NIB is online

Fuller Theological Seminary: OT 567 Isaiah: Syllabus

John Goldingay: Spring 2015

This syllabus incorporates the information in the ECD

The Syllabus and Course Notes are posted on Moodle and at [www.fuller.edu/sot/faculty/goldingay](http://www.fuller.edu/sot/faculty/goldingay)

## Contact information

Office: Payton 213. 626 584 5609

Home: 111 South Orange Grove Boulevard, # 108. 626 405 0626. johngold@fuller.edu.

Faculty Support: Hannah Kelley. 626 304 3701. Payton 216. hannahkelley@fuller.edu .

Office hours: I am usually available to meet with students before class, but please call 626 405 0626 to arrange this or to arrange another time. I am also usually available between 5 and 6.30 p.m. on Thursday. Or talk to me after class (not in the break as I need a break).

Teaching Assistant: Evan Bassett <evanbassett@fuller.edu>

Evan grades the homework. You can also talk to him about how to write the papers, and I especially encourage you to do that if you know you do not find it easy to write papers. Note that the ESL program and the Writing Center offer help in writing papers in good English (see the Student Handbook).

## 2. Course Description

The course involves reading Isaiah section by section and studying in more detail a chapter or two from each section, with the aid of a commentary. It considers major themes and motifs that run through the book, and the nature of the book’s unity.

## 3. Course Objectives/Learning Outcomes

Students who complete the course successfully will have demonstrated that they have

1. gained a grasp of the different parts of the book
2. acquired skill in analyzing and interpreting particular texts
3. reflected on how Isaiah is both a book located in history and also words from God, and
4. considered how Isaiah relates to faith and life.

## Course Format

This class meets face-to-face once each week for one three-hour session for a total of 30 hours of classroom instruction for lecture and discussion, with specified homework before each class. The homework involves posting online and online interaction with other students, and this online work constitutes 10 further hours of directed learning activities for a total of 40 instructional hours. Classes include some response on my part to postings.

For Moodle, go to www.fuller.edu/students and click on the Moodle link. If you are new to Moodle, there is lots of info there on how it works. I will sometimes communicate with the class by posting news to the Moodle course site, and these postings will be automatically emailed to your Fuller account. Make sure you empty your inbox so there is room for such messages and that your Fuller account forwards if necessary.

## 5. Required Reading

The Book of Isaiah (NRSV or TNIV or CEB Bible and one other translation) (100 pages)

*The New Interpreter’s Bible* Volume VI, pp. 1-552, online via the Fuller database “Ministry Matters.”

On eReserves (170 pages):

Brueggemann, Walter. “Unity and Dynamic in the Isaiah Tradition.” *Journal for the Study of the OT* 29 (1984): 89-107

Clements, R. E. “Beyond Tradition-History.” *Journal for the Study of the OT* 31 (1985): 95-113

Jacobson, R. A. “Unwelcome Words from the Lord.” *Word and World* 19 (1999): 125-32

Koonthanam, George. “Yahweh the Defender of the Dalits.” In R. S. Sugirtharajah (ed.), *Voices from the Margin* (new ed., Maryknoll, NY: Orbis, 1995), pp. 105-16

Ollenburger, B. C. “Isaiah’s Creation Theology.” *Ex Auditu* 3 (1987): 54-71

Podhoretz, N. “Learning from Isaiah.” *Commentary* 109/5 (2000): 32-39.

Sommer, B. D. “The Scroll of Isaiah as Jewish Scripture, Or, Why Jews Don’t Read Books”. In *Society of Biblical Literature 1996 Seminar Papers,* pp. 225-42. Atlanta: Scholars, 1996.

Stone, Beth Wheeler. “Second Isaiah: Prophet to Patriarchy.” *Journal for the Study of the OT* 56 (1992): 85-99.

Von Waldow, H. Eberhard. “The Message of Deutero-Isaiah.” *Interpretation* 22 (1968): 259-87.

Wilcox, P., and D. Paton-Williams. “The Servant Songs in Deutero-Isaiah.” *Journal for the Study of the OT* 42 (1988): 79-102.

Wolff, Hans Walter. “Swords into Plowshares: Misuse of a Word of Prophecy.” *Currents in Theology and Mission* 12 (1985): 133-47.

## 6. Recommended and Other Reading

Abernethy, A. A., and others (ed.). *Isaiah and Imperial Context: The Book of Isaiah and Times of Empire*. Eugene, OR: Pickwick, 2013.

Ackroyd, P. R. *Studies in the Religious Tradition of the Old Testament*. London: SCM, 1987.

Baltzer, K. *Deutero-Isaiah: A Commentary on Isaiah 40-55*. Minneapolis: Fortress, 2001.

Barton, J. *Isaiah 1—39*. OT Guides. Sheffield: Sheffield Academic Press, 1995. (useful student introduction)

Bellinger, W. H., and W. R. Farmer (ed.). *Jesus and the Suffering Servant*. Harrisburg, PA: Trinity, 1998.

Berrigan, D. *Isaiah: Spirit of Courage, Gift of Tears*. Minneapolis: Fortress, 1996.

Blenkinsopp, J. *Isaiah*. 3 vols. Anchor Bible. New York: Doubleday, 2000, 2002, 2003. (commentary)

-- “Second Isaiah – Prophet of Universalism.” *Journal for the Study of the OT* 41 (1988): 83-103

Broyles, C. C., and C. A. Evans. *Writing and Reading the Scroll of Isaiah*. 2 vols. Vetus Testamentum Supplement 70. Leiden/New York: Brill, 1997.

Brueggemann, W. “At the Mercy of Babylon”. *JBL* 110 (1991), pp. 3-22.

-- *Isaiah*. 2 vols. Westminster Bible Companion. Louisville: Westminster John Knox, 1998. (commentary with Brueggemann’s usual contemporary focus)

—*Using God’s Resources Wisely: Isaiah and Urban Possibility*. Louisville: WJK, 1993.

Calvin, J. *Commentary on the Book of the Prophet Isaiah*. 1551. English translation, 4 vols, Edinburgh: Clark, 1850-54.

Carr, D. “Reaching for Unity in Isaiah”. *JSOT* 57 (1993), pp. 61-80.

—“Reading Isaiah from Beginning (Isaiah 1) to End (Isaiah 65—66)”. In Melugin and Sweeney, *New Visions of Isaiah*, pp. 188-218.

Childs, B. S. *Isaiah*. Louisville: WJK, 2001. (commentary)

Clements, R. E. Isaiah 1—39. London: Marshall/Grand Rapids: Eerdmans, 1980. (commentary)

—*Old Testament Prophecy*. Louisville: WJK, 1996.

Clifford, R. J. *Fair Spoken and Persuading: An Interpretation of Second Isaiah*. Ramsey, NJ: Paulist, 1984.

Conrad, E. W. *Reading Isaiah*. Minneapolis: Fortress, 1991. (essays on topics)

Darr, K. P. *Isaiah’s Vision and the Family of God*. Louisville: WJK, 1994.

Ellul, J. *The Politics of God and the Politics of Man*. Grand Rapids: Eerdmans, 1972. (brilliant for chs 36-39)

Emmerson, G. I. *Isaiah 56—66*. Old Testament Guides. Sheffield: Sheffield Academic Press, 1992. (useful student introduction)

Firth, D. G., and H. G. M. Williamson (ed.). *Interpreting Isaiah: Issues and Approaches*. Downers Grove: InterVarsity, 2009.

Goldingay, J. *Isaiah*. Peabody, MA: Hendricksen, 2001. (commentary)

-- *Isaiah for Everyone*. Louisville: WJK, 2015. (commentary)

-- *Isaiah 56—66*. London/New York: Clark, 2013. (extensive commentary with reference to Hebrew)

-- *The Message of Isaiah 40 – 55*. London/New York: Clark, 2005. (theological commentary)

-- *The Theology of the Book of Isaiah*. Downers Grove, IL: InterVarsity, 2014

-- and David Payne. *Isaiah 40 – 55*. 2 vols. London/New York: Clark, 2006. (extensive commentary with reference to Hebrew)

 [from several of these, material on some chapters is on Moodle]

Hanson, P. D*. The Dawn of Apocalyptic*. Philadelphia: Fortress, 1975.

Hayes, J. H., and S. A. Irvine. *Isaiah, the Eighth-Century Prophet*. Nashville: Abingdon, 1987.

Holladay, W. L. *Isaiah*. Grand Rapids: Eerdmans, 1978.

-- *Unbounded by Time: Isaiah Still Speaks*. Cambridge, MA: Cowley, 2002. (short commentary)

Irvine, S. A. *Isaiah, Ahaz, and the Syro-Ephraimitic Crisis*. Atlanta: Scholars, 1990.

Johnson, D. G. *From Chaos to Restoration: An Integrative Reading of Isaiah 24—27*. Sheffield: Sheffield Academic Press, 1988.

Jones, D. R. ‘Isaiah—II and III’. In *Peake’s Commentary on the Bible* (ed. M. Black and H. H. Rowley), pp. 516-36. London/New York: Nelson, 1962. (commentary)

Kaiser, O. *Isaiah 1—12*. London: SCM/Philadelphia: Westminster, 1972; second ed., 1983. (commentary)

—*Isaiah 13—39*. London: SCM/Philadelphia: Westminster, 1974. (commentary)

LeClerc, Thomas L. *Yahweh is Exalted in Justice*. Minneapolis: Fortress, 2001.

Levison, John R., and Priscilla Pope-Levison (ed.). *Return to Babel*. Louisville: WJK, 1999. (Latin American, African, and Asian Perspectives on Isa 52:13 – 53:12)

Lowth, R. *Isaiah*. London: Dodsley, 1779. (commentary on Isaiah as a poetry)

Melugin, R. F. *The Formation of Isaiah 40—55*. Berlin/New York: de Gruyter, 1976.

—and M. A. Sweeney (ed.). *New Visions of Isaiah*. Sheffield: Sheffield Academic Press, 1996. (essays)

Mettinger, T. D. *A Farewell to the Servant Songs*. Lund: Gleerup, 1983.

Miscall, P. D. *Isaiah*. Sheffield: Sheffield Academic Press, 1993. (on recurring motifs and themes)

Motyer, J. A. *The Prophecy of Isaiah*. Downers Grove, IL: InterVarsity Press, 1993. (commentary)

Mouw, R. *When the Kings Come Marching In: Isaiah and the New Jerusalem*. Grand Rapids: Eerdmans, 1983. (Isaiah 65)

Muilenburg, J. “The Book of Isaiah Chapters 40—66: Introduction and Exegesis”. In *The Interpreter’s Bible* (ed. G. A. Buttrick and others), Vol. 5, pp. 381-773. Nashville: Abingdon, 1956.

Oswalt, J. *Isaiah*. 2 vols. Grand Rapids: Eerdmans, 1986 and 1997. (commentary)

Rendtorff, R. *Canon and Theology*. Minneapolis: Fortress, 1993. (essays on some topics)

Sawyer, J. *Isaiah*. 2 vols. Daily Study Bible. Philadelphia: Westminster, 1986. (commentary)

Schramm, B. *The Opponents of Third Isaiah*. Sheffield: Sheffield Academic Press, 1995.

Seitz, C. R. *Zion’s Final Destiny: The Development of the Book of Isaiah*. Minneapolis: Fortress, 1991.

—(ed.). *Reading and Preaching the Book of Isaiah*. Philadelphia: Fortress, 1988.

Simon, Uriel. “Ibn Ezra Between Medievalism and Modernism.” In *Congress Volume Salamanca 1983*, pp. 257-71. Leiden: Brill, 1985. (How the first Jewish scholar came to believe in two Isaiahs.)

Skinner, J. *The Book of the Prophet Isaiah*. 2 vols. Cambridge: CUP, 1896 and 1898; revised ed., 1915 and 1917. (old but good for the detailed exegesis)

Smith, P. A. *Rhetoric and Redaction in Trito-Isaiah*: Vetus Testamentum Supplement 62. Leiden: Brill, 1995.

Sommer, B. D. “The Scroll of Isaiah as Jewish Scripture, Or, Why Jews Don’t Read Books”. In *Society of Biblical Literature 1996 Seminar Papers,* pp. 225-42. Atlanta: Scholars, 1996.

Sweeney, M. A. “The Book of Isaiah in Recent Research.” *Currents in Research: Biblical Studies* 1 (1993): 141-62.

—*Isaiah 1—39.* Grand Rapids/Cambridge, UK: Eerdmans, 1996. (literary commentary)

Tomasino, A. J. “Isaiah 1.1—2.4 and 63—66, and the Composition of the Isaianic Corpus”. *JSOT* 57 (1993), pp. 81-98.

Vermeylen, J. (ed.). *The Book of Isaiah*. Leuven: Leuven UP, 1989. (essays on various topics)

Watts, J. D. *Isaiah*. 2 vols. Waco, TX: Word, 1985 and 1987. (commentary: realize that he has a unique theory about the book’s origin)

Westermann, C. *Isaiah 40-66*. Philadelphia: Westminster, 1969. (classic theological commentary)

Whedbee, J. W. *Isaiah and Wisdom*. Nashville: Abingdon, 1971.

Whybray, R. N. *Isaiah 40—66*. London: Marshall, 1975/Grand Rapids: Eerdmans, 1981. (commentary)

—*The Second Isaiah*. OT Guides. Sheffield: JSOT, 1983. (useful student introduction)

Wildberger, H. *Isaiah 1-39*. 3 vols. Minneapolis: Fortress, 1991, 1997, 2002. (commentary)

Williamson, H. G. M. *The Book Called Isaiah*. Oxford/New York: CUP, 1994. (how it came to be composed)

—*Variations* *on a Theme: King, Messiah and Servant in the Book of Isaiah*. Carlisle: Paternoster/Grand Rapids: Eerdmans, 1998.

The journal articles are available online through the library, as are Calvin and Muilenburg

## Assignments and Assessment

1. 100 pp. of weekly assigned readings in the Old Testament and secondary literature. 70 hours. This assignment relates to learning outcomes 1, 2, 3, and 4. Pass-fail
2. Weekly postings on Moodle with participation in online discussion in connection with the assigned reading. 10 hours. This assignment relates to learning outcomes 1, 2, 3, and 4. Pass-fail
3. Weekly class. 30 hours. The first half of the class is given to section-by-section study of the book of Isaiah, the second half to study of individual passages and thematic study. This assignment relates to learning outcomes 1, 2, 3, and 4. Pass-fail
4. Two 1,500-2000-word text studies of chosen texts (60%). 30 hours. This assignment relates to learning outcomes 2, 3, and 4.
5. 2,500-3000 word reflection on studying the book as a whole (40%). 20 hours. This assignment relates to learning outcomes 1, 3, and 4.

###  More detail on the weekly assigned reading (preparatory homework)

### Typically, there are three homework assignments each week:

1. Reading a specified chunk of Isaiah with a commentary, on which you write 200-250 words (3-4 hours)
2. Studying a specified passage with a commentary, on which you write a “text study” of 150-200 words (2-3 hours)
3. Reading a specified article on eReserves, on which you write about four comments. (1-2 hours)

Each week, beginning the second week, you post your homework on Moodle by 5.00 p.m. on the Sunday before the class.  To post your homework, log in at Moodle and click on the course number. Look for the appropriate homework forum heading and click on it (e.g., “Homework Forum 2a”). As the title for your posting, use your own name (do not call it “Homework 2a” or some such, because that will be everyone’s title). Post by copy and paste, not by attachment. But save your homework in case Moodle loses it.

Before class I look at the questions you have asked in your postings and on that basis decide on topics to cover in part of the class time.

### The on-line discussion groups (9 hours)

After 5.00 p.m. Sunday and before class time Tuesday you look through the three assignments for that week posted by the other people in your group and make comments on most of them. Put your comments underneath the other person’s homework by clicking “reply” to their homework forum post.  You spend an hour doing this and write 150-200 words altogether, to cover all the items of homework for that week.  Some comments can be short (along the lines of “this is a good point” or “I don’t understand this” or “this is an interesting idea but what is the evidence?”).  Some should be more substantial.  It’s fine to add to other people’s comments or respond to people’s comments on your homework, and all this would count towards your 150-200 words.  You can be critical, but don’t be disrespectful or nasty; remember that written comments can come across more harshly than spoken comments.

Everything must be done by class time Tuesday.

### Grading

 The TA looks at the postings, looking for indications that you have

carefully read the material set

thought about its significance

shown you have an inquiring, inquisitive mind

For the final grade, they are graded on a pass-fail basis, but to give you feedback they are given one of these grades:

Outstanding (A): particularly thorough and perceptive

Good (B) thorough and perceptive

Satisfactory(C): okay

Unsatisfactory (F) seriously incomplete or thin.

A very good homework can compensate for thin comments or vice versa. As long as you get at least C for the week’s work as a whole, you pass for that week’s work.

The grading is purely for your feedback; I do not take it into account in generating your grade for the course. To satisfy this aspect of the requirements of the course, you simply have to pass the postings (get “satisfactory”). (If the posting looks like an F, the TA will refer it to me for me to decide.) If you are puzzled at the grade, you can ask the TA about it.

### (d) What if you have a crisis or miss doing the homework or taking part in the group or get a fail?

There are no extensions for this homework schedule except in case of something unforeseeable and out of your control such as illness. In such a situation, email me. If (for instance) you are out of town for the weekend, you must still post your work and then your comments in accordance with the schedule.

Unless I have accepted an excuse such as illness, if you are late in posting your work, your final grade for the course is reduced by .05 each time (e.g., 4.0 becomes 3.95). If your work is more than a week late, that counts as not turning it in at all. Likewise, if you are late in posting your comments, your final grade for the course is reduced by .05 each time. And if your comments are more than a week late, that counts as not turning them in at all.

If you miss a posting, or get a fail for a particular week’s posting, your grade for the class is reduced by .1 (e.g., 4.0 becomes 3.9).

If you miss posting work more than once, or do not fulfill the comment requirement more than once, or fail the posting more than once (or any combination of these), you fail the class.

If you fail a posting, you may repost it within one week of receiving the fail grade; send the TA an email to say you have done so. If it then passes, it is simply treated as if it had been late.

(I’m sorry that some of these rules are legalistic; most of you won’t need to worry about them but I have to think out how we deal with marginal situations. If you want to plead for an exception to the rules, email me.)

### (e) The text study papers

You write two midterm papers each of 1500-2000 words (3-4 pages, single-spaced) on a passage from Isaiah of your choice (about 15-30 verses). This can be a passage we have studied in class or one that we have not studied (if it is one we have not studied, run your choice by me). In studying for the paper, ask the questions on the sheet on “How to Study a Passage.”

Here are three ways to get a bad grade for the paper.

* + - 1. Talk a lot about general questions in Isaiah (you should focus resolutely on the passage).
			2. Talk about what interests you in the passage more than what the passage is interested in.
			3. Ignore the page about “How to Study a Passage”
			4. Talk more about what commentaries say than about the passage itself.

Use good English; if English is not your first language, get a native English speaker to edit it. Do not use endnotes—either use footnotes or put references in brackets. In keeping with the paragraph in the Student Handbook, use gender-inclusive language. Turn in the papers electronically as an attachment to johngold@fuller.edu by 5.00 p.m. on Friday April 24 and Friday May 15 (don’t post them). Use your family name as the file title: e.g. “SmithMidterm1” or “SmithMidterm2.” (Add your forename if you know there is someone else in the class with the same family name.) Send the paper as one file (not with the bibliography separate). Put your name, the paper title, and the course number on the paper not just in the email.

### (f) The final paper

You write a final paper of 2500-3000 words (4-5 pages, single spaced) reviewing and reflecting in some way on your study of Isaiah over the course as a whole. I do not expect you to do further secondary reading for this paper. I ask you to review your work during the quarter and talk about what significance Isaiah has for worship and/or theology and/or prayer and/or mission and/or psychology: what have you learned from the book about God, about God’s ways with the world and with Israel, and about the way this needs to affect your attitudes, your relationship with God, your life, and your ministry? Don’t try to cover all that! You can write in the form of praise or prayer or complaint or questioning to God. You can focus on writing from the perspective of a woman or a man, an African-American or a Latino/a or an Asian. You can write from the perspective of your work in your school. You can write in the form of an imaginary dialog between First Isaiah, Ms Isaiah, Second Isaiah, Ms Second Isaiah, Third Isaiah, and Ms. Third Isaiah, or between Isaiah, Ahaz, Hezekiah, and Cyrus. If you want to propose a different approach to the paper, email me.

Unless you are producing something creative such as a dialog, take care over the logical structure of your paper. Decide on what are the three or four or five points you want to make and organize the paper around them. Then you just need a brief introduction and a brief conclusion.

Turn in the paper to johngold@fuller.edu by 5.00 p.m. on Friday June 12. Use your name as the file title, with your family name first: e.g. “SmithFinal.” .” (Add your forename if you know there is someone else in the class with the same family name.) Send the paper as one file (not with the bibliography separate). Put your name, the paper title, and the course number on the paper not just in the email.

You can do something “creative” (e.g., poetry, art) for the final. Here are the rules for that.

1. Check out with me what you propose to do.
2. Remember that what I have to judge is how/what you have learned from the Book of Isaiah as a whole.
3. By something “creative” I do not mean something designed to communicate the significance of the text to other people (e.g., a Sunday School course or a sermon). Your project should be a means of discovering and articulating something about the scriptures that you could not have done by means of a regular paper.
4. You can turn in any form of art that enables me to see that.
5. Most forms of art need to be accompanied by 800-1000 words of interpretation showing how they relate to Isaiah. Poetry or drama might be an exception.
6. An artistically profound piece has a head start because its artistic nature will reveal part of the answer to the question. A more amateur piece may need more reflection in the accompanying pages of interpretation.
7. Turn in the project and the interpretation electronically, as with a regular paper (or, for instance, with a U-tube link). If in the case of something such as a painting you want me to see the original as well as a digital version, call me to arrange to deliver it. (Note that you must still email the electronic version.) Then at the beginning of next quarter call me again to arrange to collect it.

I have no prescription regarding numbers of secondary sources and references for the papers. Put the focus on the scriptures and on you yourself studying the scriptures. When you have done that work, then do read some commentaries or other books to see if you learn extra things or to catch mistakes in what you have drafted. But don’t read the other books before doing your own work. And if you learn nothing from the other books, don’t worry about not referring to them. Put at the end of your paper a list of the books you referred to. But many references do not turn a B paper into an A paper, and lack of references does not turn an A paper into a B paper

When you are looking for books to use, use the Recommended Reading list. Beware of (for instance) things you find in the public library or on a friend’s bookshelf. While you might find great resources that way, you are more likely to find things that are odd and misleading, and you may not know enough to tell the difference. Using sources you find yourself is quite likely to mean a poor paper and a poor grade. If you find something that looks OK but doesn’t appear in the Recommended Reading, email me to ask what I think of it. If you want to use internet resources, then use ones that appear in this syllabus. Remember that the internet is especially full of rubbish…

If you turn in any of the papers before the deadline day, I will try to grade it within three working days. Then if you do not like the grade and wish to revise it and turn it in again, you can do so. The deadline for all resubmissions is 5.00 p.m. on June 12. If you turn your paper in on the deadline day, I will expect to grade it within three weeks (you are still welcome to resubmit it if there is time). If you have not received it back within those time frames, you can ask me whether I have received it.

Because June 12 is the last day of the quarter, I am not allowed to give you an extension beyond that date. If you have a crisis such as illness that means you cannot complete the paper in time, you must take an Incomplete (you can still then turn in the paper a few days late – you do not have to wait until next quarter to turn it in).

In grading, I look for

* your interaction with the Bible
* your understanding of the issues
* your own intellectual engagement and critical thinking
* your personal reflection in light of your experience
* the structure of the paper and the clarity and accuracy of your writing
* your use of insights from elsewhere (e.g., classes, books)

An “A” paper will be thorough and perceptive in those ways – good on all fronts or brilliant on some. It will probably say something I have not thought before.

A “B” paper will be satisfactory in those ways, or it may have some very good aspects but some poorer ones. It will show hard work and understanding but not necessarily originality.

A “C” paper will be deficient in a number of fronts in a way that is not compensated by other strengths.

An “F” paper will be seriously deficient on a broad front.

I comment on your papers using the “Comment” facility in Word and return them electronically. Using MS Word you can see my comments if you go “Alt-View” then “Reading Layout.” If you can’t see them, check that “Markup” is highlighted. If you still can’t see them, go Alt-M. If you don’t have MS Word, you can download software to enable you to read the comments from <http://www.microsoft.com/downloads/details.aspx?FamilyId=95E24C87-8732-48D5-8689-AB826E7B8FDF&displaylang=en> or from  [http://www.winfield.demon.nl/](http://www.winfield.demon.nl/%22%20%5Ct%20%22_blank%22%20%5Co%20%22http%3A//www.winfield.demon.nl/).

There is a file of previous A-graded student papers on Moodle, though their format may not match the instructions in this syllabus because the course has changed.

## 4. Policies

These are the same for people taking the class for a grade and for people taking it pass-fail.

### (a) Attendance at classes

You must attend all classes. After class, signify on the Moodle Attendance “Quiz” that you were there. If you miss class, do nothing to the Moodle Attendance Quiz. Before the next class, listen to the recording on the class on Moodle and write me five brief sentences with comments on things that struck you and/or questions. I will then tell you that you can fill in the Quiz as if you were present. If the reason you missed class was something like illness that means you need more than a week to catch up, email me. If you miss class and do not send me your comments, I reduce your grade by .1 (e.g., 4.0 becomes 3.9). If you miss more than one class and do not send me your comments, you fail the course.

If you use a Mac to listen to the recordings, you may need to open the files with VLC (<http://www.videolan.org/vlc/index.html>).

### (b) Your grade for the course

Your grade is determined by the three papers, but missing class or failing to post satisfactory material means your grade is lowered. Failing more than one posting or missing more than one class means you fail the course. This works as follows.

If you miss a class, you forfeit .1 of your final grade. Likewise if you miss a posting for a class you lose .1 of your final grade. If you post within one week after the class, this penalty is reduced to .05. If you have to post late through some unexpected event such as illness, send me an e-mail and I will excuse you from that reduction.

### (c) Incompletes

If you are unable to complete your paper because of a serious problem that was unpredictable and unavoidable, I can grant you an “Incomplete.” Email me to check I can grant the Incomplete, then get the Registry form (<http://www.fuller.edu/registrar/forms/Incomplete_Request.pdf>), complete it, and turn it in to the Registrar. Tell when you do that and I will email the Registrar to confirm that I grant the Incomplete. All this must be done before 5.00 p.m. on June 10. I do not have the power to grant an Incomplete on the basis of (e.g.) your agreeing to take on extra work or pastoral or mission commitments that you could have refused, or other busyness that you could have foreseen. I do not grant Incompletes with regard to the homework, because it is preparation for the class.

### (d) Academic Integrity Commitment

In doing your homework and writing your papers, I expect you to:

* Use your mind energetically in your study
* Look to see what scripture and other reading has to say to you personally
* Be faithful to God
* Not to say anything that you do not think

See further the seminary statement on academic integrity on Moodle

### 5 An Invitation

My wife, Kathleen Scott, and I invite the class (and significant others) for tea and scones and conversation (theological or otherwise) after class on Tuesday April 28th.

We live at The Rose Tree condominiums, 111 South Orange Grove Boulevard, on the corner of Green Street, one block south of Colorado Boulevard, and within sight of the Norton Simon Museum. From Fuller, drive west on Walnut Street to the end, then turn left into Orange Grove Boulevard, drive for 400 yards, then turn right into Green Street to park. Key the number by our name at the door at the corner of Orange Grove Boulevard and Green Street. Our unit is on the ground floor at the back on the left.

I’m very happy to meet to talk with you about how you are getting on at seminary, how you are getting on with God, how you are coping with life issues, and so on. You can see me after class to arrange a time, or call me at (626) 405 0626 (don’t email as this is a complicated way to make an appointment).

# 5. John’s Vita

There’s lots more information about me at [www.fuller.edu/sot/faculty/jgoldingay](http://www.fuller.edu/sot/faculty/goldingay).

1942 – born in Birmingham, England. My father was a printing machine minder, my mother a dressmaker. They didn’t go to church, but they had me baptized.

1953 – went on a scholarship to a prep school in Birmingham, learned Latin and Greek, discovered music (listening and singing), and got drawn to God.

1961 – felt called to the ministry, went to Oxford to study Theology, discovered the Old Testament, and met Ann at a Christian students retreat, when she was a medical student.

1964 – went to Bristol to seminary. Took Ann to hear the Beatles. Ann had multiple sclerosis diagnosed.

1966 – met David Hubbard. Was ordained into the Church of England ministry. Served in a parish in London. Married Ann and we had Steven. Discovered Leonard Cohen.

1970 – joined the faculty at St John’s Theological College (seminary) in Nottingham. We had Mark. Studied for a PhD while teaching. Ann trained as a psychiatrist. Served as associate pastor. Didn’t go to concerts because we were preoccupied with children.

1981 – Fuller asked me if I was interested in a job. Wrote some books.

1984 – took Ann to hear Eric Clapton (children are less of a problem). Ann’s multiple sclerosis started being more of a difficulty. Took Ann to hear John Wimber.

1988 – made principal of the seminary. Ann retired from psychiatry because of her ill-health. Fuller asked me if I was interested in a job. Took Ann to hear Van Morrison. Read Paulo Freire and stopped doing as much straight lecturing

1996 – Fuller asked me if I was interested in a job. Discovered where Fuller was. Steven married Sue (they live in St Albans, near London, with Daniel and Emma; Steven works for GM, Sue is a teacher). Took Ann to hear Bonnie Raitt.

1997 – Ann became wheelchair-bound. Mark married Sarah (they both now live in Devon; Mark is an engineer, Sarah a professor). Came to Fuller. Went hang gliding. Took Ann to hear Sheryl Crow. Ann lost the ability to speak or swallow. Family came to celebrate the millennium.

2002 – became associate pastor at St Barnabas, Fair Oaks Avenue, Pasadena. Family came to celebrate my 60th birthday. Took Ann to hear Bob Dylan.

2006 – got into the habit of going to Malibu for lunch. Took Ann to hear the Rolling Stones.

2009 – Ann died of pneumonia. Shame for us, nice for her to sleep with Jesus till resurrection day.

2010 – met, courted, and married Kathleen Scott and took her Scotland; also took her to hear Lady Antebellum and Sarah MacLachlan and I See Hawks in L.A. and Lucinda Williams and many others. Became priest-in-charge of St. Barnabas.