

CT101 Introduction to the OLD TESTAMENT

New Brunswick Theological Seminary
Online Fall 2020

Saturdays: 10:30 – 12:15 pm

All students are required to read and have a thorough understanding of the syllabus. Any questions or concerns should be addressed with the professor.

Rev. Terry Ann Smith, Ph.D.
Phone: 732.247.5241 Ext. 1728
Email: tsmith@nbts.edu

VIRTUAL OFFICE HOURS:

Students may reach me via Zoom: Monday thru Thursday 1:00 pm until 2:30 pm
Zoom Meeting Info: ID 577-331-0197 Password 430021

Important announcements and communication for this class will take place through Sakai and the NBTS e-mail system. Make sure that you periodically check the course and your NBTS e-mail inbox to stay informed and communicate with me and your classmates. Students should always include their first and last name at the end of all e-mail messages. This will enable me to quickly identify the student and course, facilitating a timely response.

DESCRIPTION AND PURPOSE OF COURSE

The Old Testament/Hebrew Bible is formative for Christianity (and Judaism) and used as a guide by many people of faith to understand their relationship with God and with humanity. This relationship brings with it concerns for justice (social, economic, and environmental). Therefore, as clergy, educators, counselors, and faith community leaders, it is vital to have a grasp of its content, its varied interpretations, and the many ways the Hebrew Bible/Old Testament can be integrated into individual ministries. This course will offer a brief but comprehensive overview of the Hebrew Bible/Old Testament by examining the text's historical, literary and theological origins in the life of ancient Israel. While we will be discussing the Old Testament as a theological witness to the faith of the people "Israel" in its Ancient Near Eastern setting, relevant social, cultural and ideological issues that gave rise to the book's production will be placed in conversation with today's concerns for contemporary application.

Certificate, MDiv and MATS Outcome #2: Identify, locate, organize, critically analyze, compare and utilize diverse sources of information for present and life-long learning.

MAPCC Outcome #2: Engage in research and critical reflection proper to the field of Pastoral Care and Counseling/Pastoral Theology.

This course seeks to fulfill the NBTS programmatic outcome #2.

COURSE OBJECTIVES: The objectives of this course are to:

- Examine the events, people, themes and significant periods that are portrayed in the Old Testament/Hebrew Bible.
- Explore the narratives of the Old Testament/Hebrew Bible in tandem with their ancient Near Eastern counterparts.
- Examine the diversity of voices (or lack thereof) in the Old Testament/Hebrew Bible together with the diversity of scholarly and non-scholarly voices seeking to interpret these texts within and for their own contexts.
- Incorporate environmental/ecological examinations of the biblical material to expose students to the basic tenets of environmental science and ecology as these intersect theological discourse such that we appreciate the interconnectedness of all of God's creation.
- Stimulate student inquiry and critical reflection on the Old Testament/Hebrew Bible that takes into consideration how various interpretations of the text over time have aided or hindered environmental justice today.

COURSE OUTCOMES: At the end of the course, students

- Demonstrate knowledge of the significant people, places, and events in the Old Testament/Hebrew
- Engage in critical inspection and dialogue with the Old Testament/Hebrew Bible as it pertains to issues of gender, racial, economic, and environmental justice.
- Perform critical analysis and interpretations of biblical passages
- Articulate the Old Testament/Hebrew Bible's witness to how ancient writers understood God in their midst.

REQUIRED TEXTS

REQUIRED

The New Oxford Annotated Bible. New Revised Standard Version, Fourth Edition. Oxford: Oxford University Press, 2010, or *The Harper Collins Study Bible*. New Revised Standard Version. Wayne Meeks, ed. Harper Collins. (NRSV in the Class Schedule)

Bill T. Arnold, *Introduction to the Old Testament*. New York/Cambridge: Cambridge University Press, 2014. (*IOT* in the Class Schedule)

Carolyn J. Sharp, *Wrestling the Word: The Hebrew Scriptures and the Christian Believer*. Louisville: Westminster John Know Press, 2010. (*WTW* in the Class Schedule)

Norman C. Habel and Peter Trudinger, *Exploring Ecological Hermeneutics*, (Society of Biblical Literature) ISBN 978-1589833463

Additional readings as assigned in Sakai

RECOMMENDED

Thurman, Susan, *The Only Grammar Book You'll Ever Need: A One-Stop Source for Every Writing Assignments*, ISBN 978-1-58062-855-6 (highly recommended)

We recommend that you start building a library for your present and future ministries or vocations. The following are the books required for this course. All students are expected to have the required books by the first day of the class.

You may purchase the course textbooks at a local bookstore and/or utilize a book distributor such as www.amazon.com; www.bn.com; <http://www.cokesbury.com>; or www.bibliofind.com. Books may be purchased in physical or electronic form, but if in electronic form make sure it includes the physical page numbers. Since online purchases can take a week or longer, make sure to order the textbooks as soon as possible. Most required material may be found in our library and some of it also can be downloaded from various academic websites. Any additional materials (e.g., articles, etc.) may be found on Sakai.

TECHNOLOGY NEEDED

- 1) Computer: desktop or laptop with these recommended minimum standards:
 - Windows 10 / OS X
 - 8 GB of RAM
 - 240GB of SSD Hard Drive
 - Camera [built in or additional purchase]

This amount of computing power will allow you use the software offered by NBTS. Note: Students will have difficulty accessing and using course materials and communicating with faculty and staff if their equipment does not meet minimum standards. For questions about computer equipment, please contact Jeanette Carrillo jcarrillo@nbts.edu.

- 2) Ability to access to the Internet and a supported Web browser (Internet Explorer, Firefox, Chrome, or Safari). Note: Most of the components in Sakai work best with Firefox, Chrome or Safari
- 3) A headset for plugging into your computer for video conferencing and synchronous classes.
- 4) Students in hybrid and online courses usually need both a webcam and microphone for communication with students and instructors.

SOFTWARE REQUIREMENTS

You will need to make sure that you have an up-to-date version of your browser as well as an operating system and some additional software on your computer to take this class. Some of the documents in this course will be available to you in PDF form. If you do not have Adobe Acrobat Reader software on your computer, you can download it by going to <http://get.adobe.com/reader>, Microsoft Office products (or equivalent – Office 365 is included with a student's e-mail account).

SAKAI USE

SAKAI is the Learning Management System (LMS) for New Brunswick Theological Seminary. Course materials are available within this system. Please log-in and look over your classes on SAKAI as soon as you can. It is important that you familiarize yourself with how the course has been organized. **Online and hybrid classes begin on the first scheduled day of the class in the second week of the semester.** Note: There may be assignments students need to complete before the first face-to-face meeting of the class.

If you have problems and/or are not able to login, have questions concerning the use of Sakai or NetClassroom, send an e-mail to jcarrillo@nbts.edu. Describe the problem in detail and include your full name, your e-mail address, and telephone number(s). If you have technical problems, send an e-mail to jchoi@nbts.edu. Describe the problem in detail and include your full name, your e-mail address, and telephone number(s).

Internet Service Providers (ISP)

A reliable, preferably high speed, internet connection, which includes direct access to the worldwide web is needed. In situations of emergency (i.e. pandemic, etc.), students may be required to shelter in place and will need to access their courses from home.

COURSE DELIVERY

This course is conducted entirely online, which means you do not have to be on campus to complete any portion of it. You will participate in the course using New Brunswick Theological Seminary's Learning Management Systems (LMS) Sakai.

In Sakai, you will access online lessons, course materials, and resources. At designated times throughout the semester, students will participate in a blend of self-paced and group-paced activities using Sakai and alternative Internet-based technologies. Activities will consist of reflection papers, test and quizzes, discussion forums, and e-mail.

COURSE COMMUNICATION

Announcements will be posted in Sakai on a regular basis. They will appear when you log in and/or will be sent to you directly through Sakai messages. Please make certain to check them regularly as they will contain any important information about upcoming projects or class concerns. Note: professors will only communicate information concerning the course using the NBTS mail system. When submitting messages, please do the following:

- Put a subject in the subject box that describes the e-mail content with your name, week and message subject. For example: YOURNAMEWK2ASSIGNMENT.
- Students should always include their first and last name at the end of all e-mail messages. This will enable the professor to quickly identify the student and course, facilitating a timely response.
- Students can expect a response to e-mail message within 12 to 24 hours.
- Send e-mail only to and from your NBTS e-mail account and not your personal e-mail. Also, do not send e-mails to my personal account, please submit all e-mails through the messaging (e-mail) feature in Sakai.
- Do not send messages asking general information about the class; please post those in the QUESTION FORUM [use if you wish to set up a question forum for this purpose]
- Submit assignments in Sakai using the “assignments tab.” Do not submit by e-mail or SAKAI messages.
- Make certain to check your messages frequently.

QUESTIONS - In online courses/hybrid courses, it is normal to have many questions about things that relate to the course, such as clarification about assignments, course materials, or assessments. Please post these in **Terry’s Room** found in the course navigation links. This is an open forum, and you are encouraged to give answers and help each other.

LIBRARY RESOURCES FOR ALL CAMPUSES

All NBTS students can access online resources, including the Sage Library catalog, journals, databases, and ebooks 24/7, by visiting <https://www.nbts.edu/sagelibrary/>. Resource guides are on the Sage Library page link in Sakai. To obtain a free library card, stop at the circulation desk or access an online card: visit <https://www.nbts.edu/sage-library/digital-library-card-application-form/>. Reference services are available virtually by Zoom or telephone. For information contact, the Sage Circulation Desk at 732-247-5241 or sage.library@nbts.edu. Students also have access to Rutgers University Libraries and SEPTLA member institution libraries. Local libraries may also offer guest privileges. For more information, contact Laura Giacobbe at 848-237-1773 or lgiacobbe@nbts.edu. For help with theological writing, contact James Brumm at jbrumm@nbts.edu. Stay up to date on library news on Facebook @sagelibrary or Instagram @sage.library.

Library Resources at the St. John’s Campus

NBTS students studying on the St. John’s campus have borrowing privileges at the University’s Library. To obtain access, follow the instructions in the e-mail sent out by Dr. Faye Taylor, Director of the NY Campus, at the beginning of the semester. For more information

about St. John's Library, contact the Circulation Desk by phone at 719-990-6850, text at 719-652-6936, or by e-mail at <http://stjohns.libanswers.com/>.

NBTS students taking St. John's electives have access to the St. John's databases, at <http://campusguides.stjohns.edu/databasesA-Z>. To obtain access, contact Laura Giacobbe at 848-237-1773 or lgiacobbe@nbts.edu.

COURSE REQUIREMENTS, GRADING PERCENTAGES, AND DUE DATES

25% Attendance and Class Participation (20 Points) - Everyone will be expected to have read the assigned material and to participate in class discussions. A knowledge of both the readings and your ability to actively engage with the material will enhance your participation grade. Your presence is valued and required. The class is held in both synchronous (at a specific time) and asynchronous (students are allowed to work on their own within a specific window). For synchronous sessions, please plan to arrive promptly and stay for the duration of the class meeting. Each class missed (regardless of reason) will drop your participation grade 5%.

40% Forums and Written Discussions: (10 points each):

Students will respond to selected questions throughout the class biblical topics/themes. These exercises are intended to help you prepare for our class meetings and think through and express what you are learning about a particular text or topic. You are expected to stay within the stated word limit (250-300 words maximum), so develop a habit of "insightful brevity." Prioritize your points; excise excess verbiage; make sure every word contributes to substantive meaning. Forums and written responses are worth **10 points** each. **For Forum Questions only – first post your initial response to the question. Respond to at a minimum of three of your classmates within the specified timeframe.**

35% Final Exam (100 points, Due December 12th)

Final Exam

The final exam is a take home exam and consists of Identification and Essay Questions covering concepts and biblical content explored over the course of the semester. Each student will be asked to identify and give the significance of places, characters and significant events (multiple choice, fill in the blank, T/F). Students will write on three (4) of the topics learned throughout the course (approximately 400 words, each response is worth **10 points**). Final exams by midnight on December 12th.

The grading rubric for all the essay questions is as follows:

- Thesis statement that addresses the predominant topic/theme in question = 10 %
- Incorporation of biblical text and assigned reading material = 30 %
- Critical reflection and response to topic/theme/question (including evidentiary support) = 50 %
- Clarity and conciseness (including use of grammar, vocabulary and sentence structure) = 10 %

COURSE SCHEDULE

September – Pre-Class Preparation

To aid students in orienting themselves to the topics that will be introduced throughout the semester the following articles must be read **prior to our first meeting on September 12th**

Read: James H. Olthuis, “On Worldviews” (On Sakai)

Giuseppe Tanzella-Nitti, “Faith, Reason, and the Natural Sciences” (On Sakai)

David J. A. Clines, “Methods in Old Testament Study,” *Beginning Old Testament Study*, pp. 25-48. (On Sakai)

Exercise: In Forums – Let’s get to know one another. List three things that you would want your classmates to know about you besides your name, your church affiliation (or no affiliation). (For example, hobbies, favorite foods, etc.)

Week 1 September 12 - Syllabus Review, What is the Old Testament/Hebrew Bible?

Opening Discussion: Foundations: The Old Testament as God’s Word: Historical, Theological and Contextual Understandings of the Old Testament, Theology and the Natural Sciences

Read: Arnold, *IOT*, pp. 1-30.

Sharp, *WTW*, pp. 1-17

Habel and Trudinger, *EEH*, pp. 1-8

For Reflection: What is the Old Testament? What does it mean to read the Old Testament from diverse perspectives? “What’s at stake in different ways of reading?” (Sharp, *WTW*, 1-17).

Week 2 September 19- Primeval History: Genesis 1-11

Class Discussion: Primeval History (Genesis 1-11)

Read: Genesis 1-11

Arnold, *IOT*, pp. 67-83.

Sharp, *WTW*, pp. 45-63.

Gunn & Fewell, *Narrative in the Hebrew Bible*, Chapter 9 (On Sakai)

Habel and Trudinger, *EEH*, pp 9-19, 31-39

For Reflection: Be prepared to discuss your insights and/or questions about Genesis 1-11.

Written Discussion #1:

List at least 3 new ideas/interpretations that you have encountered in the assigned readings that you find to be particularly provocative, illuminating, and/or helpful in understanding Genesis 1-3. Briefly explain why you think these ideas are significant and how you might incorporate these ideas into your thinking about Genesis 1-3 as you go forward. **(Due Sep. 26)**

Week 3 September 26 - Ancestral Traditions of Israel (Genesis 12-50)

Class Discussion: Justice, Revenge, and Trickery as Biblical Motifs

Read: Genesis 12-50

Arnold, *IOT*, pp. 84-98.

Smith and Smith, "The Mourning After: Leah, Loss and Melancholia in Genesis 29" (On Sakai)

For Reflection: Be prepared to discuss your insights and/or questions about Genesis 12-50.

Forum Discussion 1: Biblical Motifs

Write a 300-350 word response to the following question. You must post your initial response by midnight on 9/30 and respond to at least 3 of your classmates by midnight on 10/2.

What recurring themes and motifs are introduced in the Genesis narrative (Focus on Gen 25-39)? How are they similar to and how are they different from what you found in the Abraham cycle?

Written Discussion #2 – Choose one question and write a 300-350 word response

1. Tackle a contemporary issue (i.e. human trafficking or surrogacy). How do the biblical stories read thus far complicate these topics of concern?
2. Whose voices are silenced in these stories and what significance and effect might this have for Christians witnessing to various ethnic/social/cultural communities today? **(Due October 3rd)**

Week 4 October 3 - The Exodus and the Sinai Covenant

Class Discussion: Salvation, Liberation and Identity Formation

Read: The Book of Exodus and Numbers

Arnold, *IOT*, pp. 99-123

Sharp, *WTW*, pp. 77-100

Moon, "A Korean Minjung Perspective: The Hebrews and Exodus" pp. 228-243 (On Sakai)

For reflection: Read Mark 10:7-22. Which commandment does Jesus cite in response to the man's questions about eternal life? How does Jesus in his passage understand the relationship among "eternal life," the ten commandments," and "property ownership"?

Week 5 October 10 – The Levitical Code and Deuteronomy

Class Discussion: Ritual Boundaries, A Sabbath for the Land, and Social Justice

Read: The Book of Leviticus and Deuteronomy

Arnold, *IOT*, pp. 123-147

Rooke, "Breeches of the Covenant: Gender, Garments and the Priesthood (On Sakai)

For Reflection: Why is the priest and priesthood significant to the welfare of the Israelite Community? What does a Sabbath for the land mean in our contemporary mode of mass consumerism? In reading Exodus through Deuteronomy, can you identify the laws that pertain to the environment?

Forum Discussion #2: How do the categories of holy, clean and unclean relate to each other? How does one move from one state to the other? Your initial post must be made by midnight on 10/14 and a response to at least 3 of your classmates by midnight on 10/16.

Written Discussion #3: Read Exod. 21:1-11, Deut. 15:1-18 and Lev. 25:13-55. How did someone come to be a slave in the ancient Israel? What attitude toward/understanding of slavery is expressed by each of these texts? What do the texts have in common? How do they differ? **(Due Oct. 17)**

Week 6 October 17 - The Former Prophets: Deuteronomistic History

Class Discussion: Religion and Politics in Israel before the Rise of the Monarchy

Read: The Books of Joshua and Judges

Arnold, *IOT*, pp. 184-206.

Bruce C. Birch, Walter Brueggemann, Terence E. Fretheim, and David L. Petersen, *A Theological Introduction to the Old Testament*, pp. 175-213. (On Sakai)

Smith, "And They Did Not Live Happily Ever After," (On Sakai)

Warrior, "Canaanites, Cowboys, and Indians" (On Sakai)

For reflection: Reflect on the portrait of Israel's internal and external relationships as it relates to God, women, and foreigners in the books of Joshua and Judges

Forum Discussion #3: In 300-350 words address the following. How do the stories of Rehab and the spies reflect the struggle of those who find themselves on the margins of society? You must post your initial discussion by midnight on 10/28 and respond to a minimum of three (3) of your classmates by midnight 10/30.

Week 7 October 24 – Of Kings and Kingdoms

Read: I and II Samuel, I and II Kings, 1 and 2 Chronicles.

Arnold, *IOT*, pp. 207-243.

Sharp, *WTW*, pp. 100-104.

Fewell, "Broken Hallelujah" (On Sakai)

For reflection: Compare the anointing of David and Saul. How is the "spirit of the Lord" work in both of these men? How would you account for any differences?

Written Discussion # 4: In 300-350 words, characterize David. As a character, David is notoriously difficult to pinpoint. There are often multiple and incompatible explanations for his behavior. Compare and contrast the “public” David with the “private” David. **(Due Oct. 27)**

Week 8 October 31 - The Rise of Prophecy in the Pre-Exilic Period

Class Discussion: Literature, Culture, and Prophetic Critique

Read: Amos, Hosea, Isaiah 1-39, Micah, and Jonah
Arnold, *IOT*, pp. 307-325.
Habel and Trudinger, *EEH*, pp. 53-62; 75-90

For reflection: Consider the concept of justice and its significance to the prophet’s message as it relates to both an ancient and contemporary audiences. Who were the central objects of prophetic criticism? Be prepared to discuss your insights and/or questions about Amos, Hosea and 1st Isaiah.

Written Discussion #5: In 300-350 words, describe the nature of the material in the first part of Isaiah (Isaiah 1-39). Are the speeches oracles of judgment or oracles of salvation? Trace the theological themes found in Isaiah 1-39. (e.g., the holiness of God, social justice, etc.) **(Due Nov. 7)**

Week 9 November 7 - The Prophets in the Exilic Period

Class Discussion: Conflict and (Dis)Unity: The Divided Monarchy

Read: Reread 1 Kings 17, 2 Kings 13:24; 2 Chronicles 17-25
Ezekiel, Jeremiah, and Isaiah 40-55, Habakkuk, and Obadiah
Arnold, *IOT*, pp. 326-341
Birch, Brueggemann, et al, “*A Theological Introduction to the Old Testament*,” pp. 329-371

For Reflection: Distinguish between prophecy as “fortune telling” and prophecy as “forth telling.” Why is this distinction significant for understanding prophetic utterance?

Discussion Forum #4: In 350-400 words, consider the Suffering Servant in Isaiah 42:1-4, 49:1-6; 50:4-9, and 52:13-53:12. Now consider the politics of war, conquest, domination, and subordination as it intersects religious dialogue. Who are its victims and how are we, as readers and interpreters of these passages complicit in their victimization?

Week 10 November 14 – The Post-Exilic Period

Class Discussion: Picking Up the Pieces?

Read: Haggai, Zechariah, Malachi, Isaiah 55-56, and Ezra-Nehemiah
Shanks, *Ancient Israel*, pp. 201-269
Smith and Appler, “Liminal Spaces” (On Sakai)

For Reflection: Take a contemporary issue (i.e. immigration, refugee communities, gentrification). How does the biblical portrait of “return” complicate these issues?

Week 11 November 21 – The Psalms and Wisdom Tradition

Class Discussion: The Psalms as Liturgy, Contrasting Theologies

Read: Psalms 1-5; 9-12; 22-25; 34-35 (as a one group) 8, 22, 23, 29, 42-43, 51, 69, 72, 82, 89, 91, 104, 107, 121-122, 139, 145, 150 (as a second group); Proverbs 1, 3, 8, 10, 30, Ecclesiastes, Job
Arnold, *IOT*, pp. 275-290.
Sharp, *WTW*, pp. 109-129.
Habel and Trudinger, *EEH*, pp. 113-122

For Reflection:

- 1) How do the books of Job and Ecclesiastes—with their themes of fidelity, doing good, seeking wisdom, justice and suffering—utilize, complicate, and counter the (predominant) “voice of Proverbs”?
- 2) Re-read Psalm 104. What ecological implications can be drawn from this Psalm?

Week 12 November 28 – Thanksgiving Break – No Class Meeting

Week 13 December 5 – Apocalyptic Literature

Class Discussion – Visions of the End

Read: The Book of Daniel, and 1 and 2 Maccabees

Week 14 December 12 – Jewish Sectarianism and the Second Temple Period

Class Discussion: Paths to the Future

Grading

(For grading definitions refer to section “NBTS Course Policies) under “Syllabus” tab.

95-100%	A	74-76%	C
90-94%	A-	70-73%	C-
87-89%	B+	67-69%	D+
84-86%	B	64-66%	D

80-83%	B-	60-63%	D-
77-79%	C+	59 and below	F

NEW BRUNSWICK SEMINARY COURSE POLICIES

NETIQUETTE

When posting on the discussion boards and chat rooms it is important to understand how to interact with one another online, netiquette. You can read more about the rules of netiquette. You may also review the video on netiquette <https://www.youtube.com/watch?v=7-HopTAFUm0>

COURSE PARTICIPATION POLICY

Participation is essential to your success in this class. In online and hybrid courses you are required to participate just as if you were in a face-to-face classroom. To get full credit for participation, you will have to complete your discussion assignments, lesson assignments, quizzes, etc. on a timely basis. Consistent failure to participate in class will result in being dropped from the course.

ATTENDANCE POLICY

An absence is defined as missing class for any reason including sickness, work related travel, church meetings, services, or other church related events. Though class absences are sometimes necessary, each student's participation is beneficial for the whole class. It is critical for students to participate in all Sakai discussions and submit all assignments to accomplish the learning outcomes.

Four (4) unexcused absences in a full course may result in dismissal from the course. In extraordinary circumstances, and at the sole discretion of the professor, a student with four (4) unexcused absences may be allowed to continue (and obtain a passing grade) in the course, on condition of no further absences in the course (whether excused or unexcused), the completion of all missed course assignments, and the performance of additional work (if any) assigned by the professor.

An Online Absence is equivalent to a missed week's assignment(s). If the class uses forums or other online activities, list the consequences for missed work. A student who exceeds the allowable number of absences may petition to withdraw and receive a "W" instead of failing the course (Refer to Student Handbook).

Absences (excused or unexcused) may result in list the consequences for absence here. If you allow make-up work, please indicate your policy here.

Contact the professor before the absence (or up to 1 day after the absence if the reason for the absence prevented communication with the professor). Please note: The professor is not responsible to contact a student to inform him/her of a missed assignment.

Add the course policy for submitting late work. Note: professors do not have to accept late work. If you have questions about NBTS standards, please contact the Dean's Office. Ordinarily, there are grade consequences for late work without notice.

INCLUSIVE AND EMANCIPATORY LANGUAGE

NBTS is committed to an inclusive theological agenda. The use of inclusive language is a requirement for all written work and encouraged in all other written or oral communications. Students are urged to develop greater sensitivity in their written work to issues of inclusion in all forms, but especially regarding humankind. Terms such as "mankind" or "sons of God" are not inclusive of women. Instead, students could say humanity and children of God. Students will be urged in classes to consider more inclusive ways of speaking about God as well

General Grade Definitions:

- A: Conspicuous excellence, showing a thorough mastery of the material, critical use of sources, exceptional creativity, constructive imagination, outstanding oral and written expression and organization.
- A-: Exceptional graduate-level attainment, with conspicuous excellence in most respects, but not uniformly so.
- B+: Superior level of attainment, marked by consistently good work, advanced understanding of the material, clear logic, circumspect judgment, originality and clear communication.
- B: Good work, with general indication of constructive ability in application.
- B-: Satisfactory achievement, with assignments completed accurately and on time, but without significant evidence of excellence or distinction.
- C+: Satisfactory understanding of course contents, with significant limitations in analysis, communication, integration, or class participation.
- C: Minimal understanding of course content, with significant limitations in several of the following: analysis, communication, integration, and class participation.
- C-: Minimum understanding of course content, with significant limitations in all of the following: analysis, communications, integration, and class participation. (NOTE: A grade of C- or higher must be received in order for a required course to be considered successfully completed.)
- D: Faithful participation and effort, but inability to grasp the most important essentials of the course
- F: Failure to meet student learning outcomes or cases of Plagiarism.
Any student who receives an "F" for a required course in the curriculum will be required to repeat the course to graduate. When a student has repeated such a course, both the original grade of "F" and the subsequent grade will be recorded on the transcript and will be factored into the overall student GPA. Students repeating a course must pay full tuition.
- I: An "Incomplete" may be given when a student is unable to complete all assigned work within the semester (see below for policy).
- P: Pass; automatically given for a small number of courses that are so designated in the curriculum. Students may so designate additional elective courses, with permission of the Professor. A "P" has no effect on a student's GPA.

VIEWING YOUR GRADES

You can view your grades using the GRADEBOOK button in the course navigation links. Please check your grades regularly to make certain that I have received all your assignments. If you have a question about a grade, e-mail the professor. ***Please do not post your personal concerns in a discussion forum or discuss them in front of the class.***

INCOMPLETE WORK

Faculty do not have to accept incomplete work, but those who do not will post this policy clearly in the syllabus. Faculty may also accept incomplete work on some of the class assignments and not others if the policies are clear in the syllabus.

A student who has not completed course requirements and wishes to apply for an extension of time must submit an incomplete contract to the instructor before the last day of the term or earlier if the faculty member permits incomplete work to be accepted (see the course syllabus). **STUDENTS MUST HAVE COMPLETED AT LEAST 70% OF THE ASSIGNMENTS IN A COURSE TO BE GRANTED AN INCOMPLETE CONTRACT.** If the extension is granted by the instructor, the contract is to be submitted to the Office of the Registrar with the term grade report sheet by the instructor. All incomplete work is due 30 days from the last day of the term for which the incomplete contract was approved. Forms are available from the Registrar's Office and on the NBTS web page (www.nbts.edu). Please also refer to the policy on submission of coursework.

Students are expected to complete academic work on time. The purpose of the extension beyond the end of a term is to offer additional time for completion of course requirements when an emergency, such as personal or family sickness or injury, interrupts course work. Poor planning, failure to use time wisely, over-commitment, beginning assignments late, and other related factors within the control of the individual student do not constitute appropriate grounds for an extension.

By appeal to the Academic Affairs Committee within 30 days from the last day of the term for which the incomplete was granted, the contract may be approved to extend the time for up to an additional 60 days. The student must submit a letter to the Registrar who will present it to the Academic Affairs Committee. The letter must contain the reasons why the additional extension should be granted and any supporting documentation (e.g., a physician's letter, letter of military service, etc.). The Academic Affairs Committee will consult the instructor and decide to allow or disallow the request. The chairperson of the Academic Affairs Committee will notify the student in writing of the committee's decision within 15 days. Under extreme hardship and with supporting documentation, a student may obtain an extension for a full term. Under no circumstances can an incomplete be granted for longer than the end of the next term. Students may have no more than two incomplete courses which are awarded extensions by Academic Affairs.

COURSE EVALUATIONS

Students should complete a course evaluation for each course he or she has enrolled in for the semester. Course evaluations are sent to students electronically two weeks before the end of the

term and remain open for two weeks after the end of the course. Individual student responses are not given to the faculty member teaching the course. Once all the evaluations for a class have been turned in and the professor has turned in the grades for the semester, the evaluations are given to the professor with the numerical breakdown and the average score for each question. Written comments are provided to the professor without student names or demographic information.

DISABILITY SERVICES

New Brunswick Theological Seminary welcomes students with disabilities into all educational programs. To receive consideration for reasonable accommodations, a student with a disability must contact accommodation@nbts.edu and provide documentation. The Letter of Accommodations should be shared and discussed with the professor as early as possible so that accommodations can be made.

NBTS ACADEMIC HONESTY POLICY (Plagiarism)

One of the primary learning objectives of the Seminary is to help students acquire the gift of discernment—the ability to think critically and ethically. Essential to this task is the requirement that students learn how to investigate the thoughts of others, to organize these thoughts in a fresh way, and, in combination with one's own thoughts and experiences, to communicate one's findings.

It is with this conviction that the Seminary does NOT permit the presentation of someone else's thoughts as one's own. Books, articles and other materials used in the presentation of assignments must be credited properly in the footnotes/endnotes and the bibliography. Sentences and a paragraph cannot be copied without proper attribution, copying more than one paragraph is strongly discouraged, and entire pages is not allowed. A student may not turn in a paper written in part or entirely by another, claiming it to be solely his or her own work. It is the Faculty's view that plagiarism is not only personally dishonest, but also a violation of the integrity of the practice of ministry.

Plagiarism, in those instances where the original source cannot be located, may be determined by three members of the Faculty, who report their judgment of plagiarism to the full Faculty, and have their judgement of plagiarism confirmed by the majority vote of the full Faculty. Plagiarism may result in automatic course failure and/or dismissal from the Seminary.

The full Seminary policy on plagiarism may be found in the Student Handbook in our school website, www.nbts.edu