

COURSE OF STUDY SCHOOL OF OHIO at MTSO

2019 Spring
April 5-6 and May 3-4

COS 421 - Bible IV: Prophets, Psalms, & Wisdom Literature

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Course Description

This course examines God's Word as expressed through Israel's prophets, selected Psalms, and selected passages from Wisdom literature.

Students will be able to:

1. Understand the origin, history, and use of these forms of biblical literature among God's people.
2. Exegete these forms of biblical literature.
3. Apply exegesis to preaching, other pastoral responsibilities, and issues of the present day.

Textbooks

Required Texts:

- Stulman, Louis and Paul Kim, *You Are My People: An Introduction to Prophetic Literature*. Nashville: Abingdon Press, 2010.
- Brueggemann, Walter. *Spirituality of the Psalms*. Minneapolis: Fortress, 2002.
- Clifford, Richard. *Wisdom Literature*. Nashville: Abingdon Press, 1998.

Reference:

- Birch, Bruce C., Walter Brueggemann, Terence E. Fretheim, and David L. Petersen, *A Theological Introduction to the Old Testament*. 2nd ed. Nashville: Abingdon Press, 2005.

Supplemental:

- Berlin, Adele, and Marc Zvi Brettler, eds., and Michael Fishbane, Consulting Editor. *The Jewish Study Bible*. 2nd ed. Oxford: Oxford University Press, 2014.

Vision

Being new to the Course of Study School of Ohio at MTSO, I have incorporated many elements from Dr. Paul Kim's syllabus for this course. I have imprinted the course with my own pedagogical ethos and philosophy which consists of an emphasis on reading, thinking, and writing as well as a commitment to contextual pastoral praxis. In order for you to accomplish the stated student outcome for the course of "[a]pply[ing] exegesis to preaching, other pastoral responsibilities, and issues of the present day," you will need to do a lot of reading, thinking, and writing. You will need to read, think, and write about the biblical text. You will also need to read and research textbooks and scholarly materials in order to write your exegetical paper. You will also need to think deeply about your context of ministry and how to improve your pastoral praxis.

This course is not about studying the Bible in the abstract. This course seeks to study the Bible within concrete communities. As a result, you will be asked to do serious thinking about your own context of ministry and how it intersects with the Prophetic, Poetic, and Wisdom Literature of the Hebrew Bible. This means that we will need to work together to ensure that this course is not merely a generic inquiry into the Hebrew Bible. This course needs to be a contextual inquiry which enhances *your* ministry in *your* current setting. You will need to think biblically, contextually, and practically in order for you to grow and develop skills in pastoral praxis and succeed in this course. This means from the very first day that you begin to prepare for this course that you will need to think and ponder about these two things: (1) the biblical text and (2) your context of pastoral praxis.

You are not alone in this venture. Our weekend class sessions are times to explore together the biblical text and our contexts of ministry. Many questions will come to your mind. Do not hesitate to ask these questions in class or in written assignments. You may also find that you need to be in dialog with other students, ministry associates, or parishioners. Furthermore, as you seek to develop projects, which will aid you in your particular ministry context, feel free to email the instructor with questions.

Requirements of the Course

I. Encounters With the TEXT Journals

It is important for you to read and engage the actual texts of the Bible. Ideally, one would read all the texts of the Prophets, Poets, and Wisdom Writers before the class sessions. Unfortunately, this is likely to be impractical. I have identified essential passages for you to encounter and engage before each weekend. When you arrive for each weekend session, you will need to bring a record of your wrestling with the text.

- These may include your observations, discoveries, and analysis of passages.
- They may include your burning and gnawing questions, discomforts, and insights.

- They are the passages which confirm and challenge your theology and your practice.
- They are the places in the text which give you pause, make you wonder, or grab you and will not let you go.
- They are your pondering, musings, and ruminations on the text.

This document, which will be turned in on each Friday evening for grading, will cover the passages slated for discussion that weekend. The document is to be at least 4-pages in length. Longer assignments will be accepted and are encouraged. I am not looking for a well composed essay. I am looking for evidence of your close and critical reading of the text. This document may take many forms. It can be a list of statements, observations, or questions. It may contain short paragraphs of your thoughts. Numbering separate entries will likely be helpful. For each entry, do identify the passage which generated your notation.

Whatever form your entries take, they chronicle your intellectual and spiritual dialogue with *all* the texts. This means that your observations should not be limited to just one of the biblical books slated for discussion. Thus, for the first session, I will expect representative space to be given to Isaiah, Jeremiah, Ezekiel, and the Book of the Twelve. For the second weekend session, I will expect representative space to be given to Psalms, Proverbs, Job and Ecclesiastes. *Representative space does not mean equal space.* I realize that one book may generate many more thoughts on your part than others. But do strive for at least one-half page for each of the assigned books. This assignment will be collected each Friday evening and it will be graded. They will constitute 30% of your grade. These two documents will also serve to guide our mutual inquiry into the text.

Things to keep in mind:

1. Each Journal is to be at least 4-pages in length, typed, 12pt font.
2. Journals will be turned in on each Friday evening.
3. Journals may be single spaced, double spaced, or a combination of both.
4. Journals should begin with your name, email address, and date.
5. Identify the passage, at least by chapter, which generated your comment.
6. Numbering your entries will likely be helpful.
7. Representative space should be given to each of the biblical books slated for discussion. This means at least one-half page of comments for each of the assigned biblical books. Note, The Book of the Twelve is considered one book.
8. This document should reflect your engagement with the biblical text *not* the textbooks.

II. Exegetical Paper

You will write an exegetical paper focused on a passage from one of the Prophets. This paper should be turned in electronically by May 4. This assignment is designed to give you an opportunity to practice the skills you learned in COS 121. The books recommended or

required for that course will continue to guide you in this project. It is likely that you have studied one or more of these books. The reading techniques outlined in Gordon Fee and Douglas Stuart, *How to Read the Bible for All Its Worth* are useful. John H. Hayes and Carl R. Holladay have explained the steps of exegetical analysis well in *Biblical Exegesis: A Beginner's Handbook*. I find that Michael J. Gorman, in his *Elements of Biblical Exegesis: A Basic Guide for Students and Ministers* not only takes the reader through the process of exegesis in a step-by-step fashion but also guides students through the actual process of writing an exegetical paper. The sample exegetical papers are also illustrative. If you are unfamiliar with these book or studied other texts in COS 121, please let me know as soon as possible so that I may better guide you in the exegetical process.

Your passage may emerge as a part of the work you will be doing for your **Encounters With the TEXT Journal**. However, you are not just limited to the passages I have identified to be read for the Journal. Any passage from the prophetic literature may be used. My only criterion is that the passage must be interesting or significant to you personally and/or professionally. If you have any questions concerning the suitability of the passage for your exegetical project, feel free to consult with the instructor.

An exegetical paper is a disciplined inquiry and investigation of a biblical passage of between twelve and no more than twenty verses. The process begins with reading the text prayerfully and lovingly. "*Oh how I love your Torah! All the day, it is my meditation.*" (Psalm 119:97). Ponder over the text. Listen to the text for details, overtones, shades, hints and tints.

Make observations. Follow the flow of the passage and its argument. Pay attention to the precise words— their connotations, denotations, and range of meaning(s). You should read the passage in at least five (5) different translations to help you in this process. Include in your paper specific details which emerge from this translation-comparison then use them to inform your inquiry and understanding of the text. Look for tensions in the text. How does this text fire your imagination and heart?

**"Whom will he teach knowledge, and to whom will he explain the message? Those who are weaned from milk, those taken from the breast? For it is precept upon precept, precept upon precept, line upon line, line upon line, here a little, there a little."
— Isaiah 28:9-10 NRSV**

After making your own observations, do research. As you read commentaries and articles look for material which will illuminate the texts. Your research must go beyond the textbook. While you may include them in your paper, you should use at least five (5) additional scholarly sources. If you have any doubt about the suitability of a source, feel free to ask. In your scholarly reading and reseaching, you may discover historical and cultural information which illuminates the passage. You may also discover linguistic information from Hebrew, Greek, or other ancient languages which nuance the passage. Pay attention to any recurring, contested, or debated issues

in the history of interpretation of the passage which scholarly sources highlight. Have scholars found indication of sources behind the passage or evidence of redactional activity? What is the literary shape, genre, or form of the passage? What rhetorical and literary devices were used in this passage? What theological moves and themes are present in the passage? Are there other (significant) parallel passages? Is the passage quoted or used in any way in the New Testament?

"Come now, and let us reason together, saith the LORD:"
--- Isaiah 1:18 KJV

"Come now, let us argue it out, says the LORD:" --- Isaiah 1:18 NRSV

Remember that you are seeking to clarify the text and bring it into sharper focus. Yes, this will include enhancing our understanding of the text in ancient contexts as well as in the many ways this text has been understood and received by faith communities. However, bringing **clarity** and sharp focus to the text must include bringing clarity to how God *is* speaking to you and to us today. **Meaning making is THE goal of this exercise.** How are you able to creatively, constructively, and authentically bring forth from this passage the message of the transforming Good News of the Grace of God? This paper is a work of theology and spirituality informed by academic inquiry. The work you do in the paper will allow me to trace your critical, creative, and constructive thinking back to its intellectual source and theological root. Your paper should end with a strong and concise paragraph which communicates the meaning and message which you see in the text— the “Word of the Lord” for TODAY. By reading this paragraph, I should be gripped and compelled to respond, “This is what the Spirit *is* speaking!”.

“Art should disturb the comfortable and comfort the disturbed.” This is certainly true of the Bible and biblical exposition as well.

“So it is with you; if in a tongue you utter speech that is not clear, how will anyone know what is being spoken? For you will just be speaking into the air.”
— 1 Cor. 14:9 WBT

Things to keep in mind:

1. The exegetical paper should be at least 7-pages of text in addition to a cover page and bibliography.
2. The paper should be in 12pt font, double spaced.
3. Elements of the paper
 - a. There are two parts to the paper. In the first major part of the paper, report your observations and discoveries. Here, you are providing an answer to the question of “what” the text is. In the second part of the paper, provide a compelling answer to the question of “so what” does this passage have to do with my life and my world in the reality of this here-and-now.
 - b. There should be verse-by-verse comments on the passage.

- c. There should be a discussion of the form, structure, literary shape and rhetorical shape of the passages.
 - d. Pay attention to words. Compare at least five (5) translations. Be sensitive to poetic and literary devices.
 - e. Any relevant historical or cultural material related to this passage should be noted.
 - f. Identify any issues and themes which have arisen in the history of interpretation of this passage.
 - g. Discuss the theological themes and assertions of the text.
 - h. The most important thing is to answer the “so what” question. What does this passage mean today to me, to my context, to my church, to my word? This section of the paper should be at least 1-page in length but no more than 2.5-pages.
4. The paper should include at least five scholarly sources beyond the textbooks.
 5. Footnote citations and the bibliography should conform to the Turabian, *A Manual for Writers /Chicago Manual of Style* standards. For assistance see:
 - a. <https://www.library.georgetown.edu/tutorials/research-guides/turabian-footnote-guide>
 - b. <https://www.chicagomanualofstyle.org/turabian/citation-guide.html>
 - c. https://owl.purdue.edu/owl/research_and_citation/chicago_manual_17th_edition/cmos_formatting_and_style_guide/chicago_manual_of_style_17th_edition.html
 6. You must identify the source of direct quotes. Even when paraphrasing or reporting the ideas of others, documentation is needed.

III. Pastoral Praxis Project

All of us are engaged in the practice of pastoral ministry. We work with people in crisis and in triumph. We sit with people as they face tragedy and sin. We “rejoice with those who rejoice,” and we “weep with those who weep.” (Rom. 12:15 NRSV). We hear their screams and cries in the face of brutal reality. We assist them as they plummet the depths of their souls, seeking answers to gnawing questions and searching for drink to quench their raging desires. The Poetic and Wisdom Literature of the Hebrew Bible engages the most profound questions of human experience and gives voice to the deepest emotions of the human heart, to those “groanings which cannot be uttered.” (Rom. 8:26 KJV).

**" Out of the depths I cry to you, O LORD.
Lord, hear my voice! Let your ears be
attentive to the voice of my supplications!"**

— Psalm 130:2 NRSV

**"Behold, everything is empty-vain, and as
futile as chasing after the wind.**

— Ecclesiastes 1:14 WBT

**"What are human beings, that you make
so much of them, that you set your mind
on them...?"**

— Job 7:17 NRSV

As you read and reflect on The Poetic and Wisdom Literature of the Hebrew Bible, how does it address the concerns of your pastoral situation? How does it shed light upon the darkness of human experience? How does it answer the real questions of the real people you know, love, and minister to? How does it help to “heal the sin sick soul” and “make the wounded whole”? How does it help us to think theologically/confessionally and live faithfully?

This written assignment will take a different form for each student. But it must do two things. First, it must relate to a concrete area of pastoral ministry in your context. Second, it must bring to bear the resources of the Poetic and Wisdom Literature of the Hebrew Bible to illuminate and inform pastoral praxis.

This project might take the form of a design for a confirmation program built around the themes of biblical wisdom. You might design a series of podcasts on adulting. It might be a position paper answering the question of why people suffering from the perspective of the book of Job. It might be a philosophical and theological inquiry into the meaning of life. It could help those who are aging as they look back on life and try to make sense of their approaching death. Someone may do a case study reflecting on something which went terribly wrong.

Someone may design an ecumenical service addressing a local or national tragedy. Someone may design a liturgy of lament or repentance utilizing the words of the Hebrew poets or sages. Someone may design a “Blue” Christmas service. Someone else may craft prayers or compose songs/poetry based on these Scriptures. Someone else may collect an anthology of Scriptures (prayers, songs and poems) for use in funerals or bereavement counseling consistent with the biblical theology of Israel’s prophetic, poetic, and wisdom traditions. Someone may write a detailed plan for using Psalms in worship. Someone else may design a sermon series. Someone may explore how these Scriptures inform issues of spirituality, the journey into Sanctification. These are only suggestions. **The major objective of this project is for you to work at the intersection of The Poetic and Wisdom Literature of the Hebrew Bible and *your* pastoral praxis.**

Things to keep in mind for the Pastoral Praxis Project:

1. Consult with the instructor about potential projects.
2. The project should be at least 6-pages of text in addition to a cover page and bibliography.
3. The project should be typed, double-spaced, 12pt font.
4. The project should be submitted electronically by May 16.
5. Not every project will require additional library research. However, documenting resources will likely make it easier to use this project later in your ministry.
6. The project should conform to the Turabian, *A Manual for Writers /Chicago Manual of Style* standards for citation and formatting.
7. While the project needs to analyze the reality of pastoral praxis in your context, precedence should be given to utilizing the biblical passages to address concretely and

- tangibly the real ministry concerns of your charge.
8. This project will require a lot of theological and professional reflection.
 - a. It will require you to know your ministry context well.
 - b. It will require you to be creative, constructive, and focused on praxis.
 - c. It should draw you deeply into the biblical text.
 - d. It will require you to do a lot of thinking over a long period of time. Therefore, begin early.
 9. This project should ultimately provide for you sound materials which will enhance your ministry practice in a tangible way.

Grading

1.	Two Encounters With the TEXT Journals	30
2.	Exegetical Paper	45
3.	Pastor Praxis Project	25

Course Schedule

April 5 4:30- 6:30 PM	Prophets Isaiah Isaiah 1 Isaiah 5-7, 9 Isaiah 11, 28, 30 Isaiah 40-42 Isaiah 53-55 Isaiah 60-62 Isaiah 65-66	Stulman/Kim, <i>You Are My People</i> Ch 1 Reading the Prophets as Meaning Making Literature Ch 2 Isaiah as Messenger of Faith and Doubt Ch 3 Vision of Homecoming and Diaspora	
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April 5 7:30- 9:30 PM	Jeremiah Jeremiah 1, 2, 4, 5 Jeremiah 7 Jeremiah 9-10 Jeremiah 15, 16 Jeremiah 20, 23, 31 Jeremiah 33, 39, 43	Stulman/Kim, <i>You Are My People</i> Ch 4 Jeremiah as a Messenger of Hope in Crisis Ch 5 Jeremiah as a Complex Response to Suffering Ch 6 Conflicting Paths to Hope in Jeremiah	
April 6 8:00- 11:20	Ezekiel Ezekiel 1, 2 Ezekiel 10, 11, 16 Ezekiel 34, 36-40 Ezekiel 47, 48	Stulman/Kim, <i>You Are My People</i> Ch 7 Ezekiel as Disaster Literature Ch 8 Ezekiel as Survival Literature	
April 6 1:00- 3:15 PM	The Book of the Twelve Hosea 2, 3, 11 Joel 1, 2 Amos 1, 5 Jonah 1-4 Micah 1 Nahum 1-3 Habakkuk 1-3 Malachai 1-4	Stulman/Kim, <i>You Are My People</i> Ch 9 An Anthology of Dispersion and Diagnosis Ch10 An Anthology of Debate and Rebuilding	

<p>May 3 4:30- 6:30 PM</p>	<p>Psalms: Poetry of Life</p> <p>Psalm 1 Psalm 2 Psalm 5 Psalm 13 Psalm 22 Psalm 29 Psalm 42 Psalm 51</p>	<p>Poetry, Genre, Anthologies, Theology</p> <p>Brueggemann, <i>Spirituality</i>, pp. 1-45.</p> <p>Ch 1 The Psalms and the Seasons of Life</p> <p>Ch 2 Psalms of Orientation</p> <p>Ch 3 Psalms of Disorientation</p>	
<p>May 3 7:30- 9:30 PM</p>	<p>Psalm 72 Psalm 81 Psalm 98 Psalm 100 Psalm 136 Psalm 137 Psalm 147</p> <p>Song of Songs 1, 4, 8</p>	<p>Brueggemann, <i>Spirituality</i>, pp. 46-74.</p> <p>Ch 4 Psalms of New Orientation</p> <p>Ch 5 Spirituality and God's Justice</p> <p>Clifford, <i>Wisdom Literature</i></p> <p>Ch 8 The Song of Songs</p>	
<p>May 4 8:00- 10:50</p>	<p>Wisdom</p> <p>Job 1, 2, 4 Job 8-11 Job 19, 21, 23 Job 31, 35 Job 38-42</p>	<p><i>Job, God, and His Friends</i></p> <p>Clifford, <i>Wisdom Literature</i></p> <p>Ch 1 Our Quest and the Bible's Wisdom</p> <p>Ch 2 Wisdom Literature In the ANE</p> <p>Ch 4 The Book of Job</p>	

<p>May 5 1:00-3:15 PM</p>	<p>Proverbs 1 Proverbs 4 Proverbs 7 Proverbs 9 Proverbs 11 Proverbs 15 Proverbs 31</p> <p>Ecclesiastes 1-3 Ecclesiastes 7-9, Ecclesiastes 12</p>	<p>Clifford, <i>Wisdom Literature</i></p> <p>Ch 3 The Book of Proverbs</p> <p><i>Ethics of life</i></p> <p><i>Philosophy of Life</i></p> <p>Ch 5 The Book of Qoheleth (Ecclesiastes)</p> <p>Ch 9 Wisdom in Judaism and Christianity</p>	
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Helpful Books for Studying Prophetic, Poetic, and Wisdom Literature

Note: I am often asked to recommend books. These are books which others have found to be of general assistance in Bible study and of particular instruction in exegetical method for preachers, theologians, and Bible scholars. I have identified resources which will be help in pastoral ministry or for students pursuing theological education. None of these books are required for this course. However, you may find some of them to be useful to you in writing your exegetical paper or pastoral praxis project.

**Of making many books there is no end,
and much study is a weariness of the flesh.**
— Ecclesiastes 12:12 NRS

**For in much wisdom is much vexation, and
those who increase knowledge increase
sorrow.** — Ecclesiastes 1:18 NRS

I have also included a list of important books for the those who wish to delve deeper into the Prophetic, Poetic, and Wisdom Literature of the Hebrew Bible. There are books here which you may wish to explore during this course or in future years to come. Should you have any questions about any of these works, feel free to contact me.

Exegetical Methods

Brown, William P. *A Handbook of Old Testament Exegesis*. Louisville: Westminster/ John Knox, 2017. ISBN-13: 978-0664259938.

de la Torre, Miguel A. *Reading the Bible from the Margins*. Maryknoll, NY: Orbis Books, 2002. ISBN-13: 978-1570754104

Fee, Gordon, and Douglas Stuart. *How to Read the Bible for All Its Worth*. 4th Edition. Grand Rapids: Zondervan, 2014. ISBN 978-0310517825.

Foskett, Mary F., and Jeffrey Kah-Jin Kuan, eds. *Ways of Being, Ways of Reading: Asian American Biblical Interpretation*. Atlanta: Chalice Press, 2006. ISBN-13: 978-0827242548.

Gorman, Michael J. *Elements of Biblical Exegesis: A Basic Guide for Students and Ministers*. Revised and Expanded Edition. Grand Rapids: Baker Academic, 2009 ISBN: 9780801046407.

Hayes, John H., General Editor. *Dictionary of Biblical Interpretation*. 2 Volumes. Nashville: Abingdon Press, 1999. ISBN-13: 978-0687055319.

Hayes, John H., and Carl R. Holladay. *Biblical Exegesis: A Beginner's Handbook*. 3rd Edition. Louisville: Westminster/ John Knox Press, 2007. ISBN 0664227759.

Kim, Yung Suk. *Biblical Interpretation: Theory, Process, and Criteria*. Eugene, OR: Pickwick Publications, 2013.

Methods of Biblical Interpretation: Excerpted from the Dictionary of Biblical Interpretation. Nashville: Abingdon Press, 2004. ISBN-13: 978-0687037063.

Ryken, Leland, James C. Wilhoit, Tremper Longman III, eds., *Dictionary of Biblical Imagery*. Downers Grove: InterVarsity Press, 1998. ISBN-13: 978-0830814510.

Soulen, Richard N., and R. Kendall Soulen. *Handbook of Biblical Criticism*, 4th Edition. Louisville: Westminster/ John Knox Press, 2011. ISBN-13: 978-0664235345.

Steck, Odil Hannes. *Old Testament Exegesis: A Guide to the Methodology*. Translated James D. Nogalski. 2nd Edition. SBL Resources for Biblical Study 33. Atlanta: Scholars Press. 1998. ISBN-13: 978-0788504655.

Stuart, Douglas. *Old Testament Exegesis: A Handbook for Students and Pastors*. 4th Edition. Louisville: Westminster/ John Knox, 2009. ISBN: 978-0-664-23344-0.

Tate, W. Randolph. *Biblical Interpretation: An Integrated Approach*. 3rd Edition. Grand Rapids: Baker Academic, 2014. ISBN-13: 978-0801049859. The 2nd edition, *Handbook for Biblical Interpretation: An Essential Guide to Methods, Terms, and Concepts* (2012) is also very helpful.

Tiffany, Frederick C., and Sharon H. Ringe. *Biblical Interpretation: A Roadmap*. Abingdon Press, 1996. ISBN-13: 978-0687016082.

General Works

Alter, Robert. *The Hebrew Bible: A Translation with Commentary*. 3 Volumes. New York: W. W. Norton, 2018. ISBN-13: 978-0393292497.

Berlin, Adele, and Marc Zvi Brettler, eds., and Michael Fishbane, Consulting Editor. *The Jewish Study Bible: Featuring The Jewish Publication Society TANAKH Translation*. New York: Oxford University Press, 2004. ISBN-13: 978-0195297546. This work may be consulted online at <http://www.youblisher.com/p/759762-Jewish-Study-Bible/> or downloaded from <http://www.ebooksdownloads.xyz/search/the-jewish-study-bible> Or [http://www.pdfspath.net/get/3/jewish study bible.pdf](http://www.pdfspath.net/get/3/jewish_study_bible.pdf)

Collins, John J. *Introduction to the Hebrew Bible*. 2nd Edition. Minneapolis: Fortress, 2014. ISBN-13: 978-1506445984.

Felder, Cain Hope, ed. *The Original African Heritage Study Bible: King James Version: With Special Annotations Relative to the African/Edenic Perspective*. Valley Forge: Judson Press, (1993) 2007. ISBN-13: 978-0817015114.

Coogan, Michael D., and Chapman, Cynthia. *A Brief Introduction to the Old Testament: The Hebrew Bible in Its Context*. 3rd Edition. New York: Oxford University Press, 2015. ISBN-13: 978-0190238599.

Gorman, Michael J., ed. *Scripture and Its Interpretation: A Global, Ecumenical Introduction to the Bible*. Grand Rapids: Baker Academic, 2017. ISBN-13: 978-0801098390.

Guest, Deryn, Robert E. Goss, Mona West, and Thomas Bohache, eds. *The Queer Bible Commentary*. London: SCM Press, 2006. ISBN-13: 978-0334054429.

Harrelson, Walter, General Editor. *The New Interpreter's Study Bible: New Revised Standard Version*. Nashville: Abingdon Press, 2003. ISBN-13: 978-0687278329.

Keck, Leander E., ed., et. al. *The New Interpreter's Bible Commentary*. 10 Volumes. Nashville: Abingdon Press, 2015. ISBN-13: 978-1426739125.

Newsom, Carol A. Sharon H. Ringe, and Jacqueline E. Lapsley, eds. *Women's Bible Commentary*. 3rd Edition Revised and Updated. Louisville: Westminster/John Knox Press, 2012. ISBN-13: 978-0664237073.

Page Jr., Hugh R., General Editor. *The Africana Bible: Reading Israel's Scriptures from Africa and the African Diaspora*. Minneapolis: Fortress Press, 2009. ISBN-13: 978-0800621254.

Patte, Daniel, ed. *Global Bible Commentary*. Nashville: Abingdon Press, 2004. ISBN 0-687-06403-1.

Richards, E. Randolph, and Brandon J. O'Brien. *Misreading Scripture with Western Eyes: Removing Cultural Blinders to Better Understand the Bible*. Downers Grove: InterVarsity, 2012. ISBN-13: 978-0830837823.

Ryken, Leland. *Literary Introductions to the Books of the Bible*. Wheaton: Crossway, 2015. ISBN-13: 978-1433542176

Sakenfeld, Katharine Doob, ed. *The New Interpreters Dictionary of the Bible*. 5 Volumes. Nashville: Abingdon Press, 2009. ISBN-13: 978-0687333462.

The New Interpreter's Bible Old Testament Survey. Nashville: Abingdon Press, 2005. ISBN-13: 978-0687053445.

Prophetic Literature

Blenkinsopp, Joseph. *A History of Prophecy in Israel*. Revised and Enlarged. Louisville: Westminster/John Knox, 1996. ISBN 0-664-25639-2.

Boda, Mark J., and J. Gordon McConville, eds. *Dictionary of the Old Testament: Prophets*. Downers Grove: InterVarsity, 2013. ISBN-13: 978-0830817849.

Brueggemann, Walter. *The Prophetic Imagination*. 40th Anniversary Edition. Minneapolis: Fortress Press, 2018. ISBN-13: 978-1506449302.

Brueggemann, Walter. *The Practice of Prophetic Imagination: Preaching an Emancipating Word*. Minneapolis: Fortress, 2012. ISBN-13: 978-0800698973.

Chisholm, Robert. *Handbook on the Prophets*. Grand Rapids: Baker Academic, 2009. ISBN-13: 978-0801038600.

- Davis, Ellen F. *Biblical Prophecy: Perspectives for Christian Theology, Discipleship, and Ministry*. Interpretation: Resources for the Use of Scripture in the Church. Louisville: Westminster/John Knox, 2014. ISBN-13: 978-0664235383.
- Eaton, John. *Mysterious Messengers: A Course on Hebrew Prophecy from Amos Onwards*. Grand Rapids: William. B. Eerdmans, 1997. ISBN 0-8028-4495-2.
- Heschel, Abraham J. *The Prophets*. Perennial Classics. New York: HarperCollins, (1962) 2001. ISBN-0-06093699-1.
- Koch, Klaus. *The Prophets*. Translator Margaret Kohl. 2 Volumes. Philadelphia: Fortress Press (1978), 1983, 1984.
- McEntire, Mark, *Chorus of Prophetic Voices: Introducing the Prophetic Literature of Ancient Israel*. Louisville: Westminster/John Knox, 2015. ISBN-13: 978-0664239985.
- Matthews, Victor H. *The Hebrew Prophets and Their Social World: An Introduction*. 2nd Edition. Grand Rapids: Baker Academic, 2012. ISBN-978-0-8-0104861-6.
- Nogalski, James D. *Interpreting Prophetic Literature: Historical and Exegetical Tools for Reading the Prophets*. Louisville: Westminster/ John Knox Press, 2015. ISBN-13: 978-0664261207.
- Peterson, Eugene H. *Running with Horses: The Quest for Life at its Best*. Revised and Expanded Edition. Downers Grove: InterVarsity Press, 2009. ISBN-13: 978-0830837069.
- Redditt, Paul. *Introduction to the Prophets*. Grand Rapids: William B. Eerdmans, 2008. ISBN 978-0-8028-2896-5.
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Psalms

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