

**Indiana UMC Course of Study 421**  
**Bible IV: Prophets, Psalms, and Wisdom Literature**  
Spring, 2024

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This course examines God's Word as expressed through Israel's prophets, selected Psalms, and selected passages from Wisdom literature. At the end of the course you should be able to:

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

**OVERVIEW:** Too often we think of the Bible as a "thing" to be "used." Instead this course invites you to hear it as a vibrant conversation taking place over many centuries and involving diverse points of view. The course also invites you to respond to those voices and continue their conversation into our own day. What questions most interested the Bible's speakers? What various answers do they offer? How might each position be helpful then or now, and how might it be misapplied or abused? How might ancient traditions be helpfully related to new questions arising in our own world?

This course only *introduces* you to some (not all) of the books which Jewish tradition calls the Latter Prophets and Writings, and offers you tools to continue extending the acquaintance.

### TEXTS

**The Bible** is our most important text. PLEASE BRING AT LEAST ONE BIBLE TO CLASS.

While I have designated a limited number of passages as assigned reading, I encourage you to read beyond those limited passages as we turn to particular biblical books.

- You should have an **NRSV or NRSVue translation** (*The New Interpreter's Study Bible*, required for COS, is NRSV).
- **At least one other translation**, preferably not what you usually read. Look for an edition with apocrypha, if available; although those from Jewish sources (Tanakh and Alter's translation) will contain only the books of the Hebrew Bible. Some good choices:
  - **CEB** (Common English Bible, 2011; I recommend the *CEB Study Bible* edited by Joel Green)
  - **NAB** (New American Bible, 1970, with a Revised Edition in 2011, I recommend the *Catholic Study Bible* edition from Oxford University Press)
  - **Tanakh** (1985, I recommend you get it in the *Jewish Study Bible* edited by Adele Berlin and Marc Zvi Brettler)
  - *The Hebrew Bible: A New Translation*, by Robert Alter (I don't usually recommend single-author translations, but this one is superb and has excellent notes)

**You may wish to consult the "Translations in Relation" handout by Britt Leslie and "A Quick Orientation to Bible Translations" by Marti Steussy, both posted on the class web site.**

**Course Topic Texts**

- Walter Brueggemann, *Spirituality of the Psalms*
- Richard Clifford, *Wisdom Literature*
- Louis Stulman & Hyun Paul Kim, *You Are My People: An Introduction to Prophetic Literature*
- Additional short items are included with this syllabus; others will be posted online.

**Reference Works** (you should have these from COS 121)

- *The Interpreters One-Volume Commentary (IOVC)*
- *Harper Collins Bible Dictionary (HCBD)*
- *New Interpreter's Study Bible (NISB)*. \*\*\*Please read the biblical book introduction in this study Bible before you do assigned Bible readings from a particular book.\*\*\*

You may also find it helpful to consult these books from the COS 221 booklist:

- Michael Coogan, *The Old Testament: A Historical & Literary Introduction*
- *The Oxford Bible Atlas*
- Bruce Birch, Walter Brueggemann, Terence Fretheim, David Petersen, *A Theological Introduction to the Old Testament, 2nd Edition*

**PAPERS**

I do not require that you agree with positions explained in class and secondary reading, but I do expect you to show awareness and understanding of them. When I ask you to write about your own position, tell me not just WHAT you believe, but WHY. (If you haven't thought about why, now would be a good time to do so.)

**General tips for papers:**

- ⤴ I will count off if you go beyond the specified number of pages. Double space, with ragged-right margins and a 12-pt font.
- ⤴ PLAGIARISM is using even a few of someone else's words without quote marks, or using another's ideas and information without credit, *regardless of whether you intend to cheat*. Rearranging a sentence or changing a few words in it does not make it your own. A good way to avoid plagiarism is to write with books/reading notes CLOSED. If you need to look at a source while writing, you probably also need to credit it. Not more than 10% of your paper should be direct quotes. Please use Chicago/Turabian format for references: I recommend the in-text author/date format ([https://www.chicagomanualofstyle.org/tools\\_citationguide/citation-guide-2.html](https://www.chicagomanualofstyle.org/tools_citationguide/citation-guide-2.html)). Only the exegesis paper requires a formal bibliography. On short papers about the assigned readings, I will know from context what "Clifford 1998, 19" means. (The COS policy on Academic Integrity is included at the end of this syllabus.)
- ⤴ Avoid passive voice. "I" statements are acceptable in scholarly writing in biblical studies; say "von Rad thinks" or "I think" rather than "it is thought."
- ⤴ Except in quotes from other sources, use inclusive language. Don't say "man" if you mean "humankind," or "brother" when you mean "member of the church." Try to choose God-language that respects the ways in which an infinite God is beyond our finite (and often gender-limited) metaphors.

- ⤴ Use SPECIFIC examples to illustrate points. Beware "of course" and "obviously." Ask yourself if there is an "other hand" that needs to be mentioned. Any time you draw a "lesson" or "teaching" from biblical material, tell me also how that teaching could be misapplied or abused.
- ⤴ PROOFREAD.
- ⤴ Instructions for specific written assignments are included in the calendar listings for those assignments.

## GRADES

- A = truly superior work according to the declared purposes and criteria
- A- = very good work, but not quite reaching excellence on all purposes and criteria
- B+ = good work, beyond basic expectations
- B = competent work, clearly and solidly fulfilling basic purposes and criteria (see below)
- B- = satisfies the basic purposes and criteria in a minimal way
- C+ = meets many of the basic expectations but does not satisfy some significant purposes and criteria
- C = meets some of the purposes and criteria but leaves several unfulfilled
- C - meets few purposes of the assignment and satisfies few of the criteria
- D = student did something but does not meet the purposes and criteria of the assignment
- F = work does not deserve credit or was not turned in

For a B, I expect you to identify basic content and be able to restate main ideas in a clear, well-organized fashion. Misunderstandings, incompleteness, fuzzy thinking, or poor writing will result in grades lower than B. Higher grades require accurate reporting, clear writing, and fresh, clearly reasoned and articulated connections between ideas and evidence (in other words, go beyond just reporting what the reading said). Assignments are weighted as follows:

Participation	5
Question papers	20
Psalm Presentation	5
Relating the Readings	15
Reflection Paper on Prophets	15
Uses of Wisdom	15
Exegesis March 9	10
Exegesis April 29	<u>25</u>
	100 %

(Some assignments are ungraded but you will lose points if they aren't done on time.)

## CALENDAR

Do readings and assignments BEFORE class. If you don't understand something in the reading, ASK. Useful questions for both the Bible and secondary texts: "What is this writer trying to get at?" "Why is it important to him/her?" "Who/what is the conversation partner?" "What did people find helpful in this?" "How could it be misapplied or abused?"

**Friday, Feb 9****Topics: Introductions, Review of History, Sinai/Zion Covenant traditions****Read:**

- **IOVC, 1018-1034: “History of Israel Part I” and “History of Israel Part II”** (you can skip the section on Roman rule)
- **HCBD: “Covenant”**
- **“Israel’s Two Great Covenant Traditions”** (in syllabus)

**Assignment:**

- **Question paper on readings (2 pp, due Feb 5 by email to [Msteussy@cts.edu](mailto:Msteussy@cts.edu)):**  
Ask three questions (with question marks) about the week's reading secondary and/or biblical readings, and respond in about a paragraph to each question. **Tips:** Try to avoid questions with obvious answers (“in what country was Moses born?”) or ones that can be answered only with speculation (“why did God...?”). Questions about things that puzzle or unsettle you usually work better than ones that draw a “lesson.” (If you do find a “lesson,” also say how it could be misapplied or abused.) If you’re asking about something you truly don’t understand, use your paragraph to explain why the question arises, what you think the answers might be, and/or how you might find an answer. Otherwise, pretend you’re the teacher and ask something that would make a good essay question. Use your paragraph to sketch the outlines of an answer (don’t write a whole essay). As you talk about the Bible, focus on what's *in* the lines rather than reading between them, and don't assume that theology in one passage must be the same as in some other one, even in the same book.

**Saturday, Feb 10****Topics: Psalms, Fall of Jerusalem, 2<sup>nd</sup> Temple Spiritualities, Psalm Presentations**

"[The Psalter] might well be called a little Bible. In it is comprehended most beautifully and briefly everything that is in the entire Bible. . . . Anyone who could not read the whole Bible would here have anyway almost an entire summary of it, comprised in one little book."

(Martin Luther, cited in Kraus, *Theology of the Psalms*.  
Minneapolis: Augsburg, 1986, p.12).

**Read:**

- **Brueggemann, pp vii-74.**
- **Steussy: “Psalms”** (online) and **“Second Temple Spiritualities”** (in syllabus)
- **Stuhlman and Kim, pp 1-23 (Intro and Chapter 1)**
- **Pss (Psalms) 1, 8, 22, 23, 24, 41-43, 46, 72-74, 82, 85, 89-90, 96, 103-104, 119:1-24, 120-134, 139, 148.** Remember to read the NISB introduction to Psalms.

**Assignments:**

- **Relating the Readings (3 pp, due Feb 5 by email)**  
Brueggemann and Steussy both propose that the book of Psalms has an overall shape, created largely in the editing process, and Stuhlman and Kim suggest that prophets’ words have also been given distinct editorial shape. Comment on the similarities between this process in the Psalms and prophetic books. Should editorial additions and shaping be dismissed as disruptions of the original work, or might they be seen as part of the “inspiration” process? What enriched meaning might they add, and how would you talk about that to church members? Can you think of contemporary parallels to this retrospective shaping of memory?

- **Presentation proposal (a couple of paragraphs, due Feb 5 by email, you may also post for peer feedback)**  
Identify the psalm you would like to use for your presentation (see below). Explain why it interests you, what format you plan to use for your presentation, the audience you imagine for it (could be just yourself!), and what shifts you think you might make from the original psalm.
- **Exegesis proposal (a couple of paragraphs, due Feb 5 by email, you may also post for peer feedback)**  
Instructions for the exegesis appear in connection with our March 9 session. The **proposal** should identify
  1. Your focus text (a chapter or less, but more than couple of verses; I recommend working with a psalm, although you may choose a prophetic or wisdom text).
  2. Your **question** about it (avoid unanswerable questions or too-obvious ones)
  3. A paragraph of explanation. Why this question? What might you find?
  4. Identify some key sources you might use in exploring your question..
- **Psalm Presentation (limit 4 minutes, shorter is OK, present in class on Feb 10)**  
Choose a psalm (it may or may not be from the assigned readings) and plan a short presentation based on it. If you choose a very long psalm you may have to use just part of it in order to stay within the time limit. The most straightforward choice is to use the biblical psalm as a model, create an updated version that addresses our own world (you might, for instance, rewrite Psalm 23 for a modern urban setting) or articulates your own prayers, and present it verbally in class. However, you may also create a musical rendition, a visual piece (for instance, a series of PowerPoint images), or a script for multiple voices (if so, bring copies for the people who will speak the parts). Criteria: (1) a close conversation with the biblical text (you do not need to agree with the text, but know what you are doing, and why), (2) drawing your audience into engagement--make us CARE--and (3) smoothness of execution.

### Saturday, March 9

**Topics: Prophets, Preview on Job**

**Read:**

- **IOVC, 1095-1100: “The Prophetic Literature.”**
- **HCBD: “Prophet.”**
- **Stuhlman and Kim: 27-216 (Chapters 2-9)**
- **Amos 5-7, Hos 1-2, 11-12, Mic 2-3, 6:1-8; Jonah; Isa 1-6, 40-45, 55, 57, 65-66, 24-27; Jer 1-3, 27-28, 31; Ezek 1-3, 17-18, 36-37; Hag; Dan 7.** Remember to read book intros in the NISB.

**Assignments:**

- **Question paper (2 pp, due Mar 4 by email.)** Instructions are the same as for the Feb 9 question paper.
- **Exegesis Paper (5 pp, due Mar 4 by email)**  
(5 page limit not including the bibliography). This should be a well-researched, academically rigorous discussion, focused on a specific question but including broader information about the date and structure of the passage you are working with. In general, the more you narrow your question, the easier it is to write a good paper. As with the question papers, try to avoid questions with obvious answers or ones that

can be answered only by speculation. Think of the paper as a documentary program with you as the host. Introduce your audience to the issue. Then help them explore possible answers by telling them what the experts say and also by showing them the direct evidence the experts are talking about. Conclude with a theological assessment of the discussion and its significance. *If you draw a “lesson,” mention how it could be misapplied or abused!*

- **Reflection: (3 pp, due Mar 6 by email).** Stuhlman and Kim describe the prophetic books as a disaster literature leading to hope. Choose one of the short books and how it illustrates this process, using information from your reference works to understand the book’s history. How might such an understanding of the book influence your approach to it in ministry (give real or imagined examples, if you can)?

### Saturday, April 13

**Topics: Wisdom, including Job, Qohelet, Sophia; exegesis papers, wrapping up**

**Read:**

- **HCDB: “Wisdom.”**
- **IOVC, 1101-1105: “The Wisdom Literature.”**
- **Clifford Chapters 1, 4, & 5**
- **Steussy, “Ecclesiastes in Context” (online)**
- **Steussy, “A Map of Job” (in syllabus)**
- **Prov 8, 31; Song 1-2, 8; Job 1-8, 31-42; Qoh 1-4, 11-12; Dan 6.** Remember to read book intros in the NISB.
- **Exegesis papers from your small group**

**Assignments:**

- **Question paper on wisdom readings (2 p, due April 8 by email).** Same instructions as the Feb 9 question paper.
- **“The Uses of Wisdom” (3 pp, due April 8 by email).**  
In what way are the Wisdom writings, especially Job and Qohelet, different from our usual expectations about scripture? (Be sure to consider the various parts of Job, and not just the prose chapters.) How might these distinctive books be especially interesting for our own time? In what ministry contexts could you imagine working with them, and to what ends?
- **Exegesis responses. (Due April 12; email to authors with a copy to [Msteussy@cts.edu](mailto:Msteussy@cts.edu).)** For each paper from your small group, write a brief note to the author. It should include a list of three things the paper does well and two that could be improved.

### Monday, April 29

**Due: Revised Exegesis Paper (5 pp plus bibliography)**

THE BIBLE AND HISTORY--AN OVERVIEW

(most dates are approximate)

For scale:	Oldest evidence of universe	15,000,000,000 years ago
	First life on earth	3,000,000,000 years ago
	Dinosaurs extinct	65,000,000 years ago
	Stone tools and fire	400,000 years ago
	First <i>homo sapiens</i>	50,000 years ago
	First agriculture	10,000 years ago
	First writing	5,500 years ago

**First Testament Dates (know these):**

<b>1800 BCE</b>	<b>Great migrations into Palestine</b> <i>Ancestral (or "Patriarchal") Period</i>
<b>1250 BCE</b>	<b>Moses and Exodus</b> <i>Tribal Period</i> (Wilderness Wandering and Judges)
<b>1000 BCE</b>	<b>David</b> <i>United Monarchy</i> (after Solomon becomes <i>Divided Monarchy</i> )
<b>721 BCE</b>	<b>Fall of Samaria</b>
<b>621 BCE</b>	<b>Josiah's Reform</b>
<b>586 BCE</b>	<b>Fall of Jerusalem</b> <i>"Exile"</i>
<b>538 BCE</b>	<b>Edict of Cyrus</b> <i>Persian Period</i>
<b>323 BCE</b>	<b>Alexander the Great dies</b> <i>Begin Hellenistic Period</i>
<b>164 BCE</b>	<b>Rededication of the Temple (Hanukkah)</b> <i>Hasmonean Period (Hellenistic continues)</i>
<b>63 BCE</b>	<b>Romans conquer Jerusalem</b> <i>Roman Period</i> (can be considered continuation of Hellenistic)

Some major dates beyond the First Testament period (for reference):

30 CE	Jesus dies
70 CE	Second Temple burnt
95 CE	Book of Revelation
312 CE	Constantine converted
410 CE	Fall of Rome
1100 CE	Crusades
1450 CE	Printing Press
1517 CE	Luther's 95 Theses
1791 CE	Bill of Rights
1900 CE	Fundamentalism

## TYPES OF BIBLICAL CRITICISM

1. **Text criticism:** Are there problems in or inconsistencies between ancient copies and translations of the text? What do we think the original letters on the scroll were?
2. **Translation questions:** What do the words mean and how do they relate to each other? Word study can help you get at vocabulary issues, but grammatical questions require Hebrew.
3. **Performance criticism:** How does this material work differently if encountered in oral performance (as almost all ancient writing was) rather than in writing?
4. **Source and redaction criticism:** Who put this in writing, when, and why? Who revised it, when, and why? Not everything in a given book necessarily comes from the same source or date. *Why* do scholars date it as they do and how does it relate to the concerns of that time?
5. **Form and genre criticism:** What literary genre(s) (e.g. creeds, hymns, curses, secular and religious laws, proverbs, school-lessons, epics, apocalyptic visions, prophetic lawsuits) does the text employ? Do the genres suggest anything about life-setting (for example, worship, war, schools, courts of law, or resistance to persecution)? How do they affect interpretation?
5. **Tradition history:** What are the sources of the ideas and motifs, and how does this text use them in comparison to other texts in which they appear (what is the conversation)?
6. **Archaeology:** What can physical remains tell us about the great events and daily life of biblical times?
7. **History-of-religions:** How was Israel's religion like and unlike that of its neighbors? What did it inherit or later borrow from them? How did Israel's religion develop over time?
8. **Myth-and-ritual study:** How have Israel's stories, poems, and hymns grown out of worship and ceremony?
9. **Structuralism:** What polarities (life/death, barrenness/fertility, insider/outsider, etc.) are important to biblical thought, what meanings are assigned to them, and how are they resolved?
10. **Anthropology and cultural world studies:** What can we learn by direct study and by analogy about the economic, social, and cultural world of ancient Israel? How does this illuminate events and images in the text?
11. **Sociology and ideological criticism:** What different social groups were contending with one another, which one speaks in this particular text, and who gains what from its theology?
12. **Literary criticism** (rhetorical criticism, close reading, poetics): How do the biblical writers artfully structure their writing to make their points?
13. **Intertextuality and canon(ical) criticism:** Childs: How does the overall biblical tradition affect the meaning of individual parts? Sanders: Does the text consciously interact with other biblical texts? How is each affected by the interaction? What might we learn from the process?
14. **Contemporary and liberation theologies:** How do we make sense of ancient writings when our worldviews have shifted? What questions does later experience raise? Who gets what out of a particular understanding of the Bible?



## Exegesis and Hermeneutics

Exegesis: Inquiring into the probable meanings of a particular biblical passage in its ancient historical, literary, and theological contexts. This involves inquiry into the date and circumstances (social and religious setting, current controversies, cultural assumptions) of the writer (and/or editors) and audience, genre, the meanings of words in the original language, the relationship of the passage to surrounding text, and its literary/rhetorical features. Proposed answers to these questions are better supported by appeal to the words of the text and other written and nonwritten evidence from the ancient world than by citing the conclusions of modern scholars.

Hermeneutics: Discerning the message of a particular biblical passage for today. A good hermeneutic argument should engage honestly with the exegetical meaning of the text (see above) and similarities and differences between the ancient and modern contexts, rather than jumping directly from a naïve reading of the text to application.

### The Trouble With Hebrew

ONC UPN A TIM THR WS A SLSMAN WH WNT ON A LNG TRP FOR HS CMPNY TO  
 BY SHOS TO SLL N THR STRS WHN HE GT T HIS DSTNTN HE ASKD TH WNER OF  
 THE SHOS WHTS TH PRC OF YR SHOS TH MN REPLD TWNTY DLLRS  
 A PR TH SLSMN WS NT SUR IF HS BS WOLD WNT HM TBY THS SHOS ST THT  
 PRC SO HE SNT A TLGRM TO HS BS SHLD I BY TH SHOS AT TWNTY DLRS A PAR TH  
 TLGRM SD TH NXT DY HE RCVED HS BS RPLY T SD NO PRC TO HGH SO  
 TH SLSMN BGHT N THSND PRS F SHOS

*Is the salesman in trouble with his boss?*

## ISRAEL'S TWO GREAT COVENANT TRADITIONS

SINAI	ZION
suzerainty treaty (stresses vassal's obligations, premised on suzerain's past favors to vassal) = "law"	treaty of grant (stresses suzerain's promise, premised on vassal's past service to suzerain) = "promise"
blessing <b>CONDITIONAL</b> upon obedience to covenant stipulations (but "breaking" the covenant does not necessarily mean nullifying it)	God retains room to discipline, but bottom line is protection for Zion and the Davidic king
revelation at Sinai/Horeb, wilderness (WORD)	revelation through Zion, Temple (VISION)
foundation events are exodus, Sinai wandering	foundation events are creation, promises to ancestors and David
covenant with <b>WHOLE PEOPLE</b> (although Moses mediates)	covenant with Abraham, David (although whole people benefits)
suspicious of kingship, stresses role of prophets	celebrates Davidic monarchy, role of priests and royalty
often uses language of blessing/curse, commandments	often uses language of <i>zedeq</i> , <i>shalom</i> . human "rods" used if discipline needed
in Torah, especially emphasized by E and D (northern influence?)	in Torah, especially emphasized by J and P (Judean influence?)
YHWH is the God of Israel, other nations have their own gods	YHWH rules all the earth, Israel a "priest" to other nations
Deuteronomy (esp. 26, 30:11-21); Josh 24, Amos, Micah, Jeremiah	Gen 15, 17; 2 S 7; Ps 89, Isaiah of Jerusalem

NOTE: Most of us think of Sinai covenant theology as much older than Zion theology. However, the Sinai and Moses traditions appear to have come into greatest prominence in the late monarchy and Second Temple Periods. We should also remember that different geographic regions and social groups stressed different theological traditions.

## Second Temple Spiritualities

	Priestly	Wisdom	Apocalyptic
	HOLINESS: respecting the order God has ordained	WISDOM: empirical discernment of what works and what doesn't	HOPE: holding out until God intervenes to set things right.
Social matrix	Establishment: empowered to rebuild Jerusalem	Middle class: Concerned with individual.	Disenfranchised: Good and bad communities.
What is relation to creation	World created good. Blessing stronger than malfunctions.	Order pervades world and is actively present to us.	Looks forward to New Creation
what is history?	continuance of good creation	arena of choices, and consequences	downward cycle towards drastic culmination
Power over destiny:	Just don't screw up fundamental goodness.	Rules are known, each makes own choice.	Current history handed over to evil.
Time focus	past	Present	future
point of contact	sacramental	ethical	hang on into future
trust creation?	yes	yes	no
where grace and blessing?	created order as maintained by cult	in concrete joys of everyday life	in the world to come (and in anticipation)
what is sin?	an accidental counterforce	stupidity	evil power
how should I live?	don't rock the boat	moderation and common sense	don't be fooled by appearances
Reentering the Garden	In worship (Ps 36:8-9)	In wisdom/Torah (Sirach 24:23-29)	In the eschaton (Ezek 47:1-12)
NT loci:	Hebrews	James	Revelation
Song	Gloria patri	This is my Father's World	Wayfaring Stranger, This Train

### A Map of Job

#### Prose Frame Part 1 (Prologue): Job 1-2

Two episodes, each with a heavenly council scene and patient responses from Job  
Older story may have lacked the friends (jump from 2:10 to 42:10b).

#### Poetic Section

##### Job's dialogue with the three friends

##### Job's outcry (Job 3)

##### Three rounds of speeches

Job 4-14, 15-21, 22-27

##### Hymn to Wisdom (Job 28)

##### Job's Summation and Oath of Innocence (Job 29-31)

##### Elihu weighs in (Job 32-37)

Likely a later addition. Elihu is the only specifically Israelite voice.

##### Whirlwind Speeches (Job 38-41) As in the prologue, we have two sections:

First speech: 38-39, after which God challenges Job, who won't answer (40:1-5)

Second speech: 40:6-41:34, Job again refuses to answer in 42:1-6

#### Prose Frame Part 2 (Epilogue): Job 42 (or 42:7-17)

### Things to Notice

2:3 God attacks Job "for no reason"

38-41 Tone can be heard as bullying, or as sarcastic against friends, or just enchanted by beauty

42:7-8 Friends "haven't spoken about [or "to"?] me correctly, as did my servant Job."

42:5-6 Does Job "repent"?

NRSV etc: "I had heard of you by the hearing of the ear, but now my eye sees you; therefore I despise myself, and repent in dust and ashes."

	<i>ʿal-kēn ʾemʾas</i>	<i>wəniḥāmtî</i>	<i>ʿal-</i>	<i>ʿāpār wāʾēper</i>
	I reject	and repent	upon	(literal) dust and ashes
Therefore	I refuse	and change my mind	about	despair and mourning
	I despise	and am comforted	concerning	human mortality
		and am sorry	for	mortal humans

Alternate "...Therefore I will be quiet, comforted that I am dust" (Mitchell).

"...That is why I am fed up; I take pity on 'dust and ashes'" (Greenstein).

**Resources:** Carol Newsom, *The Book of Job: A Contest of Moral Imaginations*.  
Oxford University Press, 2003.

Stephen Mitchell. *The Book of Job*, rev. ed. HarperPerennial, 1992.

Edward L. Greenstein. *Job: A New Translation*. Yale University Press, 2019.

## Academic Integrity

The Indiana Extension Course of Study requires that all material submitted by a student in fulfilling academic requirements must be the original work of the student. Violations of academic integrity include any action by a student indicating lack of integrity in academic ethics. Violations include, but are not limited to, cheating and plagiarism (see above).

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 the published or unpublished words or ideas of another, including online resources, as if it were one's own work. A writer's work should be regarded as his or her own property. Any person who knowingly (whether intentionally or unintentionally) uses a writer's distinctive work without proper acknowledgement is guilty of plagiarism. A student found guilty of a violation of the academic integrity policy, after a review of the case, may be subject to one or more of the following actions:

- warning
- probation
- a reduced or failing grade for the assignment or the course
- suspension for the remainder of the course
- expulsion from the Course of Study
- notification of one or more persons, organizations, or committees:
  - Student's Conference/District Superintendent
  - Student's District Committee on Ordained Ministry
  - The Regional COS director
  - The General Board of Higher Education and Ministry

Decisions relating to the above consequences shall be decided by the instructor and the director of the Extension COS, and be based on the following factors, including but not limited to:

- Severity of the offence: What percentage of the assignment was plagiarized?
- Previous instances of plagiarism
- Intent: In as much as can be determined how well did the student understand she or he was plagiarizing?