



Online Course Syllabus
THS 665 L1
Modern and Postmodern Theology
Fall 2023

Contact Information

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Sign up [here](#)

Course Description and Prerequisites

An examination of the development of major theological perspectives from the rise of the Enlightenment to the present time. Attention is given to modernist and postmodernist theology in their major forms as well as major developments within evangelical theology, including varied reactions to the changing theological landscape

Course Objectives

At the end of the course, the student should be able to:

1. Identify key figures, events, ideas, and movements pertaining to the Christian church from the Enlightenment to today.
2. Narrate the significance of modern and postmodern thought on contemporary theology in American evangelicalism and global Christianity.
3. Charitably analyze theological readings from the Christian tradition and contemporary scholarship.
4. Posit historical and theological claims with nuance, clarity, charity, and coherence.

Required Textbooks

Bonhoeffer, Dietrich. *Discipleship*. DBWE, Vol. 4. Minneapolis: Fortress, 2003 (9780800683245).

Greenman, Jeffrey P., and Gene L. Green. *Global Theology in Evangelical Perspective: Exploring the Contextual Nature of Theology and Mission*. Downers Grove: IVP Academic, 2012 (9780830869701).

Johnson, Keith L. *The Essential Karl Barth: A Reader and Commentary*. Grand Rapids: Baker Academic, 2019 (9781493416998).

Jones, Serene. *Feminist Theory and Christian Theology: Cartographies of Grace*. Minneapolis: Fortress Press, 2000 (9780800626945).

Kidd, Thomas S. *Who Is an Evangelical?: The History of a Movement in Crisis*. New Haven: Yale University Press, 2019 (9780300249040).

Kierkegaard, Soren. *The Sickness unto Death: A Christian Psychological Exposition of Edification and Awakening by Anti-Climacus*. London: Penguin, 1989 (9780140445336).

Moltmann, Jürgen. *The Crucified God*. 40th Anniversary ed. Minneapolis: Fortress Press, 2015 (9781506402963).

Recommended Reading

Hector, Kevin. *The Theological Project of Modernism: Faith and the Conditions of Mineness*, OSAT. New York: Oxford University Press, 2015.

Kapic, Kelly M. and Bruce L. McCormack. *Mapping Modern Theology: A Thematic and Historical Introduction*. Grand Rapids: Baker Academic, 2012.

Schwarz, Hans. *Theology in a Global Context: The Last Two Hundred Years*. Eerdmans, 2005.

Treier, Daniel J., and Walter A. Elwell. *Evangelical Dictionary of Theology*. 3rd ed. Grand Rapids: Baker Academic, 2017. Digital copy available free through the library: <https://search-ebSCOhost-com.criswellcollege.idm.oclc.org/login.aspx?direct=true&db=nlebk&AN=2471134&site=ehost-live>

Course Requirements and Assignments

Theses and Participation (45%; about 3.5 pts/class): Our class discussions will be guided by theses submitted by every student. Engaging with the readings, these theses are intended to aid your understanding of the text and to bring clarity and organization to our discussion of that text. We will read at least one primary text, sometimes portions of three or four.

Students should submit 2–3 theses total (≈150–300 words total) based on the readings to Canvas by 11:59 PM on Monday (with the exception of the 1st Monday, when no theses graded are due). See below for greater specification and some examples.

Thesis Videos (due Mon): After typing your theses in written form on Canvas, you'll include a video where you defend one of your theses, its rationale and significance — i.e., don't read your explanation, talk about it.

Response Videos (Tues–Sunday): Please watch other students' videos and respond to at least two videos/thesis with videos (1+ due Thursday at 11:59 PM; 1+ due Sunday night at 11:59 PM). Your response videos should be charitable, clarifying, inquisitive, and continue to engage with the text. If you notice that another student's thesis connects to your discussion, use the "@name" to tag them and include them in your thread.

Total Video Engagement: Your cumulative thesis-discussion video engagement (watched and responded to) should be 60 minutes per week. In addition to your own contributions, I would encourage you to watch several threads that you're not involved in and chime in. When you watch a thesis or thread that you don't post a video in response to, please "like" it or submit a quick text response (e.g., "I appreciated your observation that Kant did _____").

Oral Exams (25% total; 12.5 pts each): There will be an oral exam covering each half of the semester, addressing the lecture and reading content. The format and specific questions will be explained below. You ARE allowed a single page (single-sided) of notes and any/all your books, but the best oral exam will function more like a dialogue and will be ready for follow up questions from the professor.

Paper (30% total; 1 + 4 + 25 pts): This 3,000–4,000 word paper¹ will engage the themes, figures, and content of the class. You will submit an outline of the paper (1%), detailing (A) the focus/research question of your paper, (B) an outline of your paper with headings and subheadings, (C) 3 additional primary sources, (D) 3 secondary sources, and (E) a tentative thesis of the paper and of each section. Then you will present your finding in a video during the last week (4%). The paper (25%) will be submitted on Canvas in Word or PDF format. There are two ways to fulfill this assignment:

Option A: Theological Dialogue Paper: This paper compares and contrasts two theologians within modern/postmodern theology and places them in dialogue — written like a script, but one with footnotes. The paper will contain two sections: (1) a dialogue between your two figures (≈2,500+ words) and then (2) your own evaluation of the question at hand (≈1,500 words).

Option B: Research Paper: Entering into a contemporary conversation regarding one of the figures/topics introduced in the class, your paper should make a nuanced and well-supported claim that engages the sources (esp. primary sources) carefully.

Online Course Information

In an online course at Criswell College:

1. Instructors and all students enrolled in that course meet using video-conferencing technology at scheduled class times through the course of a semester or term in order to meet 25–30% of the direct faculty instruction required by the college's Credit Hour policy.
2. The remaining direct faculty instruction is delivered using other means such as:
 - Lectures/instruction for students to watch asynchronously
 - Online content modules in which instructor provides feedback to student work
 - Tests/quizzes on which instructor provides feedback
 - Discussion boards on which instructor provides feedback

Canvas: Criswell College uses Canvas as its web-based learning tool to host/deliver all instructional materials, discussions, assessments, files, and other peripheral tools and applications that support teaching and learning. In online courses at Criswell College, instructors design and use Canvas to:

¹ This does NOT include footnotes or bibliography. Hard word-count requirements are +/- 10% of the limits listed and every percentage over/under 10% accrues a proportionate deduction (e.g., a paper that is 15% too long is penalized 5% of the paper grade).

- organize course content on a module basis using organizational tools within Canvas,
- control the timing of course requirements through module control or assignment due dates to ensure that students are engaged for the full length of the semester or term,
- accept assignments from students only inside the Canvas course (emailed assignments are not acceptable),
- provide written feedback on assignments only within Canvas, preferably through Speedgrader,
- use the Announcement or e-mail feature in Canvas to communicate to the students rather than by broadcasting to a class email listserv outside of Canvas.

Zoom in Canvas is used for all synchronous class sessions.

Students needing assistance with Canvas should contact the Canvas Help Support line at (844) 358-6140. Tech support is available at this number, twenty-four hours a day.

Rationale for Time Prescriptions

Instructions, class housekeeping, opening prayer, etc. = 10 minutes

Lectures = 45 minutes per week (based on the total number of recorded minutes divided by number of weeks)

Questions/discussion about lectures = 15 minutes

Break = 10 minutes

Reading Discussion = 60 minutes

Buffer time = 10 minutes

Total = 2.5 hours (150 minutes) = 3 academic credits

Expectations “outside of class time” per week (on average)

Reading = 5 hours

Prepping & studying for exams = .5 (in addition to video time)

Writing = 1.5

School [policy](#) is that all classes (grad and undergrad) should include a minimum of two hours out “out-of-class student work” for each credit (i.e., 6 hours for this class). As a graduate level course that addresses significant and difficult topics, this class expects 7 hours — a reasonable expectation, in my judgement.

Course/Classroom Policies and Information

Late work: For exams and papers, your grade will be reduced by 10% for each calendar day late. However, any missed assignment may be submitted end of the semester for up to 50% credit. Late work will not receive any feedback beyond a rubric grade.

Reading: I have a “5 hour rule,” whereby if you have not completed the reading in 5 hours (of very focused attention), you are permitted to put the book down. This is intended to prevent you from being overworked and to train you in reading wisely. You will have to learn how to skim certain sections, how to read other sections very carefully, and how to tell the difference. I did some of this for you by placing some chapters of whole texts in bold and/or noting especially significant chapters.

Attendance

Students are responsible for enrolling in courses for which they (1) anticipate being able to attend every on-campus class session on the day and time appearing on course schedules, or (2) participating in academically

related activities as identified in online-course schedules including synchronous class sessions conducted remotely by video, and then making every effort to do so. When unavoidable situations result in absence or tardiness, students are responsible for acquiring any missed information. Professors are not obliged to allow students to make up missed work. Per their independent discretion, individual professors may determine how attendance affects students' ability to meet course learning objectives and whether attendance affects course grades. Professors apprise students of such information in course syllabi.

Students receiving grants, loans, or scholarships must meet specified requirements of various departments at the college and should consult relevant sections of the *Academic Catalog*. To ensure such funds will not be forfeited, students are responsible for contacting the proper departments to ascertain any specific course participation requirements and consequences of not meeting such requirements. Students receiving grants, loans, or scholarships should consult the Financial Aid office.

While Criswell College is a non-attendance taking institution, it nevertheless must demonstrate that students begin their courses in order to comply with Federal Aid regulations. Accordingly, students must participate in academically related activities during census periods. Failure to meet this requirement will result in students being administratively dropped from courses.

Academically related activity is defined as any course-related activity that may be used as evidence of attendance. Examples include:

- physical presence in a classroom during a class session with the instructor present,
- participation in a synchronous remote video class session with the instructor present,
- submission of an academic assignment, quiz, or exam,
- participation in an interactive tutorial or computer-assisted instruction,
- participation in a study group or discussion board that is assigned by the instructor,
- documentation showing that the student and a faculty member corresponded about the academic subject of the course.

NOTE: Logging into a Canvas course alone and logging into a Synchronous Online class session without active participation or with the camera off are not considered attendance.

NOTE: A census period begins on the first day of a semester/term and runs through the end of the last day to drop courses. During the census period, attendance data is collected in order to demonstrate compliance with Federal Aid regulations. There is no census period for winter terms since there is no last day to drop courses.

Grading Scale

(Assigning grade definitions [i.e., above average, average, below average] is optional. Please delete the last column below if not assigning definitions. Additionally, delete these instructions when completing syllabus.)

A	93-100	4.0 grade points per semester hour
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A-	90-92	3.7 grade points per semester hour
B+	87-89	3.3 grade points per semester hour
B	83-86	3.0 grade points per semester hour
B-	80-82	2.7 grade points per semester hour
C+	77-79	2.3 grade points per semester hour
C	73-76	2.0 grade points per semester hour
C-	70-72	1.7 grade points per semester hour
D+	67-69	1.3 grade points per semester hour
D	63-66	1.0 grade point per semester hour
D-	60-62	0.7 grade points per semester hour
F	0-59	0.0 grade points per semester hour

Incomplete Grades

Students requesting a grade of Incomplete (I) must understand that incomplete grades may be given only upon approval of the faculty member involved. An “I” may be assigned only when a student is currently passing a course and in situations involving extended illness, serious injury, death in the family, or employment or government reassignment, not student neglect.

Students are responsible for contacting their instructors prior to the end of the semester, plus filing the appropriate completed and approved academic request form with the Registrar’s Office. The “I” must be removed (by completing the remaining course requirements) no later than 60 calendar days after the close of the term or semester in which the grade was awarded, or the “I” will become an “F.”

Academic Honesty

Absolute truth is an essential belief and basis of behavior for those who believe in a God who cannot lie and forbids falsehood. Academic honesty is the application of the principle of truth in the classroom setting. Academic honesty includes the basic premise that all work submitted by students must be their own and any ideas derived or copied from elsewhere must be carefully documented.

Academic dishonesty includes, but is not limited to:

- cheating of any kind,
- submitting, without proper approval, work originally prepared by the student for another course,
- plagiarism, which is the submitting of work prepared by someone else as if it were his own, and
- failing to credit sources properly in written work.

Institutional Assessment

Material submitted by students in this course may be used for assessment of the college’s academic programs. Since programmatic and institutional assessment is done without reference to specific students, the results of these assessments have no effect on a student’s course grade or academic standing at the college. Before submitting a student’s work for this type of assessment, the course instructor redacts the work to remove anything that identifies the student.

Institutional Email Policy

All official college email communications to students enrolled in this course will be sent exclusively to students' institutional email accounts. Students are expected to check their student email accounts regularly and to respond in an appropriate and timely manner to all communications from faculty and administrative departments.

Students are permitted to setup automatic forwarding of emails from their student email accounts to one or more personal email accounts. The student is responsible to setup and maintain email forwarding without assistance from college staff. If a student chooses to use this forwarding option, he/she will continue to be responsible for responding appropriately to all communications from faculty and administrative departments of the college. Criswell College bears no responsibility for the use of emails that have been forwarded from student email accounts to other email accounts.

Disabilities

Criswell College recognizes and supports the standards set forth in Section 504 of the Rehabilitation Act of 1973, the Americans with Disabilities Act (ADA) of 1990, and similar state laws, which are designed to eliminate discrimination against qualified individuals with disabilities. Criswell College is committed to making reasonable accommodations for qualifying students, faculty, and employees with disabilities as required by applicable laws. For more information, please contact the Student Services Office.

Intellectual Property Rights

Unless otherwise specifically instructed in writing by the instructor, students must neither materially nor digitally reproduce materials from any course offered by Criswell College for or with the significant possibility of distribution.

Research and Writing Standards

The default writing style for written assignments in Criswell College Courses is the latest edition of *A Manual for Writers of Research Papers, Theses and Dissertations* by Kate Turabian. However, instructors are free to require alternative writing styles in their courses. These styles include but are not limited to the American Psychological Association (APA), Chicago Manual of Style, Modern Language Association (MLA), and Society of Biblical Literature (SBL) writing guides.

Resources and Support

Student Services: The Student Services Office exists to foster and encourage success in all areas of life—physical, intellectual, spiritual, social, and emotional. Students are encouraged to reach out for assistance by contacting the office at 214.818.1332 or studentservices@criswell.edu. The Student Services Office also works with local counseling centers to ensure that every student has access to helpful mental health resources. More information can be found at [Criswell College Mental Health Resources](#), and students may contact the Director of Student Services if they have any questions.

Wallace Library: Students can access academic resources and obtain research assistance by contacting or visiting the Wallace Library, which is located on campus. For more information, email the Wallace Library at

library@criswell.edu. Offsite login information is available in Canvas in the “Criswell Student Training Course” under “Library Information.”

Tutoring Center: Students are encouraged to consult with tutors to improve and enhance their skills and confidence in any subject matter taught at the college. Tutors have been recommended by the faculty to ensure that the tutor(s) are qualified to serve the student body. Every tutor brings experience and expertise in an effort to provide the proper resources for the subject matter at hand. To consult with a tutor, students can schedule an appointment through Calendly (<https://calendly.com/criswell-tutoringcenter>) or by visiting the Tutoring Center located on the second floor in room E203. For questions, call 214.818.1373 or email at tutoringcenter@criswell.edu.

Course Outline/Calendar

Introduction to Class & Revivals in the 18th c.

Week of August 21st — Knowing God in a “Enlightened World”

Watch: Videos 1.1–3 & Introduction to Class & Canvas

Assignment: Submit Trial Theses

Modern Philosophy

Week of August 28th — Knowing (in general)

Watch: Videos 2.1–3

Read: Hegel, *Phenomenology of Spirit* (104–19) [pdf]

Read: Kant, *Critique of Pure Reason*, “Preface to the Second Edition 1787,” [\[link\]](#)

Assignment: Theses & Responses

Week of September 4th — Knowing God in Faith

Watch: Videos 3.1–3

Read: Schleiermacher, *Christian Faith*, 1:8–27 [pdf]

Read: Kierkegaard, *Sickness Unto Death*, **part 1**, part 2 (including appendixes)

Assignment: Theses & Responses

Modern Theology

Week of September 11th — Knowing God in History and Culture

Watch: Videos 4.1–3

Read: “Harnack/Barth Debate” [pdf]

Read: Rauschenbusch, *A Theology for the Social Gospel* [pdf]

Read: Tillich, *Systematic Theology*, [pdf]

Read: Tillich, “The Problem of Theological Method”

Assignment: Theses & Responses

Week of September 18th — Knowing God in Christ

Watch: Videos 5.1–3

Read: Johnson, *Essential Karl Barth*, Chs. **2, 3, 10, 11, 12, 13, 14 18, 19, 23, 24, 26, 32**

Assignment: Theses — you need NOT post a video or responses for this week since it will be discussed synchronously next week

Week of September 25th — Knowing God in Crisis

Watch: Videos 6.1–3

Read: Bonhoeffer, *Discipleship*, Chs. **1, 2, 3, 4, 5, 6***

*Can be substitute with *Creation and Fall* if multiple students agree to form a parallel discussion

Assignment: Theses — you need NOT post a video or responses for this week since it will be discussed synchronously

Synchronous Meeting (TBD)

Week of October 2th — Knowing God in the Church

Watch: Videos 7.1–3

Read: De Lubac, *Catholicism* [pdf]

Read: Vatican II, “Lumen Gentium,” [\[link\]](#)

Read: Louth, “The Eastern Orthodox Tradition” (183–96) [dig.]

Read: Zizioulas, *Communion and Otherness* [pdf]

Read: Rahner, “Anonymous Christians,” 390–98 [pdf]

Assignment: Theses & Responses

Assignment: Exam #1 (due October 8th at 11:59 pm) — It is the student’s responsibility to schedule a time to meet with the professor for this at least 7 days in advance. First come, first serve.

Postmodern Theology

Week of October 9th — Knowing God and Particularity

Watch: Videos 8.1–3

Read: Vanhoozer, *Drama of Doctrine* [pdf]

Read: Fish, “Is there a Text in this Class” [pdf]

Read: Frei, *Eclipse of Biblical Narrative* [pdf]

Assignment: Theses & Responses

Week of October 16th — Student Development Week

Week of October 23rd — Knowing God in Suffering

Watch: Videos 9.1–3

Read: Moltmann, *Crucified God*, Chs. **6, 7, 8**

Read: Koyama, *Three Mile an Hour God* [pdf]

Assignment: Theses — you need NOT post a video or responses for this week since it will be discussed synchronously next week

Week of October 30th — Knowing God in Liberation

Watch: Videos 10.1–3

Read: Cone, “Who is Jesus Christ Today” [pdf]

Read: Gutierrez, *Theology of Liberation* [pdf]

Read: Jennings, *After Whiteness* [pdf]

Assignment: Theses — you need NOT post a video or responses for this week since it will be discussed synchronously

Synchronous Meeting (TBD)

Week of November 6th — Knowing God and Sex/Gender

Watch: Videos 11.1–3

Read: Jones, *Feminist Theory and Christian Theology* (esp. chs. 2 & 5)

Assignment: Theses & Responses

Assignment: Paper outline (due November 12th at 11:59 PM)

Contemporary Theology

Week of November 13th — Knowing God and Nature

Watch: Videos 12.1–2

Read: Plantinga, *Where the Conflict Really Lies* [pdf]

Read: A reading (≈ 20 pages) of your choice from “theologies of _____” (e.g., finitude, disability, gender, sexuality, time, sport, race, economics, art, music, science, technology, etc.)

Read: Collins, *The Language of God* [pdf]

Assignment: Theses (make ≥ 1 thesis about your selected reading and their potential contribution) — you need NOT post a video or responses for this week since it will be discussed synchronously

Week of November 20th — Fall Break

Week of November 27th — Knowing God across the Globe

Watch: Videos 13.1–2

Read: Greenman & Green, *Global Theology in Evangelical Perspective*, (esp. chs. 1, 4–5, 12–14)

Assignment: Theses — you need NOT post a video or responses for this week since it will be discussed synchronously

Synchronous Meeting (TBD)

Week of December 4th — Knowing God in the Gospel

Watch: Video 14.1

Read: Kidd, *Who is an Evangelical?*

Assignment: Theses & Responses

Week of December 11th — Finals Week

Synchronous Meeting (TBD)

Assignment: Presentation of Paper (done during synchronous meeting)

Assignment: Exam #2 (completed by December 14th at 11:59 PM) — It is the student's responsibility to schedule a time to meet with the professor for this at least 7 days in advance. First come, first serve.

Assignment: Paper (due December 14th at 11:59 PM)

Theses Details

Genres of Theses

1. Explication: Provide clarity of interpretation and/or synthesis of a particular theme/claim in the reading. The goal here is to bring clarity to our understanding of the text. Ask: "What exactly does this mean?" "Can I give an analogy?"
2. Evaluation: Make a judgement on the truthfulness/coherence/biblical-rootedness/historical-precedence of a claim. Ask yourself: "Is _____ true?" "How does _____ relate to Scripture?"
3. Extension: Illustrate the potential applied value a claim in relation to another discussion or context. Ask: "How does this apply to my life?" "If _____ is true, what does it mean for X topic?"
4. Enquiry: Ask a pointed question that seeks to find clarity, coherence, or significance in the text. Ask: "What, specifically, am I confused about and why?"

Example theses on John 1

[Explication – main claim in bold, support follows] **The language of "Word of God" connects the doctrine of revelation in John 1 and the filial theme of "sonship," reinforcing the intimate relationship of the Word and God and thereby the validity of Jesus' revelation of the Father.** Even when John is addressing the theme of light (likely indicating revelation), he moves to an articulation of soteriological adoption (1:12) that "he gives" (v. 12c) when they "receive him" (v. 12a)—foreshadowing the adoption of sons and daughters in the Son that is flushed out in Ephesians 1. Second, again in the context of the revelation of glory that is seen by the people (v. 14b) and that brings truth, John describes Christ as the "only Son from the Father." Here, the intimacy of the Father and Son recalls the intimacy of the "Word" and "God" in 1:1. Finally, the one who makes the invisible God "known" is the one "at the Father's side" and (some manuscripts say) "the only Son."

[Evaluation] **The Johannine prologue, and whole gospel, attend to the humanity of Christ in continuity with the synoptic gospels,** even though John is often perceived to be focused on the exalted status of Jesus in tension with the low-christological claims of the synoptics. In the prologue, Jesus bears human flesh (1:14), he is born in time (1:15), and he is announced by John as the sacrificial lamb (1:29). Throughout the gospel Jesus does ordinary human things: does the will of the Father (6:38), asks for a drink (4:6-7), thirsts (19:28). He also shares in human emotional experiences: he weeps (11:35); feels sorrow (11:33-35), and his soul is troubled (13:21). This is in continuity with, not contrast to, the presentations of Matthew, Mark, and Luke.

[Extension] **Christ's accurate revelation of God on the basis of his intimate relationship with the Father, as testified to in John 1, addresses and corrects the frequent insecurity with the Father's love for many of us**

modern Christians. Many modern Christians reflect the sentiment, “Jesus loves me, but God I’m not so sure about.” However, the gospel of John and the prologue in particular articulate the intimacy of Christ’s relationship with the Father in order to express the accuracy of his revelation of God. John 14:9 expresses Jesus as the image of the Father to the degree that if we have seen Jesus, we have seen the Father. Likewise, John 1:18 says that “no one has seen God” yet Jesus has “made him known.” As such, the character and action of Jesus reflect of the character and action of the Father. We need not be unsure about the Father’s love or relationship to us because we know of Jesus’ love and relationship toward us.

[Enquiry] **Does the conjunction of verse 18a (“no one has ever seen God”) and verse 1c (“the Word was God”) signal a “contradictory Christology,” such that our human reasoning about the hypostatic union necessarily results in an antinomy?** If the Word is *homoousia* with the Father (whom no one has seen, nor could see), then how can the Word make God known (1:18d)? You might say, “he make him known in his visible humanity (see 1 John 1),” yet on such an account the Word would seemingly only be revealing that which is expressible in human form and not the “eternal, immortal, invisible” God (1 Tim 1:17).

Other examples might include a comparison of a quote in the reading with a passage of Scripture (e.g., “Augustine’s account of _____ might be considered a reflection on X biblical text”), the provision of an illustrative analogy (e.g., “Augustine’s account of _____ might be illustrated by Y analogy”).

Theses Rubric

Theses will be graded on their attention to the text, clarity of the claim, and evidence provided in its defense (understanding the limitation of space/words). See the rubric in Canvas. Most basically, a sub-par thesis is one that could have been written without reading the text, a good thesis reflects a careful reading of the text, and a superior thesis shows close engagement with the text and incisive reflection, causing us all to think and to *look at the text*.

Principles of Good Seminar Discussions

Principle of Charity

Charitably relate to each other: Loving the Lord and your neighbor is our ultimate goal. In 10 years you might not remember the content of these discussions, but you might remember how others treated you.

Charitably disagree and question: Civil disagreement is a good thing when done charitably. It helps us understand each other and the topic. However, when you think you disagree, first seek to understand. If someone says something, consider it in the best possible light.

Phrases to use: Any genuine compliment. “When you say _____, do you mean _____, or _____, or something else?”

Principle of Curiosity

Curiously engage the topic: Seek to understand. Assume that we have something to learn from this discussion.

Curiously seek truth: This is a journey of intellectual formation toward truth, not merely an intellectual exercise.

Phrases to use: "Help me understand _____. " "How does _____ work with the author's earlier claim to _____?"

Principle of Collaboration

Collaboratively speak: Building off of what has come before and not interjecting clever thoughts 30 minutes after we moved on from the topic.

Collaboratively include: Every one is included in the conversation. It is not a two-person, dialogue, series of monologs, or a sustained Q & A with the professor.

Collaboratively listen: Listen well to classmates. Do not interrupt.

Phrases to use: "Like Sue said, _____. I might add, _____ for further support." "Sue, what do you think about adding _____ to your list?"

Principle of Courage

Courageously speak up: Some of us need the courage to share our opinion with others. Please do! We will all benefit when you do.

Courageously stake a claim: Make the strongest defensible claim you can. It's easier to describe than evaluate, but be courageous. Make a claim and defend it (always in accordance with the previous principles.).

Courageously boast in weakness (see 2 Cor 12): Admit we do not know everything. Admit we are wrong.

Phrases to use: "I do not know." "I was wrong about _____." "I think _____ is true."

Characteristics of a Good Paper

Sharp: A good paper is clear, nuanced, and well organized. It has an identifiable thesis that is supported throughout the paper. Each of the sections work well together. Papers that are not clear, evidence thinking that is not clear. So, strive to write clearly.

Helpful exercise: Print a draft of your paper, highlight the main thesis and the main claims of each section [and if you cannot find them, write them]. Revise these repeatedly. Ask yourself how the highlighted texts relate; ask yourself if the unhighlighted text supports the highlighted text.

Supported: A good paper is well supported with evidence from the primary source. The evidence is "support" for the author's thesis, so it should be summarized well and not over-quoted. A well-supported paper might "play defense" as well as offense and consider potential objections to its claims.

Helpful exercise: Consider what claims are "necessary" for your project to "work" and how they flow together. If you have material that is not necessary, cut it. If you cannot think of what is needed to make it "work," then you probably have a topic not a thesis.

Significant: A good paper is significant for theological and devotional thought. While your paper does not need to “contribute” to academic scholarship, a good thesis is not obvious to everyone nor agreed to by everyone. For example, saying, “justification and sanctification are related” is not very significant (because few dispute that claim), but saying that “justification and sanctification are only related insofar as they are both effects of union with Christ” is significant—because it disagrees with many people who more closely align the two doctrines. Further, the implications of the thesis should be attended to and made clear to some degree.

Helpful exercise: Consider the alternatives to your theses. Are those alternatives commonly held by theologians/church-people? Are they interesting? If you cannot think of alternatives, or they are uninteresting, keep revising your thesis.

Dialogue Paper details

Necessary Paper Details to Include in Month-Prior Submission

Specific topic:

Specific Theologians engaged:

Anticipated additional sources to include: (name at least three primary sources and three secondary sources)

Working Thesis: (of your concluding section)

Working outline: (of your concluding section)

*I recognize that papers morph as you write them. Therefore, you are not obligated to retain every detail in your final draft. However, if there are substantial changes (e.g., a new theme), please let me know.

This assignment presents two sides of a theological discussion introduced within this time period as though it were a transcribed dialogue between Christians on both sides defending their position. This should not simply be quotes from both sides stacked against each other, but should be an articulation of these positions in the readings. You should imagine yourself as the moderator and your specific theologians as the dialogue partners.

Example dialogue topics—feel free to develop your own and/or specify the question further:

- Edwards and Wesley on the nature of revival
- Kant and Hegel on knowledge of God
- Kierkegaard and Graham on faith
- Barth and Warfield* on Scripture
- Barth and Schleiermacher on the nature of dogmatics
- Schleiermacher and Marva Dawn* on demons
- Tillich and Niebuhr* on Christ and culture
- Zizioulas and Yong on the nature of the Holy Spirit
- Moltmann and Bavinck* on impassibility
- Cone and Bruce Fields* on black liberation
- Daly* and Bonhoeffer on gender and sin
- Jones and Trueman* on sexuality

- Padilla DeBorst and Walls on the nature of missions
- Harnack and Beale on Biblical Theology
- Kidd and Larson* on Evangelicalism

*note that we do not read several of these figures in class together. That is totally acceptable. So long as the theologians are from within this time period and the topic is relevant to modern/postmodern theology, you have near limitless freedom of choice.

For example, you might place John Murray and Barth in dialogue about the role of faith in baptism.

[intro]. . .

Ty: Now that we've gotten introductions out of the way, why don't we start with your definitions of what baptism is?

Barth: I believe that baptism is the human act of obedience in response to the faithfulness of God; therefore, requiring humans to be able to take responsibility and enact that obedience (CD IV/4, 101)—actions that infants are not yet capable of (CD IV/4, 165).

. . .

Murray: But, Dr. Barth, if God exercises his love in freedom (as you suggest), then it seems as though you have as much power to bring yourself to faith as an infant has to bring herself to the waters of baptism, making baptism most fitting for infants.

. . .

Evaluation: While Warfield point about _____ is valuable because of _____, I side with Barth's claim _____ because _____

Oral Exam Instructions

You will address each category (e.g., "A") for 5 minutes. A 6-sided die will be rolled, and the number rolled will indicate which topic you must address for that time. If you cannot fill the 5 minutes with one topic, you may roll the die again and then answer that corresponding number within that same category question. After the first 5 minutes, you will move onto the next category. Your grade will be based on your level of (1) detail/specificity and (2) coherence of thought. You ARE allowed a single page (single-sided) of notes and any/all your books, but the best oral exam will function more like a dialogue and will be ready for follow up questions from the professor.

As you consider the topic, think about:

Theological content:

- What did they say about the topic?

- Can you give examples of this from their thought? — nb. Reading brief quotes is acceptable/encouraged, and if done well, could significantly support your response.
- What elements of their thought influenced their conclusions on this topic (e.g., what previous commitments did they bring to the discussions, what biblical text were they emphasizing, etc)?
- What follows from their claims on this topic (e.g., if it's true, what does it mean for who God is)?

Historical context:

- What events lead to the solidification of their thought on this topic?
- What is unique to this theologian on this topic? Why?
- Whom were they disagreeing with on this topic?
- What significance does this theologian on this topic have today?

Oral Exam #1 Topics

A) Edwards and Early Modern Philosophy

1. Edwards on religious affections and the Trinity
2. Rationalism and empiricism
3. Kant on knowledge
4. Kant on Metaphysics and ethics
5. Hegel on dialectical method
6. Dealer's choice: Choose any one of the above topics to answer

B) Kierkegaard, Schleiermacher, and Liberalism

1. Schleiermacher on religion and the Christian Faith
2. Kierkegaard on faith
3. Kant and Hegel's influence on modern theology and thought
4. Liberalism (esp. Ritschl and Harnack) on doctrine and Christianity
5. Tillich on the method of correlation
6. Dealer's choice: Choose any one of the above topics to answer

C) Bonhoeffer & Barth

1. Bonhoeffer on grace and discipleship
2. Bonhoeffer on ethics and the Confessing Church
3. Barth on election & the Trinity
4. Barth on the natural theology
5. Barth on the Word of God
6. Dealer's choice: Choose any one of the above topics to answer

D) Orthodox and Catholic

1. Modern Orthodox theology
2. Early Modern Catholicism
3. *Aggiornamento* and *Ressourcement*

4. Nature and grace in 20th c. Catholic Theology
5. Rahner on anonymous Christians OR Lossky on Apophatic Theology
6. Dealer's choice: Choose any one of the above topics to answer

Oral Exam #2 Topics

A) Postliberalism, Postmodernism, and Moltmann

1. The premises, predecessors, and conclusions of Postmodern philosophy
2. Postmodern Philosophy on power, knowledge, and culture
3. Hermeneutics in late modernity/post-modernity
4. Postliberalism on Scripture & doctrine
5. Moltmann on the Trinity and Impassibility
6. Dealer's choice: Choose any one of the above topics to answer

B) Liberation

1. Latin American liberation (esp. Gutierrez)
2. Black theology (esp. Cone on Christology)
3. History of Feminism and Postcolonial theory
4. Jones (and other feminists) on sex and gender
5. Jones (and other feminists) on sin, God, and Christ
6. Dealer's choice: Choose any one of the above topics to answer

C) Theology & Culture

1. Science and theology
2. Christ and culture
3. Sources and significance in a theology of _____ [student's choice]
4. Three waves of the Charismatic movement
5. Green, Labberton, and Greeman on the value of global theology
6. Dealer's choice: Choose any one of the above topics to answer

D) Evangelical Global Theology

1. Global Christianity
2. Themes and figures in (esp. Evangelical) African (& African American) theology
3. Themes and figures in (esp. Evangelical) Asian (& Asian American) theology
4. Themes and figures in (esp. Evangelical) Latin American theology
5. The definition of Evangelicalism
6. Dealer's choice: Choose any one of the above topics to answer