

1-1-2004

NT 510 The Gospel of Matthew

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Matthew - NT 510(IBS)XL

Spring 2004

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Preliminary Official Business:

Official Stand #1: This syllabus may be amended prior to the beginning of class.

Un-officially: This means that I continually change (hopefully improve) lectures each time I teach the class.

Official Stand #2: This syllabus is intended for distribution to members of the course and others by the instructor's permission. It is not intended for general distribution on the Internet.

Un-officially, this means you need to pay for it to get it.

Now, the above statements may give you the impression that I have a rebellious attitude buried beneath a professorial facade. Or that there is a jester emerging slowly. Rather, I want to let you know that throughout this class, I will do my best to call them as I see them, or to do what I call "State the Obvious."

So, let's begin by stating the obvious regarding several preliminary issues:

1. Inductive Bible Study (IBS) will be hard work!

But, you would not be taking this class if you were not a worker, probably an over-achiever, more than likely some sort of Type-A personality! The normal expectation for this class is 10 hours per week. Please treat this as sacred time. Make a contract (implied or written) with your family so this time will be protected.

2. IBS will mean a new vocabulary!

So, keep in mind that there will be a fairly large learning curve up-front. But, so does every other area of life. Every job change entails learning new terms. Hey, if you are a parent of teen, their vocabulary changes faster than you can keep track of it. So feel secure, once we grasp the basics of IBS, it will remain stable. Sorry to say, I can not make the same guarantee for your kids!

3. IBS will be frustrating!

As a simple overview, Inductive Bible Study is a method for approaching the scriptures which is probably quite a bit different from what you are used to. In some classrooms, the teacher is the expert and he/she will "pontificate" regarding the material being covered in the classroom. If I lectured to you about Matthew, you would certainly learn what I think about the text, but you would have limited engagement with the text itself. Other classroom experiences are structured around learning a method via reading numerous textbooks and interacting with their differing perspectives. Both of these could be labeled as "deductive learning experiences."

IBS on the other hand, should be considered more of a "lab" type course, in which your learning

is directly tied to doing...it's hands on stuff. (Some may say it's more like teaching you to swim by throwing you into the deep end of the pool, but trust me, that's not completely true.) But of course this adds frustration into the mix, as you will be called on to use the method before you feel completely comfortable with it. But I want you to learn the method not from a book but in context. Our context, of the course, the Gospel of Matthew. Thus, not only is the method inductive, the teaching format is inductive as well!

But I make you a promise: If you hang with me, through the first several lessons, and sincerely put in your time (think of it as penance, if that helps), the IBS method will begin to become much more "user-friendly" and the truths of Matthew will begin to leap right off the page.

4. IBS will initially make Bible study more Left-Brained!

During your beginning work with the IBS method, your bible reading will seem mechanical or analytical, almost like a text book rather than the sacred scriptures. This will pass after you have mastered the method. Slowly, the method will become second nature. (OK, maybe only third nature.) However, I promise, you will become comfortable working with IBS! Now, in the upcoming weeks, you must realize that this happens at different rates for different students. You will just have to trust me on this. But, all of a sudden you will begin to observe things happening in Matthew which will add depth and richness to what you already considered to be a profound text. Then you will find yourself saying, "OK, Dave, you were right about this . . . I guess I will have to trust you in the other things in which you sounded foolish!" Just remember, I give you full permission to share that kind of professor praise with the rest of our Matthean community. The real point of sharing is to point out to your fellow-classmates what caused the "Interpretative-light bulb" to go on! If something really clicks with you, it just may do the same for someone else. Sharing is the name of the game.

Personal Greetings:

Now, let me welcome each and every one of you into Matthew's community. It is my prayer that your time here will be personally rewarding and enriching for your ministry.

Now about me:

My name is David Smith. My mother and my wife call me David, everyone else calls me "Dave" (or sometimes a few more colorful names). I'm a professor of Biblical Studies at Indiana Wesleyan University in Marion, Indiana. I'm 49 years old (or young depending upon your perspective) and the last 22 years have been spent married to the most wonderful woman I know, Angie. She works full-time in the Admissions Department at Indiana Wesleyan University and is also working full-time on renovating our 100 year old brick home here in Marion, Indiana. Two jobs; what a woman. Soon, we will have plenty of room if any of you show up for a visit!

We have two teenage children, Joshua 19 and Hannah 16, and a 11 year old golden retriever named Abby (Angie is the dog lover). For a visual of the entire Smith Family click on my resume in the FirstClass mail system. I share a passion for archery and target shooting with my son. My wife and I love to watch old movies together. I love the movies. She loves cuddling during the movies (which I have never complained about). To relieve daily tension, I lift

weights (though to look at me you might be surprised. I did however, look more like it at 25 than the present 49).

Angie and I pastored several churches, culminating in a Free Methodist church in Cleveland, Ohio for five years (1989-1994). And we loved it. It was a great incubator for me to develop a practical philosophy of ministry. As I see it, the church is God's organization (maybe better stated as "living organism") to fulfill the "great commission." Within the church, solid theological training certainly plays an essential role as it prepares men and women for the work of the church. But I see it as supplemental. So, you will find that I consistently try to make the theoretical aspects of seminary training as practical as possible. My thesis is simple; if it doesn't work in the church; get rid of it!

To give you a bit of my professional and academic training, I am a second (or maybe third) career professor. I spent 10 years as a Computer Systems Analyst with Nationwide Insurance in Columbus, Ohio. So, my foreign languages are not just Hebrew, Greek, and German, but I also talk "computer-eze." My undergraduate training was done at Circleville Bible College (Circleville, Ohio) and Asbury College (B.A.; Bible). I then went to Asbury Theological Seminary for an M.A. in Biblical Literature (Old Testament Major). But in 1994, after pastoring, we returned to Asbury Seminary for me to work on an M. Div. and then on to University of Durham (England not N.C.) for a Ph.D. in New Testament Studies. This year I submitted and defended my thesis entitled, "Can We Hear What They Heard: The Effect of Orality on a Markan Reading-Event." Big title and a big load off my back. Currently, while teaching ExL at Asbury and a full load of undergraduate classes at Indiana Wesleyan, I am writing a commentary of the Gospel of Mark for Wesleyan Commentary Series, make preparations to go to Africa to teach this summer (July of 2004) and to be a father and husband. So, whenever you run out of things to pray for, pray for my productivity and perseverance. But my guess is that each of you in this class are working at some sort of "over-load" pace. Most people in seminary are over-achievers.

Now, about you:

If you have not set up your Resume on the FirstClass email system, please do so now. There is a place for a picture on the Resume, but that is optional. Also, would you please expand on your Resume (limit it to 100 words) and place it in the NT510(IFS) Discussion Center by the end of the first week of class. Make it a casual profile if you like, because I know that you are more than your work and educational experience. What I mean is this: we normally share the "doing" side of our personality (e.g., work, school, etc.). If you are comfortable, try to give us just a bit of insight into your "being" side (e.g., what are the things which make you tick, which make you unique, hobbies, etc.) Also, in your NT510(IFS) Discussion Center bio, please indicate if this is your first ExL class. On the other hand, if you're a seasoned ExL veteran, let us know what classes you have had in the past. The reason for this will become clear, as we build our "Matthean Teams" (see below), I would like to team up ExL veterans with the less experienced members of our community.

FYI, even though this is my fifth semester teaching Matthew on ExL, I can always improve. So, feedback is always important. I look forward to interacting with you not only on the biblical

material but also on how clearly the IBS method comes across the internet! Without seeing the expressions on your faces, I will need your feedback. In face-to-face encounters, I always can tell WHEN YOU GET IT. So at times this semester you will need to be as explicit as you can. It will be interesting to discover via our classroom discussions, how that "AHA moment" will be communicated.

Asbury Community

A solid understanding that your spiritual life is formed and maintained in community is vital for your spiritual well being. Our vertical relationship with God is intimately intertwined with our horizontal relationships with those around us. Thus, in this syllabus and in the course as a whole you will hear me refer to the essential nature of community. ExL classes are just that; community experiences, with students interacting with Seminary staff, faculty, and other students. I pray that this class will never appear to you as an independent study course but as a learning community. So, let's see how this community life will take shape.

(1) ExL Support Community

From the outset, this community has a tremendous support staff and they have given me this clear offer, "If any of your students have a need, please contact us!" Here are their names and their "doing" role in ExL:

For general help with anything contact:

Kevin D. Osborn
Director of Extended Learning
exl_director@asburyseminary.edu

For technical support contact:

Jared Porter
ExL Technical Supervisor
ExL_Support@asburyseminary.edu

For Library services contact:

Hannah Kirsch
ExL Reference Librarian
Hannah_Kirsch@asburyseminary.edu

For **interlibrary loans**, contact:

Dot James at Dot_James@asburyseminary.edu

Obtaining Library Materials and Reference Assistance

Email: Ats_Reference@asburyseminary.edu

Toll-Free Reference Help Line: 1-866-454-2733

ExL students are encouraged to make use of local libraries whenever possible; however,

library services are also available to students through Asbury's B. L. Fisher Library. All requests for books and journal articles should be e-mailed to the Reference Desk. The Reference workers (Hannah, Robbie, and Joy) are also available to assist ExL students with reference requests, use of the online databases, or formation of research strategies.

To request material from the B.L. Fisher Library, begin by searching the library catalog or one of the restricted journal databases available on the library's website (www.asburyseminary.edu/library - choose "library catalog" or "restricted databases"). Then, send an email to the reference desk citing the sources that you would like to request. Students who live within a 50 mile radius of either the Florida or the Wilmore campus should come to campus to obtain their materials.

Requests normally take 1-2 business days to process. Books are mailed media rate and normally require 5 business days for shipping (longer for addresses in the West). This service is free. Students who need items delivered more quickly may pay for priority or express mail services. Articles and excerpts from reference materials may be scanned and delivered via email for 10 cents per page, or photocopied and mailed media rate for 5 cents per page. Plan ahead and allow enough time for processing and shipping of your requests!

We look forward to helping you!

To order textbooks or for textbook information contact:

Asbury's Bookstore

859-858-4242

exlbooks@asburyseminary.edu

Please don't hesitate to contact these people in an emergency. Moreover, I may refer you to them if a question is most applicable to their expertise.

(2) Teaching Community:

Though I am the professor for NT510, I am the first to acknowledge that I am a product of the wonderful academic community within which I was trained. I sat at the feet of all the professors in the IBS department here at ATS : Dr. Robert Traina (now professor emeritus), Dr. David Bauer, Dr. David Thompson, and Dr. Joe Dongell. Thus, my work and my findings can often be ascribed to their insight and scholarship. Some of my examples from Matthew and from the rest of the Biblical canon may be drawn from them, and I will try to give them credit. As an aside, I ask you to do the same in your work. Ideas should be closely identified with their originator.

I am also indebted to the variation in teaching style which these professors exhibit. Their presentation of IBS has wonderfully incorporated their unique personalities. I will follow their lead and make my own contribution into our scholarly mix, bringing about a presentation of IBS unlike any other. Have no fear, they will all overlap and a course with me will prepare you for any future offering in the IBS curriculum.

This should be a good word for you. First, you will not be getting just one instructor but an entire community of talent. But also, this gives you a glimpse behind the scenes of IBS, to its essential nature. It is not an inflexible theory carved in stone for the sole purpose of coldly extracting brute facts from the Bible. Rather, IBS incorporates our God-given uniqueness to

"flesh out" an encounter with God's Holy Word. Now, as a disclaimer, initially, it will be advantageous (let's make that "essential") for you to mimic my work, in both style and approach. But as you become more familiar with the IBS method, I will turn you loose, expecting your own personality, interests, and style to develop; making IBS your method, not merely a copy of mine.

Let's bring this down to earth, with an analogy which every church-going Christian can understand; let's talk FOOD. Imagine that every family in a church is asked to bring a pie to a church social. Each will begin with a basic recipe, each will begin with a pan, and each will begin with similar intentions to delight their future eaters. But no two pies will taste the same. Intuitively, we know that the amounts, the ingredients, and even the family cooking secrets will give each pie its own unique flavor. My prayer for you is that this same experience will happen to you with IBS! Once you acquire the basic tools (and this will take time, hard work, and probably some bad thoughts about your professor), you will develop your own unique style. And I promise that you will soar! (As an aside, if you really relate to the pie analogy, you can send me your favorite pie for extra credit!).

(3) Matthew's Community

Now, let's see how our IBS Matthean community will materialize for this term.

Virtual Office Hours

I plan to check the classroom several times a week. This is when I will officially check in on the course, read your postings, and answer email. I will answer the postings in the order in which I receive them. Please post all general questions and responses to the *NT510(IBS) Discussion Center*. Remember, this is our classroom, so questions you ask should be overheard (or in our case over-read) by others in the class. On the other hand, communication that you want to send me privately should be sent to the *NT510(IBS) Office*. Only I can access those messages. Please note, that in the case of emergency, please include "Urgent NT510" in the subject line of the email so I will know to get to it immediately.

Virtual Classroom

A note about our "virtual classroom" is necessary. If I have to be away for an extended time, I will let you know in advance. By the same token, if you are away from the virtual classroom for an extended time, please let me and all your peers know about it by posting a message to the *NT510(IBS) Discussion Center*.

Class discussion will take place in the *NT510(IBS) Discussion Center*. All participants in the class will be able to read and respond to items posted in the Discussion Center. Think of it this way: in an on-campus course, when you make a remark aloud in class, everyone hears it and has a chance to benefit and respond. That's the way it should be in this electronic community. There may be several levels of response on particularly "hot" or disputed topics. (By the way, it's all right to disagree or critique a person's work, gently but forthrightly. We will try to learn from St. Paul how to "speak the truth in love," or, in our case, "to write the truth in love.") Moreover, if we really intend to "build up one another in love", we will look for significant questions, thoughtful comments and insights to help and probe one another. Further, let's covenant together

to avoid cliches such as: "I like that!" "Great thought!" "I have questions about that." Instead, let's state clearly what we like and why; to indicate what we think is "great" and on what basis. Are we going through this strenuous seminary training to be "cheer-leaders" or "disciplers"? Isn't that what a community does?

"Let us consider how to stir up one another to love and good works." Heb10:24

Please note; communications for this class, especially in the Discussion Center, should be marked by quality not quantity. In general, try to keep your postings and responses to no more than 50-75 words or 2-3 well thought-out paragraphs. From time to time, usually at the end of a module, I will move old discussions into the Archives Center so that the Discussion Center doesn't get too cluttered. Remember, you can always refer back any old discussion in the archive center.

The *Course Center* is where the Modules for the course will be posted. Inside of the Module folders you will find detailed instructions for each modules, assignments, helpful examples, and so forth. I will post current Module we are currently working on as well as the next Module for those of you who work ahead. Therefore, at the start of class, Module 1: Introduction to IBS Method and Module 2: Let's Survey will be posted. I will post Module 3 on the day that we begin Module 2 and so on.

Matthew Team Center. Jesus sent his disciples out two-by-two, for their on-the-job training. Our Teams, usually limited to three or four members, will be set up for you to exchange materials with one another and to interact with one another's work. In these Team Centers, only team members will be able to read and respond to one another's work. Remember, reviewing the work of another student will give you a whole new perspective on IBS. Thus, part of your learning experience will be to critique and encourage others. More on this will follow in the first module, once we get to know one another.

Matthew's Chapel

As noted above, though we are separated geographically, that does not mean that we will not be praying for one another. Thus, I will set up another folder called *Matthew's Chapel*. This will be a place where our prayers and praises can be placed. Nothing builds a sense of community like knowing where each of us have needs and calling upon the God of the Universe to answer that need. May our geographic distance be overcome by the Omnipresence of Emmanuel (That is, God with us; Matthew 1:23).

The *Resource Center* contains links to the Library, Chapel, Registration, ExL Updates, and so forth. It also contains the PowerPoint Viewer, which you'll need to access when looking at PowerPoint presentations for various Modules.

Lastly, there is a *Chat Center*. You can use this to chat live in real-time with your classmates or with me, or both, depending on who is on-line at the same time. These discussions are not saved so you do not have to worry about any permanent record. Think of the Chat Center as the hallway outside our classroom.

Course Description

This course is designed to introduce you to methodical, inductive Bible study, with an emphasis upon understanding biblical books as wholes. In this class we will utilize Matthew's Gospel to help you acquire and develop the skills for making inductive Bible Study (IBS) an integral part of your ministry.

Personal note: The first IBS class I took at seminary was the Gospel of Mark. It revolutionized the way I read (that's both past and present tense) scripture. As my observational skills developed, I began to recognize the structural and logical connections which verses have with one another and to larger passages of scripture. The journey climaxed as I gained a new respect for how the individual parts of Mark operate together, like how individual musical instruments work together to form a symphony. Simply, IBS became a powerful way to view and synthesize the book of Mark-as-a-whole. As I took other IBS courses (7 in all), I began to see the richness and theological contribution which each biblical book makes on its own. Thus, in the end, IBS became a means to develop a full-fledged biblical theology. I trust that your study of Matthew will have the same impact on your study of the Bible!

Course Objectives

These five objectives are for every IBS class taught within the Biblical Studies department:

1. Demonstrate basic skills in observing the text, including aspects that pertain to the original language, with a view toward using these observations in the interpretation of the text;
2. Demonstrate basic skills in interpreting the text by citing, describing, and drawing inferences from various types of evidence, including those that pertain to the original language;
3. Demonstrate ability to discuss some of the major hermeneutical issues surrounding observation and interpretation;
4. Demonstrate a preliminary and basic awareness of issues pertaining to the evaluation of passages for their contemporary possibilities for application and to the process of actually applying passages to specific contemporary situations; and
5. Demonstrate knowledge of the content of the book in its literary, theological, and historical contexts.

Moreover, I want you to feel comfortable with IBS vocabulary and methodology. It will become more and more natural with use. Additionally, I want you to be able to see how the 4 phases of IBS (Survey, Interpretation, Evaluation, and Application), though often performed separately and sequentially, constitute a holistic inductive approach. I want you to see how each phase works, but I also want you to keep in mind how they form a whole. You will hear me say that over and over. Throughout this semester (and in the subsequent IBS class) I will try to get you to focus on the big picture. For example, if your "calling" is a pulpit or teaching ministry, the big picture is clearly not dissecting a text into minutia but to have relevant life application lessons to

give to your congregation, often several times a week. This class will begin the task of tailoring IBS to fit your needs and your situations. Thus, IBS must function within real-world time constraints. This, you will also hear me say over and over.

Textbooks

(1) The Bible

The primary text is the Bible. As a part of your work, feel free to draw on the Revised Standard Version (RSV), the New American Standard Bible (NASB), the New International Version (NIV), the New Jerusalem Bible (NJB), and the New American Bible (NAB).

There are several versions which are *not* suitable as the primary texts for this class. For example, translations that are done by a single translator (e.g., The Message), or translations which are simply paraphrases built from an English text (e.g., The Living Bible [not to be confused with the New Living Translation]). However, as we will discuss throughout the course, utilizing a variety of translations is of utmost importance. This is especially true if you do not know Greek, but that is not true with those of you who have signed up for this class.

Ideally, it would be best if your copy of the Bible was not overly interpretive (i.e., with extended notes, paragraph headings, etc., etc.). Still, most Bibles these days come with "user-friendly" helps and so all I ask is that you wait on consulting these notes until AFTER your own inductive work!

Note: In my personal study, I like a Bible with margins large enough to make notes on things I observe. You may want to start this class with a new bible in which you can study Matthew afresh.

(2) David L. Thompson, *Bible Study That Works* (Hereafter: BSTW) Revised edition.
(Nappanee, IN: Evangel Press, 1994).

(3) Joel B. Green et al., eds, *Dictionary of Jesus and the Gospels* (Hereafter: DJG) Downers Grove, IL: IVP (1992).

Collateral/Recommended Textbooks

The following items are not required for purchase (hence, "collateral") but you will need to consult many of them throughout the course (hence, "recommended"). So, you may want to seriously consider purchasing some of them. However, be prepared. A reference library is a very expensive investment. Alternative possibilities for the time-being may include:

- 1) Seeing if a library near you (especially a seminary, Christian college/University, or major university library) has these volumes.
- 2) Contacting a local minister friend who might have some of these references and be willing to part with them for a semester -- or at least let you have access to them.

Resources For A Lifetime of Study

1. A Bible dictionary and/or Bible encyclopedia (See BSTW, 59).

There are quite a few of these on the market, so let me be more specific. For the purposes of this class, and for the future, I recommend a well-known, scholarly Bible dictionary. Let me recommend a few:

Joel B. Green et al., eds, *Dictionary of Jesus and the Gospels* (Downers Grove, IL: IVP, 1992). This is an excellent dictionary with 200+ articles, written from an evangelical perspective. Edited by our own Joel Green. Worth having on your shelf. Abbreviated DJG.

Paul J. Achtemeier et al., eds, *HarperCollins Bible Dictionary*, rev. ed. (San Francisco: HarperSanFrancisco, 1996). This is the best one-volume dictionary currently on the market. Note that you want the 1996 revised edition. The earlier version is still useful, however. Abbreviated HBD.

David Noel Freedman et al., eds., *The Anchor Bible Dictionary*, 6 vols. (New York: Doubleday, 1992). This is also available on CD-ROM (much better for searching). This is the best Bible dictionary on the market in coverage, bibliography, length, comprehensiveness, etc. It is quite costly, however. Abbreviated ABD.

Geoffrey W. Bromiley et al., eds., *The International Standard Bible Encyclopedia*, rev. ed., 4 vols. (Grand Rapids: Eerdmans, 1979-1988). Note that this is the second, revised edition. (The first edition, which is often available at a cheap, knock-off price, is not worth it.) This is the best set available if you want a distinctively evangelical approach. At four volumes it is also quite extensive. Again, cost is an issue. Abbreviated ISBE.

Also useful is the older and now dated *Interpreter's Dictionary of the Bible*, ed. George A. Buttrick, 4 vols. (Nashville: Abingdon, 1962), especially its fifth, supplementary volume (1976). Abbreviated IDB and IDBSupp.

2. Bible Atlas. This is not required but will be helpful for all of your future bible study. Maps are a wonderful way to familiarize yourself with the location of towns and regions mentioned in the gospels. You may also wish to consult articles on localities in your Bible dictionary/encyclopedia.

3. Matthew Commentaries. Two respected, contemporary commentaries on the Gospel of Matthew (See the bibliography for suggestions). Full length, critical commentaries are preferred. Try to stay away from homiletical ("sermonizing") commentaries.

Note about commentary use in this class. In any assignment, **do not** refer to the secondary source prior to your own inductive interpretative work. The reason will become self-evident as the class progresses. In this class, we want to move carefully from evidence to conclusions and we want to learn the observational skills to be able to do this on our own. Thus, commentaries consulted AFTER our work will provide insight and another perspective. Commentaries consulted BEFORE our own study often restricts what we see to the commentator's observations. Personally, I would like to rely upon the text of Matthew and the Holy Spirit to guide my initial study!

Furthermore, we will only draw conclusions when we have evidence in hand (or on the page)! You will find that in many commentaries, the author (usually due to space restrictions imposed by the publisher) does not cite his/her evidence with the documentation I require for this course. As you work through some of these commentaries, I will ask you to critique how well each scholar accomplishes this, specifically if they seem to jump to their conclusions without citing proper evidence.

4. An exhaustive concordance or (preferably) an "Englishman's" concordance that allows you to track original language words (See BSTW, 55).

If you have taken NT500, you already have purchased the software program BibleWorks. This will give you more detail than a simple concordance.

Grading Policy

I realize that this may be the most important issue to many of you. Thus, I am saving the best for last.

Since your IBS comfort level will increase as the semester progresses, the first several assignments will be credit/no-credit. However, please do not take these early assignments for granted simply because they will not have a letter grade attached. They may be the most important ones for the entire semester as they will be your "baptism" into the IBS method. In this early work I will try to include general descriptive comments to the entire class which will help guide you. These early comments are usually made "generally" to the entire class in the *NT510(IBS) Discussion Center*. For most of the time, the problems with early assignments are much the same for all students; how do we report all that we have seen and how do we actually present surveys of large passages of scripture and how do we place on paper an interpretation of a passage of Matthew. Once we get the question of IBS form down, I will then begin to grade your assignments individually. These comments that I make on your papers will also serve as an example for how I would like you to interact with your peers as you comment on their work within each of your Matthean Teams.

In all there will be ten (10) assignments upon which I will assign a grade; half I will return to you with personal comments to help you personally. But keep in mind, you have the right to drop the lowest one! This means that if pressure builds at home, work, or you simply need a break at some point in the semester; you can drop one (1) of the basic assignments. **BUT YOU MAY NOT DROP THE FINAL!**

In addition to the regular IBS assignments, I will ask you to read David Thompson's *Bible Study That Works* and write a three (3) page critical book review (details in module 1). I will also assign several articles to read out of Green's *Dictionary of Jesus and the Gospels* and to post a brief interaction of it on-line. Other lecture and IBS readings will be posted as reading assignments in each module. And please take seriously your interaction with Teammates. As you will see below, your reading, comments and interactions will count for 10% of your final grade. The reason for this is simple. I have found that in each IBS class I have taught, either on-line or classroom, some of the best learning has come through student interaction. Thus, I put an

emphasis on this to encourage this to take place.

I will attempt to provide each module with careful and explicit instructions for readings and assignments. If anything is unclear, please post a message in the *NT510(IBS) Discussion Center*, so all can hear my response. Additionally, dates will be given for completion. All work will be expected at twelve mid-night (EST) on the due date.

GRADES WILL BE CALCULATED AS FOLLOWS:

10 Graded Assignments (drop the lowest)	90%
Class Discussion, reading and Team Interaction	10%

Each graded assignment will be worth 100 points. Therefore, throughout the semester you can accumulate a total of 900 points in the assignments from each module. Another 100 points can be earned for Class discussion, reading, and Team interaction. Thus, a perfect score of 1000 is possible. The grading scale for the class is below, based upon 1000.

GRADING SCALE:

1000-950	A	769-730	C
949-900	A-	729-700	C-
899-870	B+	699-670	D+
869-830	B	669-600	D
829-800	B-	599 below	F
799-770	C+		

Incompletes:

Since so many of us are over-worked and under constant time crunches, let me alert you to the school's policy on incompletes. The catalog reads:

"A grade of 'I' denotes that the work of a course has not been completed due to an unavoidable emergency, which does not include delinquency or attending to church work or other employment. If the work of a course is incomplete at the end of a term without an emergency, a letter grade will be given based on the grades of work done, with incomplete work counted a 'F'."

Modules and Tentative Schedule

		Date Module Begins
Module 1	Introduction to IBS Method	Feb 9
Module 2	Let's start with SURVEY	Feb 16
Module 3	On to DETAILED OBSERVATION	Feb 23
Module 4	Next, INTERPRETATION	Mar 8
Module 5	Now, EVALUATION	Mar 22 (Inc Reading Week)
Module 6	The Goal: APPLICATION	Apr 12
Module 7	The Parts Become A Whole (not hole)	Apr 26
Module 8	Matthew Wrap-up: Practice, Practice, Practice	May 10 (Final Exam)

The first two modules only last for a week. From then on each module will cover two weeks.