

# *Theology II*

***TTTH 522***

***Spring 2019***

## COURSE DESCRIPTION

**TTTH 522 Theology II: Christ, Humanity, Sin, Salvation**

Humanity in the image of God, including human nature, the family, and civil government.  The fall and the effect of sin upon humaxnity. The person and work of Christ. The nature and application of salvation, including regeneration, justification, and sanctification. Note(s): Required of M.Div. and M.A. students.

## PROFESSOR/CLASS INFORMATION

### Instructor: Ryan Peterson, Ph.D.

Course Title: Theology II

Term: Spring 2019

Course Code/#: TTTH522

Credit Hours/Units: 3 units

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[University Website](http://www.biola.edu/): www.biola.edu

Office Location: Myers 208

Office Phone: 562.903.4829

Office Hours: as needed

Meetings with Professor: Make appt via email

Admin Assistant: Sandra Orr (562.903.4829 or [sandra.orr@biola.edu](mailto:sandra.orr@biola.edu))

Dept. Website: [www.talbot.edu](http://www.talbot.edu)

## DISABILITY SERVICES

Disability Services exists to assist any student who thinks he or she may need such assistance. Students desiring accommodations for this class on the basis of physical learning, psychological and/or emotional disabilities are to contact The Learning Center that houses both learning assistance and disability services. The Learning Center is located in the Biola Library, Upper Level, Room U-137, and this department can be reached by calling 562.906.4542 or by dialing extension #4542 if calling from on campus.

## BIOLA UNIVERSITY MISSION STATEMENT

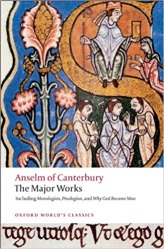
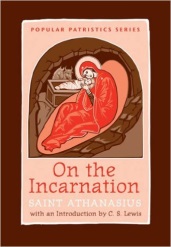
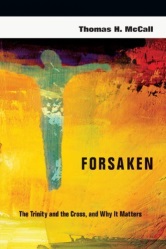
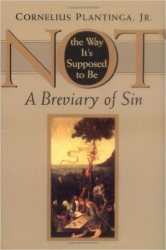
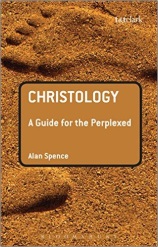
TRUTH. TRANSFORMATION. TESTIMONY.

The mission of Biola University is biblically-centered education, scholarship, and service; equipping men and women in mind and character to impact the world for the Lord Jesus Christ.

## SCHOOL MISSION/VISION STATEMENT

Talbot School of Theology is committed to the development of disciples of Jesus Christ whose thought processes, character and lifestyles reflect those of our Lord, and who are dedicated to disciple-making throughout the world.

## REQUIRED TEXTS & STUDY RESOURCES

1. Anselm of Caterbury, [*The Major Works*](http://www.amazon.com/Anselm-Canterbury-Oxford-Worlds-Classics-ebook/dp/B006L2XMBK/ref=sr_1_1?s=books&ie=UTF8&qid=1439410761&sr=1-1&keywords=anselm+major+works) (Oxford University Press, 1998).
2. Athanasius, [*On the Incarnation*](http://www.amazon.com/Incarnation-Saint-Athanasius-Popular-Patristics/dp/0881414271/ref=sr_1_1?s=books&ie=UTF8&qid=1439410834&sr=1-1&keywords=athanasius+on+the+incarnation) (Yonkers, NY: St. Vladimir’s Seminary Press, 2012). A very good translation is also available at: <http://www.romans45.org/history/ath-inc.htm>.
3. Thomas H. McCall, [*Forsaken: The Trinity and the Cross, and Why It Matters*](http://www.amazon.com/Forsaken-Trinity-Cross-Why-Matters-ebook/dp/B007JE1R2K/ref=sr_1_1?s=books&ie=UTF8&qid=1439411568&sr=1-1&keywords=forsaken+mccall) (Downers Grove: IVP Academic, 2012).
4. Cornelius Plantinga Jr., [*Not the Way Its Supposed to Be: A Breviary of Sin*](https://www.amazon.com/dp/B003M69XF2/ref=dp-kindle-redirect?_encoding=UTF8&btkr=1 )(Grand Rapids: Eerdmans, 1996). IBSN: 978-0802842183
5. Alan Spence, [*Christology: A Guide for the Perplexed*](http://www.amazon.com/Christology-Guide-Perplexed-Guides-ebook/dp/B00Y0YFNK4/ref=sr_1_1?s=books&ie=UTF8&qid=1439411661&sr=1-1&keywords=christology+a+guide+for+the+perplexed) (New York: T&T Clark, 2008).
6. A book from the Book Review List

All other texts will be made available via Canvas ([canvas.biola.edu](http://canvas.biola.edu)) or in the Biola University Library.

## ONLINE AND OTHER COURSE RESOURCES

Throughout the academic term, any number of documents or various other resources (electronic or otherwise) may be made available to students registered for this course. Those resources may be posted on Biola’s Canvas system or in the Biola library’s catalog for viewing and download. It is the student’s responsibility to make himself or herself aware of such materials, and to electronically save, physically print, archive, read, and reference as necessary or required.

These course resources may include, but are not limited to, syllabi, rubrics, worksheets, protocols, and the like. Prior to and after the beginning of the term, students should take responsibility to periodically check the course site on the university learning management system. This will ensure he or she is in possession of all necessary items for the successful completion of course objectives. If failing to have such items on hand affects the student’s participation, s/he should anticipate that reality impacting her/his participation score and, potentially, final grade. To access online materials that may be available, log on to [Canvas](http://canvas.biola.edu/).

In addition, [Biola Library’s website](http://library.biola.edu/) provides access to thousands of electronic books and journal articles for your research.

## LEARNING TASKS (Assignments) & ASSESSMENT (Grading)

### Task 1: Video Conference Participation

Due Date: N/A

Possible Points: 100

**Description**: Students must regularly comment or ask questions in discussions during weekly video conferences.

**Assessment**: Each class member must take responsibility for the success of discussions during weekly video conferences. This includes joining the conference on time, ready to talk theology, with a cooperative attitude, a team spirit, and a determination carefully to follow and appropriately to join in on a group conversation. The goal is not to have every student say the same number of words each week, but to have every student make a helpful contribution to every discussion. Student participation can fail by being too much (dominating the conversation), too little (disengaged from the conversation), or simply unhelpful (not following the conversation, disregarding others, etc.). Students will receive a participation grade at the end of the semester.

### Task 2: Online Work

Due Date: Weekly

Possible Points: 100

**Description**: Weekly online work will typically consist of two elements, both to be completed on Canvas: (1) discussion questions based on the week’s reading; and (2) a 1-page synopsis of what you learned during the week.

**Assessment**: (1) Students will submit discussion questions each week prior to video conferences. The questions will be based upon the assigned reading for that week. To receive full credit discussion questions must be *discussable questions*. Try to base your discussion questions on those passages of the text that you found most interesting, surprising, puzzling, or profound. While good discussion questions can arise from the entire argument of a primary text, it is always helpful when they refer to a specific page or section number. This will enable the entire class to find, review, and engage a particular passage together.

(2) After each week’s video conference, students will submit a synopsis, highlighting the most significant material from that week’s readings, lectures, and discussion. To receive full credit your group synopsis must be clear and accurate. An example submission is available on Canvas.

### Task 3: Assigned Reading

Due Date: See Course Calendar

Possible Points: 100

**Description**: Students will read the assigned texts thoughtfully.

**Assessment**: Students’ engagement with the assigned reading will be assessed through discussion during weekly video conferences and by the quality of the students’ discussion questions. Students will also be asked to attest to the percentage of the readings she or he completed.

### Task 4: Theological Description (1500-2000 words)

Due Date: February 14

Possible Points: 100

**Description**: Students will investigate a primary source written by a major contributor to the church’s reflection on Anthropology/Hamartiology/Christology (e.g., Athanasius, Basil, Cyril, Anselm, Thomas Aquinas, Martin Luther, John Calvin etc.) and the context in which the theologian lived. The three main questions you should address are: 1) what is the argument of this work and how is it supported? 2) what were the contextual circumstances that made this theologian’s work important for the church? (what was he or she responding to?) 3) why is this argument important for us today? If you would like direction on who to study, then write your paper on Athanasius's On the Incarnation or Anselm's Why God Became Man.

**Assessment**: Theological Description Rubric.

### Task 5: Book Review (2000-2500 words)

Due Date: March 14

Possible Points: 100

**Description**: Students will write a book review of one book from the Book Review List. You will include an analysis of each chapter of the book in which you summarize the author’s argument and demonstrate your understanding of the logic of the author’s main thesis/theses. Then, at the end of the paper, you will provide a response to the author’s main thesis/theses. The purpose of this assignment is for me to see that you understand the contours of the book and have engaged its arguments (raising objections or extending its insights). You should include both theological and exegetical arguments in your response.

**Assessment**: Book Review Rubric

### Task 6: Research Paper (2500-3000 words)

Due Date: First Draft Due April 18; Final Draft Due May 2

Possible Points: 100

**Description**: Students will write a research paper on any topic falling within the scope of this course. If possible, use the reading assigned for the topic as an initial starting point for your research. Then, work your way outward to secondary and other primary sources. This could lead you into a large discussion of any arising theme in Anthropology/Hamartiology/ Christology of interest to you. A good paper will be marked by the mature interpretation and use of primary sources, the discovering and apt use of a solid collection of the best secondary sources, careful and insightful biblical and theological reasoning, and attention to the theological and practical implications of your research for the church today. Students will submit a first draft and a final draft.

**Assessment**: Research Paper Rubric

### Task 7: Spiritual Formation Project (500 words)

Due Date: May 7

Possible Points: 100

**Description**: Students will spend time praying for on the ways that the class material on the doctrines of humanity, sin, and Christology help shape one’s personal spiritual formation. The purpose of this assignment is for students to articulate what they have learned and experienced as they have integrated the doctrinal material from the course with their own understanding of their spiritual lives.

**Assessment**: A student will receive an ‘A’ for this assignment if he or she integrates the readings and class material with his or her understanding of his or her personal spiritual life and his or her growth over the course of the semester.

## CLASS INFORMATION

### Assignments:

All assignments should be typed and should be original to this class (not used for another class assignment). Assignments are due at the beginning of the class period.

### Incomplete Grade:

A temporary mark of "IN" (Incomplete Grade) will be issued in special cases when approved by the Associate Provost of Academic Administration for undergraduate students or the dean of the respective graduate school. “IN” grades course assignments are normally completed no later than five weeks after the end of the term. In the event of the inability of a student to complete the coursework by the approved deadline, the Office of the Registrar will assign the grade which the student has earned by the end of term.

To read more about Biola’s policies and procedures regarding absences, view [Biola’s Student Handbook](http://studentlife.biola.edu/student-support/handbook/policies-procedure/absences/).

### Academic Honesty:

Biola University is committed to ethical practice in teaching, scholarship, and service. As such, plagiarism and other forms of academic dishonesty will not be tolerated. Please see the undergraduate/graduate student handbook and/or the departmental/program/school policy on academic honesty. It is imperative that you present all written, oral, and/or performed work with a clear indication of the source of that work. If it is completely your own, you are encouraged to present it as such, taking pleasure in ownership of your own created work. However, it is also imperative that you give full credit to any and all others whose work you have included in your presentation via paraphrase, direct quotation, and/or performance, citing the name(s) or the author(s)/creator(s) and the source of the work with appropriate bibliographic information. To do otherwise is to put oneself in jeopardy of being sanctioned for an act or acts of plagiarism that can carry serious consequences up to and including expulsion from the university.

To read more about Biola’s policies and procedures regarding academic integrity, view [Biola’s Student Handbook](http://studentlife.biola.edu/student-support/handbook/policies-procedure/academic-integrity/).

Another helpful resource is [Plagiarism.org](http://www.plagiarism.org/).

### Non-Discrimination Policy:

As Christian scholars we are keenly aware of the power of language, and believe in treating others with dignity. As such, it is important that our language be equitable and prejudice free. Good writing and speech do not make unsubstantiated or irrelevant generalizations about personal qualities such as age, disability, economic class, ethnicity, marital status parentage, political or religious beliefs, race, sex, or sexual orientation. Respectful use of language is particularly important when referring to those outside of the religious and lifestyle commitments of those in the Biola community. By working toward precision and clarity of language, we mark ourselves as serious and respectful scholars, and we model the Christ-like quality of invitation.

Avoid the use of stereotypes or terminology that demeans persons or groups based on age, disability, ethnicity, gender, race, language or national origin. Avoid drawing attention to irrelevant identifiers of race or gender. Avoid gender-specific language when referencing people in general. Avoid terms that assume the universality of human experience, and in particular presume the normativity of the socially dominant group.

### Confidentiality and Sexual Misconduct:

As an instructor, one of my responsibilities is to help create a safe learning environment on our campus.  I also have a responsibility in my role as a faculty member to share information I hear regarding sexual harassment, sexual assault, domestic violence, dating violence, stalking, sexual exploitation, and gender/sex-based discrimination with the Title IX Coordinator and/or the Campus Safety Response Team.  Confidential resources available to students on campus include the Biola Counseling Center (562-903-4800) and the Student Health Center (562-903-4841). Both the Title IX Coordinator and the Campus Safety Response Team understand the sensitive nature of these situations and can provide information about available on and off-campus resources, such as counseling and psychological services, medical treatment, academic support, university housing, safety measures and other forms of assistance.  More information about confidential resources on and off-campus, additional resources, and the University’s Sexual Misconduct Policy is available on [**Biola's Title IX webpage.**](https://www.biola.edu/title-ix)

### Turning in Assignments:

Assignments are only received in person online in Canvas. Assignments are not accepted by email. If a student is going to be out of town or is sick, he or she should make arrangements with the professor beforehand.

### General Requirements for Written and Oral Projects:

Talbot School of Theology desires to maintain the highest standards with respect to the composition of all written work. Any student paper exhibiting poor grammar, spelling errors, typographical errors, or other substandard academic expression shall have the overall grade for that paper reduced accordingly. Generally, a paper will be deemed substandard and ineligible to receive an “A” grade when it averages three or more compositional errors per page. Moreover, at the discretion of the professor, the substandard paper may be returned to the student for correction and resubmission with appropriate grade penalties. Graduate papers are expected to demonstrate a higher level of academic expression than undergraduate papers. Students deficient in writing skills may seek assistance at the Biola Writing Center, which is located on the middle level of the Biola Library. All written work within the Talbot theology department should follow the Turabian Style Guide, as supplemented by the *SBL Handbook of Style*.

### Professional Courtesy:

Students are expected to uphold the highest standards of courtesy and professionalism to the professor, classroom guests, and fellow collegians. This includes the employment of institutional and academic titles when addressing faculty, administrators, and other university personnel or classroom guests. Classroom dress, proper grooming, behaviors, and hygiene should be such that they are not distracting or offensive to classmates or dishonoring to the Lord Jesus Christ and this institution.

### Respect for Divergent Viewpoints:

In Christian higher educational institutions, it can be assumed that each believer-learner is at a different place of personal maturity and educational preparedness. For these reasons, it is requested and expected that each student exhibit mutual respect, even when divergent viewpoints are expressed in the classroom. Such respect, even when it results in a student’s frustrated silence, does not require or imply agreement with or acceptance of any such perspectives.

### Classroom Netiquette:

Remember, there's a real person out there. In online communication, it is easy to forget that you are dealing with a real person who has real feelings. The lack of face-to-face contact between members of the class can allow us to forget that we are communicating with people. A good rule before sending any communication is to ask, "Would I say this to the person's face?" If the answer is no, rewrite and reread. Repeat the process if necessary.

Respect one another. Part of the richness of Biola University is having the opportunity of meeting and engaging with persons who come from church traditions and cultures other than your own. Inevitably, this means that you will interact with people who have very different perspectives and beliefs from yours. As the body of Christ, we are called to treat each other with love and respect. Find ways to express your opinion in such a way that you respect and honor your fellow classmates.

Choose your words well. When communicating electronically, you do not have the advantage of tone of voice, facial expressions or gestures to help to communicate your message. When participating in an online discussion group, it is easy to misinterpret the meaning of what has been said. So be careful in your choice of words -- and also be prepared to clarify what you have said if it becomes apparent that you have been misunderstood.

"Flaming" is a violent verbal expression of disagreement and disapproval. This rule does not mean that you cannot or should not respond to something that you disagree with, but take time to think through the most appropriate, loving and respectful way to enter into dialogue with a person with whom you disagree. "Flaming" rarely achieves the goal of showing a person why you disagree with them, and generally results in an end to any dialogue. "Flaming" is inappropriate and may result in your removal from a discussion group. Learn to deal with your anger and frustration in constructive ways.

Be prepared to apologize. In the online environment, disagreements and misunderstandings inevitably arise. Be prepared to not only clarify what you have said but also to apologize when you have unintentionally wounded someone. Think of this as a spiritual discipline!

Try to resolve conflicts within the group. If conflicts arise, try to abide by the Matthew 18 principle of talking directly to the person concerned. This can be done either by dialoguing with them in a threaded discussion in a thoughtful way and allowing the group to process the situation OR by privately e-mailing the person concerned. Only if you are unable to resolve the issue should you contact the course professor or teaching assistant.

Respond promptly and appropriately. Check discussions on a regular basis and respond promptly and appropriately, preferably within 48 hours to ensure that your comments remain relevant to the discussion. When you contribute to the discussion, use descriptive and specific subject titles so that people can see at a glance the subject matter of your comment.

Remain focused. When responding, ensure that you focus on one subject per message. If you are responding to a particular aspect of another person's post, copy into your message only the part that you are responding to so that everyone is aware of what you are referring to. Do not write long rambling posts - respect that others have time constraints and need you to get to the point.

Do not forward messages without permission. It is generally considered rude to forward someone's message to you without gaining permission to do so.

Keep capitalization to a minimum. Capitalizing your message makes it difficult to read. On the Internet, capitalizing words is generally understood as SHOUTING. So be circumspect in how and when you capitalize. Typically, capitalization is only used for particular emphasis or for titles.

Use humor carefully. It is difficult to convey humor effectively, so be careful in your use of it in your communications. In particular, be wary of using satire. It is often difficult to tell the difference between serious statements and satire or sarcasm. It is hard to write humorously and even more difficult to write satirically. The absence of facial cues can cause humor to be misinterpreted as "flaming" or criticism.

Limit the use of acronyms. While acronyms can be helpful when spending a lot of time communicating online, keep them to a minimum.

### Additional University and/or Department Policies:

All university and departmental policies affecting student work, appeals, and grievances, as outlined in the Undergraduate Catalog and/or Department Handbook will apply, unless otherwise indicated in this syllabus.

### Computation of Final Grade:

| **Assignment** | **Percentage** |
| --- | --- |
| Participation | 10% |
| Online Work | 10% |
| Theological Description | 20% |
| Book Review | 20% |
| Research Paper | 30% |
| Spiritual Formation Project | 10% |
| Total Points: | 100% |

**Grading Scale for the Course:**

| **Grade** | **Percentage Range** |
| --- | --- |
| A | 100 – 93.5% |
| A- | 93.49 – 90% |
| B+ | 89.99 – 87% |
| B | 86.99 – 83.5% |
| B- | 83.49 – 80% |
| C+ | 79.99 – 77% |
| C | 76.99 – 73.5% |
| C- | 73.49 – 70% |
| D+ | 69.99 – 67% |
| D | 66.99 – 63.5% |
| D- | 63.49 – 60% |
| F | 59.99 – Below% |

## COURSE CALENDAR

While the course calendar is intended to provide you with an overview of the semester’s schedule, the professor reserves the right to make adjustments to the schedule to responsively meet the needs of this class.

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| --- | --- | --- | --- |
| **DATE** | **TOPIC** | **READING** | **ASSIGNMENTS** |
| 1/17 | Introduction to the Course  What is theology? | Syllabus, Canvas,  Assignments | |
| 1/24 | Humanity as God’s Image | Basil, *On the Human Condition*, 31-48;  Clines, “The Image of God in Man,” *Tyndale Bulletin* 19 (1968): 53-103 | Online Work  Class Discussion |
| 1/31 | Humanity as God’s Image | Bray, “The Significance of God’s Image in Man,” *Tyndale Bulletin* 42.2 (1991): 195-225;  Peterson, *The* Imago Dei *as Human Identity*, 53-83;  Fee Nordling, “The human person in the Christian story,” in *The Cambridge Companion to Evangelical Theology*, 65-78 | Online Work  Class Discussion |
| 2/7 | Human Relations and Theological Ethics | John Paul II, *Familiaris Consortio* | Online Work  Class Discussion |
| 2/14 | The Fall | Genesis 3;  Luther, *Genesis 3*;  Plantinga, *Not the Way Its Supposed To Be*, 1-77 | **Theological Description Due**  Online Work  Class Discussion |
| 2/21 | Human Freedom and the Will | Pelagius, *Letter to Demetrias*;  Augustine, *On the Grace of Christ*;  Jenson, *On Thinking the Human*, 32-45 | Online Work  Class Discussion |
| 2/28 | Sin: Personal and Structural;  Ethics in a Fallen World | Plantinga, *Not the Way It’s Supposed to Be*, 78-199 | Online Work  Class Discussion |
| 3/7 | *No Class—Spring Break* | | |
| 3/14 | Classical Christology, Part 1 | Athanasius, *On the Incarnation*;  Spence, 3-61; The Nicene Creed | **Book Review Due**  Online Work  Class Discussion |
| 3/21 | *No Class—Missions Conference* | | |
| 3/28 | Classical Christology, Part 2 | Philippians 2; Spence, 62-162; Chalcedonian Definition | Online Work  Class Discussion |
| 4/4 | Modern Christology | Bauckham, *Jesus and the God of Israel*, 1-59 | Online Work  Class Discussion |
| 4/11 | Atonement, Part 1 | Anselm, *Why God Became Man* (*Cur Deus Homo*) | Online Work  Class Discussion |
| 4/18 | Work on Research Papers | | **First Draft of Research Paper Due** |
| 4/25 | Atonement, Part 2 | McCall, *Forsaken*, pp. 11-124 | Class Discussion |
| 5/2 | Salvation | McCall, *Forsaken*, pp. 125-165 | **Final Draft of Research Paper Due**  Online Work  Class Discussion |
| 5/7 | **Spiritual Formation Paper Due** (Note that this is a Tuesday!) | | |