



TYNDALE

• SEMINARY •

Course Syllabus

Fall 2012

SPIRITUALITY OF OLD TESTAMENT PERSONALITIES
OLDT 0722

TUESDAY 1:00 – 3:50 PM

INSTRUCTOR: DR. BARBARA LEUNG LAI, PhD

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To access your course material, please go to <http://mytyndale.ca>

I. COURSE DESCRIPTION

This is a course on reading strategy and the dynamics of reading. Drawing from selected First-person texts of the Old Testament representing a variety of biblical genres (poetry, narrative, prophetic literature, apocalyptic, vision/call report, lament, reflection), it seeks to demonstrate the employment of inter-disciplinary interpretive tools in uncovering the internal profile and spirituality of Hebrew personalities (Isaiah, Daniel, Habakkuk, Nehemiah, Jonah, Ezekiel, Jeremiah, Zechariah, the “preacher” in Ecclesiastes, selected psalmists, and the Hebrew God). The role of “gender-culture-context-situatedness” in the “empirics” of reading is an integral part in the discussion.

PREREQUISITE: BIBL 0501

II. LEARNING OUTCOMES

By the end of the course, students should have gained competencies in:

- (1) Approaching the First-person texts of the Old Testament from a distinct window of perception—interiority of the personality;
- (2) Working out reading strategies for respective interpretive goals;
- (3) Employing multi-disciplinary interpretive tools to accomplish the interpretive tasks;
- (4) Appropriating Old Testament character studies to the contemporary human and ecclesiastical life. While many still maintain that dimensions of the inner life of characters (such as feelings, conflicting emotions, hopes and fears) are *virtually absent* in the Hebrew Bible, it is hoped that a strong internal profile will emerge for each personality studied. Engaging texts from a text-oriented perspective, these internal portrayals (spirituality) may have a significant impact on students, particularly on those who are called to the helping vocations—pastors, mentors, Christian workers, and counselors, etc.

III. COURSE REQUIREMENTS

A. REQUIRED TEXTS

Leung Lai, Barbara M. *Through the “I”-Window: The Inner Life of Characters in the Hebrew Bible*. Hebrew Bible Monographs, 34. Sheffield: Sheffield Phoenix Press, 2011. (ISBN 978-1-907534-20-1)

B. RECOMMENDED READING

(R= on 2-hr. reserve in the library)

Pastoral Psychology 51/2 (2002) (=PPsy)

Aune, David E. and John McCarthy, eds. *The Whole and the Divided Self: The Bible and Theological Anthropology*. Crossroad, 1997. **R**

Bakhtin, Mikhael M. [*The Dialogic Imagination: Four Essays*](#). Edited by Michael Holquist and translated by Caryl Emerson and Michael Holquist. Austin: University of Texas Press, 1986.

Bosworth, David Alan. *The story within a story in Biblical Hebrew Narrative*. Washington, DC: Catholic Biblical Association of America, 2008.

Brown, Schuyler. *Text and Psyche: Experiencing Scripture Today*. Continuum, 1998. **R**

Christianson, Eric S. [*A Time to Tell: Narrative Strategies in Ecclesiastes*](#). Sheffield: Sheffield Academic Press, 1998. **R**

Davies, Philip R. ed. [*First Person: Essays in Biblical Autobiography*](#). Sheffield: Sheffield Academic Press, 1997. **R**

Ellens, Harold (ed.). *Psychological Hermeneutics of Biblical Themes and Texts*. Festschrift for Wayne Rollins. T & T Clark, 2012.

Ellens, J. Harold and Wayne Rollins, eds. *Psychology and the Bible: A New Way to Read the Scriptures*. 4 vols. Praeger (Greenwood), 2005. **R**

Fokkelman, J.P. [*Reading Biblical Narrative: An Introductory Guide*](#). Louisville: Westminster John Knox, 2005. **R**

Fowler, Robert, et al. (eds.). [*New Paradigms for Bible Study: The Bible in the Third Millennium*](#). New York: T & T Clark, 2004.

Halperin, David J. [*Seeking Ezekiel: Text and Psychology*](#). Pennsylvania State University Press, 1993. **R**

Johnson, Cedric B. *The Psychology of Biblical Interpretation*. Grand Rapids: Zondervan, 1983.

Johnston, Aubrey R. *The Vitality of the Individual in the Thought of Ancient Israel*. Cardiff: University of Wales Press, 1964. **R**

- Kazon, Thomas. *Emotion in Biblical Law: A Cognitive Science Approach*. Hebrew Bible Monographs, 36. Sheffield: Sheffield Phoenix Press, 2011.
- Kille, D. Andrew. [*Psychological Biblical Criticism*](#). Augsburg Fortress, 2001. **R**
- Kitzberger, Ingrid Rosa, ed. *Autobiographical Biblical Criticism: between Text and Self*. Deo, 2002. **R**
- LaCocque, A., and P.-E. LaCocque. *Jonah : A Psycho-Religious Approach to the Prophet*. Columbia, SC: University of South Carolina Press, 1990.
- Lewis, Michael and Jeannette M. Haviland-Jones, eds. [*Handbook of Emotions*](#). 2nd ed. New York: The Guilford Press, 2000.
- Plutchik, Robert. *Emotions and Life*. Washington, D.C.: American Psychological Association, 2003.
- Rollins, Wayne G. [*Soul and Psyche: The Bible in Psychological Perspective*](#). Fortress, 1999. **R**
- Schrag, Calvin O. [*The Self After Postmodernity*](#). New Haven: Yale University Press, 1997.
- Solomon, Robert C. *What Is an Emotion?: Classic and Contemporary Readings*. 2nd ed. New York: Oxford University Press, 2003.
- Spijker, Ienke. [*Fictions of the Inner Life: Religious Literature and Formation of the Self in the Eleventh and Twelfth Centuries*](#). Belgium: Brepols Publishers, n.v., 2004.
- Zeligs, Dorothy F. *Moses: A Psychodynamic Study*. New York: Human Sciences Press, 1986.

C. ASSIGNMENTS AND GRADING

- 1) Attendance at all class sessions. Preparation for class by completing weekly reading assignments, and knowledgeable participation in class discussions **(10%)**.
- 2) Two (15-20 Min.) presentations **(50%)**. Depending on class size, **schedule TBC** by the 3rd week of class.
- 3) A 15-20 pp. research paper OR an appropriation project **(40%)**. **(Due: Dec. 4. Last class session)**.

EVALUATION

- 1) Reading Assignments and Class Participation (10%): Weekly assigned readings will be available a week in advance. While written reading reports are not required, students are expected to read all the required readings prior to the scheduled class. Knowledgeable participation (with insights drawn from reading materials and through the asking of thoughtful questions) in class discussions and presentations is expected after you have fulfilled your reading assignments. Reflective response to and critical review of your readings are also encouraged.

- 2) Two presentations (50%):
Presentation A (25%): ***“Prophetic Pathos in Isaiah 21:1-12”***—An exercise in identifying the emotionality and spirituality of Isaiah through this very intriguing passage.
Schedule—TBC by the 3rd week of class (depending on the class size).
 - a) Close-reading of Isaiah 21:1-12 with focus on the language of Isaian emotions and the emotive impact of the vision on the prophet/watchman.
 - b) Be conscious of the role that your specific gender-culture-context-situatedness plays towards your understanding of the text and interact freely with the text.
 - c) Try to immerse yourself in the visionary experience of Isaiah and the Isaian emotions as he fulfills his watchman duties.
 - d) The dynamics/empirics of your engaging text should be reflected in your reading.
 - e) Consultation with secondary resources is optional but encouraged.

Presentation B (25%): ***“Psalm 73 and Humanity Reaching Out to God”***—An exercise on Reading Strategy – **Schedule: TBC by the 3rd week of class**

- a) Close-reading of Psalm 73 (A Psalm of petition/lament)
- b) Work out your reading strategy for the chapter with “points of entry/ports of entry.” (Demonstrated examples will be provided during class sessions). Note the following:
 - (i) the language of protest and of lament/accusation;
 - (ii) the therapeutic function of monologues on the part of the lamenter;
 - (iii) the role of gender-culture-context-situatedness toward an understanding of this Psalm;
 - (iv) the “heavenward/upward” direction of the psalmist’s lament
- c) Reflect on the function of lament in humanity’s reaching out to God.
- d) Consultation with secondary resources is optional but encouraged.

Criteria for grading the 2 presentations: Presentations are graded solely on the ground of the presenter’s performance in delivery and contents. A PowerPoint presentation

(with a clear outline showing its development) is encouraged. The script for the presentation is not required.

- 3) Term Paper OR Appropriation Project (40%) – Due: Dec. 4, last class session.
Topic: “Uncovering the Internal Profile/Inner Life/spirituality” of one of the following Old Testament Personalities:

The “Preacher/Qoheleth” in Ecclesiastics; OR

Isaiah (“I”-Passages); OR

Daniel (Primarily chs. 7-12); OR

The Hebrew God (e.g. Hos 11; Isa 5; Jer 8:18-9:2 [Jer 8:29-9:3]; the God-Talk in Job 38-40); OR

Habakkuk (chs. 1-3); OR

Jonah; OR

Nehemiah; OR

Zechariah; OR

Any Psalmist in the Book of Psalms; OR

Any other OT Personality (Textual materials must be drawn from “First-Person texts” or “I”-passage[s]). If you choose this option, consultation with me is encouraged.

This is only a general topic outlining the focused “subject matter” – internal profile/spirituality. You can further refine or modify this topic and use a “title” that is in accordance with the nature, methodology employed, and other specifics of your paper.

This term project can be a research paper (e.g. “*Uncovering the Isaian Personality*”), an appropriation project (e.g. “*Daniel and the Place of Emotionality in Pastoral Counselling*”); or a combination of both (e.g. “*Toward a Theology of Emotionality: “Humanity Reaching out to God” —The Case of Habakkuk*”).

Literature consulted in your paper/project must be properly footnoted. Otherwise, it is considered as plagiarism. Citations and bibliographical data are to be formatted according to Patrick H. Alexander, et al. *The SBL Handbook of Style*. Peabody: Hendrickson, 1999. In any way, consistency is the key.

Criteria for the Evaluation of the Term Paper/Appropriation Project:

- a) innovation (reading strategy), employment of inter-disciplinary interpretive tools
- b) clarity, organization and development of ideas/arguments
- c) evidence of your ability to do reflection and textual analysis
- d) degree to which your reading can lead to a better understanding of the text
- e) demonstration of a text-centered and reader-oriented model (your voice should be evident)!
- f) relevance in appropriation (from “What It Meant” to “What is Means”)

D. GENERAL GUIDELINES FOR THE SUBMISSION OF WRITTEN WORK

Integrity in academic work is required of all our students. Academic dishonesty is any breach of this integrity, and includes such practices as cheating (the use of unauthorized material on tests and examinations), submitting the same work for different classes without permission of the instructors; using false information (including false references to secondary sources) in an assignment; improper or unacknowledged collaboration with other students, and plagiarism. Tyndale University College & Seminary takes seriously its responsibility to uphold academic integrity, and to penalize academic dishonesty.

Students should consult the current *Academic Calendar* for academic polices on Academic Honesty, Gender Inclusive Language in Written Assignments, Late Papers and Extensions, Return of Assignments, and Grading System. The Academic Calendar is posted at www.tyndale.ca/registrar/calendar.

E. SUMMARY OF ASSIGNMENTS AND GRADING

Evaluation is based upon the completion of the following assignments [Sample]

Class Participation	10 %
Presentation A	25 %
Presentation B	25 %
Term Project	40%
Total Grade	100 %

IV. COURSE SCHEDULE, CONTENT AND REQUIRED READINGS

This is only a general outline for the course. A detailed lecture outline will be provided for each week's class session with the assigned as well as the recommended readings for the given topics.

A. Mapping the Landscape of Old Testament Character Studies

- A.1 The current state of inquiry
- A.2 Narratives vs. first-person texts and other biblical genres
- A.3 Internal profile: A missing dimension in the characterization of characters
- A.4 Interpretive tools: literary vs. multi-disciplinary
- A.5 Operating poles: textual-analysis, empirics of reading, gender-culture studies, emotionality, self/selfhood, reading strategies, psychological lens
- A.6 Textual construction/portrayal and appropriation

B. Text and Psyche: The Emergence of Psychological Biblical Criticism: Methodological Issues against the Post-modern Interpretive Situation

- B.1 The Bible as a soul book: Biblical Interpretation is both an art and a science (intellect, will, emotion and imagination)
- B.2 What is Psychological Biblical Criticism?
- B.3 Existing works, worked-out examples and appraisals
- B.4 Approaching the Bible with a psychological lens: Implications
- B.5 The 3 inter-connected worlds of the text: The World of the Text, the n=World in front of the text, the World behind the Text
- B.6 A 2-center Model: Text-centered and Reader-Oriented
- B.7 Operating poles: Text, Reader, the Dynamics of reading

C. The “I” – Window: On Hammering Out Reading Strategies and the Employment of Interpretive Tools

- C.1 The “I”-Window: First-Person texts and the function of “monologues”
- C.2 Hammering out reading strategies: Pointers to the “points/ports of entry” (interpretive tools)
- C.3 Language of emotions & emotive-experiencing from gender- culture- context-situatedness “specific” perspectives
- C.4 Reading Strategies: Demonstrated examples and class exercise
- C.5 The study of “Self” in the Bakhtinian and Postmodern perspectives

D. First-Person Texts of the Old Testament: The “Empirics” of Engaging Text- Reading, Emotive-Experiencing, Appropriation

- D.1 “Meaning through genre”: First-person texts and genres
- D.2 The “empirics” of engaging text: Reading, emotive- experiencing, appropriation (re-living and re-expression)
- D.3 Demonstrated operating models and class exercise

E. Humanity Reaching Out to God (Examples Drawn from First-Person Texts of the OT (Psalm 44, Jonah 2, Hab 3 and others)

- E.1 Toward a biblical theology of “Humanity’s Reaching out to God”: God is using the words of humanity to inspire humanity (Wisdom Literature, Psalms)
- E.2 A worked-out example from Psalm 44
- E.3 Class Exercise: Jonah 2, Hab 3 and other first-person texts
- E.4 On Appropriation: re-living and re-expression

F. Constructing the Inner-life of the Hebrew God (Demonstrated Examples)

- F.1 God as a Character: Divine Pathos
- F.2 Demonstrated examples and class exercise (Hos 11, Isa 5; 1-8; Jer 8:18-9:2 [8:19-9:3]; and others)
- F.3 From divine pathos to a theology of God

G. Meeting the Challenge (A): Uncovering the internal profile of Daniel: Reading, Emotive-Experiencing, Appropriation

“Dimensions of the Inner Life of Characters are virtually absent in the Hebrew Bible” (Philips R. Davies, *First Person: Essays in Biblical Autobiography*).

- G.1 Characterization of Daniel in the past decades (Chs 1-6)
- G.2 Issues of dating
- G.3 Uncovering the Danielic internal profile from the First-Person Vision-Reports (Chs. 7-12): New angles of perception
- G.4 Daniel: National hero or dysfunctional seer?
- G.5 “Immersing yourself in the visionary experience of Daniel”: Emotive-experiencing—between the Danielic-“I” and your “self”
- G.6 On “affective impacts”: Therapeutic or pathogenic
- G.7 Appropriation: Re-living and re-expression

H. Meeting the Challenge (B): Uncovering the Isaian Personality: Wishful Thinking or Viable Task?

“... attempts to pull a prophetic figure out of 2 Isaiah have proven difficult, and out of 3 Isaiah, nearly impossible” (Christopher R. Seitz, *Isaiah 1-66*, p. 120).

- H.1 The Paradigm Shift: Isaian studies in the past decade
- H.2 The Isaian persona and the “Reception Theory”

- H.3 Identifying the “I”- Passages: (5:1-30; 6:1-14; 8:1-18; 15:1-16:14; 21:1-12; 22:1-25; 24:1-23; 25:1-12; 26:1-21; 40:1-8; 49:1-6; 50:4-9; 51:17-23; 61:1-11; 63:7-19)
- H.4 Points of Entry: Monologues and language of self; language of emotions and self; language of religious faith and language of emotions
- H.5 Emotion, self and the Isaian internal profile
- H.6 Uncovering the Isaian personality: Divine pathos, prophetic pathos, and reader’s emotive-experiencing

I. Expanding the Horizon of the Inner Life of OT Personalities: Nehemiah, Zechariah, Ezekiel, the “Preacher/Qoheleth” in Eccles.
(Group exercise- drawing from the interpretive tools/”points of entry” from the above)

J. Appropriation: Reliving and re-expression

- J.1 Towards a theology of emotionality and humanity’s reaching out to God
- J.2 Re-living and re-expression from the gender-culture-context- situatedness “specific” perspectives
- J.3 Appropriating OT character studies to the helping vocations: Pastors, counselors, mentors, Christian workers
- J.4 Appropriating OT character studies to the post-modern suffering faith community

V. SELECTED BIBLIOGRAPHY (Selected Readings [SR] and E-Resource [e-R])

(Individual folder for selected readings will be available for 2-hr. reserve in the library)

[Callero, Peter L. "The sociology of the self." *Annual Review of Sociology* 29, \(2003\): 115-133. e-R](#)

Christianson, Eric S. “Qoheleth and the Self,” [*A Time to Tell: Narrative Strategies in Ecclesiastes*](#). JSTOS (Sheffield: Sheffield Academic Press, 1998), pp 173-215. **SR**

[Denzin, Norman K. “Introduction: Studying Emotion.” *On Understanding Emotion*. San Francisco: Jossey-bass, 1984. 1-12. e-R](#)

[Di Vito, Robert A. "Old Testament Anthropology and the Construction of Personal Identity." *Catholic Biblical Quarterly* 61, \(1999\): 217-238. e-R](#)

Fewell, Danna Nolan. "The Book of Daniel: Envisioning Sovereignty," *Circle of Sovereignty: Plotting Politics in the Book of Daniel* (Nashville: Abingdon, 1991), 119-136; 149-150. **SR**

Fretheim, Terence E. "The Character of God in Jeremiah," *Character and Scripture: Moral Formation, Community, and Biblical Interpretation*. Ed., William Brown (Grand Rapids: Eerdmans, 2002), pp. 211-30. **SR**

[Frolov, Serge "Is the narrator also among the prophets? Reading Zechariah without presuppositions," *Biblical Interpretation* 13 \(2005\): 13-40. e-R](#)

van Heerden, Willie "Psychological Interpretations of the Book of Jonah," *Old Testament Essays* 16 (2003): 718-730. **SR**

[Janzen, J Gerald. "Metaphor and reality in Hosea 11." *Semeia* no. 24 \(1982\): 7-44. e-R](#)

Jonker, Louis "Reading with one eye closed? Or: What you miss when you do not read Biblical Texts Multidimensionally," *Old Testament Essays* 19 (2006): 58-76. **SR**

[Kuntz, J. Kenneth. "BIBLICAL HEBREW POETRY IN RECENT RESEARCH, PART I." *Currents in Research: Biblical Studies* 6, \(October 1998\): 31-64. e-R](#)

[Kuntz, J. Kenneth. "BIBLICAL HEBREW POETRY IN RECENT RESEARCH, PART II." *Currents in Research: Biblical Studies* 7, \(October 1999\): 35-79. e-R](#)

[Landy, Francis. "Vision and Voice in Isaiah." *Journal for the Study of the Old Testament* no. 88 \(June 2000\): 19-36. e-R](#)

[Lai, Barbara M. Leung. "Hearing God's Bitter Cries \(Hosea 11:1-9\) : Reading, Emotive-Experiencing, Appropriation." *Horizons in Biblical Theology* 26, no. 1 \(2004\): 24-49. e-R](#)

Leung Lai, Barbara M. "Aspiring Sage or Dysfunctional Seer?: Cognitive Dissonance and Pastoral Vulnerability in the Profile of Daniel," *Pastoral Psychology* 57 (2008): 199-210. **e-R**

_____. "Fostering a 'Whole-Brained' Scholastic Experience in Classroom Teaching," Paper presented at the Psychology and Biblical Studies Section, AAR/SBL Annual Meeting, San Diego, California, Nov. 17-20, 2007. **SR**

_____. "Psalm 44 and the Function of Lament and Protest," *O TE* 20 (2007): 418-31. **e-R**

_____. "Surely, All are in Vain!: Psalm 73 and Humanity Reaching Out to God," in vol. 2 of *Text and Community: Essays in Memory of Bruce M. Metzger*, 2 vols., ed. J. Harold Metzger (Sheffield Phoenix Press, 2007), pp. 101-109. **SR**

_____. "Uncovering the Isaian Personality: Wishful Thinking or Viable Task?" in vol. 2 of *Text and Community: Essays in Memory of Bruce M. Metzger*, 2 vols., ed. J. Harold Metzger (Sheffield Phoenix Press, 2007), pp. 82-100. **SR**

_____. "Word Becoming Flesh [On Appropriation]: Engaging Daniel as a Survival Manual," in *Global Voices: Reading the Bible in the Majority World*, ed. Craig S. Keener and M. Daniel Carroll R. (Peabody, MA.: Hendrickson Publishers, 2012), 65-78. **SR**

Pilch, John J. "Ezekiel--an altered state of consciousness experience: the call of Ezekiel: Ezekiel 1-3," *Ancient Israel* (2006): 208. **SR**

[Schlimm, Matthew R. "Different perspectives on divine pathos: an examination of hermeneutics in biblical theology," *Catholic Biblical Quarterly* 69 \(2007\): 673-694. **e-R**](#)

Seitz, Christopher R. "Isaiah and the Search for a New Paradigm," *The Papers of the Henry Luce III Fellows in Theology*. ATS series in Theological Scholarship and Research. Vol. III: Atlanta: Scholars Press, 1999, pp. 97-114. **SR**

[Smith, Mark S. "The Heart and Innards in Israelite Emotional Expressions : Notes from Anthropology and Psychobiology." *Journal of Biblical Literature* 117, no. 3 \(Fall 1998\): 427-436. **e-R**](#)

Valeta, David M. *Lions and Ovens and Visions: A Satirical Reading of Daniel 1-6*. (HBM, 12; Sheffield: Sheffield Phoenix Press, 2008).