholic Biblical Quarterly* 47(4):624–642.

Analyzes the debate between James A. Sanders who considers 11QPsa a landmark in the development of the masoretic (canonical) Psalter, and others (Patrick W. Skehan, Shemaryahu Talmon, and M. H. Goshen-Gottstein) who accept the 4th cent. BC canonization of the Psalter and consider the Qumran scroll to be a late, nonauthoritative arrangement of canonical and apocryphal psalms collected after the fixation of the canonical Psalter.

Wilson, Gerald H. (1986) "The Use of Royal Psalms at the `seams' of the Hebrew Psalter. *J for the Study of the Old Testament* 35:85–94.

In view of the lack of convincing explanation of the five-fold editorial division of the Psalter and uncertainty about the redactional history of these divisions, points out evidence of redactional activity. Concludes that Books 1 3 reflect exilic or post-exilic evaluation of the hopes of the Davidic monarchy based on the covenant of David, with Books 4 and 5 being later additions.

Wilson, Gerald H. (1985) "Qumran And The Hebrew Psalter. *Theological Students' Fellowship Bulletin* 8(5):10–12.

Seven of the 11 caves containing manuscripts have yielded 309 different psalm manuscripts, the earliest known examples. The order of a number of these psalms differs from that of the canonical Psalter, suggesting to some (Sanders) that the arrangement and contents were still in flux as late as 50 BC, but to others (Skehan) a liturgical adaptation of an arrangement fixed by the 4th cent. BC. The problem is complex: (1) The fragmentary nature of most of the manuscripts makes conclusions about "joins" between psalms inconclusive; (2) evidence confirming or contesting canonical arrangements overlap only twice; (3) both of these examples come from Cave 4, which omits psalms 104–111 and thus weakens their validity. Is there any other way to view the data? Yes. (1) Contested joins are much more frequent in the last two of the five major divisions of the Psalter. (2) The earlier the Qumran manuscript the more variants, until by 50 BC there are none. These observations support Sanders' argument, at least for the last two books of the Psalter.

Wilson, Gerald H. (1983) "THE QUMRAN PSALMS MANUSCRIPTS AND THE CONSECUTIVE ARRANGEMENT OF PSALMS IN THE HEBREW PSALTER. *Catholic Biblical Quarterly* 45(3):377–388.

An evaluation made by recourse to all the Qumran psalm MSS indicates that the correlation of instances of supportive and conflicting arrangement with the five-book division of the Psalter supports the theory of the gradual fixation of the canonical Psalter. Further, the correlation of the age of the MSS and instances of conflict or support occuring in then affirms a gradual conformity of psalm MSS to the canonical arrangement which reached its height about the middle of the 1st cent. AD.

Wilson, Gerald H. (1984) "Evidence of Editorial Divisions in the Hebrew Psalter. *Vetus Testamentum* 34(3):337–352.

Three methods of purposeful editorial activity in grouping psalms and indicating divisions between groupings are visible in the canonical Psalter: (1) author-changes serve to mark strong disjunctions within the first three Books of the Psalter; (2) genre-groupings, except possibly the "Ascent" Psalms, do not form complete collections, but they bind together and "soften" the transition between larger groups of psalms; (3) in Books, IV and V, added later, hllwyh Psalms conclude segments and hwdw Psalms introduce segments. Thus there are real, intentional editorial divisions.

Winter, Miriam Therese (1983) "THE SOUND OF PEOPLE SINGING. *Liturgy* 3(3):17–21.

The Psalms and other biblical songs were the people's songs, firmly rooted in concrete experience. Today we reverently reproduce them as cultic song divorced from present reality. We must return to the spirit of the Psalms and restore to the people their right to sing their own songs in the liturgy.

Winter, E. P. (1960) "THE ADMINISTRATION OF THE LORD'S SUPPER AMONG BAPTISTS OF THE SEVENTEENTH CENTURY. *Baptist Quarterly* 18:196–204.

The article begins with a quotation from the order of an early Baptist service of the Lord's Supper from a book, Hear the Church, by Thomas Grantham. According to it the General Baptists usually concluded the service with a hymn and an "agape" meal. The Particular Baptists followed a similar order. Few sang psalms; rather special hymns were written for the occasion by Keach, Wilcox and others. No musical instruments were permitted to accompany them. Some, like Hercules Collins, insisted that the bread must not be cut with a knife but, like the body of Christ, be broken.

Winter, Miriam Therese (1985) "SING IF YOU KNOW JUSTICE. *Liturgy* 5(1):69–73.

Tradition (particularly the Psalms) presents music as liturgical prayer, as a medium for informing the membership of their faith, and as a mode for forming and transforming the attitudes of individual and society.

Wolverton, Wallace E. I. (1963) "THE PSALMISTS' BELIEF IN GOD'S PRESENCE. *Canadian J of Theology* 9:82–94.

According to earlier conceptions, God comes from out of the region of his transcendence to be present as a helper or deliverer. This was at God's own initiative. God's omniscience seemed to suggest a continuing

presence of a sort, not necessarily helpful, sometimes even unbearable. Few psalmists suggest that God's presence might generally be counted upon; this depends upon the faithfulness of the devotee. There is no evidence in the Psalms for a belief in divine immanence. The presence of God in the psalmists' belief is the result of his advent. The theological dialectic transcendence-presence, not transcendence-immanence, is the tension which is characteristic of the theology of the Psalms.

Wolverton, Wallace I. (C'-) "THE MEANING OF THE PSALMS. *Anglican Theological Review* 47:16–33 (No. 1).

The Psalms contain many allusions to the holy Place of the Hebrews. Early mythology develops how God founded Zion, how He became its river of paradise, how it became the mountain for divine assembly, and how it was regarded as His footstool. Certain historical incidents were attributed to Elohim as the key deity of the city of Jerusalem. Zion became the chief earthly dwelling place of the Hebrew deity.

Wolverton, Wallace I. (1964) "SERMONS IN THE PSALMS. *Canadian J of Theology* 10:166–176.

Recent Introductions to the Old Testament by Eissfeldt, Bentzen, and Weiser say the sermon emerged around the beginning of the seventh century B.C. Psalms 78, 105, and 106 seem to have been liturgical sermons at one time in their history, though in their present form they are poetry. A liturgical sermon was a formal and approved utterance of some length which dealt with the basic beliefs or doctrine in Israel's faith. The speaker has an audience which he addresses in his own words, and not as if in God's words. His words concern God, his nature, and his works, and are not addressed to God.

Woodard, David. (1964) "LET THE PEOPLE SING. *Clergy Review* 49:359–365.

If people are to raise their voices so that they 'ring' in Introit, Offertory, Communion Psalms, and Vesper Psalms and Canticles, these must be in English. The music must fit the language and not be too difficult for the people to execute. Not German chorales; not French romantic tunes, but English tunes of the great English hymn writers like Gibbons, Dykes, Monk, and Wesley should be the music of English Catholics.

Yadin, Y. (1965) "THE EXCAVATION OF MASADA-1963/64. *Israel Exploration J* 15:3–57.

A report on the archaeological site of Masada, its restoration for the public and the import of the documentary findings. Described at length are the Herodian Palace, its bath, terraces, civilian and military structures, pre-Herodian buildings and the dimensions of the walls surrounding Masada. We are taken to the storage rooms of the citadel, shown how the people lived during the revolt against the Roman Empire and are given insight into the intellectual makeup of the Jews of the time: their scrolls containing Psalms, books of the Pentatuch, Esther (not found at Qumran), apocryphal and sectarian writings (Zealots), Ben Sirah and other fragmentary papyri in Hebrew, Aramaic and Greek. Twenty-four photographs and plates are included.

Yadin, Yigael. (1966) "ANOTHER FRAGMENT (E) OF THE PSALMS SCROLL FROM QUMRAN CAVE 11 (11QPsa). *Textus* 5:1–10.

A Qumran manuscript fragment, purchased by the author in 1960, has now been identified as part of the Psalm scroll from cave 11. The text of three columns contains, with lacunae, Psalm 118:25–29; 104:1–35; 147; 105:1–12. Suggests that this fragment be noted as "E" following Sander's arrangement. Plates, transcription and notes.

YADIN, YIGAEL (1965) "MASADA FIRST SEASON OF EXCAVATIONS, 1963–1964. PRELIMINARY REPORT. *Bulletin of the Israel Exploration Society* 29:1–133.

Full descriptions of the Northern Palace, Great Bath-House, Store Rooms, Western Palace Buildings VII-XIII, Fortress Wall, Byzantine structures, at the Masada dig, supplemented by studies of the documents and inscriptions, illustrations, maps. Among the scrolls are portions of Psalms, Leviticus, apocrypha, calendars, citations of Ben Sira, etc.

Yancey, Philip D. (1989) "How I Learned to Stop Hating and Start Loving the Psalms *Christianity Today* 33(14):28-32.

> Psalms comprises a sampling of spiritual journals, personal letters to God, personal prayers in the form of poetry, written by a variety of people in wildly fluctuating moods--sometimes vindictive, self-righteous, paranoid, petty. Psalms resists systematization. Poetry works its magic subtly, but if the poet is successful, we may gain something greater than knowledge--a transformed vision. The Psalms help reconcile what I believe about life with what I actually encounter, they teach me how to praise, and provide a model of spiritual therapy.

Young, Carlton R. (1990) "John Wesley's 1737 Charlestown Collection of Psalms and Hymns. *The Hymn,,* 41(4)::19-27..

> Wesley tested the 70 psalms and hymns in this collection with his congregation in Savannah for a year before he published this first American hymnal. He altered texts to conform to just six meters so that they could be sung easily. Line by line he processed its contents within the day-by-day experiences of the people in his parishes. TMH

Youngblood, Ronald (1989) "Divine Names in the Book of Psalms: Literary Structures and Number Patterns *Journal of the Ancient Near Eastern Soc., Columbia U.* 19:171-181.

> Definite patterns are to be found in the Psalms. These include: inclusio (opening word appears at the end), ring structure (A-X-A), concentric structure (A-B-X-B-A) and chiasm (A B CB'-A'). The Divine names are used in definite patterns: in multiples of seven in a patterned order (i.e., YHWH– Adonay; Yah–Adonay; YHWH–Adonay; Psalm 2) or in a climactic increase (e.g., Elohim; Elohim Seba'ot; YHWH Elohim Seba'ot, Psalm 80). Detailed specific examples are given of each poetic structure.

Youngblood, Ronald (1972) "A NEW OCCURRENCE OF THE DIVINE NAME "I AM." *J of the Evangelical Theological Society* 15(3):144–152.

> Names in the ancient Near East (including divine names) reflected a person's character, personality, or history. The names of God were used selectively, especially in the Psalms, but in Ps. 50 many of them occur. In 50:21 there is an occurrence of "I AM" which is usually obscured by a textual emendation. This name appears also in Exodus 3 (three times) and Hosea 1:9. In 31 other cases, however, the idea behind this name is clear even though God is not the subject of the very hyh. The transition from the "I AM" of the OT to the NT "I Am" of Jesus Christ is apparent. Frequently he identified himself as the Messiah and as OT God by this very formula.

Zipor, M. A. (1990) "On the Presentation of the Synoptic Accounts of the Monarchies (Samuel, Kings and Chronicles). *Abr-Nahrain,,* 28::127-135..

> Reviews James D. Newsome, Jr.'s (ed.), A Synoptic Harmony of Samuel, Kings and Chronicles–With Related Passages from Psalms, Isaiah, Jeremiah, and Ezra (Grand Rapids: Baker, 1986). RAT

Zucker, M. (1969)   "NOTES ON SA'ADYA'S INTRODUCTION TO THE PSALMS. *Leshonenu* 33(2–3):223–230.

> Elucidates the anti-Karaite tendency as the major motive of the introduction. In opposition the Karaites, who rejected the prayers composed by the Rabbis and adopted the Psalms as the main source of their prayers, Sa`adya characterizes the Psalms as a source of divine guidance and not as a collection of prayers and supplications. (Hebrew)