

ST5103B SYLLABUS
ANGELOLOGY, ANTHROPOLOGY, AND HAMARTIOLOGY
Dr. J. Scott Horrell

The biblical-theological issues in this course are subjects that dominate our world: the process of creation, what we are as human beings individually and in relationships, our deep fallenness together with the evil in the world, and the world of supernatural spirits. Each part of our study I think is astonishing and deeply practical. Biblical understanding in these central issues will channel our lives and serve as foundational for ministry.

All ST5103 course documents are posted on Canvas (<https://online.dts.edu>). My office is in Todd 101e (Theological Studies). Office hours are on Wednesdays 12:30–2:00 and Thursdays 12:30–3:00 (lunches can be fun); other times can be arranged directly with the professor. Owing to the Covid-19 situation, flexibility is called for. The Seminary has determined that all classes after the Fall/Thanksgiving break are to be online.

I. COURSE DESCRIPTION

A. Course Catalog

ST5103 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*: ST5101 Introduction to Theology. 3 hours.” <https://call.lifesizecloud.com/5054866>

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 ST5103 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 biblical-theological response to current practical dilemmas.
- C. *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, apply Trinitarian creationism to various aspects of personhood and relationships, respond to the deep effects of the Fall and sin on humanity, and deal sensitively and biblically on issues of gender, race, poverty, immigration, etc.

III. COURSE MATERIALS

A. All Material Online (Except Textbooks)

Please read the Syllabus carefully. Observe on Canvas <https://online.dts.edu> that the course includes one main file for each major section: 1 Angelology, 2 Anthropology, and 3 Hamartiology. In turn, each of these main files contains subfiles, e.g. 1.1 the professor's Class Notes (yellow); 1.2 Required Readings, 1.3 Optional Readings (gray), 1.4 PowerPoints, and 1.5 Extra Resources. Before these, the main file 0 General Materials contains necessary forms and additional resources for the course: 1 Bibliographies; 2 Reading Reports; 3 Exam Study Guides; 4 Doctrinal Statement Guidelines; 5 Group Project Examples; 6 Extra Credit Options, Forms; 7 Agape Project; 8 Vericite; 9 Book Review Examples; and 10 Extra Resources.

B. Required Texts:

All ST5103 Class Notes, Required Readings, and Optional Readings are posted on Canvas, except for course textbooks. Readings marked with "X" are copyrighted material locked as read-only. When locked material needs to be rotated for reading, simply download the document to your desktop and then rotate.

Burns, J. Lanier, Nathan D. Holsteen, and Michael J. Svigel. Part One "From Dust to Dust: Creation, Humanity, and the Fall." In *Exploring Christian Theology*, ed. N. Holsteen and M. Svigel. Vol. 2: *Creation, Fall, and Salvation*. Minneapolis: Bethany, 2015.

- Pearcey, Nancy R. *Love Thy Body: Answering Hard Questions about Life and Sexuality*. Grand Rapids: Baker, 2018. (Optional, see below)
- Ritchie, Mark Andrew. *Spirit of the Rainforest: A Yanomamö Shaman's Story*. 3d ed., Chicago: Island Lake Press, 2018.

B. Suggested Texts: (0 General Resources File 1 Bibliographies)

- Balswick, Judith K. and Jack O. Balswick. *Authentic Human Sexuality: An Integrated Christian Approach*. 3d ed. Downers Grove IL: InterVarsity Press, 2019.
- 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*. Grand Rapids: Baker, 2012.
- Bouma-Prediger, Steven. *Earthkeeping and Character: Exploring a Christian Ecological View of Virtue*. Grand Rapids: Baker, 2020.
- Brand, Paul, and Philip Yancey. *Fearfully and Wonderfully: The Marvel of Bearing God's Image*. New ed., Downers Grove IL: InterVarsity Press, 2019.
- Cole, Graham A. *Against the Darkness: The Doctrine of Angels, Satan, and Demons*. Wheaton IL: Crossway, 2019
- 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 & Contemporary Approaches to Theological Anthropology*. Grand Rapids: Zondervan, 2016.
- Crisp, Oliver D. and Fred Sanders, eds. *The Christian Doctrine of Humanity*. Grand Rapids: Zondervan, 2018.
- Danylak, Barry. *Redeeming Singleness: How the Storyline of Scripture Affirms the Single Life*. Wheaton: Crossway, 2010.
- DeYoung, Rebecca Konyndyk. *Glittering Vices: A New Look at the Seven Deadly Sins and Their Remedies*. Grand Rapids: Baker, 2019.
- Dyer, John. *From the Garden to the City: The Redeeming and Corrupting Power of Technology*. Grand Rapids: Kregel, 2011.
- Farris, Joshua R. *An Introduction to Theological Anthropology: Humans, Both Creaturely and Divine*. Grand Rapids: Baker, 2020.
- Gilhooly, John R. *40 Questions about Angels, Demons, and Spiritual Warfare*. Grand Rapids: Kregel, 2018.
- Greenwood, Kyle R. *Since the Beginning: Interpreting Genesis 1 and 2 through the Ages*. Grand Rapids: Baker, 2018.
- Glahn, Sandra L. and C. Gary Barnes, eds. *Sanctified Sexuality: Valuing Sex in an Oversexed Culture*. Grand Rapids: Kregel, 2020 (forthcoming).
- 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. *Demons: What the Bible Really Says about the Power of Darkness*. Bellingham WA: Lexham, 2020.

- Hitchcock, Christina S. *The Significance of Singleness: A Theological Vision for the Future of the Church*. Grand Rapids: Baker, 2018.
- Köstenberger, Andreas J. and Margaret E. Köstenberger. *God's Design for Man and Woman: A Biblical-Theological Survey*. Wheaton IL: Crossway, 2014.
- Lee-Barnwell, Michelle. *Neither Complementarian nor Egalitarian: A Kingdom Corrective to the Evangelical Gender Debate*. Grand Rapids: Baker, 2016.
- Lennox, John. C. *2084: Artificial Intelligence and the Future of Humanity*. Grand Rapids: Zondervan, 2020.
- Lennox, John C. *Seven Days that Divide the World: The Beginning According to Genesis and Science*. Grand Rapids: Zondervan, 2011.
- Madueme, Hans and Michael Reeves, eds. *Adam, the Fall, and Original Sin: Theological, Biblical, and Scientific Perspectives*. Grand Rapids: Baker, 2014.
- McCall, Thomas H. *Against God and Nature: The Doctrine of Sin*. Wheaton IL: Crossway, 2019.
- Meister, Chad and James K. Dew, Jr. *God and the Problem of Evil: Five Views*. Downers Grove, IL: InterVarsity Press, 2017.
- 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.
- Peters, Ted. *Sin: Radical Evil in Soul and Society*. Grand Rapids: Eerdmans, 1994.
- Plantinga, Cornelius, Jr. *Not the Way It's Supposed to Be: A Breviary of Sin*. Grand Rapids: Eerdmans, 1995.
- Poythress, Vern S. *Interpreting Eden: A Guide to Faithfully Reading and Understanding Genesis 1-3*. Wheaton IL: Crossway, 2019.
- Schwarz, Hans. *The Human Being: A Theological Anthropology*. Grand Rapids: Eerdmans, 2013.
- Shatzer, Jacob. *Transhumanism and the Image of God: Today's Technology and the Future of Christian Discipleship*. Downers Grove IL: InterVarsity Press, 2019.
- Shuster, Marguerite. *The Fall and Sin: What We Have Become as Sinners*. Grand Rapids: Eerdmans, 2004.
- Stevenson, Leslie, David L. Haberman, et al. *Thirteen Theories of Human Nature*. 7th ed., New York: Oxford University Press, 2017.
- Tisby, Jemar. *The Color of Compromise: The Truth about the American Church's Complicity in Racism*. Grand Rapids: Zondervan, 2019.
- 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.
- West, Christopher. *Our Bodies Tell God's Story: Discovering the Divine Plan for Love, Sex, and Gender*. Grand Rapids: Brazos, 2020.
- 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% (See General Materials File 2)

The professor's Class Notes are mandatory reading for all, together with the designated pages in the primary course textbooks. Regular Required and Optional Readings are listed in VII Class Schedule (below) on the *preferred* dates for students to complete each reading, but the actual Reading Reports are only due at each of the three exams. For regular 3-credit students, readings total about 890 pages. For MABC (2-credit) and Agape Project (3-credit) students, the mandatory professor's Class Notes and textbook readings are marked in yellow totaling about 550 pages. In Section 2 (Anthropology), 3-credit students may choose to read either the Required Reading (non-highlighted) articles listed in the VII Course Schedule or Nancy Pearcey's *Love Thy Body* (pp. 9-264).

At each exam the student will complete the online Reading Report in the General Materials File 2, noting the number of pages fully read and calculating the percentage. The page totals will vary, depending on whether you are a 3-credit or 2-credit MABC or Agape student. You will then report the percentage on Canvas and also upload the signed Reading Report. Each Reading Report tallies 5% of the final grade (or 15% total).

Regular 3-credit students may gain extra credit by reading up to 300 pages of the Optional works (in gray) then tallying them on the Optional Reading Report. Agape Project and MABC students may gain extra credit by reading up to 300 pages of the non-highlighted Required Readings (for 3-credit students) and/or the Optional Readings. In both cases for Extra Credit, you may choose the articles you prefer for a total of 300 pages (1 credit per 100 pages). On the 2.4 Optional Reading Report, tally the number of pages read and calculate the percentage. Upload the signed report on Canvas at the end of the semester.

B. Exams, 30% (See General Materials File 3)

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 General Materials File 3.

C. Cross-Cultural Analysis and Review, 15%

1. What Is Required?

While all students will read Mark Ritchie's *Spirit of the Rainforest*, 2d or 3d ed. about 245 pages, MABC 2-credit and Agape Project students are exempt from the following book review and cross-cultural analysis. All other students will write a critical review of Ritchie's *Spirit of the Rainforest* (2d ed., pp 7–252; 3d ed, pp 4–247) and a cultural comparison. This particular assignment has two parts: the critical book 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 experience in these settings. Your assignment entails both a critical book review and a cross-cultural evaluation. For our purposes, (1) about *half to two-thirds* of the assignment should summarize and critique the assigned pages (Part I). The basic book review format below should be followed. The review might consider Who is Yai-Pada? How, if at all, is the gospel understood? Is this adequate Christian faith? (2) Another half to one-third of the work should compare the Yanomamo worldview to one's own cultural worldview (US, Chinese, Indian, whatever that may be), evaluating positive and negative aspects of each *in light of Scripture*. Do not be superficial. Your finished work should be about 2000–2500 words (4-6 pages). To be posted on Canvas.

2. *How Should Critical Reviews NORMALLY Be Written?* (Cf. Gen. Materials File 9)

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 uniquely includes your cultural comparison between the Yanomamo worldview and your own culture in light of Scripture as at least one-third of the written work.

D. Doctrinal Statement Regarding Angels, Humanity and Sin, 20% (or 35%)
(See *General Material File 4*)

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 in one's life and ministry, and (4) endnotes to Part 2's (detailed exposition). See further instructions and template example on Canvas in General Materials File 4. A word of warning regarding *plagiarism*. All wording drawn directly from other sources without "quotation marks" and adequate references constitutes plagiarism (including in the Endnotes). This is carefully monitored by your GTAs. You may check your own work using Vericite (File 8).

1. *Brief Statement*

This first section (c. 150-200 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. *Detailed Exposition*

This second section (c. 500-750 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 abbreviated Turabian formatting: e.g., Thomas C. Oden, *Classic Christianity* (HarperOne, 2009), 372. The student should incorporate sources beyond the required reading for this course. Beware of plagiarism, detected by Canvas. Use quotation marks. Cite your sources in full. This is *your* doctrinal statement.

3. *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. Again you must properly cite any sources or quotations.

4. *Part Four: Endnotes*

Endnotes are to reference, document, and discuss the doctrinal exposition of Parts Two and Three (less for Part Three). You are not merely to articulate your theological perspective but to defend it with compelling, substantive arguments. This is where you demonstrate a higher degree of critical thinking, research method, and proper use of sources, evidence, and arguments. Biblical references should be abbreviated (use Turabian or the shorter NIV form, i.e. Mt, Mk, Lk, 1Pe). Sometimes you may need to unpack a passage (ThM use original languages), but do not simply write out a text if there is no exposition or argument. You should include important historical theological developments, philosophical issues and conflicts, along with Trinitarianism's cultural implications and interface for today (e.g. unity and diversity; nature of person; implications for the local church; etc.). You should draw not only from Class Notes and Readings but from at least 3–5 outside sources citing works in abbreviated form: i.e., Horrell, ST5103 Class Notes (2020), "Angels," 4–5; M. Svigel, *Exploring Christian Theology*, vol. 2 (Bethany, 2015), 178; W. Grudem, *Systematic Theology*, 2nd ed. (Zondervan, 2020), 397. Three to five pages of single-spaced Endnotes is considered a reasonable length.

E. Group Presentation (20%) (See General Materials File 5)

1. Group Divisions and Presentation

Owing to the covid-19 situation, this assignment may be adjusted. All students will be divided into small groups (5-6), each of which will have a practical theological question that calls for biblical, theological, and intelligent contemporary response. This then will 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 (or equivalent) presentation (no handout is required). Groups should divide to explore and package the biblical-theological bases, contemporary tensions, and means of creative presentation. Given the unique covid-19 restrictions, if not live, it may be that the work will be presented entirely online, via PowerPoint, YouTube, or other means.

Possible Group Presentation subjects are listed in File 5.1 under 0 General Materials, with the professor's evaluation form and past examples. The tentative dates of each presentation locate on the VII. Course Schedule below. All material will be due at the time of the class presentation. 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. Again, each group should evidence having employed sound biblical and theological method, adequate overview of current debate, and engaging presentation.

My group number is _____	Topic _____		
Our chairperson is _____	phone _____	email _____	
Others in the group:	phone	email	

My responsibilities:

2. In-Group Peer Evaluations

Each person will evaluate the (1) cooperativeness (doing theology in community) and (2) contribution (quality and quantity) of each fellow group member. Grade objectively (numerically, e.g. 91). Do not float slackers. The chairperson will gather the the peer-assessed numeric grades, average them for each individual, and submit them to the professor. The final presentation grade (per the professor's judgment) orients to: (a) evidence of the process of doing biblical theology, and doing so together; (b) a developed theological presentation; (c) a solid, creative, punchy presentation; and (d) group participants' grade estimates given for one another. See Professor's Evaluation Form (File 5.2).

F. Extra Credit: Up to 3 Points (See General Materials File 6)

1. Optional Readings (File 6.1)

Some of the best, most enriching readings for this course are listed as OPTIONAL marked in gray in the Course Schedule below (VII) and in the Reading Reports. You may gain up to three extra points on your final grade (e.g., 93 to 96) by reading 300 pages of the grayed Optional Readings. Agape Project and MABC students may gain extra credit by reading 300 pages of their choice among the regular Required Readings (keeping tally) and/or the Optional Readings. Use the Optional Reading Report (File 2.4/6.1) and upload the percentage and the signed Report at the end of the semester.

2. Scripture Memorization (File 6.2)

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 the memorization of each verse. These can be done separately.

3. Personal Biblical Studies (File 6.3)

Two options of biblical studies are available for up to three points of extra credit each: (1) Jesus and Demons in Mark’s Gospel, or (2) Women and Spiritual Leadership. Each study has ten primary questions and useful bibliographies. The studies are located in General Materials, File 6.3. Either study may be done in groups of up to four. However, what is submitted must be your own thought and wording.

G. Agape Project Alternative (15%) (See General Materials File 7)

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 File 7 and the Agape Project website with more information at <http://www.dts.edu/departments/academic/agapeproject>.

Agape Project volunteers will complete the same requirements as other 3-credit students except the diminished Required Readings (yellow highlighted only) and the critical review of *Spirit of the Rainforest*. Thus Agape Project students will complete the Required Readings (yellow highlighted), three Exams, Group Presentation, the Doctrinal Statement, and the Agape Project Reflection Paper.

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. Student commitment includes a steady 1–2 hours a week over a 15-week period. At the

end of the semester, a two-page Reflection Paper relating the experience both to your personal life and to our ST5103 course is to be submitted to the professor.

V. COURSE SUPPLEMENTAL INFORMATION

A. Students with Disabilities or Medical Incidents

Dallas Theological Seminary works to provide reasonable and appropriate accommodations to students with psychological, medical, physical, and learning disabilities. A student desiring or needing accommodations on the basis of such disabilities or of medical incidents such as hospitalization or injury should contact the Director of Services for Students with Disabilities (<https://students.dts.edu/studentlife/disability-services/>).

B. Building a Portfolio

Students are encouraged to build a portfolio in electronic or paper form to demonstrate mastery of various subjects. In ST5103 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 and post-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 whether in class or online. Playing games, browsing the internet, using email, instant messaging, text messaging, etc., are considered unacceptable when class is in session." (*Student Handbook*) Be aware that during online exams your time is monitored including when you step out of the exam. Exams are closely monitored for plagiarism. The eyes of Texas are upon you. And those of our God far more.

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 and Agape Project Students (3-Credits)	
Reading Reports: 5%, 5%, and 5% (Agape, yellow only readings)	15
Three Exams: 10%, 10% and 10%	30
Critical Review of <i>Spirit of the Rainforest</i> (Or Agape Project participants' Reflection Paper)	15 (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
Personal Biblical Studies: each study up to	3

MABC (2-Credit) Students	
Reading Reports (yellow only): 5%, 5%, and 5%	15
Three Exams: 10%, 10% and 10%	30
Group Project	20
Personal Doctrinal Statement	<u>35</u>
	100
Extra Credit: 3 <i>Maximum</i>	
Optional Readings (regular white readings in listings)	3
Memorization: each 8 passages = 1 point, up to a total of ...	3
Personal Biblical Studies, 2 options, each up to	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 asked to record their presence and absences on the class roll—which includes online attendance. 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 online classes and hybrid courses as well as 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. If in doubt, talk to the professor.

2. *Plagiarism*

From the Student Handbook: 1.17: "Plagiarism occurs in research whenever a writer appropriates material that falls outside the sphere of common knowledge, and is from any source not his own without indicating his or her indebtedness to that source. The theft may have to do with substance (i.e., ideas or information taken from a source without acknowledgment in the form of proper documentation), or it may have to do with verbal expression (i.e., wording or phraseology taken from a source without acknowledgment in the form of proper documentation and quotation marks around the quoted material). In either of these forms, plagiarism constitutes a serious academic and ethical impropriety. For this reason any work submitted that gives clear evidence of plagiarism, whether committed deliberately or naively, will receive a grade of zero. Each case will be reported to the Dean of Students. Depending on the circumstances, the student may be subject to additional disciplinary action."

Included on the Home Page and in the General Materials File 8 is the Vericite plagiarism self-check software with brief directions and a video on how to evaluate your own work for plagiarism. GTAs and graders look at this carefully. With Bible verses and Creeds often cited, we expect some direct quotes. Beyond those *citations*, all work should be your own. When quoting the professor's notes, include in the endnotes: J. S. Horrell, ST5103 Class Notes, [e.g.] "Humanity in Unity and Diversity," (DTS, 2020), 29.

3. *Late Homework*

All assignments, unless otherwise noted, are to be submitted on Canvas or turned in at the *beginning* of the designated class. Good excuses will be honored but *must be written and sent to the GTA and professor*. Without a valid excuse, late homework will lose five points per school day (or as assigned class-specific by the professor). For example, if a work is due on Monday (11:59PM) but it not turned in until the next afternoon, then the student 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 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. Szigel (Bethany House, 2015), 23–114; and/or Mark Ritchie, *Spirit of the Rainforest* (3d ed., Chicago: Island Lake Press, 2018).

VII. ST5103B COURSE SCHEDULE, Fall 2021

Physical attendance is encouraged, but those unable to attend may access and enter the class at <https://call.lifesizecloud.com/5054866>. See the Home Page instructions. 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 Project participants are in **yellow**; other Required Readings (3-credit students) are non-highlighted. Reading Reports are due at the time of each Exam, online. For extra credit, **OPTIONAL readings are in gray** and listed on the Required Reading Reports but NOT included in the page tally; these are to be reported at the semester end on the Optional Reading Report.

Three-credit students may choose up to 300pp from the **Optional) Readings for Extra Credit** (1 credit per 100pp). Two-credit students may choose up to 300pp from both the regular Required (non-highlighted) Readings and the Optional Readings.

The Readings below are correlated with the Canvas 0 General Materials, File 2 Reading Reports and the order of the course's major Section files. Note the Coding: **1.A1**—the first number is the Section of the course (e.g. 1. Angelology). The letters A, B, and C distinguish **A-level** Class Notes (highlighted in **yellow**) required for all students, B-level Required Readings for 3-credit students; and **C-level** Optional Readings (marked in **gray**). The final number **1.B3** marks the chronological selection of Class Notes or Readings. 1.D File Class PowerPoints; 1.E File Copyright restricted readings (read-only) are marked with "x." in pdf files. To turn a locked reading ("x."), simply download it on your desktop, open, then in View, rotate it appropriately.

I. ANGELOLOGY

8/25 **Introduction: Course Syllabus, Supplement**

Angels of God: Introduction, Origin, Description

Reading: **Class Notes, 1.A1 "Angels: God's Messengers," 1-11a.**

9/1 **Angels of God: Description, Activities**

Reading: **Class Notes, 1.A1 "Angels: God's Messengers," 11b-13;** 1.B1 Louis Marcos, "The Truth About Angels and Demons [rev. Michael Heiser's books]," *Christianity Today* [CT] 6.12'20, 5pp; 1.B2 x.Michael Heiser, *Angels* (Lexham, 2018), 57-73 (17pp); **OPTIONAL: 1.C1 Tish Harrison Warren, "Angels We Ignore on High," CT 12.26'13, 2pp.**

Satan: Origin, Nature, and Activities

Reading: **Class Notes, 1.A2 "Satan and Fallen Angels," 1-10;** 1.B3 x.James Beilby and Paul Eddy, eds. "Introduction," *Understanding Spiritual Warfare: Four Views* (Baker, 2012) 1-45.

9/8a **Demons: Origin, Nature, and Activities**

Reading: **Class Notes, 1.A2 "Satan and Fallen Angels," 11-17;** 1.B4 Lausanne Movement, "Deliver Us from Evil—Consultation Statement," Lausanne.org, Aug 22, 2000, 10pp; **OPTIONAL, 1.C2 x.Michael Pocock, "Increasing**

Awareness of Spiritual Power," *The Changing Face of World Missions*, M. Po-
cock, G. Van Rheenen, D. McConnell (Baker, 2006), 183-208 (25pp).

9/8b Spiritual Warfare: Biblical Bases and Modern Realities

Reading: 1.A5 TEXTBOOK Mark Ritchie, *Spirit of the Rainforest* (3d ed., Island
Lake, 2018), 5-247 (242pp); 1.B5 David Appleby, "Diagnosing the De-
monic," *CT/Leadership Journal*, 2012, 6pp; OPTIONAL: 1.C3 Agnieszka
Tennant, "In Need of Deliverance," *CT* 9.3'01, 13pp.

9/15 Spiritual Warfare: Biblical Bases & Modern Realities

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

Reading: Class Notes, 1.A3 "The Christian in Spiritual Warfare," 1-18; 1.A4
JSH, "Brazilian Spiritist Surgeon," transcript, 2pp (in class); OPTIONAL:
1.C4 x.David Watters, Nepal Shaman Spirit, *At the Foot of the Snows* (En-
gage Faith, 2011) 5pp; 1.C5 x.Tom Porter, "Vatican Training More Exor-
cists..." *Newsweek* 2.25'18, 2pp; 1.C6 Griffin Paul Jackson, "Meet the Pro-
testant Exorcists," *CT* 9.18'19, 5pp; 1.C7 Jon Nielson, "6 Ideas for Thinking
about Halloween with Your Kids," *Crossway Articles* 10.27'18, 4pp.

9/17-20 *EXAM 1 Online, Fri-Mon 11:59PM

***Reading Report 1**

II. CREATION AND HUMANITY

NOTE: Students may substitute the non-highlighted readings below (2.B1-29, 197pp)
with Nancy Pearcey, *Love Thy Body: Answering Hard Questions about Life and Sexuality*
(Baker, 2018), 9-264 (255pp).

9/22 The Big Picture: Three Major Worldviews

Reading: Class Notes, 2.A1 "The Big Picture: Christian Faith and Three Basic
Worldviews," 2018, 1-8pp only; 2.A2 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; OP-
TIONAL, 2.C1 (2.A1 cont.) Horrell, in Class Notes, "The Big Picture:
Christian Faith and Three Basic Worldviews," 2018, 9-34 (25pp).

Creation: The Bible, Evolution and Non-Christian Perspectives

Reading: Class Notes 2.A3 "Creation: Science & the Biblical Framework," 1-7;
2.B1 J.P. Moreland, "10 Things You Should Know about Scientism," *Cross-
way Articles*, 9.19'18, 6pp; 2.B2 Phil Moore, "What Your Biology Teacher
Didn't Tell You About Charles Darwin," *Gospel Coalition*, 4.19'17, 3pp;
OPTIONAL 2.C2 Connie Bertka, et al., "Primer on Science, Religion, Evolu-
tion, Creationism," *Smithsonian*, 2.18'16, 6pp.

9/29a Creationism: Toward a Biblical Framework, Evangelical Options

Reading: Class Notes, 2.A3 "Creation: Science and the Biblical Framework," 7-
17; 2.B3 Todd Wilson, "Ten Theses on Creation and Evolution that (Most)

Evangelicals Can Accept," CT 1.4'19, 7pp; 2.B4 Elyse Durham, Interview with Bethany Sollereeder, "Predators and Prey: Was Death Part of God's Plan All Along?" CT 7.15'19, 4pp; OPTIONAL 2.C3 x.John Collins, *Did Adam and Eve Really Exist? Who They Were and Why You Should Care* (Crossway, 2011), 51-92 (41pp)

9.29b Anthropology 1: Perspectives on Human Nature

Reading: Class Notes, 2.A4 "Anthropology: Perspectives on Human Nature," 1-9; 2.B5 x.Steven Pinker, et al., *The Brain: A User's Guide*, "Cover Time 1.27'07, 57-70 (11pp); 2.B6 x.Lev Grossman, "2045: The Year Man Becomes Immortal," *Cover Time*, 2.21'11, 43-49 (8pp); OPTIONAL 2.C4 Philip Hawley, Jr. "The American Medical Association vs Human Nature," *Public Discourse* 9.6'17, 4pp; 2.C5 Michael Egnor, "Science and the Soul," *Plough Quarterly* 17, Aug 3, 2018, 6pp; 2.C6 Randall Otto, "Human Rights for Human Beings," *Public Discourse*, 1.16'20, 6pp.

10/6 Anthropology 2: Perspectives on Human Nature

Humanity: A Biblical Concept of Personhood: Imago Dei, Soul & Body

*Group 1. "If We Can Change a Human Being by Genetic Modification and/or Merger with Artificial Intelligence, Then Why Not? Are There Boundaries?" A Theology of Transhumanism.

Reading: Class Notes, 2.A5 "Humanity: Toward a Concept of Personhood," 1-17; 2.B7 x.Yuval Noah Harari, *Sapiens: A Brief History of Humankind* (Vintage, 2015), Ch. 20, "The End of *Homo Sapiens*," 445-466 (21pp); 2.B8 x.John Lennox, *2084: Artificial Intelligence and the Future of Humanity* (Zondervan, 2020), Ch 8, 113-134; Ch 13, 215-229 (35pp); 2.B9 Rebecca Randall, "Intelligent Designer Babies," *CT/Pew*, July 27, 2018, 6pp; OPTIONAL 2.C7 Pascal-Emmanuel Gobry, "How Christianity Invented Children," *The Week* 4.23'15, 3pp; 2.C8 Jessica Firger, "Gene Editing Is Revolutionizing Medicine but Causing a Government Ethics Nightmare," *Newsweek* 8.1'17, 5pp; 2.C9 x.Marc Cortez, "Eleven Theses for Christological Anthropology," *Resourcing Theological Anthropology* (Zondervan, 2017), 167-89 (23pp).

10/13 Humanity: A Biblical Concept of Personhood: Beginning & End

*Group 2: "I Want to Die. I Am in Agony and There Is No Cure. Don't I Have a Right to End My Life?" A Theology of Ending One's Own Life (or Assisting Others).

Reading: Class Notes, 2.A5 (cont.) "Humanity: Toward a Concept of Personhood," 18-21; 2.A6 DTS Statement on Men and Women Learning Together at DTS, 12'20, 3pp; 2.B10 x.Ryan S. Peterson, "Created and Constructed Identities in Theological Anthropology," in *The Christian Doctrine of Humanity*, ed. O. Crisp and F. Sanders (Zondervan, 2018), 124-143, 19pp; 2.B11 Matthew Lee Anderson, "God Has a Wonderful Plan for Your Body," *CT* 8'11, 5pp; 2.B12 x.Jonathan Last, "America's Baby Bust," *Wall*

Street Journal, 2.2'13, 5pp; 2.B13 Michael New, "Abortion Promises Unfulfilled," *Public Discourse*, 1.23'13, 4pp; 2.B14 Justin Barrett, Interview, "Childlike Faith: Are Kids Born with Belief?" CT 6'12, 2pp; 2.B15 Sarah Condon, "Boys Will Be Boys—Good!" CT/Galli Report, 9.20'19, 1p.

10/20 **Humanity in Unity and Diversity: Gender, Sexuality, Marriage, Family**

***Group 3.** "If Women Run for President, Lead the European Union, and Are Corporate Presidents, Why Can't I Be Senior Pastor at My Church?" A Theology of Gender Roles in Church Leadership.

Reading: Class Notes, 2.A7 "Humanity in Unity and Diversity: Gender" 1-6; 2.B16 x.Nancy Gibbs, "State of the American Woman," *Cover Time*, Oct 26, 2009, 25-33 (9pp); 2.B17 Gina Dalfonzo, "Unmarried and Undaunted," CT 10.19'18, 2pp; 2.B18 Philip Yancey, "Holy Sex: How It Ravishes Our Souls," CT 10'03, 6pp; 2.B19 Rebecca McLaughlin, "What If I'm Not the Submissive Type?" CT 12.10'19, 3pp; 2.A8 Horrell, Ch 11, "The Marriage Bed," *Sanctified Sexuality* (Kregel, 2020), 179-96 (17pp); 2.A9, DTS Statement on Marriage and Human Sexuality, 3pp; 2.B20 Karen Swallow Prior, "10 Things Sexual Assault Victims Want You to Know," CT 4.5'17, 5pp; 2.B21 Alice Matthews, "How Jesus Discipled Women," CT, 7'17, 3pp; 2.B22 Beth Moore, "A Letter to My Brothers," Living Proof Ministries Blog, 5'18, 2pp; OPTIONAL, 2.C10 x.Elisabeth Moltmann-Wendel, *I Am My Body* (Continuum, 1995) 35-41 (7pp); 2.C11 x.Andrew Romano & Tony Dokoupil, "Man Up! The Traditional Male Is an Endangered Species," *Cover Newsweek*, Sept 27, 2010, 43-49; 2.C12 x.Jeffrey Kluger, "The Science of Romance: Why We Love," *Cover Time*, Jan 28, 2008, 53-76 (12pp); 2.C13 Abigail Geiger, "8 Facts about Love and Marriage in America," *Pew Research*, 2.13'18, 5pp; 2.C14 Coalition for Biblical Sexuality, "Nashville Statement on Sexual Identity," 8'17, 3pp; 2.C15 Maria Baer, intervew Brian Carter, "Dallas Megachurch Puts on Mass Wedding for Dozens of Cohabiting Couples," CT 9.17'19, 5p 2p; 2.C16 Sandra Morgan, "Global Scourge of Violence Against Women," CT 4.20'18, 3pp; 2.C17 Patrick Fagan, "The Wealth of Nations Depends of the Health of Families," *Public Discourse*, Feb 6, 2013, 5pp.

10/27 **Humanity in Unity and Diversity: Singleness, Homosexuality, Race**

***Group 4.** "I Was Born a Woman in a Man's Body, so I Had a Sex Change. Now I've Become a Christian. But Now I'm Not Sure What I Am and I Don't Know What to Do." A Theology of Transsexuality.

***Group 5.** "I'm Not a Racist! I'm a Christian. I Just Like My Own Kind Better." A Biblical Theology of Race Relations.

Reading: Class Notes, 2.A6 (cont.) "Humanity in Unity and Diversity: Sexuality, Homosexuality, Race" 6-16; 2.A10 DTS Stmt. "Toward a Biblical Theology of Unity, Diversity, and Community," 11'18, 9pp; 2.B23 Mark Regenerus, "Can the Church Save Marriage?" CT 7.7'20, 10pp; 2.B24 x.Lisa Miller, "The Religious Case for Gay Marriage" [Cover Story], *Newsweek*

12.15'08, 28-36 (8pp); 2.B25 Paul Sullins, "'Born That Way' No More: The New Science of Sexual Orientation," *Public Discourse* 9.30'19, 4pp; 2.B26 Ed Shaw, "Celibate Gay Christians [Review M. Yarhouse & Olya Zaporozhet's, *Costly Obedience*]," *CT* 6.21'19, 2pp; 2.B27 Eddie Glaude, Jr. "The Country that Refused to Change," *Time* 7.6'20, 4pp; 2.B28 Marco Rubio, "On the Unjust Death of George Floyd and Racism in America," *Public Discourse* 6.9'20, 5pp; 2.B29 Jarvis Williams, "Black Lives Matter in the Bible," *CT* 7.1'20, 2pp; OPTIONAL: 2.C18 Paul Dirks, "Transition as Treatment: Best Studies Show Worst Outcomes," *Public Discourse* 2.16'20, 5pp; 2.C19 Preston Sprinkle and Branson Parler, "Polyamory: Pastors' Next Sexual Frontier," *CT* 9.25'19, 3pp; 2.C20 Bryan Carter, "Race in America," *CT* 10.17'16, 3pp; 2.C21 David Roach, "Is Racial Justice Becoming a Priority for Evangelical Voters" *CT* 9.26'19, 6pp; 2.C22 James Angelos, "The New German Anti-Semitism," *New York Times*, 5.21'19, 9pp.

11/3a Humanity and Creation: Ecology

***Group 6:** "Is It Getting Hotter or What? Should I Be Concerned About Climate Control? But If Jesus Is Coming Back, Why Should I Care? After All, What Can I Do?" A Theology of Ecology.

Reading: 2.B30 Matthew Farrelly, "A Covenant with the Earth," *CT* 3.19'13, 5pp; OPTIONAL 2.C23 Barna, "Are Humans Responsible for Global Warming?" Barna Research, 9'16, 10pp; 2.C24 Eugene Peterson & Peter Harris, "The Joyful Environmentalists," *CT* 6' 11, 4pp.

11/5–8 *EXAM 2 on II. Creation & Humanity, Online, Fri–Mon 11:59PM

*Reading Report 2

III. EVIL: INDIVIDUAL AND SOCIAL SIN

11/3b The Fall

Reading: Class Notes, 3.A1 "The Fall and Five Separations," 8pp; TEXT-BOOK, 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 (91pp); 3.B1 x.Frederick Buechner, "Adam" and "Eve," *Peculiar Treasures: A Biblical Who's Who* (HarperRow, 1979) 2pp; OPTIONAL, 3.C1 x.John Milton, "Paradise Lost" Bk 9:535-1100, in *John Milton: Complete Poems and Major Prose*, ed. Merritt Hughes (Oxford, 1957) 391-403 (14pp).

11/10 Biblical Teaching on Human Depravity

***Group 7.** "Hey, I'm Already on Psych Meds, Pain Pills, Sleeping Pills, and I Wake Up with Coffee. Then I'm on Energy Drinks. So What's Wrong with a few Amphetamines or Ecstasy?" A Theology of Use of Drugs.

Reading: **Class Notes, 3.A2 "Sin and Human Sinfulness," 1-17**; 3.B2 Dane Ortland, "The Reason We Don't Feel the Weight of Our Sin," *Crossway Articles* 4.12'20, 5pp; 3.B3 Marguerite Shuster, "The Mystery of Original Sin," *CT* 4'13, 4pp; 3.B4 Rebecca Randall, "What Science Says About the Age of Accountability," *CT* 5'17, 3pp; 3.B5 Jen Pollock Michel, "Move Over, Sex and Drugs. Ease Is the New Vice," *CT* 1.31'19, 3pp; 3.B6 Mark Galli, "What to Make of Karl Barth's Steadfast Adultery?" *CT* 10.20'17, 5pp; **OPTIONAL 3.C2 x.Jeffrey Kluger, "What Makes Us Moral," *Time*, Dec 3, 2007, 54-60 (6pp); 3.C3 Brad Wright, "The Science of Sinning Less," *Christianity Today*, Apr 17, 2017, 8pp; 3.C4 x.John Owen. Kelly M. Kopic, "Introduction," and Owen, Part 1 "Of the Mortification of Sin in Believers," in J. Owen, *Overcoming Sin and Temptation*, ed. K. Kopic and J. Taylor (Wheaton: Crossway, 2006), 23-66 (41pp).**

11/15–19 READING WEEK. No Class.

11/19 Suggested Exchange of Doctrinal Statements, Peer Critiques with two others

11/22–26 THANKSGIVING RECESS

12/1 The Problem of Evil The Christian and the Poor

***Group 8** "Land of the Free? Why Should the US Accept 'Illegal' Immigrants?" (Should Uganda allow those from South Sudan, Bangladesh from Myanmar, or China from N. Korea?) A Theology of US Immigration.

Reading: **Class Notes, 3.A3 The Problem of Evil," 1-9; 3.A4 Thots. Divine Sovereignty and Evil, 2pp; 3.A5 "The Christian and the Poor," 1-15;** 3.B7 Tadeusz Borowski, *This Way for the Gas, Ladies and Gentlemen*, (Penguin, 1967) 39-49; 3.B8 Octavio Esqueda, "What's Your Immigration Status? Divine," *CT* 9.6'17, 4pp; **OPTIONAL 3.C5 x.Ted Peters, *Sin: Radical Evil in Soul and Society* (Eerdmans, 1994) Ch 1, 1-33; 3.C6 Andy Olsen, "It Is Not Good for Man—or Immigrant—to Be Alone," *CT* 3.8'18, 2pp.**

12/6 ***Due Final Statement of Faith:** Angels, Humanity, Sin Mon 11:59PM

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

12/8 Social Brokenness: Nationalism, Capital Punishment, War Review and Retrospect

***Group 9:** "Hey, It's My Right to Have a Gun. The Bigger the Better." The Second Amendment and a Theology of Personal Weapons.

Reading: **Class Notes 3.A6 "Capital Punishment and the Bible," 5pp;** 3.B9 Lawrence Terlizesse, "The Just War Tradition in the Present Crisis," 1-6; 3.B10 Thomas Tacoma, "The Place of Christian Religion in the American Founding," *Public Discourse* 11.9'19, 3pp; 3.B11 Timothy Dalrymple, "On

Court Prophets and Wilderness Prophets," CT 7.19'19, 2pp; 3.B12 CMDs, "Why Life Is Worth Living: What the Bible Teaches," 1p; OPTIONAL 3.C7 Duane Litfin, "The American Settlement," CT 9.20'19, 8pp; 3.C8 Jason Thacker, "Rumors of AI Wars. Where Google and the Bible Agree," CT 11.2'18, 4pp; 3.C9 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).

12/10-13 *FINAL EXAM, Online Fri–Mon 11:59PM

***Reading Report 3**

***DEADLINE for Extra Credit, and All Late Work**

SEMESTER SUMMARY DATES: ST103B FALL 2021

8/25	Course Begins on Campus, W 2:25-5:05PM
9/15	Due: Cross-Cultural Book Review, Ritchie, <i>Spirit of the Rainforest</i>
9/17–20	Exam 1 and Reading Report 1, Fri–Mon 11:59PM
10/6	Group Presentations Begin
11/5–8	Exam 2 and Reading Report 2, Fri–Mon 11:59PM
11/15–26	Reading Week and Thanksgiving Recess
11/19	Suggested Exchange of Doctrinal Statements with 2 Peers
12/1	Classes Resume, W 2:25-5:05PM
12/6	Due: Doctrinal Statement of Faith Mon 11:59 Deadline for all work of Fall Graduates
12/10–13	FINAL ASSIGNMENTS, Due Fri–Mon 11:59PM Final Exam(s): Department, 25 MC; and 5103 Section 3 Horrell Reading Report 3 All Extra Credit and Overdue Work