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Course Description
This course is the second in a two-course sequence in basic Christian theology, which includes an introduction to the major categories (loci) in theological construction. The historical and traditional engagements with theological issues will be correlated with the student’s confession of faith and the biblical foundations of theology, the socio-cultural contexts of faith and practice, and the life and mission of the Christian community.

Mission Statement Alignment
TH 302 is a required core class in the Northern Seminary curriculum. Its purpose is to survey the scope of Christian theology and its Biblical foundations. This class will put together a way of articulating the Christian faith that is consistent with Scripture, conversant with history and tradition (with attention paid to diverse intercultural and multiracial voices), connected to the student’s life in the Spirit to grow in wholeness and maturity, to bear witness to Jesus Christ and the Triune God (confession and praxis), and engaging particular socio-cultural contexts of the Christian community’s life and mission in ways that are pastoral, evangelistic and prophetic.

Learning Outcomes
Our focus in this course will be the construction and affirmation of the Christian vision of our identity and destiny as image-bearers of God and participants in the new creation, the Christian faith community as a sacramental people for God’s Name and Presence anticipating and practicing God’s telos for creation, and the person of the Holy Spirit as the divine agent for the renewal of all things. Our goal is to be theologically informed, challenged and transformed by the Holy Spirit as agents of the Spirit’s renewal and transformation of all things to God’s glory.

To that end, in this course you will:

1. develop an awareness of the breadth and depth and continuing significance of Christian theology as it has historically developed around certain key events and figures, through readings, lectures and class discussion.
2. articulate your understanding of the nature of theology, its methods, its resources, and the criteria for interpreting them through class discussion and papers.

“...the distinctive work of the Spirit is eschatological ... the Spirit’s peculiar office is to realize the true being of each created thing by bringing it, through Christ, into saving relation with God the Father.”

-Colin Gunton

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3. *explicate* the Christian understanding of the Triune God, Christology, humanity and creation with particular reference to Christ and the Spirit, and the eschatological life and mission of the Church, grounded in Jesus by the Spirit in union with the Father, enacting the Kingdom on earth as in heaven, through discussion, papers and presentations.

4. *identify* and *communicate* the contextual nature of all theology through the limitations of your own context and in ongoing dialogue with the Judeo-Christian community (past and the present) through written work and non-prose work.

**Course Requirements & Evaluation**

Percentage of Grade by Assignment (See Grading Policy):

<table>
<thead>
<tr>
<th>Assignment</th>
<th>Percentage</th>
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<tbody>
<tr>
<td>Atonement Paper</td>
<td>50%</td>
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<tr>
<td>Final Paper</td>
<td>50%</td>
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<tr>
<td>Total</td>
<td>100%</td>
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**Assignments**

1) **Weekly Reading:**
   Each student will be expected to read and engage in class with the weekly readings (Occasional lecture notes will also be posted on Moodle for your reference.)

2) **Assignment #1: Atonement Paper** (50 pts total)
   **Due:** 4/26 (Week 4)
   **Length:** 8-9 pages
   **Description:**
   This assignment has **3 parts**:

   **Paper:**
   A) With your assigned historical atonement theory; a) explain its context, its soteriological formula, and biblical support; and b) discuss its strengths and weaknesses, specifically as it impacts Trinitarian doctrine and a new creation (eschatological) view of the church.

   B) Compare and contrast Gorman’s atonement theory with your historical atonement theory. Where do you think his theory offers something helpful? What might you add or adjust? Suggestion for additional resources will be provided on Moodle.

   **Presentation:**
   C) On week #4 be prepared to meet with others in class who have also written on your theory and present your collective findings from #1 and #2) to the class (informal presentation).

   Suggested reading starting points for atonement theory groups *(the expectation is that you read approximately 60 pages, so you may need to find a few short resources, articles, etc)*:

   **Penal Substitution (PSA):**
   Schmiechen, Peter, *Saving Power*, chapter 3. (22 pp)
Boyd, Gregory and Paul Eddy, *Across the Spectrum*, chapter 7 (esp. the section on your theory). (20 pp) *(This is required reading for everyone. Hence you will need to find additional pages. There is a great wealth of information both defending and critical of PSA. Please try to make your reading balanced if possible to give a fair reading. Your goal in this presentation is to present the atonement theory, not to dismantle it, whether or not you totally agree with it.)*

*Christus Victor:*
Boyd, Gregory and Paul Eddy, *Across the Spectrum*, chapter 7 (esp. the section on your theory). (20 pp)

*Eastern Orthodox (Recapitulation, theosis/deification):*

*Moral Exemplar/”Wondrous Love”*
Schmiechen, Peter, *Saving Power*, chapter 10. (24 pp)

**Grading Rubric for Paper #1 & Presentation:**

_____ Clear Expression of Authors’ Main Theses/Ideas (5 points)
_____ Full, clear, engagement w/ authors’ ideas & w/ supporting examples (20 points)
_____ Error-free grammar and spelling (>3 errors/pg = 1 pt off/pg) (5 points)
_____ Complete, well-organized, clear, interesting, timely presentation (20 points)

3) **Assignment #2: Final Paper** (50 pts total)
**Due: by midnight June 9**
**Length:** 8-9 Pages
**Description:**
This assignment has **3 parts**:

**Paper:**

A) Taking into consideration the voices and framework discussed in TH 301 and 302, respond to the question, “what does it mean to be saved?”

B) How does this new creation reality challenge ‘old creation’ presuppositions and practices in the church regarding *race* OR *gender* (choose one to discuss)? Use at least two additional sources to address this issue.

C) How might this new creation ecclesiology disrupt current notions of *race* and *gender* in your own church setting?
Grading Rubric for Paper #2:

_____ Clear Expression of Authors’ Main Theses/Ideas (5 points)
_____ Full, clear, engagement w/ authors’ ideas & w/ supporting examples (20 points)
_____ Error-free grammar and spelling (5 points)
(≥3 corrections on a page = 1 pt off for that page.)
_____ Full, clear, engagement w/ book/film & w/ supporting examples (20 points)

Course Schedule Winter 2018: (M=Moodle; R= Reserved)

<table>
<thead>
<tr>
<th>Week 1: 4/5</th>
<th>Syllabus NT and Trinitarian Soteriology</th>
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<tbody>
<tr>
<td></td>
<td>Come to Class having reviewed the Syllabus</td>
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<td></td>
<td>Come to Class having reviewed your Paper #2 from TH 301.</td>
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<tr>
<th>Week 2: 4/12</th>
<th>Pauline Soteriology</th>
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<tr>
<td></td>
<td>Fee, “Paul and the Metaphors for Salvation,” 43-67 (24 pp) (M)</td>
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<td>Jones: Practicing Doctrine Ch 7 (25pp)</td>
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<td>Bravo: Systematic Christology 106-123 (22pp) (M)</td>
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<th>Week 3: 4/19</th>
<th>Later Atonement Theories</th>
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<tr>
<td></td>
<td>Boyd and Eddy: Across the Spectrum, ch 7 (21 pages) (M)</td>
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<td>Weaver: The Nonviolent Atonement, ch 4, 5 or 6 (Your choice. Only 20 pages “required,” but try to read whole chapter if you can.)</td>
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<td>Wright, Why the Cross Matters More than We Think (article, approx. 5 pp)</td>
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<td></td>
<td>Review of The Day the Revolution Began (article, approx. 20 pp)</td>
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<td><a href="https://www.thegospelcoalition.org/article/book-reviews-the-day-the-revolution-began">https://www.thegospelcoalition.org/article/book-reviews-the-day-the-revolution-began</a></td>
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<tr>
<td></td>
<td>Hart: Redemption and Fall (16 pp)</td>
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<td>Atonement Theory Research (based on Group, approx. 60 pp)</td>
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<th>Week 4: 4/26</th>
<th>Atonement Theories</th>
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<td></td>
<td>Gorman: The Death of the Messiah, chapters 1-3 and chapter 8, select one chapter from 4-7 (140-150 pp)</td>
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<td></td>
<td>Assignment #1 Due and Discussion</td>
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<th>Week 5: 5/3</th>
<th>Missional Ecclesiology: Being SAVED as/for…</th>
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<td></td>
<td>Donovan: Christianity Rediscovered 1-129, 148 (131pp)</td>
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| Week 6: 5/10 | Eschatological Ecclesiology: Being SAVED as/for… | Nordling: *Being Saved as New Creation* 115-136 (22pp) (R)  
Nordling: “Resurrection” 179-190 (12 pp) (M)  
Wright, *Surprised by Hope* 189-230 (44 pp)  
Review Sobrino: “*The Resurrection*” (10pp) (M) |
|----------------|-----------------------------------------------|-----------------------------------------------|
| Week 7: 5/17 | Pneumatology/Ecclesiology  
The Spirit & a People for God’s Name | Fee: *Paul, the Spirit & the People of God* Ch 1-6 (73pp) |
| Week 8: 5/24 | Eschatological Ecclesiology: Unity & Diversity | Fee: *Paul, the Spirit…* Ch 9-12, 14 (68pp)  
Jones: *Practicing Doctrine* Ch 8 OR 9 (25pp) |
Groothuis, “Equal in Being” (33pp)  
Woodhead: *God, Gender, and Identity* (20)(R)  
Video—Miss Representation (M) |
| Week 10: 6/7 | Eschatological Ecclesiology as Reconciled Life Together: Anti-Racism | Emerson: *Divided By Faith* 1-19 (20pp) (R)  
Cone: *Cross and the Lynching Tree*, Ch 5 & Conclusion 120-166 (46 pp) (R)  
Video-Race: *The Power of An Illusion* Ep 1&2 (M) |
| Sat: 6/9 Midnight | Assignment #2 is due |

**Required Books:**


Required Articles/Book Chapters (NOT FOR PURCHASE. Available on Moodle or Library Reserve)


Required Videos:

“Race: The Power of an Illusion” Get viewing code On Moodle

“Miss Representation” On Moodle or find on Netflix or YouTube

“Mirrors of Privilege: Making Whiteness Visible: parts 1-5” On Moodle
Course Policies

1. Grading Scale

The following grade standards are not “relative” to other Northern students, but are as “absolute” or “objective” as possible regarding standards of graduate-level work generally.

- **“A” for “distinctive” work** means that all the work submitted is of superior and some even of distinctive quality, demonstrating clear and deep understanding as well as interaction with class concepts, originality, and nuanced, mature judgment. Assignments reflect a great deal of effort and reflection, with clear and creative thinking throughout – outstanding in all respects, including written presentation.

- **“B” for “superior” work** means that the majority of the work demonstrates good comprehension of class concepts, and there is a fair amount of deep and creative thinking, reflecting personal (intellectual and spiritual) growth. Most assignments demonstrate considerable effort, and there is consistency to their level of achievement.

- **“C” for “acceptable” work** means that the student demonstrates adequate comprehension of class concepts and some deeper thinking on certain relevant issues. Quality is uneven, some work being average while other work demonstrates more minimal effort. Overall, the work is undistinguished but adequate to the basic achievement of course goals. Essays whose grade falls within the ‘C’ range lack essential material and show insufficient reading and effort to be acceptable, perhaps, even to the point of showing obvious misunderstanding.

- **“D” for “unsatisfactory”** means that the student demonstrates minimal effort and poor understanding. The majority of the work is apparently rushed, of substandard quality, and does not indicate basic achievement of course objectives.

The Grading Scale is as follows:

- **A** = 100 – 95 Distinctive
- **A-** = 94 - 90
- **B+** = 89 - 87
- **B** = 86 – 83 Superior
- **B-** = 82 - 80
- **C+** = 79 - 77
- **C** = 76 – 73 Acceptable
- **C-** = 72 - 70
- **D+** = 69 - 67
- **D** = 66 – 63 Unsatisfactory
- **D-** = 62 - 60
- **F** = 59 and below
This grading scale is based on content and form. Writing errors will lower your grade accordingly. It is expected that written products will be legible, professional in appearance and ERROR FREE in regard to spelling, punctuation and grammar.

2. Requests for extensions must be submitted in writing to the professor and will be granted without penalty only under extenuating circumstances (such as a grave illness or family death – not having time, work crises, computer glitches, etc. don’t cut it). Other extensions granted will be assessed a penalty for late submission at the discretion of the instructor.

POLICIES FOR ALL MASTERS CLASSES

NOTE: All communications from the seminary will go to your seminary email account. Contact helpdesk@seminary.edu if you need help forwarding your seminary email address to your personal email address.

As a seminary community we hold integrity/hospitality as core values. Individuals are able to do their best work and thinking when their peers are fully present and engaged. We expect each person to both participate in class and carefully listen to others with the belief that everyone’s contribution is equally important. Therefore, the following policies have been established in order to provide clarity in regard to attendance expectations and relationships in the classroom.

Diploma/Certificate Student Course Requirements
The amount of work required of Diploma/Certificate students will be at the discretion of the professor. Students will be responsible for contacting the professor about what assignments are required.

Class Attendance Policy
It is expected that students will attend and participate in all class sessions. Failure to attend at least 80% of class sessions is grounds for automatic failure. A professor may set other more strict attendance expectations for a given course. Students are always expected to communicate with a professor in advance if they will be absent. Attendance expectations are higher for online, intensive courses, and integrative seminar (see syllabus for specific requirements).

Class Tardiness Policy
The third time a student is late to the start of class, it will be counted as a class absence. It is also expected that students will return from a break by the time specified by the professor.

Food in the Classroom
Drinks are welcome in the classroom. Food should only be consumed in the student commons and the breakroom. Please limit eating to before, after or during breaks from class.

Late Work Policy
If a student cannot complete the work for a course by the due date listed on the syllabus, they must submit a “Request for a Grade of Incomplete” form to the Registrar by 4:30 of the last day of the term. The form must be signed by the instructor and Dean of Students. The professor
may set stipulations and grade reductions. In the absence of a formal request form, the student will receive a grade based upon work completed by the last day of the term.

**Turabian Format**
All papers, including footnotes and bibliography, must be submitted in the correct format according to Kate L. Turabian, *A Manual for Writers of Research Papers, Theses, and Dissertations*, 8th ed., 2013.

**Plagiarism**
Plagiarism is the act of passing off as one’s own the words or ideas of someone else without providing proper acknowledgement or documentation. See the “Academic Honesty Policy” in the Seminary Catalog for more information on plagiarism and how to avoid it.

**Electronic Format**
Unless otherwise specified by the professor, all work submitted electronically must be in a Word document format (.doc, .docx).

**Technology Use in the Classroom**
Unless it is directly tied to note-taking or research for the class, students are expected to refrain from using cell phones, laptops, or other electronic devices during class.