

Norwegian Lutheran School of Theology  
Oslo, Norway

# **Master of Philosophy in Theology**

Plan of Study

Norwegian Lutheran School of Theology

**Master of Philosophy  
in  
Theology**

Plan of Study

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# I. INTRODUCTION

The following document presents the programme Master of Philosophy in Theology at the Norwegian Lutheran School of Theology, Oslo. This two-year Master Programme is designed to provide post-graduate training for foreign students with a background in theology and/ or religious studies, and will combine aspects from various areas of study at the School.

The programme is built on a combination of required core courses, elective courses and work on a major thesis that offers opportunity for specialisation.

# II. VISION AND GOALS

The vision of the programme is to provide a theological education that is:

- faithful to the classical sources of the Christian faith in the Bible and the confessions of the Lutheran Church
- serving the needs of the national and local churches, primarily in a non-western setting, both in their various ministries towards their own members and in their missionary communication of the gospel in word and deed towards the non-Christian world
- cross-cultural and contextual in its approach taking into consideration the great varieties of religious, cultural and socio-economic settings in which the church finds itself today
- ecumenical in that it respects all major Christian traditions and welcomes students from different denominational backgrounds

The overarching educational goal of the programme is to provide a solid basis for communicating the content of the theological field of study in an encounter with other fields of study and with society and culture at large. This goal is sought achieved through:

- providing advanced knowledge of important areas within the professional fields and corresponding research fields that are most relevant for teaching and/ or pastoral ministry in a church setting in a non-western religious, cultural and socio-economic context
- developing the ability to professional reflection, methodical work and written presentation of theological material
- providing understanding of the basic issues in the theory and method of scientific study, and provide an experience of conducting an independent scientific investigation
- providing insights and skills for pastoral ministry and/ or teaching in church or church-related work

# III. ADMISSION REQUIREMENTS

To be admitted to the programme a student must satisfy the following requirements:

- either a non-Norwegian university degree in theology or a comparable field based on three years of study beyond Norwegian matriculation level, or a Norwegian Cand. Mag. degree, or equivalent Norwegian educational qualifications approved by the school.
- knowledge of Greek enabling the student to study the New Testament in the original Greek language
- documented knowledge of English enabling the student to study in the English language and write an independent scholarly thesis in English.

# IV. STRUCTURE OF THE PROGRAMME

The programme consists of two major parts, one year of course work with a final written and oral examination, and one year of thesis work with a final evaluation and oral examination. The course work will amount to 20 credits/ 60 ECTS which will include about 4000 pages of required reading in English and active participation in lecture series and seminars. The thesis work also amounts to 20 credits/ 60 ECTS and includes the writing of a thesis under the supervision of a faculty adviser on a mutually agreed topic. The thesis should be an independent scholarly research work.

The curriculum for the course work consists of three different kinds of courses. The introductory course and the core courses are required and make up a core curriculum common for all students. The electives may be chosen according to the particular needs and interests of the student.

A) INTRODUCTORY COURSE:	<b><u>Methodology</u></b> 3 credits/ 9 ECTS
B) CORE COURSES:	<b>Biblical studies</b> (6 credits) <b>Systematic Theology</b> (5 credits) <b><u>Missiology</u></b> (4 credits) 15 credits / 45 ECTS
C) ELECTIVE COURSES:	<b>Elective Courses</b> 2 credits/ 6 ECTS
D) THESIS	<b><u>Independent scholarly research (60-150 p)</u></b> 20 credits/ 60 ECTS
TOTAL:	40 credits/120 ECTS

# V. CONTENT OF THE PROGRAMME

## A. INTRODUCTORY COURSE

### METHODOLOGY

This introductory course in methodology has relevance for all theological disciplines. It introduces the students to methods and principles applied also by other scientific disciplines relevant to theology. The course emphasises historical and linguistic methods usually applied in Biblical studies as well as the hermeneutical question of how to construct local theologies. Since doing theology necessarily involves translating and communicating it, theology is always in the making. The course will address the local and contextual horizons for doing theology.

### Content

This course provides insight into the following questions:

- what are the methods of Biblical Studies and Systematic Theology, and how may they contribute to the work of theological communication?
- what is the impact of the contemporary context on theological reflection and its results?
- what does it mean to think theologically?
- what are the main questions in the development and significance of theological hermeneutics?

# B. CORE COURSES

## BIBLICAL STUDIES

Biblical Studies deals with the writings of the Old and New Testament, traditionally defined as the canon of the church. Biblical Studies will enable the student to understand the Biblical message in a historical perspective, as well as to communicate it today. The programme aims at giving ability to read Biblical texts according to different approaches, and to consider critically questions of interpreting Biblical texts as well as translating them.

The content of Biblical Studies consists of the following courses:

### 1) Communicating the Bible in Context

This is an in-depth course emphasising the contextual profile on the engagement with Biblical Studies. Since theology involves an endeavour in communication, different contextual theologies have emerged, such as liberation theology, African theology etc., reflecting the various religious, cultural and socio-economic contexts. A contextual reading of Biblical texts involves more than applying them in ever new situations. The context of many people today - especially the marginalized - is not just a field calling for application, but it brings questions to the Biblical texts themselves and our reading of them. The course will focus on questions and approaches related to the reading of Biblical texts when seen in light of present-day contexts. This course provides insight into the following questions:

- what does it mean to read and communicate Biblical texts in light of a present-day context?
- what are the models or approaches to be used in contextual Biblical interpretation?
- how do contextual approaches to reading the Old & New Testament relate to more traditional methods?

### 2) *Either* The Gospel of Luke

This course is aimed at an in-depth knowledge based on detailed exegesis of the Greek text.

The following texts will be studied according to traditional exegetical methods:

3:1-4:44; 6:20-8:25; 14:15-16:31; 22:1-24:53

## or The Gospel of John

Traditionally the Gospels have been seen as sources for the historical Jesus. Recent research has, however, focused on the Gospels as literature and narratives.

- What impact does such a reading have on the interpretation of John's Gospel?

The curriculum focuses upon the following texts, studied on the basis of the Greek text:

1-4; 6-7; 9; 13-14

### 3) First Corinthians 8-10.11-14

The early Christians faced many challenges in their relationship to the Graeco-Roman environment in which they lived. Chaps. 8-10 emphasise questions of idolatry and idolmeat

- How did Paul guide and instruct them in these issues?

According to chaps. 11-14 the early Christians gathered in private homes.

- What was the nature of these gatherings?

- What kind of problems came out of this way of gathering, and how did Paul guide them in these matters?

### 4) Paul's theology

Paul's letters were written for particular reasons and to address certain historical circumstances. Nevertheless, his letters are addressing questions of importance beyond his time, and he claims to write on the authority of the Lord. Paul's epistles have given rise both to theology and church-history. A presentation of Paul's theology may deal with each letter separately, i.e. one by one, or one may take a thematic comprehensive approach. This course provides insight into e.g. the following course:

- to what extent is there a unity in Paul's different letters?

- How does Paul conceive of Christ, salvation, fellowship, and ethics with reference to his Jewish background and the Hellenistic context in which he ministered?

Students might apply to replace some of the texts (not more than 1/3) provided there is a correspondence in terms of level and quantity to the assigned curriculum.

## SYSTEMATIC THEOLOGY

Systematic Theology is a normative discipline. It aims at reflection on the Christian faith and ethics and at discussion of its content and truth in relation to different Christian traditions, current life experiences and contemporary religious and cultural context. The study of Systematic Theology consists of the following two courses in Dogmatics and Evangelical-Lutheran Confession and Understanding of Christianity and two courses in Ethics.

The content of Systematic Theology consists of the following courses:

# 1) Dogmatics

Dogmatics is understood as revelational theology and is studied in a trinitarian perspective. The course aims at giving a thorough and comprehensive insight into central subjects of the Christian faith and doctrine, based on the Evangelical-Lutheran Confession and in an ecumenical context. The course aims at giving insight into the following questions:

- What are the main features in different schools of thought and confessions with regard to the understanding of revelation, the doctrine of God, the doctrine of reconciliation and the doctrine of the sacraments and of justification, and how should the different theological positions be evaluated, based on the testimony of the Holy Scriptures?
- What is the relationship between the understanding of revelation, the doctrine of God, the doctrine of reconciliation and the doctrine of the sacraments and of justification?
- What is the theological content and the implications and consequences for Christian faith and doctrine of the confession of the Father, the Son and the Holy Spirit as the One, personal, living God of the Bible?
- What are the main theological issues in the doctrine of baptism and Holy Communion, and what is the significance of these sacraments in the life of the church and the believers?

# 2) Evangelical-Lutheran Confession and Understanding of Christianity

The purpose of this course is to give a profound knowledge and understanding of the theology of the confessions of the Lutheran church. It reflects on their importance for the faith and doctrine of the church and for Lutheran theology in the contemporary context. The course aims at giving insight into the following questions:

- What is the theological content of the confessions of the Evangelical-Lutheran church, specially the three main symbols of the ancient church and the Augsburg Confession?
- What is the significance of the Lutheran Confessions in relation to the Holy Scriptures and the traditions of the churches?
- How are the controversies of the ancient church and of the Reformation period relevant today, in view of the contemporary ecumenical and bilateral agreements and convergences?
- How can the confessions help us formulate a comprehensive Evangelical Lutheran understanding of Christian faith and doctrine today, with the special challenges of our present context?
- How can we combine a confessional commitment and an ecumenical attitude in a pluralistic era?

### 3) Ethics and Moral Philosophy

The curriculum includes theological basic ethics, selected subjects within moral philosophy and some material dealing with ethics in other religions. The material about ethics in other religions will be used in the discussion of questions of basic theological ethics and moral philosophy. The study of ethics and moral philosophy aims at insight into the following questions:

- How can the Bible be used in a way that provides an accountable basis for meeting ethical questions in our time?
- How should one understand the relationship between Christian and other forms of ethics?
- What are the central positions in contemporary Christian ethics and modern moral philosophy, and how do they relate to each other?

### 4) Ethics in the Religions

This course takes as its point of departure the ethical challenges that confront humankind, and the current debate about the possibility of reaching a common ethics between various religions and world views. This course is multidisciplinary with contributions from ethics and the history of religion. The course aims at giving a good understanding of the following main questions:

- What are the characteristic features of the ethics found in each of the world religions Buddhism, Christianity and Islam?
- To what extent does an ethical consensus exist between these three traditions, and what are the most significant differences?
- What efforts are made today in order to establish a common ethical basis for different religions?
- What are the possibilities and limitations according to Christian ethics for an inter-

## MISSIOLOGY

The specific task of Missiology consists in its focus on a special dimension of all theology: the movement of the church beyond its own borders in an encounter with non-Christian people. Its place as a theological discipline in its own right depends therefore partly on a different perspective on a material which it for the most part shares with other disciplines, partly on its global content and outlook.

Mission theology is closely related to systematic theology. It investigates the Biblical basis of mission, its historical development and its contemporary problems with the aim of presenting normative solutions to the challenges that are facing the mission of the Christian church in the contemporary world. Mission takes place in various cultural, religious and socio-economic contexts. To understand these contexts and their implications for mission, Missiology needs auxiliary sciences. The most important of these are history of religion, social anthropology and sociology.

The content of Missiology consists of the following courses:

## 1) Introduction to missiology

The course will give an introduction to the basis and content of the missionary obligation of the church, outline the expansion of the global church from its origin until today with a special emphasis on the present situation, and present and discuss the main questions of missionological thought in the major Christian traditions, Orthodox, Catholic, Protestant ecumenical and evangelical. The course will provide insight into the following questions:

- How has the church in different historical and confessional forms understood and practised its missionary obligation throughout its history?
- What are the main factors in the church and society that have influenced and shaped the missionary thought and practice of the church?
- How should the missionary church meet the challenges of the various religious, cultural and socio-economic contexts in which it finds itself?
- What are the emerging paradigms of global mission as the church enters the third millennium?

## 2) Church, Theology and Ministry in a Global Context

The larger part of the Christian church is today found in the South. Contact and collaboration between churches over geographical, cultural and confessional borders are increasingly important. This course will discuss - in a historical and contemporary perspective - how different churches in a non-Western religious and cultural context have sought to contextualise the Christian faith by developing an indigenous theology and practice aimed at serving their members and communicate the gospel by word and deed to new people. The course aims at giving a good understanding of the following questions:

- What are the characteristic features of "Third World theology" as different from traditional Western theology?
- How do churches in the South meet the diaconal and missiological tasks that confront them in a multi-religious and economically poor context?
- What are the consequences for the church's identity and ministry of being a religious minority without political power and often exposed to discrimination or persecution?
- What are the new questions that are put on the theological and ecclesial agenda by the non-Western context of the church?
- Which forms of fellowship and co-operation should be developed between churches in different parts of the world in order to carry out their common tasks?

# C. ELECTIVE COURSES

The elective courses may be chosen according to the particular needs and interests of the student. The elective courses are of different kinds. Some elective courses provide a broader or deeper study of particular subjects within the main disciplines of the programme (Biblical Studies and Systematic Theology with its different disciplines). Others may take their material from disciplines such as Church History, Practical Theology, Missiology, History of Religion and Sociology of Religion, and in that way be multi-disciplinary or cross-disciplinary. The elective part of the programme consists of one elective course (2 credits). The elective courses may be selected from the following list.

## The Work of the Holy Spirit in Acts and Today's Mission

The manifestation of the Holy Spirit among the believers characterised their new identity and led them into mission. The presence of the Spirit was seen in the frankness with which they preached the gospel, in their prayers, in the way they were guided, as well as in signs and wonders. This presence of the Holy Spirit was decisive for the progress of early Christian mission. The narrative of Acts is still a major force in today's mission. This course provides insight into the following questions:

- What was the significance of the Holy Spirit for early Christian mission?
- To what extent is the narrative of Acts still a guideline for Christian mission?
- What is mission in the power of the Holy Spirit?

## Prayer in the Bible

Both the Old and New Testament witness the significance of prayer in private worship as well as in liturgical life. This course will present texts about prayer, as well as analysing some prayers themselves in both testaments. Questions related to prayer will be seen in a wider Biblical and theological perspective. This course aims at giving a good understanding of the following questions:

- How was prayer seen and used according to the Old and New Testament?
- Which various forms of prayer are attested in the two testaments?
- What understanding of God can be gleaned from the Biblical prayers?
- How do prayers relate to a Biblical theology?

## Mythological Texts in the Old Testament and its Surrounding Cultures

Some texts found in the Old Testament (such as Gen. 1-11; Isa. 40ff and some Psalms) resemble mythological texts from the Ancient Near East (especially the cultures of Ugarit, Assyria, Babylonia, Egypt). This elective will present some of these texts, and thus read the Old Testament texts in a comparative context. This course aims at giving a good understanding of the following questions:

- What is the nature of the similarities between these Biblical passages and comparable texts from the surrounding cultures?
- What bearing do these texts have on our reading and application of the Old Testament?
- Do these texts in any way affect the claim that the Old Testament is seen as divine revelation?

## The Old Testament in an African Perspective

In the 20th century Africa has seen a considerable growth of churches. It seems justified today to speak of tropical Africa as a Christian continent. One of the characteristics of the African churches is the interest in the Old Testament. This elective will present this interest, and seek to grasp the African way of reading this part of the canon. This course aims at giving a good understanding of the following questions:

- What is the reason for the interest in the Old Testament found in Africa?
- How does the Old Testament relate to the African life-style and world-view?
- How has interest in the Old Testament been put into practice in the faith, preaching and liturgy of African churches?
- What does the Old Testament say about Africa, and what significance might this have for African churches?
- What is the relationship between Western and African scholarly interest in the Old Testament?

## Didactic and Teaching in Biblical Wisdom Literature

Biblical wisdom literature has an obvious didactic intention – as has comparable literature from ancient and present cultures in Asia or Africa. Biblical scholars have suggested that the didactic character of Biblical sapiential literature is due to its emergence from teaching situations or institutions. This course will review central didactic passages in Biblical Wisdom literature and discuss possible institutional backgrounds for this literature, and will discuss following issues:

- ~ What are the teaching methods, scopes and aims found in Biblical Wisdom literature?
- ~ What kind of insight, what “curriculum”, is focused in its teaching?
- ~ What is the institutional background of that literature? Did it emerge from some kind of schools?
- ~ To what extent could teaching in Biblical Wisdom literature enlighten or enrich our own religious educational activity?

## Spirituality and Christian Faith in relation to the Modern Pentecostal/ Charismatic/ Faith Movements.

The 20th century has been characterised by the emergence of the classical Pentecostal movement and the charismatic movement. Since the 1980s the faith movement has also appeared as a challenge to the historical churches, both as far as theology and practice are concerned. This course will provide an overview of the characteristic features of the different

charismatic forms of Christianity in our time - historically, theologically and practically. The course will help the students to make their own evaluation and develop their own attitudes. The course aims at giving a good understanding of the following questions:

- What is the historical background for and the development of the Pentecostal, the Charismatic and the Faith movements?
- What are the main features of the doctrine and practice of these movements?
- What are the different perspectives that can be used to analyse and evaluate these movements theologically, sociologically and psychologically?
- How should we on the basis of the Scriptures and Lutheran doctrine evaluate the theology that comes to expression in these movements?
- How should Lutheran theology deal with the major theological themes that are of special concern to these movements?
- How should the church face the challenges which these movements represent in terms of theology, personal spirituality and ecclesiastical practice?
- How should the Lutheran church view dialogue and cooperation with these movements?

## The Image of Jesus in Christianity and the Religions

Jesus is the most significant person in the religious history of humankind. He occupies the central place in Christianity, but he also plays an important role in other religions. This elective will investigate how Jesus is understood in different religions such as Islam, Hinduism, Gnosticism, and modern religions and by Christians in different contexts, and then discuss these images of Jesus in their relationship to the Biblical understanding. One will also ask what the uniqueness of Jesus according to the New Testament means for a theological evaluation of other religions, and for the church's encounter with people of different faiths in dialogue and mission. The approach will be interdisciplinary and use material taken from history of religion, New Testament theology, systematic theology and missiology. The course aims at insight into the following questions:

- What are the different images of Jesus in Gnosticism, Islam, Hinduism and modern religions?
- What does Jesus mean to Christians in different religious contexts?
- What constitutes the unique character of the New Testament image of Jesus as compared with the image of Jesus in other religions?
- How should we on the basis of Christian theology evaluate the images of Jesus in other religions?
- What does the uniqueness of Jesus according to Christian theology mean for the encounter between Christianity and other religions, and for the mission of the church to people of other faiths?

## The Doctrine of God and Prophetism in the Encounter between Monotheistic Religions

The encounter between different religions is a central characteristic of our time. Such

encounters also took place in Biblical times. We see in the Old Testament how the prophets' proclamation of the Lord as the only God met other religiosity. This elective course will look at the religious encounter between the monotheistic religions Judaism, Christianity and Islam today in light of the Bible. The material for this elective is drawn from Old Testament theology, New Testament theology and Judaistics, history of religion, and missiology. The dialogue between Islam and Christianity as far as the "image of God" and "revelation/prophecy" are concerned are compared with the image of God and the prophetic self-understanding in Old Testament prophecy. As a specific area one will also study the understanding of Abraham and Isaac/Ishmael in Islam, ancient Judaism and early Christianity. The elective will provide insight into the following questions:

- What are the similarities and differences between Islam, Judaism and Christianity as far as the image of God and the understanding of revelation are concerned? Is it possible to say that these religions "have the same God"?
- In which way do the image of God and the understanding of revelation influence the encounter between these religions?
- In what way can Judaism, Christianity and Islam be characterised as "Abrahamitic religions"?
- How does the understanding of Abraham reflect the peculiar characteristics of each of these religions?

## D. THESIS

The thesis is an independent, scientific study within a specified, limited field. Work on the thesis will strengthen the student's professional basis for pastoral ministry, teaching and other tasks, as well as for scholarly research.

A thesis may be an independent investigation built on source material, or it may be an evaluative analysis of the research of others. The subject may be chosen from all of the fields of teaching and research which are included in the Master Degree programme. The choice of subject should be relevant for the overarching goal of the Master Degree.

A student writing a thesis must have a mutual agreement with a supervisor. The supervisor shall approve the subject and the title of the thesis. This approval means that the subject lies within the field of the Master Degree. The student should take the initiative to find a supervisor among the professors of the NLST.

A form with the working title of the thesis approved by the supervisor must be handed in to the administration of studies. When the thesis is finished and presented to the NLST, it should be typewritten and ready for printing. It should not be less than 60 pages, or more than 150 pages. Any clause limiting the distribution and use of the thesis must be given on a separate form at the time the thesis is handed in. Deadline for handing in thesis is May 15.

The School will provide for duplication, binding and sending out of five copies of the thesis, without any expense for the student. These copies will go to the supervisor, to those who will grade the thesis, and to the library and archives of the NLST.

# VI. TUITION AND WAYS OF STUDY

The Norwegian Lutheran School of Theology offers lectures and seminars in English in a number of courses (1-2 courses each of the first two terms in biblical studies and in systematic theology). It is assumed that students who sign up for seminars will take active part in the program of the seminar. Methodology is taught in the first fall term and the elective in the first spring term. These courses will cover a large part of the curriculum. Parts of the curriculum that are not covered by lectures and seminars, should be appropriated through self-study. The students are encouraged to form informal study groups among themselves..

Contracted tuition is provided over the two last terms. The assigned literature will be taken into account, and source texts will be discussed where appropriate.

# VII. EXAMINATIONS AND THESIS

*The examinations of the Master Degree program consist of:*

- a methodological essay of appr. 10 pages. To register for the examinations after two terms, the student has to pass the methodological essay.
- 6 hours written examination in the New Testament
- one week written integrated examination in Systematic Theology, Missiology and Electives + an oral examination in the subjects of the integrated examination adjusting the grade achieved by a maximum of one grade.
- thesis, followed by an oral examination adjusting the grade of the thesis by a maximum of one grade.

## *Grading system*

The grading of both thesis and examinations follows the following grade scale: A, B, C, D, E and Failed.

Grade		Definition
A	Excellent	Outstanding performance with only minor errors
B	Very good	Above the average standard with some errors
C	Good	Generelly sound work with a number of notable errors
D	Satisfactory	Fair but with significant shortcomings
E	Sufficient	Preformance meets minimum criteria
F	Fail	More work required before credits can be awarded

The grades given in the examinations are combined into one common grade where each grade counts as follows:

- The New Testament	6
- Systematic Theology, Missiology and Electives	11
- Thesis	20

### *Tools permitted during written examinations*

During the 6 hours written examination in the New Testament (core course), permission is given for the use of the following aids:

#### The Bible in translation:

*The Holy Bible* ( New International Version )

A Bible translated into the local language of the student.

#### Texts:

ELLIGER, K./RUDOLPH, W. (ed.): *Biblia Hebraica Stuttgartensia*, Stuttgart 1968 and later

NESTLE, E./ALAND, K.(ed.): *Novum Testamentum Graece*, Stuttgart 1979 and later

ALAND, K.(a.o.) (ed.): *The Greek New Testament*, Münster 1975 (also edition with dictionary)

HUCK/GREVEEN: *Synopse der drei ersten Evangelien*, Tübingen 13/1981

ALAND, K.: *Synopsis Quattuor Evangeliorum*, Stuttgart 12/1882

RALPHS, A. (ed.): *Septuaginta I-II*, Stuttgart 8/1935

#### Synopsis:

ALAND, K (ed.): *Synopsis of the Four Gospels*, Greek-English Edition of the Synopsis Quattuor Evangeliorum, UBS, 1979.

#### Concordances:

LISOWSKY, G.: *Konkordanz zum Hebräischen Alten Testament*, Stuttgart 1958

MANDELKERN,S.: *Veteris Testament Concordantiae*, Jerusalem/Tel Aviv 1967

KOHLBERGER III, J. R./GOODRICK, E. W.: *The NIV Handy Concordance*, London 1996

SCHMOLLER,O.: *Handkonkordanz zum Neuen Testament*, Stuttgart 1973

MORRISH, E.: *A Concordance of the Septuagint*, Grand Rapids 1983

HATCH, E./REDPATH, H.A.: *A Concordance to the Septuagint, I-II*,Graz 1954

#### Encyclopaedias:

GESENIUS,W/BUHL,F.:*Hebräisches und Aramäisches Handwörterbuch über das alte Testament*, Berlin/Göttingen/Heidelberg 1962

BROWN,F./DRIVER,S.R./BRIGGS,C.A.: *The New Brown-Driver-Briggs-Gesenius Hebrew-Aramaic Lexicon*, Lafayette 1981.

BROWN,F./DRIVER, S.R./BRIGGS, C.A.: *A Hebrew and English Lexicon of the Old Testament*, Oxford 1972

KOEHLER, L./BAUMGARTNER, W.: *Lexicon in Veteris Testamenti Libros*, Leiden 1953  
(with Supplementum ad...1958)

HOLLADAY, W.L.: *A Concise Hebrew and Aramaic Lexicon of the Old Testament*, Oxford 1971

BAUER, W.: *Griechisch-Deutsches Wörterbuch zu den Schriften des Neuen Testaments und der übrigen urchristlichen Literatur*, Berlin/New York 1971

GINGRICH, F.W./DANKER, F.W.: *A Greek-English Lexicon of the New Testament and other Early Christian Literature*, Chicago 1979

### Dictionaries:

Latin dictionary and dictionaries from English, German, French to any local language, and vice versa, may be used.

As to additions, remarks, underlining etc.. in the aids mentioned, the following rules are applied:

Additions, remarks, underlinings etc. are done in one colour only, if not stated otherwise (see below).

In synopses special reading matters may be marked out, i.e. by means of different colours, but not by means of words, letters or figures.

In concordances and dictionaries/encyclopaedias:

- alphabetical index
- underlining of words and figures. Different colours permitted.

Beyond that no further additions, remarks or underlinings are allowed. If students are in doubt about these things, they are requested to approach the professors or the studentadvicers.

Norwegian Lutheran School of Theology  
Oslo, Norway

Master of Philosophy  
in  
*Theology*

Plan of Study

(120 ECTS-Credits)



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# Introduction

The following document presents the programme Master of Philosophy in Theology at the Norwegian Lutheran School of Theology, Oslo. This two-year Master Programme provides post-graduate training for foreign students with a background in theology and/ or religious studies. The programme is built on a combination of required core courses, elective courses and a major thesis offering an opportunity for specialization.

## Vision and Goals

The program provides a theological education that is:

- faithful to the classical sources of the Christian faith in the Bible and the confessions of the Lutheran Church
- serving the needs of the national and local churches, primarily in a non-western setting, both in their various ministries towards their own members and in the communication of the gospel to the non-Christian world
- cross-cultural and contextual in its approach, taking into consideration the great varieties of religious, cultural and socio-economic settings in which the church finds itself today
- ecumenical in that it respects all major Christian traditions and welcomes students from different denominational backgrounds

## Admission Requirements

To be admitted to the program a student must satisfy the following requirements:

- either a non-Norwegian university degree in theology or a comparable field based on three years of study beyond Norwegian matriculation level or equivalent Norwegian educational qualifications approved by the school.
- knowledge of Greek enabling the student to study the New Testament in the original Greek language
- documented knowledge of English enabling the student to study in the English language and to write an independent scholarly thesis in English.

## Tuition and Ways of Study

The Norwegian Lutheran School of Theology offers lectures and seminars taught in English. Only parts of the curriculum will be taught. The students are expected to be present in the classes which are set up for the master programme. They are encouraged to form informal study groups among themselves. Contracted tuition is provided over the two last terms.

# Structure of the Programme

The program consists of two major parts, one year of course work with final exams, and one year of thesis work with a final evaluation, including an oral exam. The course work will amount to 60 ECTS credits which includes about 4000 pages of required reading in English and active participation in lectures and seminars. The thesis work also amounts to 60 ECTS (55 +5) credits, including method and writing of a thesis under the supervision of a faculty adviser on a mutually agreed topic. The thesis should be an independent scholarly research work.

The curriculum for the course work consists of three different kinds of courses. The introductory course and the core courses are required and make up a core curriculum common for all students. The electives may be chosen according to the particular needs and interests of the student.

4. sem	MPT 599 Thesis (55 p)			
3. sem				MPT 597 How to write a thesis (5 p)
2. sem	MPT 502 Biblical Studies (15 p)	MPT 504 Mission & Christian Education (15 p)	MPT 503 Systematic Theology (15 p)	MPT 531ff Elective (10 p or 5 + 5 p)
1. sem				MPT 501 Methodology (5 p)

## The First Year's Core Courses

### **MPT 501 Methodology 5 credits**

- A. Biblical Studies 2,5 credits
- B. Systematic Theology 2,5 credits

### **MPT 502 Biblical Studies 15 credits**

- A. Bible in Context & Pauline Theology 5 credits
- B. Luke's Gospel 5 credits
- C. 1 Corinthians 5 credits

### **MPT 503 Systematic Theology 15 credits**

- A. Dogmatics 5 credits
- B. Christian Faith according to Evangelical-Lutheran Confessions and Tradition 5 credits
- C. Ethics 5 credits

### **MPT 504 Missiology & Christian Education 15 credits**

- A. Introduction to Missiology 5 credits
- B. Church and Theology in the South 8 credits
- C. Christian Education 2 credits

### **MPT 531ff. Electives 10 credits**

Either

1 elective 10 credits

or

2 electives on 5 credits each

### **Requirements**

- In all courses students are required to hand in 1 bookreport of approximately 3-5 pages. In the electives 1 bookreport is required if the elective has 10 credits, 2 if the student chooses two electives of 5 credits each. This makes a total of 13-14 bookreports.
- One week integrated examination in Systematic Theology, Missiology and Electives
- An oral examination in the subjects of the integrated examination adjusting the grade achieved by a maximum of one grade.
- 6 hours written examination in the New Testament.

## **The Second Year**

### **MPT 597 How to write a thesis 5 credits**

### **MPT 599 Thesis 55 credits**

### **Requirements**

- The thesis-preparing course (10 credits) is mandatory
- Students must participate in the thesis-seminars, both by presenting parts of their own thesis and by taking part in the discussions of all presentations in the seminars
- Writing a thesis, followed by an oral examination adjusting the grade of the thesis by a maximum of one grade.

# Content of the Programme

## The First Year: Core courses (50 ECTS-Credits)

### MPT 501 Methodology (5 ECTS-Credits)

This introductory course in methodology has relevance for all theological disciplines. It introduces the students to methods and principles applied also by other scientific disciplines relevant to theology. The course emphasises historical and linguistic methods usually applied in Biblical studies as well as the hermeneutical question of how to construct local theologies. Since doing theology necessarily involves translating and communicating it, theology is always in the making. The course will address the local and contextual horizons for doing theology.

The students are expected to:

- know the methods of Biblical Studies and Systematic Theology, and how they may contribute to the work of theological communication
- have knowledge of the impact of the contemporary context on theological reflection and its results
- have knowledge of the main questions of significance for theological hermeneutics

#### LITERATURE

EGGER, W.: *How to Read the New Testament: An Introduction to Linguistic and Historical-Critical Methodology*, Peabody: Hendrickson 1996

SCHREITER, R.J.: *Constructing Local Theologies*, Maryknoll N.Y.: Orbis 1985

STONE, H.W.: *How to think theologically?* Minneapolis: Fortress Press 1996

### MPT 502 Biblical Studies (15 ECTS-Credits)

Biblical Studies deal with the writings of the Old and New Testament, traditionally defined as the canon of the church. Biblical Studies will enable the student to understand the Biblical message in a historical perspective, as well as to communicate it today. The programme aims at giving ability to read Biblical texts according to different approaches, and to consider critically questions of interpreting Biblical texts as well as translating them.

The content of Biblical Studies consists of the following courses:

#### A. THE BIBLE IN CONTEXT & PAULINE THEOLOGY (5 CREDITS)

The first part of this course emphasises the contextual profile on the engagement with Biblical Studies. Since theology involves an endeavour in communication, different contextual theologies have emerged, such as liberation theology, African theology etc., reflecting the various religious, cultural and socio-economic contexts. The course will focus on questions and approaches related to the reading of Biblical texts when seen in light of contemporary contexts.

The students are expected to:

- know what it means to read and communicate Biblical texts in light of a contemporary contexts
- know the models or approaches to be used in contextual Biblical interpretation
- know how contextual approaches to reading the Old & New Testament relate to more traditional methods

The second part of this course is the theology of Paul's letters. The epistles of the apostle were written for particular reasons and to address certain historical circumstances. Nevertheless, his letters are addressing questions of importance beyond his time, and he claims to write on the authority of the Lord. Paul's epistles have given rise both to theology and church-history.

The students are expected to:

- know the basic structure of Paul's theology
- know Paul's conception of Christ, salvation, fellowship, and ethics

#### *LITERATURE*

BEVANS, S.B.: *Models for Contextual Theology*, Maryknoll N.Y.: Orbis 1992

KIRK, J.A.: *Liberation Theology, An Evangelical View from the Third World*, Basingstoke: Morgan & Scott 1985, pp.95-208

WEST, G.: *Biblical Hermeneutics of Liberation, Models for Reading the Bible in the South Africa Context*, Maryknoll N.Y.: Orbis 1995

LADD, G.E.: *A Theology of the New Testament*, Grand Rapids: Eerdmans 1974 or later (only the Pauline part)

#### B. THE GOSPEL OF LUKE (5 CREDITS)

This course is aimed at an in-depth knowledge based on detailed exegesis of the Greek text. The following texts will be studied according to traditional exegetical methods:  
3:1-4:44; 6:20-8:25; 14:15-16:31; 22:1-24:53

The students are expected to:

- have thorough knowledge of Luke's Gospel, introductory questions and its content
- have the necessary skills to interpret the texts on the basis of the Greek text

#### *LITERATURE*

GREEN, J.B.: *The Gospel of Luke* (NICNT), Grand Rapids: Eerdmans 1997

In addition to consulting the commentary, the students are advised to read

GREEN, J.B.: *The Theology of the Gospel of Luke*, Cambridge: University Press 1995

#### C. FIRST CORINTHIANS 8-10;11-14 (5 CREDITS)

The early Christians faced many challenges in their relationship to the Graeco-Roman environment in which they lived. Chaps. 8-10 emphasise questions of idolatry and idolmeat. According to chaps. 11-14 the early Christians gathered in private homes.

The students are expected to:

- have thorough knowledge of First Corinthians, introductory questions and its content

- have the necessary skills to interpret the texts on the basis of the Greek text.

Students might apply for replacing some of the texts (not more than 1/3), provided there is an equivalence in terms of level and quantity of the assigned curriculum.

#### *LITERATURE*

WITHERINGTON III, B.: *Conflict and Community, A Socio-Rhetorical Commentary on 1 and 2 Corinthians*, Grand Rapids: Eerdmans 1995, pp.186-290

CARSON, D.: *Showing the Spirit, a Theological Exposition of 1 Corinthians 12-14*, Grand Rapids: Baker 1987

WINTER, B.W.: "Theological and Ethical Responses to Religious Pluralism: 1 Corinthians 8-10", *Tyndale Bulletin* 41 (1990) pp.209-226

In addition to consulting the commentary, the students are advised to read

FURNISH, V.P.: *The Theology of the First Letter to the Corinthians*, New Testament Theology, Cambridge: Cambridge University Press 1999

The commentaries should not be considered as the curriculum; they exemplify the level and procedure which are required in working with the texts themselves. This means that a number of equivalent commentaries might be used.

## **MPT 503 Systematic Theology (15 ECTS-Credits)**

Systematic Theology is a normative discipline. It aims at reflection on the Christian faith and ethics and at discussion of its content and truth in relation to different Christian traditions, current life experiences and contemporary religious and cultural contexts.

The content of Systematic Theology consists of the following courses:

### **A. DOGMATICS (5 CREDITS)**

Dogmatics is understood as revelational theology and is studied in a trinitarian perspective. The course aims at giving a thorough and comprehensive insight into central subjects of the Christian faith and doctrine, based on the Evangelical-Lutheran Confession and in an ecumenical context.

The students are expected to:

- know the main differences between traditions and confessions with regard to the understanding of revelation, the doctrine of God, the doctrine of reconciliation and the doctrine of the sacraments and of justification
- know the theological content of, discussion of and the implications of the doctrine of revelation, God, reconciliation, justification and sacraments and the Word of God
- be able to evaluate different theological positions based on the testimony of the Holy Scriptures

#### *LITERATURE*

McGRATH, A. E.: *Christian Theology. An Introduction*, 2.ed., Oxford UK & Cambridge USA: Blackwell 1994, pp. 267-518

or

SCHWARZ, H.: *Responsible Faith. Christian Theology in the Light of 20th-Century Questions*, Minneapolis: Augsburg Publishing House 1986, pp. 40-52. 65-123. 207-375

## B. CHRISTIAN FAITH ACCORDING TO THE EVANGELICAL-LUTHERAN CONFESSION TRADITION (5 CREDITS)

This course gives a profound knowledge and understanding of the theology of the Confessions of the Lutheran church. It considers their importance for the faith and doctrine of the church and for Lutheran theology today.

The students are expected to:

- have thorough knowledge of the Confessions of the Evangelical-Lutheran church, especially the three main symbols of the ancient church and the Augsburg Confession
- know the significance of the Lutheran Confessions in relation to the Holy Scriptures and the traditions of the churches
- know the relevance of the controversies of the ancient church and of the Reformation period for today
- be able to formulate a comprehensive Evangelical Lutheran understanding of Christian faith and doctrine today, with the special challenges of our present context

### LITERATURE

The three main symbols from the ancient church (*The Apostles' Creed*, *The Nicene Creed* and *The Athanasian Creed*) and *The Augsburg Confession*, art. 1-21, in TAPPERT, T.G. (transl. and ed.): *The Book of Concord*, Philadelphia: Fortress 1978 and later editions, pp.18-21, 27-48, 464-481.

GRANE, L.: *The Augsburg Confession. A Commentary*, Minneapolis, Minn. 1987, pp.13-153  
*Joint Declaration on the Doctrine of Justification 1997* (Final Proposal – Lutheran World Federation – Pontifical Council for promoting Christian Unity)

*Confession of Faith of the Huria Kristen Batak Protestant*, Philadelphia: Fortress Press 1963, pp.3-15

## C. ETHICS (5 CREDITS)

The curriculum includes basic theological ethics, and the issue of ethics in other religions.

The students are expected to

- know how the Bible can be used in a way that provides an accountable basis for meeting ethical questions in our time
- know how one should understand the relationship between Christian and other forms of ethics
- know the characteristic features of the ethics found in some central world religions
- be familiar with the discussion related to an ethical consensus between different religious traditions
- be able to formulate the possibilities and limitations according to Christian ethics for an interreligious ethics

### LITERATURE

HAYS, R.B.: *The Moral Vision of the New Testament*, Edinburgh: T & T Clark 1996, pp.207-312

BILIMORIA, P.: "Indian ethics", in Singer, P. (ed.): *A Companion to Ethics*. Oxford: Blackwell: 1994, pp. 43-57.  
 DE SILVA, P.: "Buddhist ethics", *ibid.*, pp. 58-68.  
 HANSEN, C.: "Classical Chinese ethics", *ibid.*, pp.69-81.  
 KELLNER, M.: "Jewish ethics", *ibid.*, 82-90.  
 NANJI, A.: "Islamic ethics", *ibid.*, 106-118.  
 BRAYBROOKE, M.(ed.): *Stepping Stones to a Global Ethic*. London: SCM Press 1992  
 KÜNG, H. and KUSCHEL, K.-J. (ed.): *A Global Ethic. The Declaration of the Parliament of the World's Religions*. London: SCM Press 1993, pp.11-76.  
 ØSTNOR, L., "A Universal Ethic across the Religions?" in Bexell, G. and Andersson, D.E. (eds.) *Universal Ethics. Perspectives and Proposals from Scandinavian Scholars*. The Hague/London/New York: Martinus Nijhoff Publishers 2002, pp.107-117.

*Either:*

GUSTAFSON, J.M.: *Ethics from a Theocentric Perspective*. Chicago: University of Chicago Press 1992. Volume I. Theology and Ethics, pp. 86-154 and 326-342 Volume II. Ethics and Theology, pp. 1-22.

*Or:*

THIELICKE, H.: *Theological Ethics*. Volume 1: Foundations. Grand Rapids: Eerdmans, 1979, pp. 147-194, 250-297 and 359-382.

## **MPT 504 Missiology & Christian education (15 ECTS-Credits)**

Missiology forms a dimension in all theology: the movement of the church beyond its own borders in an encounter with non-Christian people. Its place as a theological discipline depends partly on the perspective it takes on material shared by other disciplines, and partly on its global content and outlook.

Christian Education is similarly a discipline providing a special perspective on all theology, namely on how the message can be communicated and conveyed, both in theory and practice.

The content of Missiology and Christian Education consists of the following courses:

### **A. INTRODUCTION TO MISSIOLOGY (5 CREDITS)**

The course provides an introduction to the basis and content of the missionary obligation of the church, outlines the expansion of the church from its origin until today with a special emphasis on the present situation. Main missiological questions in the major Christian traditions, Orthodox, Catholic, Protestant ecumenical and evangelical will be discussed.

The students are expected to:

- know how the church has understood and practised its missionary obligation throughout its history
- know how the missionary thought and practice of the church has been shaped by both factors in the church itself and in the society
- be able to discuss how the missionary church can meet the challenges of the various religious, cultural and socio-economic contexts

### **LITERATURE**

BOSCH, D.J., *Transforming Mission. Paradigm Shifts in the Theology of Mission*, Maryknoll, N.Y., Orbis Books, 1991, pp 1-55, 79-83, 113-122, 170-520

## B. CHURCH AND THEOLOGY IN THE SOUTH (8 CREDITS)

This course will discuss - in a historical and contemporary perspective - how different churches in a non-Western religious and cultural context have sought to contextualise the Christian faith by developing an indigenous theology and practice aimed at serving their members and communicate the gospel by word and deed to new people.

The students are expected to:

- know the characteristic features of "Third World theology" as different from traditional Western theology
- know how churches in the South meet the diaconal and missiological tasks that confront them in a multi-religious and economically poor context
- be able to discuss the new questions that are put on the theological and ecclesial agenda by the non-Western context of the church

### LITERATURE

BEDIAKO, K.: *Theology & Identity. The impact of culture upon Christian thought in the second century and modern Africa*. Oxford, Regnum, pp.1-12, 225-346, 386-444

HWA, Y.: *Mangoes or Bananas? The Quest for an Authentic Christian Theology*, Oxford: Regnum 1997, pp.1-122, 135-242

NUÑES C., E.A.; TAYLOR, W.D.: *Crisis and Hope in Latin America: an Evangelical Perspective*, Rev. ed. Pasadena, CA: William Carey Library 1996, pp.15-44, 133-184, 239-318, 331-369, 393-433

SCHREITER, R.J.: *The New Catholicity. Theology between the Global and the Local* Maryknoll, Orbis, 1997, pp.1-60

## C. CHRISTIAN EDUCATION (2 CREDITS)

This course discusses fundamental as well as practical questions on how to communicate the Christian message. Emphasis will be given to teaching in the churches.

The students are expected to:

- know basic theological and educational principles of significance for Christian teaching
- be familiar with practical implications involved in teaching in the churches

### LITERATURE

REDSE, A. *An introduction to Church Teaching. A manual on Questions related to the Congregational teaching of the Christian Message*. Hong Kong 1993

## The First Year: Electives (10 ECTS-Credits)

The students choose either 1 elective course (10 credits) or 2 courses of 5 credits each. The elective courses may be selected from the following list. The list of elective may be enlarged.

## **MPT 531 The Image of Jesus in Christianity and the Religions (10 ECTS-Credits)**

Jesus is the most significant person in the religious history of humankind. He occupies the central place in Christianity, but he also plays an important role in other religions. This elective will investigate how Jesus is understood in different religions such as Islam, Hinduism, Gnosticism, and modern religions and by Christians in different contexts, and then discuss these images of Jesus in their relationship to the Biblical understanding. One will also ask what the uniqueness of Jesus according to the New Testament means for a theological evaluation of other religions, and for the church's encounter with people of different faiths in dialogue and mission. The approach will be interdisciplinary and use material taken from history of religion, New Testament theology, systematic theology and missiology.

The students are expected to:

- know the different images of Jesus in Gnosticism, Islam, Hinduism and modern religions
- know the unique character of the New Testament image of Jesus as compared with the image of Jesus in other religions, and to be able to discuss the implications of this uniqueness
- be able to discuss how images of Jesus in other religions can be evaluated on the basis of Christian theology

### *LITERATURE*

- CRAGG, K.: *The Christian and Other Religion*, London, Mowbrays, 1977, pp. 31-64,82-119
- ROMARHEIM, A.: *The Aquarian Christ*, Hong Kong, Good Tiding, 1992
- SAMUEL, V. AND SUGDEN, C. (eds.): *Sharing Jesus In the Two Thirds World*, Grand Rapids, Mi., Eerdmans, 1983, pp. 141-156,251-276
- SANDNES, K.O.: "Beyond 'Love Language'. A Critical Examination of Krister Stendahl's Exegesis of Acts 4:12", i *Studia Theologica*, No. 1, 1998, pp. 43-56
- SHENK, C.E.: *Who Do You Say That I Am? Christians Encounter Other Religions*, Scottsdale, Pa., Herald Press, 1997
- SPANGLER, D.: *Reflections on the Christ*, Findhorn, Scotland, Findhorn Publications, 1981, pp. 1-31
- STEINER, R.: *From Buddha to Christ*. Spring Valley, The Anthroposophic Press, 1978, pp. 3-50
- VIVEKANANDA, S.: "Christ the Messenger", i *Nikhilananda: Vivekananda, the Yogas and Other Works*, New York, Ramakrishna-Vivekananda Center, 1953, pp. 713-721
- WESSELS, A.: *Images of Christ. How Jesus is perceived and portrayed in non-Western cultures*, London, SCM Press, 1990, pp. 1-115,126-147

## **MPT 532 The Old Testament in an African Perspective (5 ECTS-Credits)**

In the 20th century Africa has seen a considerable growth of churches. It seems justified today to speak of tropical Africa as a Christian continent. One of the characteristics of the African churches is the interest in the Old Testament. This elective will present this interest, and seek to grasp the African way of reading this part of the canon.

This students are expected to:

- know why the Old Testament has found particular interest in Africa

- know how the Old Testament has been put into practice in the faith, preaching and liturgy of African churches
- be able to discuss the relationship between Western and African scholarly interest in the Old Testament

#### LITERATURE

- ABOGUNRIN, S.O.: "Biblical Research in Africa: The Task Ahead", **in** *African Journal of Biblical Studies*, No 1, 1986, pp. 7-24
- ADAMO, D.T.: "Ethiopia in the Bible", **in** *African Christian Studies*, 1992, 51-64
- ADEMI, S.: "The Use of Therapeutic Psalms in inculturating Christianity in Africa", **i** *African Ecclesial Review*, 1995, pp. 221-227
- BURDEN, J.-J.: "Are Shem and Ham Blood Brothers? The Relevance of the Old Testament to Africa", **in** *Old Testament Essays*, 1983, No. 1, pp. 49-72
- BÜRKLE, H.: "Patterns of Sermons from Various Parts of Africa", **in** Barrett, D.B. (ed.): *African Initiatives in Religion*. Nairobi, East African Publishing House, 1971, pp. 222-231
- DICKSON, K.A.: *Theology in Africa*. London, Darton, Longman and Todd, 1984, pp. 141-184
- DEIST, F.: "Biblical Interpretation in Post-colonial Africa", **in** *Svensk Teologisk Kvartalsskrift*, 1996, pp. 110-118
- ELA, J.-M.: "A Black African perspective: An African Reading of Exodus", **in** Sugirtharajah R.S. (ed.): *Voices from the Margin. Interpreting the Bible in the Third World*. Maryknoll, Orbis, 1991, pp. 256-266
- HOLTER, K.: "Africa in the Old Testament", **in** West, G.O. and Dube, M.W. (eds.)" *The Bible in Africa*. Leiden, Brill, 1999 (15s)
- HOLTER, K.: "It's not only a question of money! African Old Testament Scholarship between the Myths and Meanings of the South and the Money and Methods of the North", **in** *Old Testament Essays*, 1998
- HOLTER, K.: "Relating Africa and the Old Testament on the Polygamy Issue", **in** Njoroge, P. (ed.)" *Church as Family: Biblical Perspectives*. Nairobi, Catholic Biblical Centre for Africa and Madagascar, 1999 (13s)
- HOLTER, K.: "Should Old Testament 'Cush' be Rendered 'Africa'?" **in** *The Bible Translator*, 1997, pp. 331-336
- HOLTER, K.: "Old Testament Scholarship in Sub-Saharan Africa", **in** West, G.O. and Dube, M.W. (eds.): *The Bible in Africa*, Leiden, Brill, 1999 (19s)
- MBITI, J.: *Bible and Theology in African Christianity*. Nairobi, Oxford University Press, 1986, pp. 46-66
- MIJOGA, H.B.P.: "Hermeneutics in African Instituted Churches in Malawi", **in** *Missionalia*, 1996, pp. 358-371
- MOSALA, I. J.: *Biblical Hermeneutics and Black Theology in South Africa*, Grand Rapids, Eerdmans, 1989, pp. 13-66
- NDUNGU, N.: "The Bible in an African Independent Church", **in** Kinoti, H.W. and Waliggo, J.M. (eds.): *The Bible in African Christianity. Essays in Biblical Theology*. Nairobi, Acton Publishers, 1997, pp. 58-67
- POBEE, J.S.: "The Use of the Bible in African Theology", **in** Fornberg, T. (ed.): *Bible, Hermeneutics, Mission*. Uppsala, Swedish Institute for Missionary Research, 1995, pp. 113-130
- UKPONG, J.S.: "Rereading the Bible with African Eyes", **in** *Journal of Theology for Southern Africa*, 1995, pp. 3-14

- VAN ZYL, D.C.: "In Africa Theology is not Thought Out but Danced Out: On the Theological Significance of Old Testament Symbolism and Rituals in African Zionist Churches", in *Old Testament Essays*, No. 8, 1995, pp. 425-438
- WEST, G.O.: "On the Eve of an African Biblical Studies", in *Journal of Theology for Southern Africa*, 1997, pp. 99-115
- WEST, G.O.: "Two Modes of Reading the Bible in the South African Context of Liberation", in *Journal of Theology for Southern Africa*, 1990, pp. 34-47

## **MPT 533 The Work of the Holy Spirit in Acts and Today's Mission (10 ECTS-Credits)**

The manifestation of the Holy Spirit among the believers characterised their new identity and led them into mission. The presence of the Spirit was seen in the frankness with which they preached the gospel, in their prayers, in the way they were guided, as well as in signs and wonders. This presence of the Holy Spirit was decisive for the progress of early Christian mission. The narrative of Acts is still a major force in today's mission.

The students are expected to:

- know the significance of the Holy Spirit for early Christian mission
- be able to discuss in what way the narrative of Acts is still a guideline for Christian mission
- be able to discuss what mission in the power of the Holy Spirit might mean today

### *LITERATURE*

- BOER, H.R.: *Pentecost and Missions*, Grand Rapids, Mi., Eerdmans, 1964, pp. 48-160
- DUNN, J.D.G.: *Jesus and the Spirit*, London, SCM Press, 1975, pp. 135-196
- ENGELSVIKEN, T.: "Exorcism and Healing in the evangelical churches in Ethiopia", in: *Journal of Mission Theology*, Vol. 1, Fasc. 1, 1991, pp. 80-92.
- JONGENEEL, J.A.B.: "Ecumenical, Evangelical and Pentecostal/Charismatic Views on Mission as a Movement of the Holy Spirit", in Jongeneel, J.A.B. and others (eds.): *Pentecost, Mission and Ecumenism, Essays in Intercultural Theology*, Frankfurt a. M., Peter Lang, 1992, pp. 231-246
- MOREAU, A.S. and others (eds.): *Deliver Us From Evil. An Uneasy Frontier in Christian Mission*, Monrovia, Ca., MARC, World Vision Publications, 2002, pp. 3-28, 65-103, 117-137, 203-230, 259-275, 309-313
- TAYLOR, J.V.: *The Go-Between God: The Holy Spirit and Christian Mission*, London, SCM Press, 1972 (new print, 2003)
- WELLS, D.: *God the Evangelist*, Grand Rapids, Mi., Eerdmans, 1987, pp. 1-106

## **MPT 534 The Doctrine of God and Prophetism in the Encounter between Monotheistic Religions (5 ECTS-Credits)**

The encounter between different religions is a characteristic of our time. Such encounters also took place in Biblical times. According to the Old Testament the prophets' proclamation of the Lord as the only God met with other kinds of worship. This elective course will look at the religious encounter between the monotheistic religions Judaism, Christianity and Islam today in light of the Bible. The material is thus drawn from Old Testament theology, New Testament theology and Judaistics, history of religion, and missiology. The dialogue between

Islam and Christianity as far as the “image of God” and “revelation/prophecy” are concerned are compared with the image of God and the prophetic self-understanding in Old Testament prophecy. As a specific area one will also study the understanding of Abraham and Isaac/Ishmael in Islam, ancient Judaism and early Christianity.

The students are expected to:

- know the similarities and differences between Islam, Judaism and Christianity as far as the image of God and the understanding of revelation are concerned?
- know how these questions influence the encounter between these religions
- know how the understanding of Abraham reflects the peculiar characteristics of each of these religions

#### *LITERATURE*

CHAPMAN, C: "Rethinking the Gospel for Muslims" and "The God Who Reveals", in J. D. Woodberry (ed.): *Muslims and Christians on the Emmaus Road: Crucial Issues in Witness among Muslims*, Monrovia, Ca., MARC, 1989, pp. 105-148.

AL FARUQI, I. R. (ed.): *Triologue of the Abrahamic Faiths: Papers presented to the Islamic Studies Group of America, Academy of Religion*, Brentwood, International Institute of Islamic Thought, 1982, pp. 1-28.

KATEREGGA, B.D. AND SHENK, D.W.: *A Muslim and a Christian in Dialogue*, Scottsdale, Pa., Herald Press. 1997.

SIDDIQUI, A.: *Christian- Muslim Dialogue in the Twentieth Century*, Houndmills, Macmillan, 1997, s. 1-78

## **Second Year: Thesis**

### **MPT 597 How to write a Thesis (5 ECTS-Credits)**

The students are expected to:

- participate and to present papers in a seminar. The fellow students as well as the teachers will comment upon these papers.

The discussion will have a view on basic questions related to how to write a thesis.

### **MPT 599 Thesis (55 ECTS-Credits)**

The thesis is an independent, scholarly work within a specified, limited field. A thesis may be an independent investigation built on source material, or it may be an evaluative analysis of the research of others. The subject may be chosen from all the fields of teaching and research included in the Master Degree programme. The choice of subject should be relevant for the overarching goal of the programme.

A student writing a thesis must have a mutual agreement with a supervisor. The supervisor shall approve the subject and the title of the thesis. This approval means that the subject lies within the field of the Master Degree programme.

A form with the working title of the thesis approved by the supervisor must be handed in to the administration of studies. When the thesis is finished and presented to the NLST, it should be typewritten and ready for printing. It should not be less than 60 pages, or more than 150 pages. Any clause limiting the distribution and use of the thesis must be given on a separate form at the time the thesis is handed in. Deadline for handing in the thesis is in the middle of May.

The School will provide for duplication, binding and sending out of five copies of the thesis, without any expense for the student. These copies will go to the supervisor, to those who will grade the thesis, and to the library and archives of the NLST.

The students are expected to:

- take the initiative to find a supervisor among the teachers at NLST
- participate in the obligatory course on thesis-writing
- participate and present papers in the regular seminars for masterstudents who are writing their theses

## Grading system

The grading of both thesis and examinations follows the following grade scale: A, B, C, D, E and Failed.

Grade		Definition
A	Excellent	Outstanding performance with only minor errors
B	Very good	Above the average standard with some errors
C	Good	Generally sound work with a number of notable errors
D	Satisfactory	Fair but with significant shortcomings
E	Sufficient	Performance meets minimum criteria
F	Fail	More work required before credits can be awarded

The grades given in the examinations are combined into one common grade.

## Tools permitted during written examinations

During the 6 hours written examination in the New Testament (core course), permission is given for the use of the following aids:

### *BIBLE TRANSLATIONS*

*The Holy Bible* ( New International Version )

A Bible translated into the local language of the student.

## TEXTS

- ELLIGER, K./RUDOLPH, W. (ed.): *Biblia Hebraica Stuttgartensia*, Stuttgart 1968 and later  
NESTLE, E./ALAND, K.(ed.): *Novum Testamentum Graece*, Stuttgart 1979 and later  
ALAND, K.(a.o.) (ed.): *The Greek New Testament*, Münster 1975 (also edition with dictionary)  
HUCK/GREVEEN: *Synopse der drei ersten Evangelien*, Tübingen 13/1981  
ALAND, K.: *Synopsis Quattuor Evangeliorum*, Stuttgart 12/1882  
RALPHS, A. (ed.): *Septuaginta I-II*, Stuttgart 8/1935

## SYNOPSIS

- ALAND, K (ed.): *Synopsis of the Four Gospels*, Greek-English Edition of the Synopsis Quattuor Evangeliorum, UBS, 1979.

## CONCORDANCES

- LISOWSKY, G.: *Konkordanz zum Hebräischen Alten Testament*, Stuttgart 1958  
MANDELKERN,S.: *Veteris Testament Concordantiae*, Jerusalem/Tel Aviv 1967  
KOHLENBERGER III, J. R./GOODRICK, E. W.: *The NIV Handy Concordance*, London 1996  
SCHMOLLER,O.: *Handkonkordanz zum Neuen Testament*, Stuttgart 1973  
MORRISH, E.: *A Concordance of the Septuagint*, Grand Rapids 1983  
HATCH, E./REDPATH, H.A.: *A Concordance to the Septuagint, I-II*,Graz 1954

## ENCYCLOPAEDIAS

- GESENIUS,W/BUHL,F.:*Hebräisches und Aramäisches Handwörterbuch über das alte Testament*, Berlin/Göttingen/Heidelberg 1962  
BROWN,F./DRIVER,S.R./BRIGGS,C.A.: *The New Brown-Driver-Briggs-Gesenius Hebrew-Aramaic Lexicon*, Lafayette 1981.  
BROWN,F./DRIVER, S.R./BRIGGS, C.A.: *A Hebrew and English Lexicon of the Old Testament*, Oxford 1972  
KOEHLER, L./BAUMGARTNER, W.: *Lexicon in Veteris Testamenti Libros*, Leiden 1953 (with Supplementum ad...1958)  
HOLLADAY, W.L.: *A Concise Hebrew and Aramaic Lexicon of the Old Testament*, Oxford 1971  
BAUER, W.: *Griechisch-Deutsches Wörterbuch zu den Schriften des Neuen Testaments und der übrigen urchristlichen Literatur*, Berlin/New York 1971  
GINGRICH, F.W./DANKER, F.W.: *A Greek-English Lexicon of the New Testament and other Early Christian Literature*, Chicago 1979

## DICTIONARIES

Latin dictionary and dictionaries from English, German, French to any local language, and vice versa, may be used.

As to additions, remarks, underlining etc.. in the aids mentioned, the following rules are applied:

Additions, remarks, underlinings etc. are done in one colour only, if not stated otherwise (see below).

In synopses special reading matters may be marked out, i.e. by means of different colours, but not by means of words, letters or figures.

In concordances and dictionaries/encyclopaedias:

- alphabetical index
- underlining of words and figures. Different colours permitted.

Beyond that no further additions, remarks or underlinings are allowed. If students are in doubt about these things, they are requested to approach the professors or the student advisers.



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# I. INTRODUCTION

The following document presents the programme Master of Philosophy in Theology at the Norwegian Lutheran School of Theology, Oslo. This two-year Master Programme is designed to provide post-graduate training for foreign students with a background in theology and/ or religious studies, and will combine aspects from various areas of study at the School.

The programme is built on a combination of required core courses, elective courses and work on a major thesis that offers opportunity for specialisation.

# II. VISION AND GOALS

The vision of the programme is to provide a theological education that is:

- faithful to the classical sources of the Christian faith in the Bible and the confessions of the Lutheran Church
- serving the needs of the national and local churches, primarily in a non-western setting, both in their various ministries towards their own members and in their missionary communication of the gospel in word and deed towards the non-Christian world
- cross-cultural and contextual in its approach taking into consideration the great varieties of religious, cultural and socio-economic settings in which the church finds itself today
- ecumenical in that it respects all major Christian traditions and welcomes students from different denominational backgrounds

The overarching educational goal of the programme is to provide a solid basis for communicating the content of the theological field of study in an encounter with other fields of study and with society and culture at large. This goal is sought achieved through:

- providing advanced knowledge of important areas within the professional fields and corresponding research fields that are most relevant for teaching and/ or pastoral ministry in a church setting in a non-western religious, cultural and socio-economic context
- developing the ability to professional reflection, methodical work and written presentation of theological material
- providing understanding of the basic issues in the theory and method of scientific study, and provide an experience of conducting an independent scientific investigation
- providing insights and skills for pastoral ministry and/ or teaching in church or church-related work

# III. ADMISSION REQUIREMENTS

To be admitted to the programme a student must satisfy the following requirements:

- either a non-Norwegian university degree in theology or a comparable field based on three years of study beyond Norwegian matriculation level, or a Norwegian Cand. Mag. degree, or equivalent Norwegian educational qualifications approved by the School.
- knowledge of Greek enabling the student to study the New Testament in the original Greek language
- documented knowledge of English enabling the student to study in the English language and write an independent scholarly thesis in English.

# IV. STRUCTURE OF THE PROGRAMME

The programme consists of two major parts, one year of course work with a final written and oral examination, and one year of thesis work with a final evaluation and oral examination. The course work will amount to 20 credits/ 60 ECTS which will include about 4000 pages of required reading in English and active participation in lecture series and seminars. The thesis work also amounts to 20 credits/ 60 ECTS and includes the writing of a thesis under the supervision of a faculty adviser on a mutually agreed topic. The thesis should be an independent scholarly research work.

The curriculum for the course work consists of three different kinds of courses. The introductory course and the core courses are required and make up a core curriculum common for all students. The electives may be chosen according to the particular needs and interests of the student.

A) INTRODUCTORY COURSE:	<b><u>Methodology</u></b> 2 credits/ 6 ECTS
B) CORE COURSES:	<b>Biblical studies</b> (6 credits) <b>Systematic Theology</b> (4 credits) <b>Practical Theology</b> (2 credits) <b><u>Missiology</u></b> (2 credits) 14 credits / 42 ECTS
C) ELECTIVE COURSES:	<b><u>Elective Course I</u></b> (2 credits) <b><u>Elective Course II</u></b> (2 credits) 4 credits/ 12 ECTS
D) THESIS	<b><u>Independent scholarly research</u></b> (100-150 p) 20 credits/ 60 ECTS
TOTAL:	40 credits/120 ECTS



# V. CONTENT OF THE PROGRAMME

## A. INTRODUCTORY COURSE

### METHODOLOGY

This 2 credits introductory course in methodology has relevance for all theological disciplines. It introduces the students to methods and principles applied also by other scientific disciplines relevant to theology. The course emphasises historical and linguistic methods usually applied in Biblical studies as well as the hermeneutical question of how to construct local theologies. Since doing theology necessarily involves translating and communicating it, theology is always in the making. The course will address the local and contextual horizons for doing theology.

### Aims

The study of scientific theory and method combining Biblical and Systematic theological approaches aims at providing insight and skills in methodical work within the main disciplines of the Master programme.

### Content

This course provides insight into the following questions:

- what are the methods of Biblical Studies, and how may they contribute to the work of theological communication?
- what is the impact of the contemporary context on theological reflection and its results?

# B. CORE COURSES

## BIBLICAL STUDIES

Biblical Studies deals with the writings of the Old and New Testament, traditionally defined as the canon of the church. Biblical Studies will enable the student to understand the Biblical message in a historical perspective, as well as to communicate it today. The relationship and continuity between the two testaments will be emphasised. The core curriculum in Biblical Studies has its focus on the New Testament, while the elective courses include more Old Testament perspectives. The New Testament texts will be discussed according to the Greek text. As for the Old Testament, the programme is based on translations of the Hebrew text. The programme will also draw upon relevant perspectives raised by the neighbouring disciplines sociology and literature.

### Aims

Studying Biblical Studies in this programme aims at

- good knowledge and ability to work independently with the Biblical texts, with a view both to theoretical and practical questions
- good knowledge of different contemporary contextual approaches to Biblical studies
- good knowledge of the historical background of the New Testament and the theology of some writings based on exegesis of selected texts
- knowledge of the history of the New Testament text, and ability to evaluate different readings in modern Greek text-editions (text criticism)
- good knowledge of key-questions in Paul's theology
- ability to read Biblical texts according to different approaches, and to consider critically questions of interpreting Biblical texts as well as translating them
- ability to consider present-day theological questions in light of relevant Biblical material

### Content

The content of Biblical Studies consists of the following required courses:

#### Communicating the Bible in Context

This is an in-depth course emphasising the contextual profile on the engagement with Biblical Studies . Since theology involves an endeavour in communication, different contextual theologies have emerged, such as liberation theology, African theology etc., reflecting the various religious, cultural and socio-economic contexts. A contextual reading of Biblical texts involves more than applying them in ever new situations. The context of many people today - especially the marginalized - is not just a field calling for application, but it brings questions to the Biblical texts themselves and our reading of them. The course will focus on questions and approaches related to the reading of Biblical texts when seen in light of present-day contexts.

This course provides insight into the following questions:

- what does it mean to read and communicate Biblical texts in light of a present-day context?
- what are the models or approaches to be used in contextual Biblical interpretation?
- how do contextual approaches to reading the Old & New Testament relate to more traditional methods?

## Exegetical courses

In the exegetical courses both traditional and contextual methods will be used. Some of the courses in New Testament exegesis aim at in-depth knowledge based on detailed exegesis. The following texts based on the Greek text are included in these courses

- Luke 3:1-4:44; 6:20-8:25; 14:15-16:31; 22:1-24:53
- Galatians 3:1-4:7

Three exegetical courses (St. John's Gospel and First Corinthians) will primarily provide insight into the assigned questions and problems:

- *The Gospel of John 1-4; 6-7; 9; 13-14*  
Traditionally the Gospels have been seen as sources for the historical Jesus. Recent research has, however, focused on the Gospels as literature and narratives. What impact does such a reading have on the interpretation of John's Gospel?
- *First Corinthians 8-10*  
The early Christians faced many challenges in their relationship to the Graeco-Roman environment in which they lived. How did Paul guide and instruct them in some of the key issues they confronted?
- *First Corinthians 11-14*  
The early Christians gathered in private homes. What was the nature of these gatherings? What kind of problems came out of this way of gathering, and how did Paul guide them in these matters?

## Paul's theology

Paul's letters were written for particular reasons and to address certain historical circumstances. Nevertheless, his letters are addressing theological questions of importance beyond his time, and he claims to write on the authority of the Lord. Paul's epistles have given rise to both theology and church-history. A presentation of Paul's theology may deal with each letter separately, i. e. one by one, or one may take a thematic comprehensive approach. This course provides insight into the following questions:

- to what extent is there a unity in Paul's different letters?
- how does Paul perceive of Christ, salvation, fellowship, and ethics with reference to his Jewish background and the Hellenistic context.

# SYSTEMATIC THEOLOGY

The study of Systematic Theology consists of the disciplines dogmatics, ethics, philosophy of religion and philosophy of Christian education. Systematic Theology is normative. It aims at presenting the Christian faith as a whole and discuss its content and truth in such a way that it becomes relevant for people today. This aim gives it a special responsibility for integrating insight and knowledge gained by the other theological disciplines as well as other sciences.

The degree Master of Philosophy in Theology includes a study of all the Systematic theological disciplines. However, a special emphasis will be placed on in-depth studies of select subjects and questions. The study of Systematic Theology will also have a cross-disciplinary character with an eye to integrating material and perspectives from other parts of the theological studies. The in-depth studies of select subjects within Systematic Theology as well as the cross-disciplinary work aim at stimulating the students to develop a comprehensive theological conception and to reflect on the encounter between the Christian faith tradition, current life experiences and the contemporary religious and cultural context.

## Aims

The study of Systematic Theology in this programme aims at

- a thorough and comprehensive insight into central subjects of the Christian faith based on the Evangelical-Lutheran confession, and the ability to place them in an ecumenical context.
- good insight into subjects and questions in fundamental theological ethics and moral philosophy
- good insight into select subjects and questions in theology of religion
- good insight into select subjects and questions in philosophy of Christian education and nurture
- ability to independent theological discussion of questions with systematic-theological significance

## Content

The common core curriculum makes 4 credits and is divided between dogmatics, ethics and moral philosophy, theology of religion, and philosophy of Christian education and nurture. Systematic Theology consists of the following required courses:

### Dogmatics

Dogmatics is understood as revelational theology and is studied in a Trinitarian perspective. The common curriculum includes a study of the understanding of revelation, the doctrine of God, the saving work of Christ (doctrine of reconciliation) and the doctrine of the sacraments of the church, and justification. The study of dogmatics aims at insight into the following questions:

- What are the main features in newer theology with regard to the understanding of revelation, the doctrine of God, the understanding of the saving work of Christ

(doctrine of reconciliation) and the doctrine of justification? What is the relationship between different schools of thought and confessions with regard to these areas?

- What is the relationship between the understanding of revelation, the doctrine of God, the doctrine of reconciliation and the doctrine of the sacraments and of justification?
- How should one understand the relationship between monotheism and Trinity in the doctrine of God?
- How should one evaluate different theological positions with regard to the understanding of revelation, the doctrine of God, the doctrine of reconciliation and the doctrine of the sacraments and of justification in order to reach a responsible understanding of Christian faith today?

## Ethics and Moral Philosophy

The curriculum includes theological basic ethics, selected subjects within moral philosophy and some material dealing with ethics in other religions. The material about ethics in other religions will be used in the discussion of questions of basic theological ethics and moral philosophy.

The study of ethics and moral philosophy aims at insight into the following questions:

- How can the Bible be used in a way that provides an accountable basis for meeting ethical questions in our time?
- How should one understand the relationship between Christian and other forms of ethics?
- What are the central positions in contemporary Christian ethics and modern moral philosophy, and how do they relate to each other?
- What are the central questions in the basic ethical debate in our time?

## Theology of Religion

The study of theology of religion focuses on questions related to faith in God in a multi-faith context, as well as to how Christian theology can understand and approach other religions. The study of theology of religion aims at insight into the following questions:

- What are the most important various approaches of theology of religion with regard to religious pluralism?
- How can we understand the truth of Christianity in relation to the alleged truth found in other religions?
- How can Christian faith relate to and appropriate elements from traditional religion?
- How are we to understand the theological consequences of monotheism in a culture of many faiths?
- Is there a different approach to a multi-faith situation in Western theology as compared to a theology based in the South or East?

## Philosophy of Christian Education and Nurture

In order to establish a responsible basis for teaching in the church, a teacher has to know the

basic requirements for such tasks. The study of the philosophy of Christian education and nurture aims at insight into the following questions:

- What are the fundamental issues in communication and contextualisation?
- What are the basic requirements for teachers in terms of knowledge of the material, the learners and themselves?
- What is didactic and methodological analysis?
- How can we plan and prepare our teaching?
- How are we to understand the role of the teacher?
- How can we perform evaluation of the teaching?

## PRACTICAL THEOLOGY

As a discipline Practical Theology has the ministry of the church as its subject. Constructively and critically the discipline deals with the different ways of communication in preaching, Christian education and pastoral care. In addition, Practical Theology is analysing how the church expresses itself in worship and diaconia.

Practical Theology has three main modalities. First, the basic orientation can be *historical*, mainly concerned with ecclesial practice in the past. Second, Practical Theology can express itself in a *systematic-hermeneutical* fashion, working normatively to inform and guide the ministry of the church in the present situation. Third, the discipline can be given an *empirical* accent, which means that it is occupied with the church's function and interplay with society.

Practical Theology relates to the whole church as the God-chosen community - with its ordained and lay members - called to fulfil his mission in the world. In sum, Practical Theology is occupied with the church in its different modes of conveying the Gospel and analysing the different forms of expressing the life of the Christian community.

Practical Theology should not isolate itself in a private discourse, but rather try to establish enriching dialogues with such disciplines as sociology, communication theory, cultural studies, behavioural sciences, etc.

Since communication is a key word in this study programme, and especially so for Practical Theology, the sub-disciplines of Homiletics and Christian Education will be emphasised. Practical theological aspects will however also be elaborated within other disciplines and in many of the electives.

## Aims

The study of Practical Theology in this programme aims at

- good knowledge of the main elements in homiletics and ability to communicate the Gospel in context

- knowledge of the fundamental principles in Christian education
- knowledge of the basic elements of pastoral care
- knowledge of the basic elements in church leadership.

## Content

Practical Theology is a required course making 2 credits and consisting of introductions to four sub-disciplines:

- Homiletics
- Pastoral Care
- Christian Education
- Church Leadership

The course will provide insight into the following major questions:

- What are the main challenges for the communication of the Gospel, and especially preaching, today?
- How can pastoral care meet the felt needs of people today?
- How can the church build an effective teaching ministry?
- What are the basic requirements of Christian leadership and how is it to be realised in congregational life?

## MISSIOLOGY

The specific task of Missiology consists in its focus on a special dimension of all theology: the movement of the church beyond its own borders in an encounter with non-Christian people. Its place as a theological discipline in its own right depends therefore partly on a different perspective on a material which it for the most part shares with other disciplines, partly on its global content and outlook.

Mission history deals with the expansion of Christianity to new areas and new peoples throughout the history of the church. One particular part of mission history is the history of missiological thought which deals with the understanding of the basis, motivation, purpose and method of mission in different periods of church history. Mission history is the descriptive part of Missiology.

Mission theology is closely related to systematic theology. From a systematic perspective it investigates the Biblical basis of mission, its historical development and its contemporary problems with the aim of presenting normative solutions to the challenges that are facing the mission of the Christian church in the contemporary world. Mission takes place in various cultural, religious and socio-economic contexts. To understand these contexts and their implications for mission, Missiology needs auxiliary sciences. The most important of these are

history of religion, social anthropology and sociology.

## Aims

The study of Missiology in this programme aims at

- a general knowledge of the Biblical basis and content of the missionary obligation of the church
- a general knowledge of the expansion of the global Christian church from its origins until today, with a particular emphasis on the last two hundred years and the present situation
- a good knowledge of the history of missiological thought from the early church until today, with a particular emphasis on the 20th century and the Orthodox, Catholic, Ecumenical and Evangelical missiological streams.
- a good knowledge of the most relevant issues in mission theology, with particular emphasis on different approaches to the theology of religions, the issue of mission and culture and mission and social responsibility.
- developing a Lutheran mission theology that may serve the Church's communication of the Gospel by being true to God's revelation in the Scriptures and at the same time relevant in the various contexts of mission today.

## Content

The course in Missiology makes 2 credits and will provide insight into the following questions:

- How has the Christian church in its different historical and confessional forms understood its missionary obligation throughout its 2000 years old history?
- What are the main factors in the church and in society that influence and shape the missionary practice of the church in the past, the present and the future?
- How should the missionary church meet the challenges of the various religious, cultural and socio-economic contexts in which it finds itself?
- What are the emerging paradigms of global mission as the church enters the third millennium?

# C. ELECTIVE COURSES

The elective courses may be chosen according to the particular needs and interests of the student. The elective courses are of different kinds. Some elective courses provide a broader or deeper study of particular subjects within the main disciplines of the programme (Biblical Studies and Systematic Theology with its different disciplines). Others may take their material from disciplines such as Church History, Practical Theology, Missiology, History of Religion and Sociology of Religion, and in that way be multi-disciplinary or cross-disciplinary. The elective part of the programme consists of two elective courses. Each elective course makes 2 credits. The elective courses may be selected from the following list.

## Spirituality and Worship in the Early Church

Although the material is not very obvious, the New Testament provides glimpses of early Christian spirituality and worship. The pieces of information gleaned from the New Testament evidence will be studied together with some later Christian sources which might shed some light on the scattered New Testament evidence. Focus is given to the New Testament texts, but the perspective moves beyond them. The sources to be included are: Pliny's Letters to Trajan, Book X. Ep.96; Didache, Justin Martyr's First Apology, chap.65-67. This course provides insight into the following questions:

- How did the early Christians celebrate their worship services?
- Can traces of a liturgy be found in the sources of the first and second century C.E.
- How is Christian identity expressed through the spiritual life of the early Christians?

## The Work of the Holy Spirit in Acts and Today's Mission

The manifestation of the Holy Spirit among the believers characterised their new identity and led them into mission. The presence of the Spirit was seen in the frankness with which they preached the gospel, in their prayers, in the way they were guided, as well as in signs and wonders. This presence of the Holy Spirit was decisive for the progress of early Christian mission. The narrative of Acts is still a major force in today's mission. This course provides insight into the following questions:

- What was the significance of the Holy Spirit for early Christian mission?
- To what extent is the narrative of Acts still a guideline for Christian mission?
- What is mission in the power of the Holy Spirit?

## Prayer in the Bible

Both the Old and New Testament witness the significance of prayer in private worship as well as in liturgical life. This course will present texts about prayer, as well as analysing some prayers themselves in both testaments. Questions related to prayer will be seen in a wider Biblical and theological perspective. This course aims at giving a good understanding of the following questions:

- How was prayer seen and used according to the Old and New Testament?
- Which various forms of prayer are attested in the two testaments?
- What understanding of God can be gleaned from the Biblical prayers?
- How do prayers relate to a Biblical theology?

## Mythological Texts in the Old Testament and its Surrounding Cultures

Some texts found in the Old Testament (such as Gen. 1-11; Isa. 40ff and some Psalms) resemble mythological texts from the Ancient Near East (especially the cultures of Ugarit, Assyria, Babylonia, Egypt). This elective will present some of these texts, and thus read the Old Testament texts in a comparative context. This course aims at giving a good understanding of the following questions:

- What is the nature of the similarities between these Biblical passages and comparable texts from the surrounding cultures?
- What bearing do these texts have on our reading and application of the Old Testament?
- Do these texts in any way affect the claim that the Old Testament is seen as divine revelation?

## The Old Testament in an African Perspective

In the 20th century Africa has seen a considerable growth of churches. It seems justified today to speak of tropical Africa as a Christian continent. One of the characteristics of the African churches is the interest in the Old Testament. This elective will present this interest, and seek to grasp the African way of reading this part of the canon. This course aims at giving a good understanding of the following questions:

- What is the reason for the interest in the Old Testament found in Africa?
- How does the Old Testament relate to the African life-style and world-view?
- How has interest in the Old Testament been put into practice in the faith, preaching and liturgy of African churches?
- What does the Old Testament say about Africa, and what significance might this have for African churches?
- What is the relationship between Western and African scholarly interest in the Old Testament?

## Doctrine of Creation and Sin

This course discusses some of the fundamental questions of theology, with great consequences for other parts of theology. The aim is to provide an in-depth insight in these questions, with an emphasis on a Biblical world view and anthropology. This course aims at giving a good understanding of the following questions:

- What are the main characteristics of a Christian doctrine of creation, in relation to other

comparable views?

- What does it mean that humans are unique in the whole of creation and "created in the image of God"?
- What is a Christian view of the human being compared with other views?
- What are the central features of the Biblical view of the fall and original sin?
- What are the implications of a Biblical doctrine of creation and sin for a Christian world view?
- What does the sinfulness of humans mean with regard to their relationship to God and other humans?
- What does the Christian doctrine of human beings as God's supreme creatures and as sinners mean for our self-understanding?
- What are the consequences of the doctrine of creation and sin for other parts of Christian doctrine, especially for the understanding of the salvific work of Christ and the eschatological redemption?

## Liberation Theology

Liberation theology has since the beginning of the 1970s become an important factor in the international theological debate. It has emphasised how poor and marginalised groups in society have received a new dignity and a new hope by meeting the gospel. It has also opened the door for alternative ways of thinking about the function of theology in society and emphasised other elements than those which have been important in traditional Western theology. The course aims at giving a good understanding of the following questions:

- What is the historical and social background of liberation theology?
- What are the different types of liberation theology, and what are their characteristic features?
- In what way does the context contribute to the creation of frames for the understanding of and the content of the Christian message?
- What are the differences between liberation theology and other types of theology?
- How can liberation theology contribute to a new way of reading the Bible?
- How can liberation theology contribute with impulses and critical correctives to a traditional Lutheran social ethics?

## Ethics in the Religions

This course takes as its point of departure the ethical challenges that confront humankind, and the current debate about the possibility of reaching a common ethics between various religions and world views. This elective course is multi-disciplinary with contributions from ethics and the history of religion. The course aims at giving a good understanding of the following main questions:

- What are the characteristic features of the ethics found in each of the world religions Buddhism, Christianity and Islam?
- To what extent does an ethical consensus exist between these three traditions, and

what are the most significant differences?

- What efforts are made today in order to establish a common ethical basis for different religions?
- What is the content of some select theories which have attempted to understand the relationship between different religious-ethical traditions?
- In this context, which role does the general relationship between ethics and religion play?
- What are the theological premises that form the basis for a Christian ethical approach in this area?
- What are the possibilities and limitations according to Christian ethics for an inter-religious common ethics?

## Church, Theology and Ministry in a Non-Western Context

The larger part of the Christian church is today found in the South. Contact and collaboration between churches over geographical, cultural and confessional borders are increasingly important. This course will discuss - in a historical and contemporary perspective - how different churches in a non-Western religious and cultural context have sought to contextualise the Christian faith by developing an indigenous theology and practice aimed at serving their members and communicate the gospel by word and deed to new people. The course aims at giving a good understanding of the following questions:

- What are the characteristic features of "Third World theology" as different from traditional Western theology?
- How do churches in the South meet the diaconal and missiological tasks that confront them in a multi-religious and economically poor context?
- What are the consequences for the church's identity and ministry of being a religious minority without political power and often exposed to discrimination or persecution?
- What are the new questions that are put on the theological and ecclesial agenda by the non-Western context of the church?
- How can one argue theologically in favour of contextualisation, and how should various attempts at contextualisation be evaluated theologically?
- What can Western churches learn from the theology and practice of non-Western churches?
- Which forms of fellowship and co-operation should be developed between churches in different parts of the world in order to carry out their common tasks?

## Spirituality and Christian Faith in relation to the Modern Pentecostal/Charismatic/ Faith Movements.

The 20th century has been characterised by the emergence of the classical Pentecostal movement and the charismatic movement. Since the 1980s the faith movement has also appeared as a challenge to the historical churches, both as far as theology and practice are concerned. This course will provide an overview of the characteristic features of the different charismatic forms of Christianity in our time - historically, theologically and practically. The course will help the students to make their own evaluation and develop their own attitudes.

The course aims at giving a good understanding of the following questions:

- What is the historical background for and the development of the Pentecostal, the Charismatic and the Faith movements?
- What are the main features of the doctrine and practice of these movements?
- What are the different perspectives that can be used to analyse and evaluate these movements theologically, sociologically and psychologically?
- How should we on the basis of the Scriptures and Lutheran doctrine evaluate the theology that comes to expression in these movements?
- How should Lutheran theology deal with the major theological themes that are of special concern to these movements?
- How should the church face the challenges which these movements represent in terms of theology, personal spirituality and ecclesiastical practice?
- How should the Lutheran church view dialogue and cooperation with these movements?

## The Encounter between Religions as a Theological and Missiological Challenge

People of different faiths are increasingly becoming more important as dialogue partners for Christians. The reasons for this are the religious renaissance within the great world religions and the growing religious interest among people in the Western world, combined with increasing globalisation, migration and contact across religious boundaries. The encounter between Christianity and non-Christian religiosity have placed the theology of religion and our attitudes to people of different faiths on the agenda of church and theology. This course will provide insight into the encounter between religions in a historical and contemporary perspective and help to give some answers to the theological and practical issues that are raised by this encounter. It will contribute to the ability to relate to people of other faiths and to communicate the gospel across religious borders. The study aims at giving a good understanding of the following questions:

- What are some of the characteristic features of the religious encounter, in history and today?
- What are the main questions that are raised by the great world religions and by modern Western religiosity to Christian theology and ecclesiastical practice?
- How do the different religions evaluate Christian doctrine and practice?
- What are the main types of Christian theology of religion today, and how should they be evaluated?
- What are the consequences of the religious encounter for our attitude to people of other faiths and for our own Christian identity?
- What are the motives, goals and methods of Christian mission towards people of other faiths in our time?
- How and on which theological basis may Christians have fellowship and co-operate with people of other faiths?

## Evangelical-Lutheran Confession and Understanding of Christianity

The purpose of this course is that the students should appropriate a basic, comprehensive understanding of what an Evangelical Lutheran understanding of Christianity means today. In order to reach this objective the students should acquire a good knowledge of the theology of the Lutheran confessional writings, and be able to discuss their significance and use in our cultural and ecumenical situation. It is also important that the Confessions are interpreted on the background of their historical context during the time of the Reformation; among other things in connection with the theology of Martin Luther and the dogmas of the ancient church. The course aims at giving a good understanding of the following questions:

- What is the relationship between the ancient symbols of the church and the confessions of the Lutheran reformation?
- What is the historical context of the emergence of the Confessio Augustana (CA)?
- What is the central theological content of the confessions of the Evangelical Lutheran Church with a special emphasis on CA? In what way can this central theological content in CA be understood on the basis of the doctrine of justification as a fundamental structure, and how is the authority of the Scriptures applied in the Lutheran reformation?
- What are the main lines in the historical process during the reformation century that brought Europe from one Christendom to several confessional churches?
- How should one formulate a comprehensive Evangelical Lutheran understanding of Christianity today?
- How is an Evangelical Lutheran understanding of Christianity profiled in some select ecumenical dialogues in our time?
- What does a confessional commitment mean in an ecumenical and pluralistic era?
- How does one practice a confessional and ecumenical attitude today?

## The Image of Jesus in Christianity and the Religions

Jesus is the most significant person in the religious history of humankind. He occupies the central place in Christianity, but he also plays an important role in other religions. This elective will investigate how Jesus is understood in different religions such as Islam, Hinduism, Gnosticism, and modern religions and by Christians in different contexts, and then discuss these images of Jesus in their relationship to the Biblical understanding. One will also ask what the uniqueness of Jesus according to the New Testament means for a theological evaluation of other religions, and for the church's encounter with people of different faiths in dialogue and mission. The approach will be interdisciplinary and use material taken from history of religion, New Testament theology, systematic theology and missiology. The course aims at insight into the following questions:

- What are the different images of Jesus in Gnosticism, Islam, Hinduism and modern religions?
- What does Jesus mean to Christians in different religious contexts?
- What constitutes the unique character of the New Testament image of Jesus as compared with the image of Jesus in other religions?

- How should we on the basis of Christian theology evaluate the images of Jesus in other religions?
- What does the uniqueness of Jesus according to Christian theology mean for the encounter between Christianity and other religions, and for the mission of the church to people of other faiths?

## The Doctrine of God and Prophetism in the Encounter between Monotheistic Religions

The encounter between different religions is a central characteristic of our time. Such encounters also took place in Biblical times. We see in the Old Testament how the prophets' proclamation of the Lord as the only God met other religiosity. This elective course will look at the religious encounter between the monotheistic religions Judaism, Christianity and Islam today in light of the Bible. The material for this elective is drawn from Old Testament theology, New Testament theology and Judaistics, history of religion, and missiology. The dialogue between Islam and Christianity as far as the "image of God" and "revelation/prophecy" are concerned are compared with the image of God and the prophetic self-understanding in Old Testament prophecy. As a specific area one will also study the understanding of Abraham and Isaac/Ishmael in Islam, ancient Judaism and early Christianity. The elective will provide insight into the following questions:

- What are the similarities and differences between Islam, Judaism and Christianity as far as the image of God and the understanding of revelation are concerned? Is it possible to say that these religions "have the same God"?
- In which way do the image of God and the understanding of revelation influence the encounter between these religions?
- In what way can Judaism, Christianity and Islam be characterised as "Abrahamitic religions"?
- How does the understanding of Abraham reflect the peculiar characteristics of each of these religions?

# D. THESIS

The thesis is an independent, scientific study within a specified, limited field. Work on the thesis will strengthen the student's professional basis for pastoral ministry, teaching and other tasks, as well as for scholarly research.

A thesis may be an independent investigation built on source material, or it may be an evaluative analysis of the research of others. The subject may be chosen from all of the fields of teaching and research which are included in the Master Degree programme. The choice of subject should be relevant for the overarching goal of the Master Degree.

A student writing a thesis must have a mutual agreement with a supervisor. The supervisor shall approve the subject and the title of the thesis. This approval means that the subject lies within the field of the Master Degree. The student should take the initiative to find a supervisor among the professors of the NLST.

A form with the working title of the thesis approved by the supervisor must be handed in to the administration of studies. When the thesis is finished and presented to the NLST, it should be typewritten and ready for printing. It should not be less than 60 pages, or more than 150 pages. Any clause limiting the distribution and use of the thesis must be given on a separate form at the time the thesis is handed in.

The School will provide for duplication, binding and sending out of five copies of the thesis, without any expense for the student. These copies will go to the supervisor, to those who will grade the thesis, and to the library and archives of the NLST.

## VI. TUITION AND WAYS OF STUDY

The Norwegian Lutheran School of Theology offers lectures and seminars in English in a number of courses that will cover a large part of the curriculum. Tuition is given over two semesters, and it will be orientated towards the questions that are raised in the plan of study with reference to each particular course. The assigned literature will be taken into account, and source texts will be discussed where appropriate. It is assumed that students who sign up for seminars will take active part in the program of the seminar. Parts of the curriculum that are not covered by lectures and seminars, should be appropriated through self-study. The students are encouraged to form informal study groups among themselves..

## VII. EXAMINATIONS AND THESIS

*The examinations of the Master Degree programme consist of:*

- one methodological essay of appr. 10 pages, which will be graded as pass/fail
- an 8 hours written examination in the New Testament (core course)
- a one week written integrated examination in Systematic Theology, Practical Theology and Missiology (core course).
- a 4 hours written examination, where the candidate will be tested in one of the two elective courses
- one oral examination in the subjects of the integrated examination adjusting the grade achieved in the written examination by a maximum of +/- 0,3 points.
- a thesis, followed by an oral examination adjusting the grade of the thesis by a maximum of +/- 0,3 points.

To register for examinations the student has to pass the methodological essay.

### *Grading system*

The grades given in the examinations are combined into one common grade where each grade will count as follows:

- |   |     |
|---|-----|
| - examination in the New Testament                                      | 30% |
| - examination in Systematic Theology, Practical Theology and Missiology | 50% |
| - examination in the elective courses                                   | 20% |

In the composite final grade of the Master Degree the thesis grade and the common grade of the examinations will each count 50%.

The grading of both the thesis and the examinations follows the Norwegian numeral grading system and is finally translated into the following grade scale: A (1,0-2,0), B (2,1-2,7), C (2,8-3,2), D (3,3-4,0), Fail (4,1-).

The Norwegian grading system:	Laudabilis prae ceteris	1,0 - 1,5
	Laudabilis	1,6 - 2,5
	Haud illaudabilis	2,6 - 3,2
	Non contemnendus	3,3 - 4,0
	Immaturus	4,1 - 6,0

## PERMITTED AIDS DURING WRITTEN EXAMINATIONS

During the 8 hours written examination in the New Testament (core course) and the 4 hours written examination (elective courses), permission is given for the use of the following aids:

### The Bible in translation:

*The Holy Bible* ( New International Version )  
A Bible translated into the local language of the student.

### Texts:

ELLIGER, K./RUDOLPH, W. (ed.): *Biblia Hebraica Stuttgartensia*, Stuttgart 1968 and later  
NESTLE, E./ALAND, K.(ed.): *Novum Testamentum Graece*, Stuttgart 1979 and later  
ALAND, K.(a.o.) (ed.): *The Greek New Testament*, Münster 1975 (also edition with dictionary)  
HUCK/GREVEEN: *Synopse der drei ersten Evangelien*, Tübingen 13/1981  
ALAND, K.: *Synopsis Quattuor Evangeliorum*, Stuttgart 12/1882  
RALPHS, A. (ed.): *Septuaginta I-II*, Stuttgart 8/1935

### Synopsis:

ALAND, K (ed.): *Synopsis of the Four Gospels*, Greek-English Edition of the Synopsis Quattuor Evangeliorum, UBS, 1979.

### Concordances:

LISOWSKY, G.: *Konkordanz zum Hebräischen Alten Testament*, Stuttgart 1958  
MANDELKERN,S.: *Veteris Testament Concordantiae*, Jerusalem/Tel Aviv 1967  
KOHLENBERGER III, J. R./GOODRICK, E. W.: *The NIV Handy Concordance*, London 1996  
SCHMOLLER,O.: *Handkonkordanz zum Neuen Testament*, Stuttgart 1973  
MORRISH, E.: *A Concordance of the Septuagint*, Grand Rapids 1983  
HATCH, E./REDPATH, H.A.: *A Concordance to the Septuagint, I-II*,Graz 1954

### Encyclopaedias:

GESENIUS,W/BUHL,F.:*Hebräisches und Aramäisches Handwörterbuch über das alte Testament*, Berlin/Göttingen/Heidelberg 1962

- BROWN,F./DRIVER,S.R./BRIGGS,C.A.: *The New Brown-Driver-Briggs-Gesenius Hebrew-Aramaic Lexicon*, Lafayette 1981.
- BROWN,F./DRIVER, S.R./BRIGGS, C.A.: *A Hebrew and English Lexicon of the Old Testament*, Oxford 1972
- KOEHLER, L./BAUMGARTNER, W.: *Lexicon in Veteris Testamenti Libros*, Leiden 1953 (with Supplementum ad...1958)
- HOLLADAY, W.L.: *A Concise Hebrew and Aramaic Lexicon of the Old Testament*, Oxford 1971
- BAUER, W.: *Griechisch-Deutsches Wörterbuch zu den Schriften des Neuen Testaments und der übrigen urchristlichen Literatur*, Berlin/New York 1971
- GINGRICH, F.W./DANKER, F.W.: *A Greek-English Lexicon of the New Testament and other Early Christian Literature*, Chicago 1979

### Dictionaries:

Latin dictionary and dictionaries from English, German, French to any local language, and vice versa, may be used.

As to additions, remarks, underlining a.s.o. in the aids mentioned, following rules are applied:

It is presupposed that additions, remarks, underlinings a.s.o. are done in one colour only, if nothing is expressly stated to the contrary.

In the texts of the Old Testament the traditional sorting of sources by means of common letters and perhaps different colours may be marked out in the margin. Permission is given for underlining in different colours where several sources appear in the same line.

Permitted in all texts

- Index
- underlining of manners of reading in the apparatus
- underlined reference letters (-marks) in the text above signaling such underlining
- addition of manners of reading or conjectures which are not in the apparatus - also the indicating of basis or motive for these - however using the usual marks, letters or terms which occur in the apparatus and the text of the approved texts.

In synopses special reading matters may be marked out, i.e. by means of different colours, but not by means of words, letters or figures.

In concordances and dictionaries/encyclopaedias:

- alphabetical index
- underlining of words and figures. Different colours permitted.

Beyond that no further additions, remarks or underlinings are allowed.