

# **COURSE OF STUDY SCHOOL OF OHIO at MTSO**

**2020 Summer 2-Week Session**

**August 3-7 and August 10-13**

## **OnLine Edition**

### **Zoom Sessions:**

**August 3, 1:00-3:00 P.M.**

**August 4, 1:00-3:00 P.M.**

**August 10, 1:00-3:00 P.M.**

**August 11, 1:00-3:00 P.M.**

**August 12, 1:00-3:00 P.M.**

***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*. 2<sup>nd</sup> ed. Nashville: Abingdon Press, 2005.

## Supplemental (Recommended but not Required):

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

## Course Philosophy and Pedagogy

To provide consistency in instruction across sections of 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.

**Academically**, I emphasize three things: **reading, thinking, and writing**. This will help you to achieve the learning outcome of this course of “[a]pply[ing] exegesis to preaching, other pastoral responsibilities, and issues of the present day.”

**Professionally**, I am commitment to the contextual specificity of pastoral praxis. This means I will be asking you to **think** deeply about *your* context for ministry and how what we study in this course impacts *your* contextual pastoral praxis.

This course is not about a generic inquiry into the Hebrew Bible in the abstract but it is about inquiry from within concrete communities. How does *your* context of ministry intersect with the Prophetic, Poetic, and Wisdom Literature of the Hebrew Bible? We will have these twin foci in *everything* we do in this course: the biblical text **and** *your* context of pastoral praxis.

Bible study and ministry are not solo ventures. Do not hesitate to ask questions in class or in your written assignments. Since you will be doing most of the work for this class independently, it is appropriate to ask questions of the Instructor via email.

## Online Edition

This is the first time I have offered COS 421 wholly online. This is a new experience for most of us. There will be glitches. And there will room for grace. Much of the learning which you do, you will be doing by yourself. This will be supplemented by the times we will meet together for Zoom sessions. Learning Modules (called Lessons in Populi) are designed to complement the Zoom session. Please complete them **before** the assigned Zoom session.

If you do not have a Zoom account, COS has created an excellent tutorial for this. If you do not have access to Populi or Zoom, contact Grace Wallace ([gwallace@mtso.edu](mailto:gwallace@mtso.edu)) for assistance.

## Requirements and Grading for the Course

1. Populi Learning Modules: These learning activities are to be completed in lieu of face-to face instruction. **25%**
2. Eight (8) Encounters with the TEXT Journals **25%**
3. Exegetical Paper, at least 7 pages **35%**
4. Pastoral Praxis Project, at least 4 pages **15%**
5. Attendance at four (5) Zoom Sessions

### I. Learning Modules on Populi

In order to meet the minimum hours of instruction required by the GBHEM, I have created Learning Modules. By completing the Learning Modules *before* the Zoom sessions, you will have gained the necessary information to maximize our Zoom session time. The Learning Modules are of differing lengths. They are coordinated to the course readings. Please read the assigned readings *before* doing the Learning Modules.

### II. Encounters With the TEXT Journals

This assignment consists of two parts: (1) **reading** the Bible and (2) **writing** about your **thinking** concerning those Bible readings.

**First Part: Reading:** It is important for you to read and engage the actual texts of the Bible.

As Dr. Paul Kim suggests, we should, “**Read carefully, critically, and creatively.... Read as if you have never read those chapters/ books before...do not take anything for granted...**” Read with curiosity and a desire to find something you have never seen before. Read as if you are searching for treasure. Read as if you are on a quest, a quest to know God and obey God’s commandments.

I have identified essential passages for you to engage and wrestle with *before each class session*. Before each Zoom session, please upload your Encounters with the TEXT to Populi. You will want to begin preparing these as soon as possible. These passages are listed under each of the Zoom sessions. They are due at least *one* day before the Zoom class for which those passages are scheduled for our focus of discussion.

**Second Part: Journal Write:** Writing is a form of learning. For the assigned Scripture readings, write down the discoveries you made as a result of your readings. These may include insights, observations, and questions *about* the text or problems *you* have *with* the text.

- These may include your observations, discoveries, and analyses of passages.
- They may include your burning and gnawing questions, discomforts, or insights.
- They may be things which confirm or challenge your theology and your practice.
- They may include the places in the text which give you pause, make you wonder, or which grab *you* and will not let *you* go.
- They may include your pondering, musings, and ruminations on the text.

I am *not* asking you to write a commentary or do *any* research; this includes reading the notes in Study Bibles. What is important is *your* engagement with the biblical text. I am only requiring a total of one to two (1-2) pages of observations/questions for each Scripture reading group. It is easy to get carried away and write many more pages. If you have the time and the energy to actually write more, you may do so. Let me underscore that the minimum total length requirement of this assignment is one to two (1-2) pages per assignment group. This assignment should aid your learning, not be an extra burden.

It should give 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. For each entry, do identify the passage with chapter and verse designation which generated your entry. Numbering separate entries will likely be helpful. Whatever form your entries take, they chronicle *your* intellectual and spiritual dialogue with the assigned texts.

Time is always a concern. It may not be possible for you to read all of the passages assigned for any day. Read as many of them as you can. It may be impossible for you to complete all eight (8) of the Encounters with the TEXT assignments. Do your absolute best, but realize that if you are doing good work in the course then not completing a couple of the Encounters with the TEXT assignments will not result in your failing the course. Failure to complete four (4) Encounters with the TEXT will result in a reduction of one-and-a-half (1½) letter grades.

### **Things to keep in mind:**

1. Each Journal is to be at least 1-2 pages in length, typed, 12pt font.
2. Journals will be turned in on Populi one day before they are scheduled for discussion.
3. The file you upload should be labeled: **“Your Last Name, Journal #, Due Date.”**
4. Journals may be single spaced, double spaced, or a combination of both.
5. Identify the passage, at least by chapter, which generated your comment.
6. Numbering your entries will likely be helpful for you.
7. Journals reflect *your* engagement with the biblical text *not* textbooks, Study Bibles, etc.
8. Do your best to complete all of the Encounters with the TEXT assignments.

## II. Exegetical Paper

**An exegetical paper is a disciplined inquiry and investigation of a biblical passage of between twelve and no more than twenty verses.** You will write an exegetical paper focused on a passage from one of the Prophets. This paper should be turned in on Populi **August 19 by 6:00PM.**

**"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**

You have studied exegetical technique in your prior COS courses. It is likely that you have

studied one or more of these books: Gordon Fee and Douglas Stuart, *How to Read the Bible for All Its Worth* and John H. Hayes and Carl R. Holladay, *Biblical Exegesis: A Beginner's Handbook*. They offer instruction in the techniques for reading and analyzing the Bible. Also, I highly recommend Michael J. Gorman, *Elements of Biblical Exegesis: A Basic Guide for Students and Ministers* which offers excellent instruction in exegetical research and writing.

I have prepared a Learning Module "What is an Exegetical Project?" and another Learning Module "What is Academic Citation about?" to assist you in the process of writing the Exegetical Project. There are also documents posted on Populi covering the exegetical process "Guidelines for an Exegetical Project" and citation "Some Notes on Citation". Don't forget other that COS has provided other helpful writing resources on their website:

<https://www.cosohio.org/writing-coach>.

You will need to choose a passage for this project from the Prophetic Literature. It is highly recommended that you will have narrowed your selection down to three (3) passage **before** the class begins. Your three passages should be submitted no later than **6:00 P.M. August 4**. I highly recommend that you submit your passages well **before** the due date. This will allow the instructor to help you pick the passage which will be the most successful for you. My only criterion is that the passage must come from the Prophets and that it must be interesting or significant to you personally or professionally.

### The Process

You will pray, read the passage in at least five (5) translations, and make observations. Then, you will do research on your passage. Finally, you will synthesize your findings and write it up. Synthesizing is more than just reporting. **Ultimately, meaning making is THE goal of this exercise.**

**"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**

**Remember that you are seeking to clarify the text and bring it into sharper focus.** You are revealing things about the ancient text. How is God speaking through this text to you and to us today? How will you creatively, constructively, and authentically bring forth from this passage the message of the transforming Good News of the Grace of God? Is there a “Word from the Lord”?

This paper is a work of theology and spirituality informed by academic inquiry. The work you do in the paper will allow the reader to trace your critical, creative, and constructive thinking back to its intellectual source and theological root.

**“Art should disturb the comfortable and comfort the disturbed.”– Cesar A. Cruz.**

**This is also true of the Bible and it *should* be true of our exposition of the Bible.**

The 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. After reading this paragraph, the reader should be gripped and compelled to respond, “This is what the Spirit *is* speaking to the Church today!”

### **Things to keep in mind:**

1. The exegetical paper should be at least 7-pages of text exclusive of the bibliography.
2. The paper should be in 12pt font, double spaced.
3. Elements of the paper
  - a. The paper should address two aspects of the text: The “*what*” and the “*so what*”.
    - i. **First**, report your research and synthesizing your discoveries—the “*what*”.
      - (1) This should be at least four (4) pages in length.
      - (2) Provide verse-by-verse comments on the passage.
      - (3) Discuss the form, structure, literary shape, and rhetorical shape of the passages.
      - (4) Pay attention to words. Compare at least five (5) translations. Be sensitive to poetic, literary, and rhetorical devices.
      - (5) Note any relevant historical or cultural material related to this passage.
      - (6) Identify topics which have arisen in the history of interpretation of this passage.
      - (7) Discuss the theological and doctrinal themes in the text.
    - ii. **Second**, provide a compelling answer to the question, “*So what* does this passage have to do with my life and my world, today?”
      - (1) This section should be at least two and a half (2 ½) pages in length.
      - (2) This could take the form of a sermon or sermon outline.
      - (3) This could take the form of a lesson plan.

- (4) This could take the form of an essay in which you discuss how this passage relates to your congregation.
    - (5) Devote at least one-half (½) page to a description of the ministry setting in which you will be using this material.
  - iii. **Reflection:** When you have finished, write at least one-half (½) page reflection on the process of writing this exegetical project in which you address these questions:
    - (1) What challenges did you face in completing this project?
    - (2) What did you have to leave out?
    - (3) What did you learn?
    - (4) How will you approach research, writing, and sermon crafting differently in the future?
4. Include at least three 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 further assistance see:
  - a. **\*\*The document “Some Notes on Citation” posted on Populi.**
    - i. This document provides models for all sources you are likely to use in this course.
  - b. **\*\* [https://owl.purdue.edu/owl/research\\_and\\_citation/chicago\\_manual\\_17th\\_edition/cmos\\_formatting\\_and\\_style\\_guide/chicago\\_manual\\_of\\_style\\_17th\\_edition.html](https://owl.purdue.edu/owl/research_and_citation/chicago_manual_17th_edition/cmos_formatting_and_style_guide/chicago_manual_of_style_17th_edition.html)**
    - i. The **Purdue Writing Lab** is the **best** source for information concerning, writing, grammar, and citation. The link above is specifically to that section of the **Purdue Writing Lab** devoted to the kind of citation we use.
    - ii. This is the general link to the **Purdue Writing Lab** which covers all areas of research and writing. <https://owl.purdue.edu/>
  - c. <https://www.library.georgetown.edu/tutorials/research-guides/turabian-footnote-guide>
  - d. <https://www.chicagomanualofstyle.org/turabian/citation-guide.html>
  - e. [https://owl.purdue.edu/owl/research\\_and\\_citation/chicago\\_manual\\_17th\\_edition/cmos\\_formatting\\_and\\_style\\_guide/chicago\\_manual\\_of\\_style\\_17th\\_edition.html](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. Proper citation is an essential academic and professional skill. For details see the “Academic Honor” code which is attached to all COS Syllabuses.
7. This is not the first paper you have written in COS. So I am hoping to see growth and improvement in your writing. However, COS has provided two excellent resources.
  - a. There are several helpful documents on the COS website which may be accessed at <https://www.cosohio.org/writing-coach>
  - b. The COS writing coach Dr. Trad Nogueira-Godsey ([tgodsey@mtso.edu](mailto:tgodsey@mtso.edu)). Please take full advantage of his coaching and instruction.

### III. Pastoral Praxis Project

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.

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 plumb 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 shout of sheer ecstasy and those “groanings which cannot be uttered.” (Rom. 8:26 KJV).*

As you read and reflect on The Poetic and Wisdom Literature of the Hebrew Bible ask:

- 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.

### Some Possible Ideas for the Pastoral Praxis Project

*Remember, these are only suggestions. This list provides ideas of what might be done.* You are encouraged to talk about this project with your peers, parishioners, or the Instructor. Use your creativity to align the deep needs of *your* context with the deep currents and reservoirs of Hebrew Wisdom and Poetic traditions.

**" 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

1. Design a confirmation program built around the themes of biblical wisdom.
2. Design a series of podcasts on adulting.
3. Use Job to answer the question of why people suffering.
4. Analyze a case study of a ministry incident through the lens of the Hebrew poets or sages.
5. Design an ecumenical service addressing a local or national tragedy.
6. Design a liturgy of lament or repentance utilizing the words of the Hebrew poets or sages.
7. Design a “Blue” Christmas service.
8. Craft prayers or compose songs/poetry based on these Scriptures.
9. 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.
10. Write a detailed plan for using Psalms in worship.
11. Design a sermon series.
12. Explore how these Scriptures inform issues of spirituality, the journey into Sanctification.

### **Things to keep in mind for the Pastoral Praxis Project:**

1. Consult with the instructor and others about potential projects.
2. The project should be at least 4-pages of text.
3. The project should be typed, double-spaced, 12pt font.
4. The project should be submitted electronically by **Noon, 12:00 P.M., August 24.**
5. Not every project will require additional library research. However, if you do use resources, ideas, or quotes, they need to be documented.
6. The project should conform to the Turabian, *A Manual for Writers /Chicago Manual of Style* standards for citation and formatting.
7. Demonstrate how the Poetic or Wisdom Literature of the Bible addresses the real ministry concerns of *your* charge.
8. This project will require theological and professional reflection.
  - a. It will require you to be creative, constructive, and focused on praxis.
  - b. It should draw you deeply into the Poetic or Wisdom biblical texts.
  - c. It will require a great deal **thinking and praying.**
9. This project should ultimately provide materials which you can use in your ministry context.

## **IV. Zoom Sessions**

We will meet together as a class for 10-hours of Zoom instruction. There are readings and written assignments which you should do *before* each of those sessions. There are also Learning Modules which are to be completed *before* each session. To get the most out of the Zoom session come prepared to discuss the textbooks and the Biblical Books which are assigned for each session. It is highly recommended that you take notes on the readings and write down specific questions or issues you would like addressed.

## Course Schedule

<b>LM1</b>  <b>Due by August 3</b>	<b>Introduction to the Course</b>	
<b>LM2</b>  <b>Due by August 3</b>	<b>What is an Exegetical Project?: Exegesis for Pastoral Praxis</b>	<b>On Populi:</b> “Guidelines for an Exegetical Project”  <b>Suggested:</b> “Some Notes on Citation” “Helpful Books for Studying Prophets” “Web Resources for Biblical Studies”
<b>LM3</b>  <b>Due by August 3</b>	<b>Who Were the Prophets and How do we Study them and their Writings?</b>	<b>Stulman/Kim, <i>You Are My People</i></b>  <b>Ch 1</b> Reading the Prophets as Meaning Making Literature
<b>LM4</b>  <b>Due by August 3</b>	<b>Trauma Studies and The Human Condition</b>	<b>On Populi</b>  “How Christian Theology and Practice are being Shaped by Trauma Studies”
<b>LM5</b>  <b>Due by August 3</b>	<b>Isaiah</b>	<b>Stulman/Kim, <i>You Are My People</i></b>  <b>Ch 2</b> Isaiah as Messenger of Faith and Doubt <b>Ch 3</b> Vision of Homecoming and Diaspora
<b>LM6</b>  <b>Due by August 4</b>	<b>Jeremiah</b>	<b>Stulman/Kim, <i>You Are My People</i></b>  <b>Ch 4</b> Jeremiah as a Messenger of Hope in Crisis <b>Ch 5</b> Jeremiah as a Complex Response to Suffering <b>Ch 6</b> Conflicting Paths to Hope in Jeremiah
<b>LM7</b>  <b>Due by August 4</b>	<b>Ezekiel</b>	<b>Stulman/Kim, <i>You Are My People</i></b>  <b>Ch 7</b> Ezekiel as Disaster Literature <b>Ch 8</b> Ezekiel as Survival Literature

<b>Zoom Session</b>  <b>August 3</b>  <b>1<sup>st</sup> hour</b>	<b>Orientation, Introduction and <i>Your</i> Questions</b>	
<b>Zoom Session</b>  <b>August 3</b>  <b>2<sup>nd</sup> hour</b>	<b>Isaiah</b> <hr/> <b>Encountering the TEXT #1 Passages</b>  <b>Due by August 2</b>  <b>Isaiah 1</b> <b>Isaiah 5-7, 9</b> <b>Isaiah 11, 28, 30</b> <b>Isaiah 40-42</b> <b>Isaiah 53-55</b> <b>Isaiah 60-62</b> <b>Isaiah 65-66</b>	<b>Stulman/Kim, <i>You Are My People</i></b>  <b>Ch 2</b> Isaiah as Messenger of Faith and Doubt  <b>Ch 3</b> Vision of Homecoming and Diaspora
<b>Zoom Session</b>  <b>August 4</b>  <b>1<sup>st</sup> hour</b>	<b>Jeremiah</b> <hr/> <b>Encountering the TEXT #2 Passages</b>  <b>Due by August 3</b>  <b>Jeremiah 1, 2, 4, 5</b> <b>Jeremiah 7</b> <b>Jeremiah 9-10</b> <b>Jeremiah 15, 16</b> <b>Jeremiah 20, 23, 31</b> <b>Jeremiah 33, 39, 43</b>	<b>Stulman/Kim, <i>You Are My People</i></b>  <b>Ch 4</b> Jeremiah as a Messenger of Hope in Crisis <b>Ch 5</b> Jeremiah as a Complex Response to Suffering <b>Ch 6</b> Conflicting Paths to Hope in Jeremiah

<p><b>Zoom Session</b></p> <p><b>August 4</b></p> <p><b>2<sup>nd</sup> hour</b></p>	<p><b>Ezekiel</b></p> <hr/> <p><b>Encountering the TEXT</b></p> <p><b>#3 Passages</b></p> <p><b>Due by August 3</b></p> <p><b>Ezekiel 1, 2</b></p> <p><b>Ezekiel 10, 11, 16</b></p> <p><b>Ezekiel 34, 36-40</b></p> <p><b>Ezekiel 47, 48</b></p>	<p><b>Stulman/Kim, <i>You Are My People</i></b></p> <p><b>Ch 7</b> Ezekiel as Disaster Literature</p> <p><b>Ch 8</b> Ezekiel as Survival Literature</p>
<p><b>LM8</b></p> <p><b>Due by August 9</b></p>	<p><b>What is Hebrew Poetry and How does it work?</b></p>	<p><b>On Populi:</b></p> <p>“Hebrew Poetry”</p> <p>“Notes on Psalms”</p>
<p><b>LM9</b></p> <p><b>Due by August 9</b></p>	<p><b>Job</b></p>	<p><b>Clifford, <i>Wisdom Literature</i></b></p> <p><b>Ch 4</b> The Book of Job</p>
<p><b>LM10</b></p> <p><b>Due by August 10</b></p>	<p><b>Interpreting and Using Psalms: The Poetry of Life</b></p>	<p><b>Brueggemann, <i>Spirituality</i>, pp. 1-74.</b></p> <p><b>Ch 1</b> The Psalms and the Seasons of Life</p> <p><b>Ch 2</b> Psalms of Orientation</p> <p><b>Ch 3</b> Psalms of Disorientation</p> <p><b>Ch 4</b> Psalms of New Orientation</p> <p><b>Ch 5</b> Spirituality and God’s Justice</p> <p><b>On Populi:</b></p> <p>“Hebrew Poetry”</p> <p>“Notes on Psalms”</p> <p>“Laments show an acute awareness of the dark side of Human Existence</p>
<p><b>LM11</b></p> <p><b>Due August 11</b></p>	<p><b>What is Academic Citation About?</b></p>	<p><b>On Populi:</b></p> <p>“Some Notes on Citation”</p>

<p><b>Zoom Session</b></p> <p><b>August 10</b></p> <p><b>1<sup>st</sup> hour</b></p>	<p><b>Job</b></p> <hr/> <p><b>Encoutering the TEXT</b></p> <p><b>#4 Passages</b></p> <p><b>Due by August 9</b></p> <p><b>Job 1, 2, 4</b></p> <p><b>Job 8-11</b></p> <p><b>Job 19, 21, 23</b></p> <p><b>Job 31, 35</b></p> <p><b>Job 38-42</b></p>	<p><i>Job, God, and His Friends</i></p> <p><i>Clifford, Wisdom Literature</i></p> <p><b>Ch 1</b> Our Quest and the Bible’s Wisdom</p> <p><b>Ch 4</b> The Book of Job</p>
<p><b>Zoom Session</b></p> <p><b>August 10</b></p> <p><b>2<sup>nd</sup> hour</b></p>	<p><b>Proverbs</b></p> <hr/> <p><b>Encoutering the TEXT</b></p> <p><b>#5 Passages</b></p> <p><b>Due by August 9</b></p> <p><b>Proverbs 1</b></p> <p><b>Proverbs 4</b></p> <p><b>Proverbs 7</b></p> <p><b>Proverbs 9</b></p> <p><b>Proverbs 11</b></p> <p><b>Proverbs 15</b></p> <p><b>Proverbs 31</b></p> <p><b>Ecclesiastes 1-3</b></p> <p><b>Ecclesiastes 7-9</b></p> <p><b>Ecclesiastes 12</b></p>	<p><i>Clifford, Wisdom Literature</i></p> <p><i>Ethics of life</i></p> <p><b>Ch 3</b> The Book of Proverbs</p> <p><b>On Populi:</b> “Proverbs Outline from Herbert G.”</p> <p><i>Philosophy of Life</i></p> <p><b>Ch 5</b> The Book of Qoheleth (Ecclesiastes)</p> <p><b>Ch 9</b> Wisdom in Judaism and Christianity</p>

<p><b>Zoom Session</b></p> <p><b>August 11</b></p> <p><b>1<sup>st</sup> hour</b></p>	<p><b>Psalms: Poetry of Life</b></p> <p><b>Poetry, Genre, Anthologies, Theology</b></p> <hr/> <p><b>Encountering the TEXT</b></p> <p><b>#6 Passages</b></p> <p><b>Due by August 10</b></p> <p><b>Psalm 1</b></p> <p><b>Psalm 2</b></p> <p><b>Psalm 5</b></p> <p><b>Psalm 13</b></p> <p><b>Psalm 22</b></p> <p><b>Psalm 29</b></p> <p><b>Psalm 42</b></p> <p><b>Psalm 51</b></p>	<p><b>Brueggemann, <i>Spirituality</i>, pp. 1-45.</b></p> <p><b>Ch 1</b> The Psalms and the Seasons of Life</p> <p><b>Ch 2</b> Psalms of Orientation</p> <p><b>Ch 3</b> Psalms of Disorientation</p> <p><b>On Populi:</b></p> <p>“Hebrew Poetry”</p> <p>“Notes on Psalms”</p> <p>“Laments show an acute awareness of the dark side of Human Existence”</p>
<p><b>Zoom Session</b></p> <p><b>August 11</b></p> <p><b>2<sup>nd</sup> hour</b></p>	<p><b>Psalms: Poetry of Life</b></p> <hr/> <p><b>Encountering the TEXT</b></p> <p><b>#7 Passages</b></p> <p><b>Due by August 10</b></p> <p><b>Psalm 72</b></p> <p><b>Psalm 81</b></p> <p><b>Psalm 98</b></p> <p><b>Psalm 100</b></p> <p><b>Psalm 136</b></p> <p><b>Psalm 137</b></p> <p><b>Psalm 147</b></p> <p><b>Song of Songs</b></p> <p><b>1, 4, 8</b></p>	<p><b>Brueggemann, <i>Spirituality</i>, pp. 46-74.</b></p> <p><b>Ch 4</b> Psalms of New Orientation</p> <p><b>Ch 5</b> Spirituality and God’s Justice</p> <p><b>On Populi:</b></p> <p>“Prophecies Concerning Jesus in the Psalms”</p> <p>“Psalms, Theology of”</p> <hr/> <p><b>Clifford, <i>Wisdom Literature</i></b></p> <p><b>Ch 8</b> The Song of Songs</p>

<p><b>Zoom Session</b></p> <p><b>August 12</b></p> <p><b>1<sup>st</sup> hour</b></p>	<p><b>The Book of the Twelve</b></p> <hr/> <p><b>Encoutering the TEXT</b> <b>#8 Passages</b></p> <p><b>Due by August 11</b></p> <p><b>Hosea 2, 3, 11</b> <b>Joel 1, 2</b> <b>Amos 1, 5</b> <b>Jonah 1-4</b> <b>Micah 1</b> <b>Nahum 1-3</b> <b>Habakkuk 1-3</b> <b>Malachai 1-4</b></p>	<p><b>Stulman/Kim, <i>You Are My People</i></b></p> <p><b>Ch 9</b> An Anthology of Dispersion and Diagnosis</p> <p><b>Ch 10</b> An Anthology of Debate and Rebuilding</p>
<p><b>Zoom Session</b></p> <p><b>August 12</b></p>	<p><b>Where Can Wisdom be Found?</b></p> <p><b>Wisdom and the ANE</b></p>	<p><b>Clifford, <i>Wisdom Literature</i></b></p> <p><b>Ch 1</b> Our Quest and the Bible's Wisdom</p> <p><b>Ch 2</b> Wisdom Literature in the ANE</p>
<p><b>Zoom Session</b></p> <p><b>August 12</b></p>	<p><b>Where Have We Been and Where Do We Go From Here?</b></p>	<p><b>On Populi:</b></p> <p>“What is Exegesis?”</p> <p>“Guidelines for an Exegetical Project”</p> <p>“Helpful Books for Studying Prophets”</p> <p>“Bibliography for Beginning Biblical Studies”</p> <p>“Web Resources for Biblical Studies”</p>

***The Syllabus is Subject to Change.***

## **Academic Honor**

The Course of Study School of Ohio requires that all material submitted by a student in fulfilling his or her academic requirements be the original work of the student.

Violations of academic honor include any action by a student indicating dishonesty or lack of integrity in academic ethics. Violations in this category include, but are not limited to, cheating, plagiarism, or knowingly passing off work of another as one's own.

Cheating includes seeking, acquiring, receiving or passing on information about the content of an examination prior to its authorized release or during its administration.

Cheating also includes seeking, using, giving or obtaining unauthorized assistance in any academic assignment or examination.

Plagiarism is the act of presenting as one's own work with the work of another whether published or unpublished (including the work of another student). A writer's work should be regarded as his or her own property. Any person who knowingly uses a writer's distinctive work without proper acknowledgement is guilty of plagiarism.

A student found guilty of a violation of the academic honor code, after a review of the case, may be subject to one or more of the following actions: (1) warning; (2) probation; (3) suspension for the remainder of the course; (4) dismissal from the Course of Study School of Ohio; (5) grade of Fail for the course. Regardless of the outcome, a letter will be sent to the student's District Superintendent and Board of Ordained Ministry representative.