

ST103A REVISED SYLLABUS
ANGELOLOGY, ANTHROPOLOGY, AND HAMARTIOLOGY
Dr. J. Scott Horrell

The biblical-theological truths in this course—what we *are* as human beings individually and in relationship, our deep fallenness together with the evil in the world, and the world of supernatural spirits—are astonishing and deeply practical. Every part of our study conditions and channels our lives and serves as foundational for ministry.

All ST103 course documents are posted on Canvas (<https://online.dts.edu>). My office is in Todd 101e (Theological Studies). Office hours will be posted. This is time set apart for you. You are encouraged to arrange a time through the Theological Studies secretary (214 887-5380).

I. COURSE DESCRIPTION

A. *Course Catalog*

ST103 Angelology, Anthropology, and Hamartiology: “A study of angelology, the doctrines of the unfallen angels, the fallen angels, and Satan; anthropology, a study of the creation of humanity, the material and immaterial aspects of humanity, and the Fall of humanity; and original and personal sin. *Prerequisite:* ST101 Introduction to Theology. 3 hours.”

B. *Course Divisions*

I. Angelology

- A. Angels of God: Biblical Overview
- B. Satan and Fallen Angels: Origin, Nature and Activities
- C. Spiritual Warfare: Biblical Bases and Modern Realities

II. Creation and Humanity

- A. The Big Picture: Three Basic Worldviews
- B. Creation: Science and the Biblical Framework
- C. Anthropology: Perspectives on Human Nature
- D. Humanity: Toward a Biblical Concept of Personhood
- E. Humanity in Unity and Diversity: Gender, Sexuality, Race

III. The Need for Salvation: The Fall, Sin, Depravity, Evil

- A. The Fall and Its Separations
- B. Sin and Human Sinfulness
- C. The Problem of Evil and Suffering
- D. Christian Life in Immoral Society: Immigration, Poverty, War

II. COURSE OBJECTIVES

In ST103 Angelology, Anthropology, and Sin, the student should expect to:

- A. *Learn the biblical foundations for doctrines of angels, humanity and sin, as well as evaluate and respond to selected historical and contemporary issues. You will:*
 1. Know central biblical texts and key definitions;
 2. Gain a comprehensive overview of each basic doctrine;
 3. Knowledgeably evaluate selected historical-theological developments.
 4. Respond biblically to current ethical questions.
 5. Receive in-depth Class Notes and bibliographies that facilitate further study.

- B. *Integrate and synthesize the material into her or his own theological worldview. Integrative skills will develop through various readings from different perspectives, three exams, a personal doctrinal statement, a critical book review of a work from a non-Western perspective, and a group project that brings students together to develop a theological response to current practical dilemma.*

- C. *The student will enhance skills in creative expression and application of theology within a particular cultural context. In practical terms, the student should be aware of how to detect and exorcise demons, to apply Trinitarian creationism to various aspects of life (including those of humanity), to respond to the deep effects of the Fall on humanity, and to deal sensitively on issues of gender, race, poverty, etc.*

III. COURSE TEXTBOOKS

A. Required Texts:

ST103 Syllabus Supplement, Class Notes, and Class Readings are posted on Canvas (<https://online.dts.edu>) except required textbooks. Readings marked with "x" are copyrighted material locked as read-only. When locked material needs to be turned clockwise, simply download from Canvas, then view-turn.

Burns, J. Lanier, Nathan D. Holsteen, and Michael J. Svigel (with John Adair and Glenn R. Kreider). Part One "From Dust to Dust: Creation, Humanity, and the Fall." In Nathan D. Holsteen and Michael J. Svigel, eds. *Exploring Christian Theology*. Vol. 2: *Creation, Fall, and Salvation*. Minneapolis: Bethany, 2015.

Ritchie, Mark Andrew. *Spirit of the Rainforest: A Yanomamö Shaman's Story*. 3d ed., Chicago: Island Lake Press, 2018. Pending, new draft ed. to be posted online.

B. Suggested Texts:

Barrett, Matthew, and Ardel B. Caneday, eds. *Four Views on the Historical Adam*. Grand Rapids: Zondervan, 2013.

Beck, James R. and Bruce Demarest. *The Human Person in Theology and Psychology: A Biblical Anthropology for the 21st Century*. Grand Rapids: Kregel, 2005.

Beilby, James K. and Paul Rhodes Eddy, eds. *Understanding Spiritual Warfare: Four*

- Views* (Walter Wink, David Powlison, Gregory Boyd, C. Peter Wagner). Grand Rapids: Baker, 2012.
- Collins, C. John. *Did Adam and Eve Really Exist? Who They Were and Why You Should Care*. Wheaton: Crossway, 2011.
- Cortez, Marc. *Christological Anthropology in Historical Perspective: Ancient and Contemporary Approaches to Theological Anthropology*. Grand Rapids: Zondervan, 2016.
- Cortez, Marc. *Resourcing Theological Anthropology: A Constructive Account of Humanity in the Light of Christ*. Grand Rapids: Zondervan, 2017.
- Cortez, Marc. *Theological Anthropology: A Guide for the Perplexed*. New York: T & T Clark, 2010.
- Danylak, Barry. *Redeeming Singleness: How the Storyline of Scripture Affirms the Single Life*. Wheaton: Crossway, 2010.
- Detweiler, Craig. *Selfies: Searching for the Image of God in a Digital Age*. Grand Rapids: Baker, 2018
- Dyer, John. *From the Garden to the City: The Redeeming and Corrupting Power of Technology*. Grand Rapids: Kregel, 2011.
- Enns, Peter. *The Evolution of Adam: What the Bible Does and Doesn't Say About Human Origins*. Grand Rapids: Brazos, 2012.
- Grant, Jonathan. *Divine Sex: A Compelling Vision for Christian Relationships in a Hypersexualized Age*. Grand Rapids: Brazos, 2015.
- Green, Joel B. and Stuart L. Palmer, eds. *In Search of the Soul: Four Views of the Mind-Body Problem*. Downers Grove: InterVarsity, 2005.
- Greenwood, Kyle R. *Since the Beginning: Interpreting Genesis 1 and 2 through the Ages*. Grand Rapids: Baker, 2018.
- Glahn, Sandra, ed. *Vindicating Vixens: Revisiting Sexualized, Vilified, and Marginalized Women of the Bible*. Grand Rapids: Kregel, 2017.
- Harrison, Nonna Verna. *God's Many-Splendored Image: Theological Anthropology for Christian Formation*. Grand Rapids: Baker, 2010.
- Heiser, Michael S. *Angels: What the Bible Really Says About God's Heavenly Hosts*. Bellingham WA: Lexham, 2018.
- Heiser, Michael S. *The Unseen Realm: Recovering the Supernatural Worldview of the Bible*. Bellingham WA: Lexham, 2015.
- Hiestand, Gerald and Todd Wilson, eds. *Beauty, Order, and Mystery: A Christian Vision of Human Sexuality*. Downers Grove IL: InterVarsity Press, 2017.
- Highfield, Ron. *God, Freedom and Human Dignity: Embracing a God-Centered Identity in a Me-Centered Culture*. Downers Grove IL: InterVarsity Press, 2013.
- Jacobs, Alan. *Original Sin: A Cultural History*. New York: HarperOne, 2008.
- Jones, Beth Felker and Jeffrey W. Barbeau, ed. *The Image of God in an Image Driven Age: Explorations in Theological Anthropology* (Wheaton Theology Conference). Downers Grove IL: InterVarsity Press, 2016.
- Jones, David Albert. *Angels: A History*. Oxford: Oxford University Press, 2010.
- Keathley, Kenneth, J. B. Stump, and Joe Aguirre, eds. *Old-Earth or Evolutionary*

- Creation: Discussing Origins with Reasons to Believe and Biologos*. Downers Grove IL: InterVarsity Press, 2017.
- Köstenberger, Andreas J. and Margaret E. Köstenberger. *God's Design for Man and Woman: A Biblical-Theological Survey*. Wheaton IL: Crossway, 2014.
- Lennox, John C. *God's Undertaker: Has Science Buried God?* Oxford UK: Lion, 2009.
- Madueme, Hans and Michael Reeves, eds. *Adam, the Fall, and Original Sin: Theological, Biblical, and Scientific Perspectives*. Grand Rapids: Baker, 2014.
- Meister, Chad and James K. Dew, Jr. *God and the Problem of Evil: Five Views*. Downers Grove, IL: InterVarsity Press, 2017.
- Meyer, Stephen C. *Darwin's Doubt: The Explosive Origin of Animal Life and the Case for Intelligent Design*. New York: HarperOne, 2013.
- Moll, Rob. *What Your Body Knows about God: How We Are Designed to Connect, Serve and Thrive*. Downers Grove IL: InterVarsity, 2014.
- Moo, Douglas J. and Jonathan A. Moo. *Creation Care: A Biblical Theology of the Natural World*. Grand Rapids: Zondervan, 2018.
- Moreland, J. P. and Stephen C. Meyer, eds. *Theistic Evolution: A Scientific, Philosophical, and Theological Critique*. Wheaton IL: Crossway, 2017.
- Moreland, J. P. and Scott B. Rae. *Body and Soul: Human Nature and the Crisis in Ethics*. Downers Grove IL: InterVarsity, 2000.
- Morgan, Christopher W. and Robert A. Peterson, eds. *Fallen: A Theology of Sin*. Wheaton IL: Crossway, 2013.
- Noll, Stephen F. *Angels of Light, Powers of Darkness: Thinking Biblically about Angels, Satan and Principalities*. Downers Grove IL: InterVarsity, 1998.
- Peters, Ted. *Sin: Radical Evil in Soul and Society*. Grand Rapids: Eerdmans, 1994.
- Plantinga, Cornelius, Jr. *Not the Way It's Suppose to Be: A Breviary of Sin*. Grand Rapids: Eerdmans, 1995.
- Pyne, Robert A. *Humanity and Sin*. Nashville: Word, 1999.
- Rau, Gerald. *Mapping the Origins Debate: Six Models of the Beginning of Everything*. Downers Grove IL: InterVarsity Press, 2012.
- Schwarz, Hans. *The Human Being: A Theological Anthropology*. Grand Rapids: Eerdmans, 2013.
- Shuster, Marguerite. *The Fall and Sin: What We Have Become as Sinners*. Grand Rapids: Eerdmans, 2004.
- Stevenson, Leslie, David L. Haberman, and Peter Matthews Wright. *Twelve Theories of Human Nature*. 6th ed., New York: Oxford University Press, 2012.
- Twelftree, Graham H. *In the Name of Jesus: Exorcism among Early Christians*. Grand Rapids: Baker, 2007.
- Vainio, Olli-Pekka. *Cosmology in Theological Perspective: Understanding Our Place in the Universe*. Grand Rapids: Baker, 2018.
- World Council of Churches. *Christian Perspectives on Theological Anthropology: A Faith and Order Study Document*. Geneva: WCC, 2005.
- Wytsma, Ken. *The Myth of Equality: Uncovering the Roots of Injustice and Privilege*. Downers Grove IL: InterVarsity Press, 2017.

IV. COURSE REQUIREMENTS AND OPTIONS

A. Class Readings (15%)

Required and Optional Readings for regular and MABC (2-credit) students are listed in VII. Class Schedule (below) on the *preferred* dates for students to have read the material. Required Readings total 650 pages. For MABC (2-credit) students, Required Readings are marked in yellow total 593 pages (owing to the two textbooks). Optional Readings are highlighted in gray (329pp) and, I might add, these contribute immensely to the course and may be read for up to three points of extra credit. Required Readings may be completed as late as the Reading Report due with the Exam for that section of material.

All Class Notes and Readings are located on Canvas (<https://online.dts.edu>), except the textbooks—Ritchie, *Spirit of the Rainforest* (3d ed. 2018 to be posted) and Holsteen and Svigel, eds. *Exploring Christian Theology*, Vol. 2, Part 1. At each exam the student will complete the online Reading Report (under Quizzes), noting whether each reading was read in its entirety or not (yes or no). Each Reading Report tallies 5% of the final grade (or 15% total). The three Reading Report forms are in the *Syllabus Supplement* (pp. 2–5), the regular students' separate from the MABC and Agape Project students. The Optional Reading Report (pp. 6–7) for extra credit is also on Canvas.

B. Exams (30%)

There will be three exams taken online during the semester. Each exam will be objective (multiple choice, definitions, matching biblical text (NIV) with references, followed by essay questions requiring a synthesis and application of what has been learned. The final exam will include both a 30-minute departmental comprehensive exam of multiple choice, plus another 45-minute separate exam with definitions and essays *primarily* from Section Three (Sin). Study guides for each exam are in the *Supplement* (pp. 8–13). For regular students each exam values 10%, a total of 30%; for MABC and Agape Project students, each exam values 15% for a total of 45%.

C. Cross-Cultural Analysis and Review (15%)

1. What Is Required?

Excepting MABC 2-credit and Agape Project students, each is to write a critical review of Mark Ritchie's *Spirit of the Rainforest*. This particular assignment has two parts: the critical review and a cross-cultural worldview analysis. *Spirit of the Rainforest* is a shaman's recounting his view of the world and his history of conversion. The book is *very* realistic and some have found it difficult to read, however it is accurate to what indigenous peoples (and missionaries) experience in these settings. Your assignment entails both a critical book review and a cross-cultural evaluation. For our purposes, (1) about *two-thirds* of the assignment should summarize and critique the book. The basic book review format below should be followed. The critique might consider Who is Yai-Pada? Is the gospel understood? Is this adequate Christian faith? (2) Another *one-third* of the

work should compare the Yanomamo worldview to one's own cultural worldview, evaluating positive and negative aspects of each in light of Scripture. Your finished work should be double-spaced, 1250 to 1500 words (5–6 pages). To be posted on Canvas.

2. *How Should Critical Reviews NORMALLY Be Written?*

Generally book reviews should be patterned after the examples in *Bibliotheca Sacra*. State the complete bibliographical information of the book: the author's name; the full title and subtitle; the editor and/or translator; edition (if not the first), place and name of publisher, and date; and total number of pages (e.g., xxi + 229). In the first paragraph, if possible, give a brief background of the author(s) as you introduce the book's purpose, audience, etc. Normally about one half of the review should summarize what is in the book, the second half should evaluate the work in a balanced, non-pejorative manner. You should focus on *quality* rather than quantity in your evaluation, organizing your thoughts and economizing words. But remember this current assignment involves more than a book review which, again, constitutes only two-thirds of the written work.

D. Group Presentation (20%)

1. *Group Divisions and Presentation*

Students will be divided into various groups, each of which will have a practical theological question that calls for biblical, theological, and practical response to then be presented to the class. Groups are expected to organize themselves, select a chairperson, and subdivide responsibilities. Each member should plan to be equally involved in preparation for the 20-25 minute presentation. It is suggested that groups partition into smaller teams of two or three students to work with different parts of the presentation. The group should evidence having employed a reasonably sound theological method. Creativity together with significant theological content is encouraged (drama, video, etc.). MABC 2-credit students and Agape Project participants are exempt.

The Group Presentation subjects are listed in the *Supplement*, p. 14, and the evaluation form (done by the professor) is on page 15. Note the dates of each presentation on the course schedule. All material will be due at the time of the class presentation with *no exceptions*. You are free to trade groups with each other in the two weeks of the semester, as long as the number of participants in each group remains the same.

My group number is _____ **Topic** _____

Our chairperson is _____ **phone** _____ **email** _____

Others in the group: _____ **phone** _____ **email** _____

My responsibilities are:

2. *In Group Peer Evaluations*

Each person will evaluate the cooperativeness (doing theology in community) and contribution (quality and quantity) of each fellow group member. Grade objectively. Do not float slackers. The chairperson will cumulate the individual grades and submit to the professor the average numeric score for *each* person in the group (e.g., 85, 95, etc.). The final presentation grade (per the professor) orients: (a) Evidence of the process of doing biblical theology? And doing so together? (b) A developed theological presentation? (c) Solid, creative, punchy presentation? (d) Group participants and grade estimates given to one another. See the Evaluation Form in the *Supplement*, p. 15.

E. Personal Doctrinal Statement Regarding Angels, Humanity and Sin (20%)

All students will develop a five to seven page single-spaced doctrinal synthesis paper on Angelology, Anthropology and Hamartiology. There are four distinct parts to the paper: (1) a brief synthetic statement, (2) a detailed exposition, and (3) reflection on the practical implications, and (4) endnotes to (2) the detailed exposition. See further instructions and template example on Canvas in 0. Class Materials, and the Supplement, pp. 17–21.

1. *The Brief Statement*

This first section (c. 150 words) will summarize your doctrines of angels, humanity, and sin in non-technical (but biblically and theologically accurate) language, similar to an article in a church's or ministry's doctrinal statement. It will include parenthetical Scripture references and will reflect the orthodox, evangelical faith.

2. *The Detailed Exposition*

This second section (c. 500 words) will provide your succinct but thorough elucidation of Angelology, Anthropology and Sin using technical, traditional language and covering the major issues (see course description and outline for major issues in this area of doctrine). This exposition should read like a paper one would submit as part of an ordination or interviewing process. Substantiating her or his detailed exposition, the student will include three to five single-spaced pages of endnotes (not footnotes) that provide biblical-exegetical, historical-theological, and scientific-philosophical evidences, arguments, and explanations of the doctrinal assertions. These endnotes will include not only key biblical references but also interpretive notes that incorporate commentaries, theological works, or historical citations. Biblical citations should be without quotation, except when an exegetical point is being defended; use standard abbreviations (e.g., Matt, 2 Cor). Justify interpretations of ambiguous passages with clarifying notes. Exegetical, theological, and historical sources, references, and observations should explain the student's reasons for the affirmations in the main Detailed Exposition. In these notes, the student should incorporate insights gained from other courses in the curriculum, especially from other courses in the Biblical Studies and Theological Studies divisions. Endnote bibliographic references should use Turabian formatting: e.g., Thomas C. Oden,

Classic Christianity: A Systematic Theology (HarperOne, 2009), 372. The student must incorporate sources beyond the required reading for this course. Beware of plagiarism, detected by Canvas. Cite your sources in full. This is to be *your* doctrinal statement.

3. *The Practical Implications Reflection*

This section (c. 500 words) will provide a discussion of practical applications and ministry implications of Angelology, Anthropology and Hamartiology. In this section you will integrate insights from the course into *your* ministry emphasis, degree program, or anticipated area of vocational ministry focus. You should also incorporate any insights gained from other courses in the curriculum, especially from the Ministry and Communications Division, your Agape involvement, as well reflections on your Christian walk and ministry experiences. Endnotes in this section should be minimal, but you must properly cite any sources or quotations.

F. Agape Project Alternative

The Agape Project challenges students to apply what is taught in the classroom by developing compassionate relationships with those outside the Seminary community. This serves to sensitize you by going deep with people in difficult conditions to help them in the name of Christ. These include orphans, immigrants, disabled, senior adults, hospital patients or extended care residents, mentally challenged individuals, homeless, and other marginalized groups. See the Agape Project website with more information at <http://www.dts.edu/departments/academic/agapeproject>.

Agape Project volunteers will complete the same requirements as the MABC (2 credit students): Required Readings (in yellow), three Exams, and the Doctrinal Statement. Both Agape and MABC (2-credit) students are exempt from the full Readings (the yellow ones only), the critical review of *Spirit the Rainforest*, and the group presentation.

No later than two weeks into the course, the student will submit to the professor a brief proposal detailing how and where she or he will serve—this in conjunction with the DTS Coordinator of the Agape Project. The Seminary has multiple networks asking for student involvement. You may have ideas and contacts that would fit the Agape Project. Again, see <http://www.dts.edu/departments/academic/agapeproject>. Student commitment includes a steady 1–2 hours a week over a 15-week period. A two-page Reflection Paper relating experience to both your own life and the ST103 course (or alternative arranged with the Agape Director) relating experience to both your own life and the ST103 course is to be submitted to the professor at the end of the semester.

G. Extra Credit: Up to 3 Points

1. *Optional Readings*

Some of the best, most enriching readings for this course are listed as OPTIONAL marked in gray in the Course Schedule below (VII). Course Schedule (below) and the *Syllabus Supplement* Reading Reports (pp. 4-7). You may gain up to three extra points on your final grade (e.g., 93 to 96) by reading the Optional Readings. While these

are listed in the order of relevance to the course, the Optional Reading Report is online and also found in the *Supplement* (pp. 6–7); it should be submitted only at the end of the semester.

2. *Memorization*

Committing Scripture to memory serves many fruitful purposes in our Christian lives. You may choose to memorize any or all of the passages on the “Scripture Memorization Form” (which will help on the exams as well). Each eight passages gains one point of extra credit on the 100 point grading scale. If all the passages are memorized, three extra points may be earned on the final grade. The texts may be memorized in any published translation of the Bible (do not make up your own!). Each individual text must be recited *word-perfect* to another person with no prompting. When the student says the verse *perfectly*, the listener may sign the “Scripture Memory Verification Form” attesting your memorization of each verse. See the “Scripture Memorization Form” in the *Syllabus Supplement*, p. 16.

V. COURSE SUPPLEMENTAL INFORMATION

A. Seminary Policy

DTS does not discriminate on the basis of disability in the operation of any of its programs and activities. To avoid discrimination the student is responsible for informing the Coordinator of Services for Students with Disabilities and the course instructor of any disabling condition that will require modifications, such as extra time.

B. Building a Portfolio

Students are encouraged to build a portfolio in electronic or paper form to demonstrate mastery of various subjects. In ST103 each of the practical assignments contribute to your portfolio: the doctrinal statement on angels, humanity, and sin; the cross-cultural book review and evaluation; and your group presentation on an ethical-biblical theology. Whatever one’s program and track, at the completion of seminary you will have files of your best work in each subject and be able to produce that work toward further graduate work or for organizations, churches, and missions that may request evidence of your “masters” work.

C. Electronic Device Usage

“Students should refrain from using cell phones, laptop computers, or other devices in a manner that distracts others in the class. Playing games, browsing the internet, using email, instant messaging, or text messaging, etc., are considered unacceptable when class is in session. Unless permitted by the professor, students should turn off all electronic devices during tests and quizzes.” *Student Handbook 2007*

VI. GRADING AND CLASS PARTICIPATION

A. Letter-Number Grade Scale

A+ 99-100	B+ 91-93	C+ 83-85	D+ 75-77	F 0-69
A 96-98	B 88-90	C 80-82	D 72-74	
A- 94-95	B- 86-87	C- 78-79	D- 70-71	

B. Weighing of Course Requirements for Grading

Regular Students

Reading Reports: 5%, 5%, and 5%	15
Three Exams: 10%, 10% and 10%	30
Critical Review of <i>Spirit of the Rainforest</i>	15
Group Project	20
Personal Doctrinal Statement	<u>20</u>
	100
Extra Credit: 3 <i>Maximum</i>	
Optional Readings (gray in listings)	3
Memorization: each 8 passages = 1 point, up to a total of ...	3

MABC (2-Credit) and AGAPE Project Students

Reading Reports (yellow only): 5%, 5%, and 5%	15
Three Exams: 15%, 15% and 15%	45
Personal Doctrinal Statement	<u>40</u>
	100
Extra Credit: 3 <i>Maximum</i>	
Optional Readings (gray in listings)	3
Memorization: each 8 passages = 1 point, up to a total of ...	3

C. Class Participation

Although large, classes are intended to be dynamic with the interaction of class members. The student is responsible to participate in class and group discussions for her or his own learning and enrichment.

D. Absences

Penalties for non-attendance will be assigned according to the *Student Handbook*. Four (one-class) absences are allowed before the student's grade will be reduced (double periods classes are measured in blocks of 75 minutes). Students are regularly asked to record their presence and absences on the class roll. For *each* absence beyond the four permitted, the student's grade (final point total) will be reduced by two points. Be sure to arrive on time for class. Three tardies (10 minutes) are considered one absence. For multiple sessions, a tardy must be marked for lateness to subsequent sessions of class as well. This includes in the concentrated summer and weekend extension courses.

E. Terms of Assignments

1. *Homework Related to Previous or Parallel Course Work*

Work that has been done or is being done for other classes may not be used to earn credit in this class.

2. *Plagiarism*

DTS now uses TurnItIn.com to detect plagiarism, i.e., copying from the internet, books and articles and presenting it as your own work. This or any other form of deception or cheating (as on exams) is strictly prohibited. First offenders will be sent to the Dean of Students. Second offenses can be grounds for expulsion. All sources should be fully documented and quotation marks used when appropriate.

3. *Late Homework.*

All assignments, unless otherwise noted, are to be turned in at the *beginning* of the designated class. Good excuses will be honored but *must be written out and attached at the top of your paper*. Without a valid excuse, late homework will lose five points per day of classes. For example, if a work is due at the beginning of class on September 13th yet turned in after that class period but by the beginning of the next class on the 20th, then he or she loses five points (*e.g.*, 92 to 87).

F. Graduates

All work for graduates is due as marked on in the Schedule below.

G. Note to Entering Fall Semester Students

Before the semester begins, you do well to read as background, J. Lanier Burns, et al., "From Dust to Dust': Creation, Humanity, and the Fall," in *Exploring Christian Theology*, Vol. 2, ed. N. Holsteen and M. Svigel (Bethany House, 2015), 23–114. Class Notes will also be posted ahead of the semester.

VII. ST103A COURSE SCHEDULE (Revised), Fall 2018

All Class Notes and Class Readings are posted on Canvas (<https://online.dts.edu>), except course textbooks. Readings for all students including MABC and Agape Volunteers are in yellow; other Required Readings are in white. Reading Reports are due at the time of each Exam, online under Quizzes. For extra credit, OPTIONAL readings are in gray and are NOT included in the Required Reading Reports on Canvas, rather these are to be reported at the end of the semester on the Optional Reading Report. All Reading Reports are also in the Supplement, pp. 2–5, including Optional Readings, pp. 6–7. Restricted copyrighted Class Readings are locked as “x.” (read only”). To turn these locked (x.) double-paged readings to horizontal, simply download to your desktop and using View, turn appropriately.

I. ANGELOLOGY

- 8/28 Introduction: Course Syllabus, Supplement**
Angels of God: Introduction
- 8/30 Angels of God: Origin, Description**
 Reading: Class Notes, 103.1a “Angels: God’s Messengers,” 1-11a;
- 9/4 Angels of God: Description, Activities**
 Reading: Class Notes, 103.1a “Angels: God’s Messengers,” 11b-13; OPTIONAL: 1.1 Tish Harrison WARREN, “Angels We Ignore on High,” *Hermeneutics/Christianity Today* [CT], 12.26’13, 2pp.
- 9/6 Satan: Origin, Nature, and Activities**
 Reading: Class Notes, 103.1b “Satan and Fallen Angels,” 1-10; OPTIONAL: 1.2 x. James Beilby and Paul Eddy, eds. “Introduction,” *Understanding Spiritual Warfare: Four Views* (Baker, 2012) 1-45.
- 9/11 Demons: Origin, Nature, and Activities**
 Reading: Class Notes, 103.1b “Satan and Fallen Angels,” 11-17; 1.3 x. “Dealing with Demons,” Gospel Coalition Blog, Dec 10, 2013, 2pp; OPTIONAL, 1.4 x. Michael Pocock, “Increasing Awareness of Spiritual Power,” *The Changing Face of World Missions*, M. Pocock, G. Van Rheenen, D. McConnell (Baker, 2006), 183-208 (25pp).
- 9/13 Spiritual Warfare: Biblical Bases and Modern Realities**
 Reading: 1.5 (Textbook, online) Mark Ritchie, *Spirit of the Rainforest* (3d ed., Island Lake, 2000), c. 250pp; OPTIONAL: 1.6 Agnieszka Tennant, “In Need of Deliverance,” *Christianity Today*, Sept 2001, 46-64 (13pp).

9/18 Spiritual Warfare: Biblical Bases & Modern Realities

Reading: **Class Notes, 103.1c "The Christian in Spiritual Warfare," 1-9a;** 1.7 Lausanne Movement, "Deliver Us from Evil—Consulation Statement," Lausanne.org, Aug 22, 2000, 10pp; **OPTIONAL:** 1.8 Karl Payne, "Removing Demonic Oppression," *CT Leadership*, Spr 2012, 6pp.

9/20 Spiritual Warfare: Biblical Bases & Modern Realities. Guest: Mark Ritchie.

***Due: Book Review/Cultural Comparison:** Ritchie, *Spirit of the Rainforest*

Reading: **Class Notes, 103.1c "The Christian in Spiritual Warfare," 9b-18;** and JSH, "Brazilian Spiritist Surgeon," transcript, 2pp (in class).

9/21- *EXAM 1

24 *Reading Report 1, completed before 11:59PM

II. CREATION AND HUMANITY**9/25 The Big Picture: Three Major Worldviews**

Reading: **Class Notes, 103.2a "The Big Picture: Christian Faith and Three Basic Worldviews," 2018, 1-8pp only;** 103.2b Horrell, "In the Name of the Father, Son, and Holy Spirit: Toward a Transcultural Trinitarian Worldview," *Evangelical Review of the Theology (WEA)* 38:2 (Apr 2014), **14pp.** **OPTIONAL,** Horrell, in Class Notes, 103.2a "The Big Picture: Christian Faith and Three Basic Worldviews," 2018, 9-34 (25pp).

9/27 Creation: The Bible, Evolution and Non-Christian Perspectives

Reading: **Class Notes, 103.2c "Creation: Science and the Biblical Framework," 1-7;** **OPTIONAL,** 2.1 Connie BERTKA et al., "Primer on Science, Religion, Evolution, Creationism," *Smithsonian*, Feb 8, 2016, 1-6; 2.2 Michael Lemonick, et al., "What Makes Us [Humans] Different?" *Cover Time*, Oct 9, 2006, 45-53.

10/2 Creationism: Toward a Biblical Framework, Evangelical Options

Reading: **Class Notes, 103.2d "Creation: Science and the Biblical Framework," 7-17;** 2.3 Richard Ostling, "The Search for the Historical Adam," *CT* **8.20'11, 8pp;** **OPTIONAL,** 2.4 x.C. John Collins, *Did Adam and Eve Really Exist? Who They Were and Why You Should Care* (Crossway, 2011), 51-92 (41pp)

10/4 Anthropology: Perspectives on Human Nature

Reading: **Class Notes, "Anthropology: Perspectives on Human Nature," 1-9;** 2.5 x.Steven Pinker, et al., *The Brain: A User's Guide*, *Cover Time*, Jan 27, 2007, 57-70 (10pp); 2.6 x.Lev Grossman, "2045: The Year Man Becomes Immortal," *Cover Time*, Feb 21, 2011, 43-49 (8pp).

- 10/9 Humanity: Toward a Biblical Concept of Personhood: Imago Dei**
 Reading: Class Notes, "Humanity: Toward a Concept of Personhood," 1-11; OPTIONAL 2.7 Philip Hawley, "The AMA vs. Human Nature," *Public Discourse*, Sept 6, 2017, 1-5; 2.8 Michael EGNOR, "Science and the Soul," *Plough Quarterly* 17, Aug 3, 2018, 6pp.
- 10/11 Humanity: Toward a Biblical Concept of Personhood: Soul & Body**
 *Group 1. "With replaced body parts, genetic modification, and guided by artificial intelligence, when do I cease being me?" A Theology of Transhumanism.
 Reading: Class Notes, "Humanity: Toward a Concept of Personhood," 11-17; 2.9 x.Marc CORTEZ, "Eleven Theses for Christological Anthropology," *Resourcing Theological Anthropology* (Zondervan, 2017), 167-89 (23pp); OPTIONAL, 2.10 x.Claudia Kalb, "God and Health," *Cover Newsweek*, Nov 10, 2003, 44-56 (9pp).
- 10/16 Humanity: Toward a Biblical Concept of Personhood: Beginning & End**
 Reading: Class Notes, "Humanity: Toward a Concept of Personhood," 18-21; 2.11 Matthew Lee Anderson, "God Has a Wonderful Plan for Your Body," *CT*, 8'11, 34-38; OPTIONAL 2.12 x.Jonathan Last, "America's Baby Bust," *Wall Street Journal*, Feb 2, 2013, 5pp; 2.13 Michael New, "Abortion Promises Unfulfilled," *Public Discourse*, Jan 23, 2013, 4pp.
- 10/18 Humanity: Toward a Biblical Concept of Personhood: Beginning & End**
 *"Why not?! I am in agony. There is no cure. Don't I have a right to die?" A Theology of Assisted Suicide.
 Reading: 2.14 Rebecca Randall, "Intelligent Designer Babies," *CT/Pew*, July 27, 2018, 6pp; 2.15 Justin Barrett, Interview, "Childlike Faith: Are Kids Born with Belief?" *Christianity Today*, June 2012, 2pp.
- 10/23 Humanity in Unity and Diversity: Gender**
 *"If Hillary Ran for President, Why Can't I Be Senior Pastor at My Church?" A Theology of Gender Roles in the Church
 Reading: Class Notes, 103 2f "Humanity in Unity and Diversity: Gender" 1-6; 2.16 x.Nancy Gibbs, "State of the American Woman," *Cover Time*, Oct 26, 2009, 25-33; OPTIONAL, 2.17 x.Elisabeth Moltmann-Wendel, *I Am My Body* (Continuum, 1995) 35-41 (8pp); 2.18 x.Andrew Romano & Tony Dokoupil, "Man Up! The Traditional Male Is an Endangered Species," *Cover Newsweek*, Sept 27, 2010, 43-49; 2.19 Alice Matthews, "How Jesus Discipled Women," *CT*, July '17, 3pp.
- 10/25 Humanity in Unity and Diversity: Sexuality, Marriage, Family**
 Reading: Class Notes, 103 2g Horrell, "The Marriage Bed," *Sexual Ethics*, forthcoming Kregel, 2019, 14pp; OPTIONAL, 2.20 x.Jeffrey Kluger, "The

Science of Romance: Why We Love," *Cover Time*, Jan 28, 2008, 53-76 (12pp); 2.21 Philip Yancey, "Holy Sex: How It Ravishes Our Souls," *CT*, Oct 2003, 46-51; 2.22 Coalition for Biblical Sexuality, "Nashville Statement on Sexual Identity," Aug 2017, 3pp; OPTIONAL, Abigail Geiger, "8 Facts about Love and Marriage in America," *Pew Research*, Feb 13, 2018, 5pp; 2.24 Sandra Morgan, "Global Scourge Violence Against Women," *CT*, Apr 20, 2018, 3pp; OPTIONAL, 2.25 Brad Wilcox, "Evangelicals and Domestic Violence," *CT*, Dec 2017, 4pp.

10/30 Humanity in Unity and Diversity: Singleness, Homosexuality

*Group 2: "But I Was Born a Woman in a Man's Body!" A Theology of Transsexuality.

Reading: Class Notes, "Humanity in Unity and Diversity: Sexuality, Homosexuality," 6-12; OPTIONAL 2.26 x.Lisa Miller, "The Religious Case for Gay Marriage" [Cover Story], *Newsweek*, Dec 15, 2008, 28-36 (9pp); 2.27 x.E. Christian Brugger, "The New Pangenderism," *Zenit.org*, Apr 25, 2012, 4pp.

11/1 Humanity in Unity and Diversity: Race, Age, Disabilities

Reading: Class Notes, "Humanity in Unity and Diversity: Race," 12-16; 2.28 Bryan Carter, "Race in America," *Christianity Today* Oct 17, 2016, 3pp; 2.29 x.Patrick Fagan, "The Wealth of Nations Depends of the Health of Families," *Public Discourse*, Feb 6, 2013, 5pp.

11/6 Humanity and Creation: Ecology

"Is it getting hotter or what?" If there is global warming, what can I do?" A Theology of Ecology.

Reading: OPTIONAL 2.30 Eugene Peterson & Peter Harris, "The Joyful Environmentalists," *CT*, June 2011, 4pp; 2.31 Barna Research, "Are Humans Responsible for Global Warming?" Barna, Sept 2016, 10pp.

11/6-9 *Exam 2, Online

*Reading Report 2

III. EVIL: INDIVIDUAL AND SOCIAL SIN

11/8 The Fall

Reading: Class Notes, "The Fall and Five Separations," 1-7; 3.1 for in class, x.Frederick Buechner, "Adam" and "Eve," *Peculiar Treasures: A Biblical Who's Who* (HarperRow, 1979) 2pp. OPTIONAL, 3.2 x.John Milton, "Paradise Lost" Bk 9:535-1100, in *John Milton: Complete Poems and Major Prose*, ed. Merritt Hughes (Odysey, 1957) 391-403 (14pp).

11/12–16 **READING WEEK. No Class.**

11/19–23 **THANKSGIVING RECESS**

11/27 **Biblical Teaching on Human Depravity**

Reading: **TEXTBOOK**, J. Lanier Burns, et al., “From Dust to Dust’: Creation, Humanity, and the Fall,” in *Exploring Christian Theology*, Vol. 2, ed. Nathan Holsteen and Michael Svigel (Bethany House, 2015), 23–114; **Class Notes**, “Sin and Human Sinfulness,” 1-7; 3.3 Marguerite Shuster, “The Mystery of Original Sin,” *CT*, Apr 2013, 4pp.; 3.4 Rebecca Randall, “What Science Says About the Age of Accountability,” *CT* 5’17, 3pp.

11/29 **Biblical Teaching on Human Depravity**

***Group 4:** “Hey, I take psych meds, pain pills, sleeping pills, and wake up with coffee, later I’m on Red Bull. So what’s wrong with pot and a few other ‘drugs’?” A Theology of Medications, Stimulants, and “Drugs.”

Reading: **Class Notes**, “Sin and Human Sinfulness,” 7-17; 3.5 Brad Wright, “The Science of Sinning Less,” *Christianity Today*, Apr 17, 2017, 8pp; 3.6 x.Jeffrey Kluger, “What Makes Us Moral,” *Time*, Dec 3, 2007, 54-60 (6pp); **OPTIONAL**, 3.7 x.John Owen, “Of the Mortification of Sin in Believers,” and Kelly Kopic, “Introduction,” in *Overcoming Sin and Temptation*, ed. K. Kopic and J. Taylor (Crossway, 2006), 23-35 and 37-66 (41p).

12/4 **The Problem of Evil**

Reading: **Class Notes**, 103.3c “The Need for Salvation: The Problem of Evil,” 1-9; 103.3c1 Divine Sovereignty and Evil: A Few Remarks, 2pp; 3.8 Tadeusz Borowski, *This Way for the Gas, Ladies and Gentlemen*, (Penguin, 1967) 39-49. **OPTIONAL** 3.9 x.Ted Peters, *Sin: Radical Evil in Soul and Society* (Eerdmans, 1994) Ch 1, 1-33.

12/6 **Problem of Evil (cont.)**

Social Brokenness: The Christian and the Poor

***Due Final Statement of Faith:** Angels, Humanity, Sin

***DEADLINE for Fall Graduates:** All work due.

Reading: **Class Notes**, 103.3d “The Christian and the Poor,” 1-15; 3.10 Mark Galli, “What to Make of Karl Barth’s Steadfast Adultery?” *CT*, Oct 20, 2017, 5pp; **OPTIONAL** 3.11 x.D.A. Carson, “Sin’s Contemporary Significance,” in *Fallen: A Theology of Sin*, ed. C. Morgan and R. Peterson (Crossway, 2013) 21-37 (16pp).

12/11 Social Brokenness: Discrimination, Capital Punishment

***Group 3: "Land of the Free?" Should the US Accept Illegal Immigrants? A Theology of Immigration**

Reading: Class Notes 103.3e "Capital Punishment and the Bible," 1-5; 3.12 Octavio Esqueda, "What's Your Immigration Status? Divine," *CT* Sept 6, 2017, 4pp.

12/13 Social Brokenness: The Christian, Nationalism, and War Review and Retrospect

Reading: Class Notes, 103,3f Lawrence Terlizesse, "The Just War Tradition in the Present Crisis," 1-6; CMDS, "Why Life Is Worth Living: What the Bible Teaches," 1p.

12/14-18 *DUE FINAL EXAM, Online

Tues *Reading Report 3

11:59PM *DEADLINE for Extra Credit, and All Late Work

SEMESTER SUMMARY DATES: ST103A FALL 2018

8/28	Course Begins
9/20	Due: Cross-Cultural Book Review, Ritchie, <i>Spirit of the Rainforest</i>
9/21-24	Exam 1 and Reading Report 1
10/11	Group Presentations Begin
11/6-9	EXAM 2 and Reading Report 2
11/12-23	Reading Week and Thanksgiving Recess
12/6	Due: Doctrinal Statement of Faith Deadline for all work of Fall Graduates
12/14-18	DEADLINE: Tuesday 11:59PM Reading Report 3 Final Exam(s): Departmental 25 MC and 103.3 Horrell All overdue work and extra credit