

GUIDE TO COMPREHENSIVE EXAMINATIONS

PHD THEOLOGY

ORAL ROBERTS UNIVERSITY

(DRAFT IN PROCESS)

I. OVERVIEW

a. Purpose

- i. The purpose of this document is to help PhD students prepare for the comprehensive examinations.
- ii. The function of comprehensive examinations is to evaluate a student's competency in and mastery of concepts in a field of an academic study.
- iii. The Ph.D. comprehensive examinations mark the crucial juncture that separates graduate course work from the dissertation phase. The purpose of the exams is to determine whether a student should be permitted to "advance to candidacy"—that is, to go on and write a dissertation.
- iv. The comprehensive exam should therefore bear a concrete relation to the dissertation and the work—that is, the research methods and practices—that will be required to complete it.

b. Scope

- i. The comprehensive exams will cover the scope of the student's coursework (see Appendix A: degree plan). Professors of record in the course listed in the degree plan will submit questions for the comprehensive examination bank. The bank will include questions that could potentially be asked of a particular student. Students will not know the specific questions that they will be asked.
- ii. The comprehensive exams will be subdivided into five days of examination, covering these areas of study: Research Methods, History, Theological Method, Biblical Theology, and a student's Area of Specialization.
- iii. Comprehensive Examinations will be written and oral.
- iv. The written examinations will be taken during a one-week period of time as scheduled by the Director of the PhD Program Director. They will be written without notes on a PC with no Internet connection provided by ORU.
- v. The oral comprehensive examinations will be scheduled shortly after the student has passed the written examinations.

c. Rationale

- i. General competency in historical, biblical, and theological scholarship pertaining to Spirit empowered Christianity is necessary before proceeding to specialized research. The written comprehensive examinations assess the general competence of a student in biblical theology and hermeneutics, church history, and contextual theology. ORU graduates should be able, upon completion of the PhD degree:
 1. Identify major issues of biblical theology and interpretation.

2. Trace the historical and theological roots of the Spirit empowered movement.
 3. Demonstrate a grasp of the methods and models of contextual theology.
 4. Display facility with research methods and best practices in teaching at the level of higher education
- ii. Achievement of these four outcomes will be a prime concern of the comprehensive examinations.

II. REQUIREMENTS

- a. At the end of the second year of coursework, student work will be evaluated to determine readiness to advance to the comprehensive examinations. This criteria for this evaluation consist primarily of artifacts of student research, writing, and presentations. If deficiencies are detected, the student can do additional coursework or independent studies to fill in gaps.
- b. Before applying to take the comprehensive exams, in addition to full matriculation, a student must meet the foreign language requirement germane to his/her research proposal. ATS requires one modern research language (German or French) in addition to competency in a biblical language (Hebrew or Greek). We will consider other modern languages that may be germane to a student's dissertation topic.
- c. Students can demonstrate language proficiency in one of the following ways:
 - i. Transcript of completion of introductory courses (I & II)
 - ii. Pass a language proficiency exam.
 - iii. Translate a passage in the research language (dictionary may be used)
 - iv. Pass a class in Theological German from an accredited institution.
- d. A summative assessment of portfolios of student work will be conducted at the completion of 39 hours of coursework. Students who pass this assessment will then formally apply to take the comprehensive examinations. Students will have one calendar year from the time they are approved to take the comprehensive examinations.
- e. After qualifying for comprehensive examinations, students will work with their advisor to prepare for the range of the questions for which the student will be examined.
- f. Students should register through Vision for the Comprehensive Exam course at the beginning of the fall term they are due to take the exams. Tuition cost is free, however students must pay the following exam fees prior to the exam:
 - i. Initial exam: \$400 fixed fee for all the exams.
 - ii. Re-Examination: \$100 per exam.

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 - iv. Pass a class in Theological German from an accredited institution.

IV. PREPARATION

- a. Preparation for the comprehensive examinations should be seen as commencing from the time that a student matriculates into the PhD program.
 - i. Coursework: All core, track and elective courses are constructed with the comprehensive examinations in mind. Some questions will correspond to course objectives, outcomes, and assessments in the syllabi. Professors may draw upon questions in the question bank below when formulating writing assignments and final examinations in particular courses.
 - ii. Question Bank: As the program proceeds, the PhD faculty will contribute questions to the question bank. The final form of the questions in a given comprehensive examination may be expansions, revisions, or adaptations of the questions in the bank. Although students will not be required to master every question in the bank, they should pay close attention to the bank throughout their coursework. The final set of questions for which students will be held responsible will be a shorter list agreed upon by the advisor and the student. The question bank will be updated on an ongoing basis.
 - iii. Bibliography: The PhD faculty will include a select bibliography in the syllabus of each course. These bibliographies indicate the major figures, issues, and works that will be covered in the comprehensive examinations. While students are not expected to be familiar with the entire bibliography below, it provides a basic guide to the content that may be covered in the comprehensive examinations. Students will compile a comprehensive examination reading list in consultation with their advisor. Students should seize opportunities to build and maintain a library of their own.
 - iv. Past Examinations: After the first round of comprehensive examinations are held, a copy of the questions will be filed with the Program Director. Students may consult past examinations to gain an idea of what to expect. However, it should be said that examiners will not be obliged to repeat past questions.
- b. Criteria for the comprehensive examination
 - i. Writing ability: Students are expected to exhibit logical and succinct construction of argumentation; accuracy, nuance, and fairness in the description of concepts, issues, views, and positions; clear, coherent, fluent, and elegant writing; and a depth and breadth of knowledge commensurate with doctoral studies.
 - ii. Specificity: Economy, precision, relevance, and completeness are virtues in comprehensive examinations. Vagueness, padding, inaccuracy, irrelevance, and incompleteness are the corresponding vices. Assumptions, frames of reference, and inferences should be identified and, where appropriate, defended.
 - iii. Support: Where appropriate students should demonstrate biblical literacy, historical awareness, systematic coherence, and constructive theological reflection. Primary sources and bibliographic citations demonstrate scholarly command of the subject matter under discussion.

V. STRUCTURE

- a. Examination 1: History of Spirit Empowered Christianity
 - i. This examination will assess the student's facility with material covered in History of Christian Doctrine, History of Global Spirit Empowered Movements, Contemporary Issues in Spirit Empowered Christianity, and History and Theology of Missions.
 - ii. Students will be tested on their knowledge of the factors governing the formulation of doctrines of Christ, the Holy Spirit, and the Church.
- b. Examination 2: Theological Method and Contextual Theology
 - i. This examination will relate to material covered in Research Methods, Theologization in the Changing Context of Global Christianity, Theology of Spirit Empowered Missions, History and Methods of Contextual Theology, and Integrated Seminar on Contextual Theology I & II.
- c. Examination 3: Biblical Theology
 - i. This examination will pertain to material covered in Seminar in Old Testament Theology, Seminar in New Testament Theology, and Spirit Hermeneutics.
 - ii. Students will be tested on their knowledge of the broad scope of critical, hermeneutical, and interpretive tools brought to the text by biblical scholars.
- d. Examination 4: Area of Specialization
 - i. This examination will pertain to the student's dissertation research.

VI. GRADING

- a. Rarely will the questions in the comprehensive examinations be given verbatim as they appear in this guidebook. The questions are designed to evoke critical thinking. They will consist of multiple parts. Students will be expected to draw upon their preparation during the coursework to compose essays that directly answer the questions with clarity of expression, coherence of argumentation, and unity of thought.
- b. Three full-time ORU faculty members will grade each of the written examinations. Graders will use the Comprehensive Examination Rubric (see Appendix B) to calibrate the student's level of performance. Graders will not confer until they have all completed the rubric.
- c. Comprehensive examinations will be assessed as follows:
 - i. Pass with distinction
 - ii. Pass
 - iii. No pass
- d. A majority of the graders must agree for the student to pass the comprehensive examinations.
- e. All written examinations must be passed in order for a student to qualify for the oral examination.
- f. Failure of any of the written examinations will result in the granting of an ORU MA degree and in termination from the PhD program. Re-take of a limited number of the written examinations will be allowed, at the discretion of the PhD Program Director. Failure of the re-take will result in the granting of an ORU MA degree and in termination

from the PhD program. Failure of the oral examination will result in the granting of an ORU MA degree and termination from the PhD program.

- g. Students will be admitted to candidacy after passing the comprehensive examinations. Formal notification will be conveyed to students by the Director of the PhD within two weeks.
- h. After the successful completion of the Comprehensive Exams the student will prepare and submit the Dissertation Proposal and, upon approval of the proposal, will begin work on the dissertation.

VII. QUESTION BANK

- a. The questions will be organized according to courses, as follows:

PRFT 949 RESEARCH METHODS – set by Dr. Isgrigg, spring 2021

1. Discuss the rationale behind Bernard Lonergan’s concept of specialization (not the actual 8 functional specialties) in *Method in Theology* and why this is important for a PhD student to understand when exploring the methodology of a dissertation topic.
2. Based on your readings of theological methods, select three theological methods and provide the following: 1) a definition of the method, 2) a general example of the types of studies that might use that method, 3) an explanation of the types questions that the method addresses.
3. Discuss Lonergan’s concept of personal and theological horizons and discuss the effect one’s self-understanding (such as theological, epistemological, cultural, and hermeneutical horizons) could have on one’s investigation of a dissertation topic.
4. Discuss the difference between primary and secondary sources, how each type of source functions in scholarly research, and the principles that determine whether something is an academic or popular level source.
5. Discuss the difference between an annotated bibliography and a literature review, the importance of the literature review in researching a topic at the doctoral level, and the principles that determine whether something should included in the review.
6. Properly format these sources according to the ORU PhD form and style manual for both footnote and bibliographic style:
 - a. An article in the Fall 2020 edition of *Spiritus* on pages 199 to 200 by Eric Newberg and Samuel Hogan entitled “Oral Roberts and the Hebrew Bible”
 - b. An edited volume from ORU Press in Tulsa Oklahoma published in 2020 entitled “Proclaiming Christ in the Power of the Holy Spirit” edited by Wonsuk Ma, Emmanuel Anim and Rebekah Bled.
 - c. An essay entitled “Only Jesus is Savior and Lord?” authored by Mark E. Roberts on pages 31 through 63 in the edited volume mentioned above.

GTHE 951 HISTORY OF CHRISTIAN DOCTRINE – set by Dr Newberg, spring 2021

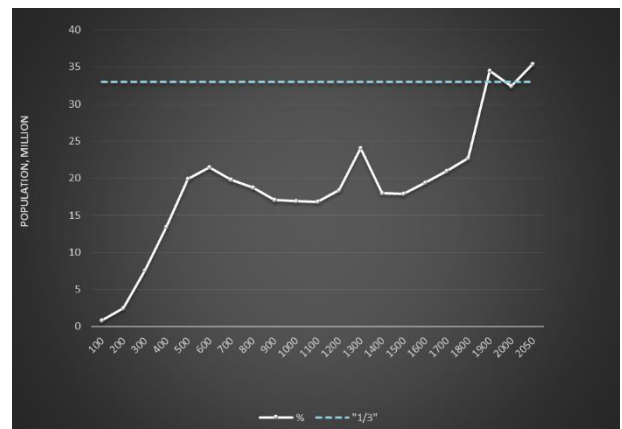
1. Drawing upon Basil of Caesarea’s *On the Spirit*, delineate the Basil’s case for the consubstantiality of the Holy Spirit with the Father and Son, critically assess the extent to which

his argument adheres to biblical (OT & NT) pneumatology. Your essay should unpack Basil’s argument and assess its adherence to biblical pneumatology.

2. Given your reading of Cardinal John Henry Newman’s *An Essay on the Development of Christian Doctrine*, summarize Newman’s theory of doctrinal development and apply his seven notes to an evaluation of the historical continuity of Pentecostal theology with the apostolic faith. Your essay should unpack Newman’s argument and evaluate its applicability to an evaluation of the historical continuity of Pentecostal theology with the apostolic faith.
3. Theological Autobiography is a first-person narrative and critical analysis of the development of the one’s doctrinal views. Provide a brief narrative of the history of the doctrinal tradition you represent. Describe your initiation into this tradition and reception of its theological landmarks. Formative influences (mentors and experiences) in the development of one’s theological identity should be discussed in depth. The biblical foundations of one’s doctrine will be explored and evaluated, engaging with academic and popular publications that are integral to one’s theological identity. It is expected that the essay will display clarity and coherence in argumentation. Creativity will be rewarded.
4. Delineate the distinctives of Pentecostal theology and spirituality. How are Pentecostal distinctives similar and dissimilar to the other major Christian traditions—Orthodox, Catholic, and Protestant? Discuss Simon Chan’s proposal for repristinating Pentecost theology by means of traditioning. What are the merits and demerits of Chan’s proposal? What is your view of the way forward for embellishing Pentecostal distinctives?
5. Briefly trace the development of the doctrine of the Trinity and summarize the achievements of the Councils of Nicaea and Constantinople in historical and theological terms. In what sense, if at all, should current theological reflection within Spirit empowered circles consider the doctrinal creeds of these Councils as normative?
6. What did some Pentecostals historians mean when they said that the Pentecostal revival came “suddenly from heaven”? What did others mean when they said that Pentecostalism was a continuation and culmination of prior theological and ecclesiastical trends? Choose two of the following—Edward Irving’s revivals in England and Scotland, Dowie’s Zion City; the Keswick Movement; Sandford’s Shiloh Bible Camp, the Welsh Revival, the Mukti Mission Revival, and the Korean Revival of 1907—and discuss their connections with the early Pentecostal movement, providing historical and theological perspectives.

GTHE 962 THEOLOGIZATION IN THE CHANGING CONTEXT OF GLOBAL CHRISTIANITY – set by Dr Ma, spring 2021

1. Please, review the graph as discussed in the class, and note the three historical challenges (in the 6th, 16th, and 20th centuries) to the advancement of Christianity. Please, a) describe the first two points of Christian decline with the major historical conflicts with Islam, and how Christianity “recovered” over the centuries; and b) discuss the third decline in recent times, name at least three possible causes of the set-back, and how the recovery has been made.
2. Elaborate the following statement with at least three characteristics of Christianity today: “More



than 66 percent of world Christians now live in the South, and this is the second time in church history when Christianity is the southern religion.” Then explain the unique position of Spirit-empowered Christianity in this global shift, and name its three distinct contributions to the shaping of today’s Christianity.

3. Briefly describe what is “Christendom,” and how its long development had shaped Christian theology of the church and mission, especially vis-à-vis the New Testament teaching. Then, use the following statement, and discuss the unique role which Pentecostal theology can play in the shaping of future global Christianity: “The new global shift of Christianity toward south has opened up a new opportunity to disavow Christendom legacies and to read the scripture anew, thus, presenting a wide space for new theological construction.”
4. Describe the development of Christianity in your region/continent since 1900 and name at least three major factors influencing the change. Based on your survey and analysis, list three theological agenda to strengthen the church with two paragraphs of elaboration for each.
5. A typical western theological tradition has downplayed or simply dismissed the existence and activities of spiritual beings (such as evil spirits and angels) and the validity of miracles and divine healing. On the other hand, in the global South, the churches tend to be more open to such. Discuss a) the possible roots (at least two) of the western tendency to rationalize the scripture; b) its influence to the missionary churches in the global South (at least three areas), and c) the strategy of the Southern churches to deal with the theological domination of the West and to bring the fresh reading of the Bible to construct and revision Christian theology.

GTHE 965 HISTORY OF GLOBAL SPIRIT EMPOWERED MOVEMENTS – set by Dr Ma, spring 2021

1. In what ways can the modern Spirit empowered movement be seen as originating among Blacks at Azusa Street under the leadership of William Seymour and what ways can it be seen at originating among Whites in Topeka under the leadership of Charles Parham? In what sense can the movement be seen as interracial? How have Seymour’s and Parham’s legacies been obscured or preserved in Black and White Pentecostal churches? Evaluate their contributions from both liberationist and Spirit empowered perspectives.
2. Was the Azusa Street Revival the point of origin of global Pentecostalism? Address the above question, and engage different views with critique. Your essay should describe divergent sides of the issue, evaluate the arguments of Synan and Anderson, and assess their adherence to historical evidence. You also may want to refer to the articles by Blumhofer and Creech.
3. Why are global Spirit empowered movements thriving in parts of the world where dislocation, injustice, and political turmoil are the most acute? Address the question, offering causative explanations of the correlation between the explosive growth of global Pentecostalism and the socio-political contexts in which it is currently thriving.
4. Some statisticians number Oneness or Apostolic Pentecostalism upward of 100 million or over 20% of Spirit empowered Christianity. Compare and contrast the development of Oneness or Apostolic Pentecostalism and Trinitarian Pentecostalism in at least three continents. Then anticipate future developments based on historical trends.
5. Some scholars have theorized three streams in the development of the Spirit empowered movement: 1) Classical Pentecostals; 2) Charismatic Renewal in Catholic and Protestant Mainline Denominations; and 3) A Third Wave of Non-Denominational and Independent Groups. Discuss these classifications and describe how these movements compare and contrast

theologically and in practices, especially Baptism in the Spirit. In what ways are these classifications valid today? In what ways are they passé?

6. Describe the global character of the Spirit empowered movement at the turn of the 21st century, addressing indigenous theologies emerging in Africa, Latin America, and Asia. What are some of the challenges for theology presented by Spirit empowered Christianity? What resources does Spirit empowered Christianity provide for the task of articulating a contextual theology.

GTHE 967 CONTEMPORARY ISSUES IN SPIRIT EMPOWERED CHRISTIANITY – set by Dr Newberg, spring 2021

1. Provide a general overview of contemporary issues addressed in the Synan text, *Spirit-Empowered Christianity in the 21st Century*. Your answer should cover at least three particular chapters, explaining the significance of the issues that are addressed, describing relevant events, leading figures, institution building, and theological ideas at play; concluding with a summative appraisal of the contributions of relevant chapters in the Synan text to the knowledge base of global Spirit empowered Christianity.
2. Narrow the field, specifying one particular issue in the Synan text, *Spirit-Empowered Christianity in the 21st Century*, that is germane to the region or context of your research proposal. Critique relevant chapters in the Synan text, evaluating how well the authors of these chapters made their points, exposed underlying assumptions, and discovered gaps in the research that need to be filled.
3. Propose a topic for teaching a lesson for a class in a theological school like ORU and construct an in-depth lesson plan based on best practices educed by McKeachie, *Teaching Tips*. Ideally, the lesson will break new ground in the study of a contemporary issue in global Spirit empowered Christianity. The lesson plan will include instructional objectives and learning outcomes, intention of the lesson, a mini-lecture, learning activities, metapraxsis, and a means of assessing the extent to which the learning outcomes were achieved as a result of the lesson. How will you integrate teaching for higher level thinking into your lesson plan?
4. Discuss and evaluate the ways that Vatican II changed the Roman Catholic stance toward other Christian traditions and non-Christian religions. What kind of impact did the Catholic Charismatic Renewal have on ecumenical and inter-religious dialogue? What has been the response of Pentecostals and Charismatics to the developments of Vatican II? How could the Spirit empowered movement contribute to a plausible theology of ecumenism and engagement with other religions such as Islam?
5. What are the differences between Western and Non-Western approaches educating students? Given the differences between Western and Non-Western approaches to educating students, how might we teach critical thinking skills in a way that accommodates the cultural background of international students? How can we should steer clear of the deficit model, the alien syndrome, and conceptual colonialism, all of which assume that differences manifested by international students are deviations from the norm and hence problems to be resolved. Egege and Kutieleh (2004) insist that it is contingent on Western tertiary institutions to orient international students to the critical thinking skills in ways that do not make them feel academically or culturally deficient. How can we do that?
6. You have been hired to teach a class on contemporary issues in Spirit empowered Christianity at a local seminary. Produce a full syllabus including the course description, instructional objectives, learning outcomes, required texts, a recommended bibliography, course evaluation procedures, assignments, a table of specification, and a learning inventory.

GTHE 971 HISTORY AND THEOLOGY OF MISSIONS – set by Dr Julie Ma, spring 2021

1. First, delineate the following four cases to establish patterns of Christian growth: 1) Birth, rise, and expansion of Christianity through missionary activities in Acts; 2) The expansion and impact of Christianity on Roman society; 3) The growth and shifts of global Christianity in our days, and 4) the rise and growth of the Pentecostal-Charismatic faith throughout the world. Second, discuss two unique contributions and two challenges of Pentecostal-Charismatic Christianity to the continuing growth of global Christianity.
2. There are several crucial mission movements. Answer the following questions. 1) What are the nine essential points of the renewal of the church and its expansion? 2) What have Protestant Mission Movements launched, and are their common focusing Points? 3) What is Student Power in World Missions in diverse locations? In your viewpoint, what are crucial factors in the two mission movement? Present your perspective that would be essential.
3. By examining the holistic mission of Pentecostal/ Charismatic Christianity, 1) Select one example either from history or your region, focusing on the leaders (missionaries and/or workers); 2) Critically enumerate practical outcomes and influences; and 3) the theological and missiological lessons from this ministry for future of Pentecostal holistic mission.
4. In the development of mission strategy, first of all, define the term “people group.” And answer the following questions: 1) what are “unreached people group,” where are most of them live, and what are their major religions? 2) one of the significant mission movements is the Lausanne movement. Discuss specifically how many times was it held and its locations, and what is its chief purpose and goal? 3) in city mission, one of the challenges is approaching people since many of who are practicing religious pluralism, what would be an effective approach to reach out to these people?, and 4) The billions of people who live in the 10/40 window who are most unreached people, what should be a new mission paradigm of your church to reach them out with the gospel?
5. In the movement of world Christianity that we have discussed, in early missionary movement, the majority were white missionaries from America and Europe to two-thirds. However, in 20-21 century, many non-white such as Africa, Asia, and Latin America sent missionaries to diverse countries. One of the critical China missions is the Back to Jerusalem movement. Answer the following questions: 1) what is the Back to Jerusalem Movement and what is its purpose? 2) discuss the Edinburgh Missionary Conference of 1910 and what is its goal? 3) what are the differences (in several ways) between the 1910 Edinburgh Missionary Conference and the Centennial Conference of 2010? 4) what is the unique emphasis of the WCC and the Lausanne Movement? 5) present your observation and evaluation of each one of them?
6. In the theology paradigm on the mission, provide answer the following 1) what does theology from above and theology from below mean? And what are the Bible text in the OT and NT to support theology from below? 2) discuss the development of covenant to the new covenant, 3) what is the Uniqueness of Christ in Mission Theology in the area of inclusivist, pluralist, and exclusivist? 4) how do you want to practice being an inclusivist in your Christian life?

GTHE 911 SEMINAR IN OLD TESTAMENT THEOLOGY – set by Dr W Ma, spring 2021

1. The course takes a unique approach to utilize the Spirit of God passages to construct an Old Testament theology. Please, discuss the following: 1) What benefit did you gain from

this unique approach compared to a standard Old Testament theology of your choice? 2) What is one weakness you observed, and how do you propose to mitigate it? Through the course, 3) Do you see the possibility of an Old Testament theology from the Pentecostal perspective? If so, list three essential elements to make the OT theology distinctly Pentecostal.

2. Among the Spirit traditions in the Old Testament, the course divided them between Charismatic (Spirit upon the leaders and the prophets) and non-charismatic categories (Spirit upon Creation and Wisdom). Please, select one tradition from each category, and 1) Discuss the role of the traditions (both in the past and the future) in the formation of the Old Testament theology, and 2) their role in modern-day Spirit-empowered living and service.
3. One theological paradigm which the course explored was the “representative” and the Spirit, such as the human in creation, Israel among the nations, and the king in the nation. In this discussion, we identified a special status, relatability, and mission. Select one period (from the creation, Israel, new people of God, and new creation), and discuss the role of the “representative” with the function of the Spirit of God in all the three aspects of God’s elected entity.
4. The class discussed the Spirit-empowered heroes, moral and spiritual failures, their devastating consequences both to the persons and the nation. We also investigated the ideal Spirit-Empowered Servant for the future. After selecting one passage representing each contrasting leadership, 1) Describe the effect of the Spirit’s presence, 2) Delineate the human role in usurping or fulfilling God’s intent, and 3) three lessons to the contemporary Spirit-empowered leadership.
5. One template that the course employed was the “Formation” cycle: (Pre-formation), Formation, Disformation, and Reformation, with the ultimate goal of Trans-formation. Use the course’s structure (creation, Israel, new people of God, and new creation) and present the OT’s whole message in the formation-framework with the role of the Spirit in each stage.

GTHE 921 SEMINAR IN NEW TESTAMENT THEOLOGY – set by Dr Lamp, spring 2021

1. In light of your reading on the antecedents of New Testament pneumatology in the Old Testament and post-biblical Judaism, how would you assess the degree to which the New Testament is continuous with the teaching in the Old Testament and post-biblical Judaism and in what ways does the New Testament advance upon the teaching in its antecedents? Cite some specific examples of both the continuity and discontinuity between the New Testament and its antecedents.
2. There is a question in New Testament scholarship about the unity and diversity of the New Testament witnesses on a variety of theological topics. One example is the discussion on faith vs. works in Paul and James. As you have now had opportunity to read about the presentation of the Holy Spirit throughout the New Testament, to what degree do the teachings of the various authors cohere with the other writers, and to what degree do they diverge? In your opinion, is there a problem if they do not align perfectly? Why or why not? Cite some specific examples to illustrate your conclusions.

3. Select (a) New Testament book(s) from the following list and assess the contribution of the book(s) to New Testament pneumatology. Be sure to include in your assessment a survey of leading interpretations from the scholarly literature. The list of NT books is as follows:
 - Matthew & Mark
 - Luke
 - John & 1, 2, 3 John
 - Acts
 - Romans
 - 1 Corinthians
 - 2 Corinthians
 - Galatians
 - Prison Epistles (Ephesians, Colossians, Philemon, Philippians)
 - Pastoral Epistles (1 & 2 Timothy, Titus)
 - Hebrews and General Epistles (James, 1 & 2 Peter, Jude)
 - Revelation
4. Summarize Anthony Thiselton's understanding of the Holy Spirit as presented in his book, *A Shorter Guide to the Holy Spirit: Bible, Doctrine, Experience*. Pay particular attention to his depiction of Pentecostalism in the final portion of the book. From your perspective, does Thiselton fairly assess Pentecostalism's understanding of the Holy Spirit? Explain your answer.
5. Drawing on your course readings, compare and contrast the views of John and Paul on the Holy Spirit. How are their pneumatologies similar and dissimilar? Be sure to provide examples in your analysis.
6. In light of your work in this course, what are the major themes of New Testament pneumatology? Be sure to include discussion of both the ontological and the phenomenological dimensions of the Spirit's presentation in the New Testament.

GTHE 931 SPIRIT HERMENEUTICS – set by Dr Lamp, spring 2021

TBD

GTHE 961 HISTORY AND METHODS OF CONTEXTUAL THEOLOGY – set by

TBD end of spring 2021

GTHE 972 THEOLOGY OF SPIRIT EMPOWERED MISSION – set by

TBD end of summer 2021

VIII. RUBRIC

- a. Comprehensive Examinations Grading Rubric

IX. BIBLIOGRAPHY

Research Methods/Reference

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