



# Biblical Interpretation Syllabus

## Online Syllabus plus Seminars

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<b>Lecturing Professor</b>	Mike Emlet, M.D., M.Div., CCEF Faculty
<b>Recitation Instructor</b>	<p>You will be assigned a Recitation Instructor (RI) from Biblical Counselling UK who will grade your assignments and field questions about the assignments.</p> <p>You can contact your RI through your Canvas in-box.</p>
<b>Tutor</b>	<p>Your course tutor will lead the fortnightly seminars and help guide you through the material presented by Dr Emlet and address questions and concerns.</p> <p>You can contact your Tutor through your Canvas in-box.</p>
<b>Administration</b>	<p>For queries about the <b>administration</b> of the course (including queries about course access, passwords, withdrawals, requests to take final exams early, and final papers/exam/assignment extensions) please contact Biblical Counselling UK Course Administration – <a href="mailto:courses@biblicalcounselling.org.uk">courses@biblicalcounselling.org.uk</a>.</p> <p>To help us respond to your query, please always state the module you are taking, your course venue and the name of your RI.</p>
<b>Technical Queries</b>	<p>If you experience <b>technical problems</b> when using the Canvas platform, you should contact CCEF Student Services at <a href="mailto:student.services@ccef.org">student.services@ccef.org</a>. Your email will be triaged to the appropriate party and your question answered within 2 working days. If CCEF aren't able to answer your technical question, they may ask you to submit a support ticket using the Report a Problem link within Canvas.</p> <p>For more details and help on common problems, please see “How to Ask for Help and Technical Troubleshooting” within the <i>Student Orientation</i> material available to you on your Canvas dashboard.</p>
<b>RI “Office Hours”/availability</b>	Your Recitation Instructor will contact you at the start of term to let you know the days during the week where he or she will be available to respond to you.
<b>Class Procedure</b>	You are expected to watch the assigned video(s) each week (approximately 2 to 3 hours), and complete the reading and submit your assignments as listed in this course syllabus.
<b>Canvas</b>	<p>Canvas is an online learning platform that hosts your course materials (videos, audio files, course documents) and enables you to communicate with your tutor, RI, and the other students in your class. Assignments should always be submitted electronically through Canvas.</p> <p>If you experience an error uploading your file, you should contact CCEF Student Services (see Technical Queries, above) and notify your RI of the problem before the deadline for the assignment.</p>

Details of the computer technical requirements of Canvas are available from:  
 Operating System: <https://community.canvaslms.com/docs/DOC-10721>  
 Browser: <https://community.canvaslms.com/docs/DOC-10720-67952720329>

**Course Materials –  
 Sharing and Copyright  
 Permissions**

As a reminder, all materials provided to you for this course through Canvas are copyrighted by CCEF or other publishers, to whom CCEF pays a fee for their use. These materials include the course syllabus, assignments, articles, and video/audio lectures. You may not reproduce or share any of these materials without the prior permission of CCEF.

CCEF have made an exception to this policy to allow students to share up to 10 copies of *Journal of Biblical Counseling (JBC)* articles from the course for use in their personal ministry. Examples of this would include sharing an article with a counsellee, spouse, friend or small group. This is strictly limited to *JBC* articles. If you wish to share a *JBC* resource with more than 10 people, you will need to make an application via the [permissions page](#) on the CCEF website.

## Course Goals

This course should enable you to:

- Gain an overall framework for interpreting/applying any passage of Scripture, a framework that is sensitive to the importance of the reader’s world, the author’s world, and the text itself.
- Gain experience in seeing the Christological/Gospel-centered implications of any text as a prerequisite for meaningful personal application.
- Grow in your ability to rivet Scriptural truth to real-life ministry situations.

## Required Readings

### Required Textbooks

Bartholomew, Craig G. and Michael W. Goheen. *The True Story of the Whole Word: Finding Your Place in the Biblical Drama*. Faith Alive Christian Resources, 2009.

Emlet, Michael R. *CrossTalk: Where Life and Scripture Meet*. Greensboro, NC: New Growth Press, 2009.

### Articles

*Available in your course in Canvas; JBC refers to Journal of Biblical Counseling; all articles posted are used by permission and copyright fees paid where applicable.*

Bauckham, Richard. “Reading Scripture as a Coherent Story” in *The Art of Reading Scripture*. Edited by Ellen F. Davis and Richard B Hays, 38-53. Grand Rapids, MI: Eerdmans Publishing Co., 2003.

Clowney, David. “The Use of the Bible in Ethics” in *Inerrancy and Hermeneutic*, Edited by Harvie M. Conn, 211-236.

- Conn, Harvie. "Normativity, Relevance, and Relativism" in *Inerrancy and Hermeneutic*, Edited by Harvie M. Conn, 185-209. Grand Rapids: Baker Book House, 1988.
- Green, Douglas J. "'The LORD is Christ's Shepherd': Psalm 23 as Messianic Prophecy" in *Eyes to See, Ears to Hear: Essays in Memory of J. Alan Groves*. Edited by Peter Enns, Douglas J. Green, and Michael B. Kelly, 33-46. Phillipsburg, NJ: P & R, 2010.
- Kelly, Michael B. "Biblical Theology and Missional Hermeneutics: A Match Made for Heaven . . . on Earth?" in *Eyes to See, Ears to Hear: Essays in Memory of J. Alan Groves*. Edited by Peter Enns, Douglas J. Green, and Michael B. Kelly, 61-76. Phillipsburg, NJ: P & R, 2010.
- Newheiser, Jim. "Learning from King David's 'Mid-life Crisis.'" *The Journal of Modern Ministry*. 1, no. 2 (Fall 2004), 59-72.
- Powlison, David. "'Peace, Be Still:' Learning Psalm 131 By Heart." *JBC* 18.3 (Spring 2000): 2-10.

### **Recommended Resources**

These books are not required for course assignments, but they will be helpful to you in understanding redemptive-historical interpretation and biblical themes.

- Ash, Christopher. *Remaking a Broken World*. Milton Keynes: Authentic Media, 2010
- Carson, D.A. and Douglas J. Moo. *An Introduction to the New Testament*, 2<sup>nd</sup> ed. Grand Rapids, MI: Zondervan, 2005.
- Currid, John D. and David P. Barrett. *ESV Bible Atlas*. Wheaton, IL: Crossway, 2010.
- Lloyd-Jones, Sally. *The Jesus Storybook Bible: Every Story Whispers His Name*. Grand Rapids: Zonderkidz, 2007.
- Longman, Tremper III and Raymond B. Dillard. *An Introduction to the Old Testament*, 2<sup>nd</sup> ed. Grand Rapids, MI: Zondervan, 2007.
- Roberts, Vaughan. *God's Big Picture*. Leicester: IVP, 2009.

## Schedule of Assignments

Due dates for assignments are listed on Canvas and are due by 23:55 on the due date.

<u>Course Week/Watch/Listen</u>	<u>Reading</u>	<u>Assignment to be Submitted</u>
<b>To Do By the Start of This Course:</b>	<ol style="list-style-type: none"> <li>1. Course Syllabus</li> <li>2. BCUK Student Handbook</li> </ol>	
<b>Week 1: A Model for Connecting Scripture and Life</b>	<ol style="list-style-type: none"> <li>1. Bartholomew/Goheen: Acts 1-Interlude</li> <li>2. Emlet: Intro- Ch 4</li> <li>3. Reading Scripture as a Coherent Story, by Bauckham</li> <li>4. Learning from King David's "Mid-life Crisis", by Newheiser</li> </ol>	None
<b>Week 2: The Meaning of "Meaning": Author, Text, and Reader Centered Approaches to Interpretation</b>	<ol style="list-style-type: none"> <li>1. Bartholomew/Goheen: Act 4</li> <li>2. Emlet: Ch 5-7</li> </ol>	None
<b>Week 3: The Bible as History, Literature, and Theology</b>	<ol style="list-style-type: none"> <li>1. Bartholomew/Goheen: Acts 5-6</li> <li>2. Emlet: Ch 8-11</li> </ol>	Submit your Ministry Case Study
<b>Week 4: Redemptive-Historical Elaboration: Doing Justice to the Gospel Without Doing Violence to the Text</b>	<ol style="list-style-type: none"> <li>1. The LORD is Christ's Shepherd, by Green</li> <li>2. Biblical Theology and Missional Hermeneutics, by Kelly</li> </ol>	<ol style="list-style-type: none"> <li>1. Submit Response Paper #1: Acts 8:26-40; Context, Analysis &amp; Synthesis</li> <li>2. Send your RP#1 paper to your small group partner(s) via your Canvas inbox</li> </ol>
<b>Week 5: Issues in Application/Re-contextualization I</b>  <b>AND</b>  <b>Review: Practicing Redemptive-Historical Analysis in Judges 17</b>	<ol style="list-style-type: none"> <li>1. The Use of the Bible in Ethics, by Clowney</li> <li>2. Normativity, Relevance, and Relativism, by Conn</li> <li>3. "Peace, Be Still", by Powlison</li> </ol>	<ol style="list-style-type: none"> <li>1. Read Dr. Emlet's comments on Response Paper #1</li> </ol>
<b>Week 6: Issues in Application/Re-contextualization II</b>	None	<ol style="list-style-type: none"> <li>1. Submit Response Paper #2: Acts 8:26-40; Redemptive-Historical Analysis</li> <li>2. Send your RP#2 paper to your small group partner(s) via your Canvas inbox</li> </ol>
<b>Week 7: Genre in Interpretation I— Narrative, Poetry, and Wisdom</b>		<ol style="list-style-type: none"> <li>1. Discover your Scripture passage for your Ministry Paper</li> <li>2. Read Dr. Emlet's comments on Response Paper #2</li> </ol>
<b>Week 8: Genre in Interpretation II— Gospel, Epistle, and Apocalypse</b>	None	<ol style="list-style-type: none"> <li>1. Submit Response Paper #3: Acts 8: 26-40; Gospel-centered Application</li> <li>2. Send your RP#3 paper to your small group partner(s) via your Canvas inbox</li> </ol>
<b>Week 9: Bible Translations</b>	None	<ol style="list-style-type: none"> <li>1. Read Dr. Emlet's comments on Response Paper #3</li> <li>2. Send a rough draft of your Ministry Paper to the partner your RI assigns</li> </ol>

<b>Week 10: Canon Formation</b>	None	<ol style="list-style-type: none"> <li>1. Read and comment on your partner's Ministry Paper rough draft</li> <li>2. Return your partner's Ministry Paper with your own comments</li> <li>3. Work on your Ministry Paper</li> </ol>
<b>Week 11: Listening to Other Voices: The Importance of Community in Interpretation</b>	None	<ol style="list-style-type: none"> <li>1. Submit the final version of your Ministry Paper</li> <li>2. Submit your rough draft of your Ministry Paper with your partner's comments</li> </ol>
<b>Week 12: Final Exam &amp; Course Evaluation</b>	None	Final Exam available 1 week before due date. Complete Feedback questionnaire.

## Course Structure

### Lectures

Five of the lectures will take the full class time (up to three hours), and seven lectures will consist of 1½ hours of lecture to make time for reading and providing feedback on your partners' papers. Topics for each lecture are noted in the Schedule of Assignments and in Canvas. The course notebook has an outline for each lecture to accompany the video and audio recording to help navigate through the material.

See the Schedule of Assignments for the assignments that are due for that week. Settle into your chair to read, think, and respond. Take your time with the reading. If you get stuck for time, it is preferred that you read part of the assignment well and thoughtfully. Don't charge through just to say you've done it. The assignments aim to apply and to supplement what is discussed in the class lecture. They are designed to help you make the teaching your own. They are designed to widen and deepen what is discussed in the class lectures.

**\*NOTE:** Please ignore any references to the Kees system. Kees was the online course management system used by the students at the time the course was recorded. Please also ignore any references to the Micah assignment. Only the students at the time of the course recording were required to complete papers on Micah.

### Interpretation in Community

An important part of this course is "interpretation in community," as you learn to interact together over the assigned scripture passages. The lectures for weeks four to nine of this course will be approximately 1½ hours long, to allow time for interpretation in community as you share feedback on your response papers with your partners.

## Assignments and Grading

The chief purposes of a grade are to be informative about how you have done and to help hold you accountable. Taking a course for credit challenges you to put in the time and concentrated effort needed to do your very best quality thinking and work. Your life and ministry depend upon your growing wisdom. We want to handle truth well; we want to walk well. Put off the competitiveness or fear of failure that lurks within and competes with our Father's goals for our education. Jesus' disciples are learners by definition, unashamed of our continual need to grow in knowledge, wisdom, and love (James 1:5; Matt. 5:3). The grading is a tool to help hold you accountable to those goals and desires that led you to register in the first place.

Final grades will be determined by the assignments and grading scale shown in the following tables. A detailed explanation of the expectations for each assignment follows, along with grading rubrics.

<u>Expectations for Assignments</u>	<u>Grading Scale for Course</u>	
1. Reading (5% and assessed on final exam)	A 95 -100	C 75-77.9
2. Small Group Interpretation (35%):	A- 92-94.9	C- 72-74.9
a. Three Response Papers (25%)	B+ 88-91.9	D+ 70-71.9
b. Attendance of and participation in seminars, including peer feedback (10%)	B 85-87.9	D 68-69.9
3. Peer feedback on final project ministry paper (5%)	B- 82-84.9	D- 66-67.9
4. *Final Project: Ministry Paper (30%)	C+ 78-81.9	F < 66
5. *Final Exam (25%)		

## Expectations for Assignments

### 1. Required Reading (5% and assessed on final exam)

The schedule of required reading and the specific pages for which you are responsible are listed in the Schedule of Assignments and in Canvas. As you will see, the reading schedule is weighted toward the beginning of the term to allow you time for your ministry papers that are due at the end of the term. You are therefore strongly advised to complete the readings in the weeks they are assigned.

The readings fall into several categories: (1) general issues in biblical interpretation, (2) specific methodologies in exegesis/interpretation, and (3) application in practice (i.e. some examples of how others use the Bible in ministry situations.) Where possible, readings may be tied to the lecture schedule, but there will not always be a direct correlation.

In Week 6, you will attest to the percentage of reading you completed in the course, which will be worth 5% of your final grade. Your familiarity with the reading will also be assessed on the final exam (see #4 below).

## 2. Small Group Interpretation (35%)

One of the hallmarks of biblical interpretation is the importance of doing it in community. For that reason, the feedback you will give on other students' response papers during seminars 3, 4 and 5 is key to your learning and growth in this module.

### Response Paper Assignments (25%):

#### Response Paper #1, Due Week 4 (Acts 8:26-40): Historical and Literary Context + Detailed Analysis

##### Part One (10 pts): 700-800 words

- Read the book of Acts and write down four to six of the main themes (i.e. repeated ideas) you see in the book as a whole. This can be done in bullet point format. Give a brief rationale for choosing these themes including the texts you believe manifest these themes.
- Then, based on this work, in one paragraph answer, "Why do you think the book of Acts was written?"
- After this, *read* a general introduction to the book of Acts, which will place the book in its historical setting, **and** *discuss* issues of authorship, audience, purpose, historical setting, etc. Also, note which resource(s) you used. What did you learn that was interesting?
- How does this research enhance or modify your initial thoughts? How have your thoughts developed or differed after your research? (2-3 paragraphs)

##### Part Two (10 pts): 700-800 words

- Study the passage (Acts 8:26-40) in more detail—feel free to attach your study notes to this assignment, but you are not required to do so. Then do the following:
- Create an outline of the passage. Do not simply repeat the words of the text or summarise the story! Your outline, rather, should creatively organize the content and potential purpose/function of the text in a way that enables a better grasp of the original meaning.
- What is the main point the author is trying to communicate in this passage?" (i.e., consider, "what is uniquely communicated in this passage?) (2 paragraphs) Having done that, summarise the main point of the passage in a single sentence.
- Why do you think the passage was included in the biblical book? What might have been the purpose(s) or function(s) of the text for the original hearers/readers? (1 paragraph)
- What response(s) might the author have envisioned for his audience given his main point? (1 paragraph)

#### Response Paper #2, Due Week 6 (Acts 8: 26-40): Redemptive Historical Analysis (10 pts): 700-950 words

- Include your main point summary from Part Two of RP 1 at the top of your RP.

- Given your work from last week, what other OT and NT passages might relate to the central theme or main idea of the passage? Consider the entire span of redemptive history from creation to consummation, but write down what you think are the *most relevant* connections. Choose between 6-8 passages. (Think in terms of an unfolding revelation—how does the main theme/idea found in your passage develop over the course of redemptive history? What other passages in Scripture show that development? What connections are there between the main theme from the Acts passage with the death and resurrection of Jesus Christ?) Give a one-sentence rationale for why you are including each passage.
- Summarise your work, in 2-3 paragraphs, by answering the question, “How does the passage and its message, set within the context of the canon, ultimately connect with the coming of the kingdom in Christ?” (i.e., do a focused telling of the story of redemption through the unique lens of your passage.)

**Response Paper #3, Due Week 8 (Acts 8: 26-40): Gospel Centered Application (10 pts): 700-800 words (word count limit does not include case study)**

- Include your main point summary from Part Two of RP 1 at the top of your RP.
- Include your Case Study, the same one you are using for the Final Ministry Paper, at the beginning of the RP (this does not factor into the word count).
- Given your redemptive-historical, gospel-centered connections from last time, how would you apply the passage to the ministry situation for which you are doing your final paper? That is, seek to weave the details of the passage, your main theme, and your redemptive historical work into concrete connections with your ministry situation. (3-4 paragraphs)

**Partner Feedback on Response Papers (10%):**

To provide opportunities for you to practice interpreting in community, you will give and receive feedback in small groups of 2 or 3, on Response Papers #1, #2, and #3 during seminars 3, 4 and 5.

In addition to uploading your Response Paper to Canvas by the due date, you must email your paper (also by the due date) to the members of the small group to which your tutor will assign you. You should send the email from within Canvas, using your Canvas Inbox. Please note that you cannot send attachments by replying to Canvas notifications sent to your personal email - documents must be attached within Canvas.

Please read your partner(s)'s response papers ahead of the seminar and prepare your feedback using these questions:

1. What did the writer see clearly about the passage? What did you find helpful and edifying?
2. What do you believe the writer missed or didn't see as clearly? What don't you understand in the paper?



Students will give verbal feedback on each other's work. Please aim to be thoughtful and pastoral with your comments.

If you are unable to join a seminar, you must give written feedback to your partner(s)'s RPs via email (within Canvas) within 7 days of the seminar, but you will not receive any feedback on your own paper. Please therefore make every effort to join the seminars for this module.

### 3. Optional Class Participation

#### **Faculty Town Halls (Ungraded)**

CCEF offer live "town hall" Q&A's in most modules, at least once during the term. This is a time for faculty to connect with students and to answer questions submitted prior to the town hall, or live, during the town hall meeting. All town hall meetings will be held via Zoom and require reliable internet access. Your town hall (if offered) will be scheduled and announced to you early in the term. CCEF realise the timing of these meetings may not be convenient for students living overseas. Thus, all town halls will be recorded and sent out to the entire class so those unable to participate can benefit from the discussion. Prior to the town hall, you will fill out a form in Canvas, letting CCEF know if you plan to attend. You will be able to submit a question for the professor on this form, whether you are attending or not. If you plan to attend the town hall, ***please come ready to participate!*** Your professors look forward to and expect your engagement.

### 4. Ministry Paper (30%)

So that you may grow in your ability to connect the Scriptures with life, you will have the opportunity to apply a passage of Scripture (**This passage was chosen by Dr. Emlet and is *not* the Acts passage you will write about for Response Papers #1-3! You may *not* choose your own passage to write about.**) to one particular issue of concern in your current ministry or focus of study. Though the ministry paper is due at the end of the course, you will need to work on it throughout the course. Below is a timeline for the steps you will complete throughout the term:

1. At the end of **Week 3**, you will submit a brief *350-400-word* case study that you intend to be the focus of your ministry paper, which is also used for your Response Paper #3. Ideally, this will be a ministry situation in which you are currently engaged, but if you do not have anything that meets that criteria, please email your RI for suggestions of alternatives. You will later interpret and apply Dr. Emlet's chosen passage of Scripture to this ministry situation for your final paper. (The passage will be announced in Week 7 so as not to "bias" your choice of a ministry situation/topic!).
2. At the end of **Week 7**, you will discover Dr. Emlet's Scripture passage for your ministry paper in Canvas. Please note again: You are not writing in this paper about the Acts passage or about a passage of your choice. You will have two weeks to begin working on your paper.

3. At the end of the **Week 9**, email (within Canvas) a rough draft to your partner (Your tutor will assign your partner to you.). You have until the end of Week 10 to provide comments on the rough draft you receive. The feedback you give on your partner's paper will be worth a portion of your final grade, so make sure to be helpful and in-depth in your critique. *NOTE: Failure to send your rough draft to your partner on time will result in a deduction of points on your final paper.*
4. At the end of **Week 10**, email your partner's paper with your own comments and also upload it to Canvas. Your RI will grade you on your feedback. *NOTE: Failure to return your partner's paper with your feedback on time will result in a deduction of points on your final paper.* You will have one more week to finish your paper, taking into account your partner's feedback.

At the end of **Week 11**, you will submit two documents in Canvas: 1) your final completed ministry paper; 2) the rough draft of your paper with your partner's feedback.

Your ministry paper should have the following structure:

- An introduction that describes the case or ministry situation/problem to which you will apply the passage. *700-800 words*
- A discussion of the main idea or theme(s) of the text, the relationship of that idea/theme to the larger context of the book in which the passage is found, and the pastoral (theological) purposes for which the passage might have been written (i.e. assessing "original" meaning). *1050-1200 words*
- A discussion of how that idea/theme develops and finds fulfillment in redemptive history in the coming of the kingdom in Jesus Christ. (i.e., assessing "expanded" meaning). *1050-1200 words*
- A discussion of how this gospel fulfillment might apply to your ministry situation. In other words, connect your passage *via the gospel* to your ministry situation. (i.e. assessing "contemporary" meaning) *1050-1200 words*
- The papers should be **3850-4400** words, double-spaced, in a legible font (Times New Roman, Calibri or Cambria), 12-point font, and one-inch margins. Please do not exceed 4400 words!
- Please note at the end of the paper what translations you used to study the passage (should be a minimum of two, one that is more "formal/literal" in its approach (e.g. ESV, NASB, KJV, NKJV, NRSV) and one that is either "balanced" (e.g. NIV) or more "dynamic" in its approach (e.g. NLT, TEV).

In evaluating the quality of your ministry papers, several criteria will be evaluated:

- How well do you understand the passage's message(s)/theme(s) in the original context and in the course of redemptive history? How do you see your passage connecting with the good news of Jesus Christ?
- How well do you apply this "organic, redemptive-historical interpretation" to your ministry situation? Do you maintain a gospel emphasis that ties together the details of your passage and the details of your ministry situation?
- How well do you write? Are you clear and persuasive in your presentation? Have you red your paper and corrected spellings error, not simply relying on spell check?!

A detailed grading rubric for this paper is provided below.

## 5. Final Exam (25%)

You will take a three-hour final exam that will cover readings and lecture topics. This will be in a more objective, short answer format, and a study guide will be provided.

## Grading Rubrics for Assignments

### Rubrics for Response Papers:

**A grades** —The student’s work goes above and beyond the requirements of the assignment and evidences particular insight, creativity, and biblical-theological depth for a student at this stage of training.

**B grades** —The student’s work meets the requirements of the assignment and evidences good understanding for a student at this stage of training.

**C grades and below**—The student’s work does not fully meet the requirements of the assignment, either because parts of the assignment were not completed as directed and/or parts of the assignment lack evidence of the understanding and biblical-theological depth expected for a student at this stage of training.

### Rubric for Final Paper:

		90-100% of points	80-90%	70% or less
Introduction and Original Context – 30 points	<b>Introduction</b>	Concise describes the ministry situation and introduces the assigned passage.	Description of ministry situation is not concise <u>or</u> does not introduce the assigned passage.	Does not introduce the assigned passage or the ministry situation.
	<b>Main idea/theme</b>	Clearly summarises the main theme of the passage and discusses the pastoral importance to the original audience.	Main theme is not clearly summarised or the pastoral importance of the passage to the original audience is not discussed.	Main theme is missing or not reflective of the passage; does not pastorally apply the passage to its original audience.
	<b>Discussion</b>	Discussion covers the entire passage, noting the literary aspects of the structure, reflecting the author’s theology, and how the passage reflects its historical setting.	Discussion touches only on selected portions of the passage and fails to address either the literary aspects, author’s theology, or the historical setting.	Discussion addresses only a small portion of the passage and does not address two more of the required elements.
	<b>Context</b>	Includes concise summaries of historical setting, authorship,	Discussion of one of the contextual elements is missing;	Discussion misses two or more of the contextual elements; or overall discussion is too lengthy.

		90-100% of points	80-90%	70% or less
		genre of the passage and its setting within the entire book.	discussion of one or more elements is too lengthy.	
	<b>Translations</b>	Discussion reflects the use of different translations in analysis and recognizes different possible translations.	Discussion reflects the use of different translations but does not recognize different possible translations.	Discussion does not reflect the use of different translations.
<b>Expanded (Redemptive-Historical) Context (30 Points)</b>	<b>Selection of Passages</b>	Passages chosen for redemptive-historical analysis span the entire canon, including discussion of Israel, Christ and the church.	Passages chosen reflect only a portion of the canon, failing to address discussion of either Israel, Christ, <u>or</u> the church.	Passages chosen do not reflect the scope of the canon and discussion does not clearly address their connection to Israel, Christ and the church.
	<b>Progression</b>	Passages chosen reflect a narrative progression, telling the same story and thematic importance of the assigned passage.	The narrative progression of the passages is not clearly presented or the passages do not tell the same story & thematic importance of the assigned passage.	Passages chosen are randomly connected by a key word or phrase.
	<b>Discussion</b>	Discussion displays an organic redemptive-historical connection with the theme identified in the original context.	Discussion does not adequately connect with the identified theme.	No evidence of connection of the passages to the theme.
	<b>Christological Focus</b>	Demonstrates a clear connection of how Jesus Christ fulfills the passage.	Connection to Christ's fulfillment of the passage is unclear or only loosely demonstrated.	No clear connection to Christ's fulfillment of the passage.
<b>Application (30 points)</b>	<b>Gospel Application</b>	Weaves together details of original context, theme and redemptive historical work with details of the ministry situation, making a clear gospel connection.	Discussion does not clearly relate the original context, redemptive-historical work to the details of the ministry situation <u>or</u> make a clear gospel connection.	Fails to make a clear gospel connection.
	<b>Passage Application</b>	Specifically applies the assigned passage to ministry situation; may mention other passages in support; shows sensitivity to continuities and discontinuities with the original audience.	Passage is only loosely applied to the ministry situation; discussion focuses more on other supporting passages; or lacks sensitivity to continuities and discontinuities with the original audience.	No application of the passage to the ministry situation; no sensitivity to continuities and discontinuities with the original audience.
	<b>Practical Application</b>	Application is specific and concrete; contains hope for what change would look like as a result of encountering this passage.	Application is vague or impractical; <u>or</u> no discussion of what change would look like after application of this passage.	No practical application made or evidence of understanding of what change would look like after application of this passage.

		90-100% of points	80-90%	70% or less
Writing Style (10 points)	<b>Organization</b>	Paper follows the assignment guidelines, including an introduction and brief conclusion. Contains appropriate transitions between each section.	Paper follows some but not all of the writing guidelines; may not have appropriate introduction or conclusion; appropriate transitions may be missing.	Organization of the paper does not adhere to the guidelines, making the paper difficult to follow.
	<b>Clarity &amp; tone</b>	Shows clarity of thought with a clear and persuasive presentation; pastoral in tone and care for the person in the ministry situation.	Discussion may lack in clarity, persuasiveness and/or pastoral tone and care in some portions of the paper.	Discussion lacks clarity and tone is not pastoral or caring.
	<b>Spelling, grammar &amp; length adherence</b>	Minimal or no deficiencies in spelling, grammar, or assignment length adherence.	Some deficiencies in clarity, spelling, grammar, or assignment length adherence.	Poor clarity, multiple spelling or grammatical errors, or serious disregard of the assignment length guidelines.
	<b>References</b>	Student noted the translations used, assigned partner(s) for the paper, and used appropriate citations throughout the paper (footnotes and bibliography). No evidence of plagiarism.	Student failed to note one or more the appropriate references.	Student did not note any of the references.

## Assignment Format

- All submitted papers/projects should be typed, **12-point font, in a legible font (Times New Roman, Calibri or Cambria), one-inch margins, and double-spaced** unless indicated otherwise in the specific assignment directions.
- Assignments will be uploaded in Canvas by the assigned due date.
- Papers should be submitted with one of the following file extensions: doc or docx. This format ensures that your Recitation Instructor will be able to open it.
- Pay careful attention to word count requirements.
- Please type your **name and word count** at the top of the first page of any assignments that you submit. (Your name does not count toward word count, nor do footnotes.)
- Please note that you may be downgraded for not adhering to these guidelines.
- All assignments will always come from the syllabus or Canvas. Recorded lecturers may mention additional assignments, but if they are not in your syllabus, they are not assigned.

## Late Assignments

**Assignments** that are late will have 10 points deducted for every day that they are late, and "0" after one week.

## Requests for Extensions

**Policies:** Please refer to the BC UK Student Handbook (available in the Course Information section on Canvas, and also on the [Certificate Course page](#) of our website) regarding policies for granting late assignments and extensions.

1. **DO NOT USE THE ONLINE EXTENSION REQUEST FORM IN CANVAS** – this is for students studying directly with CCEF and is not to be used by BC UK students.
2. Extensions will not be granted for holidays or previously planned events.
3. **To request an extension for up to 7 days**, contact your RI through the Canvas platform 48 hours before the deadline, stating the reason for your extension request and how long an extension you are asking for.
4. **To request an extension longer than 7 days**, email [courses@biblicalcounselling.org.uk](mailto:courses@biblicalcounselling.org.uk) before the deadline, stating:
  1. The module you are taking, your course venue and RI
  2. The assignment for which you are requesting an extension
  3. The due date for this paper or project
  4. The reason for your extension request

The course administrator will respond within two working days of your request and inform your RI.

## Course Administration

The Student Handbook details policies, procedures, and administration of the Certificate Course. Information that is relevant to all modules, including grading standards and academic policies. Please read it carefully (together with this syllabus) before the module begins, and refer to it throughout the term.

The Student Handbook is located in the Course Resources section of your course material on Canvas. Please note that Biblical Counselling UK's course policies differ from CCEF's in some particulars.