ST 502: SYSTEMATIC THEOLOGY II. Telford Work.

DESCRIPTION:
The course introduces students to the doctrines of the persons and work of Jesus Christ and the Holy Spirit as these are relevant to the faith and practices of the Church. The course explores biblical, classical, contemporary, and liturgical expressions and implications of Christology, Pneumatology, and soteriology as various Christian traditions and theologians have appreciated them.

RELEVANCE FOR MINISTRY:
Christology, Pneumatology, and soteriology order the very fabric of Christian life, from the creeds to the Church's history to the shape of the liturgical year. These doctrines developed in response to fundamental needs in the Church and fundamentally shaped the various Christian traditions, and they continue to be essential to our lives in Christ and to our ministries within the Church and in the wider world.

COURSE FORMAT:
Thirty hours of lecture and discussion. Students may elect to take an additional ten hours of lecture and discussion once the course has begun.

REQUIRED READING:

RECOMMENDED READING:
Ferguson, Sinclair B. and Wright, David F., eds., *New Dictionary of Theology*, IVP, 1988; or

Students will also write a brief review of a text such as the following:


ASSIGNMENTS:
A 7-page review of one of the recommended readings, a 7-page paper on a major topic in the required texts, and a final exam on the required texts and lecture material.

PREREQUISITES: None, but Church History I-II are recommended.
RELATIONSHIP TO CURRICULUM: Meets M.Div. core requirement in Systematic Theology B (STB).
FINAL EXAMINATION: Yes.

(12/97)
COURSE DESCRIPTION and RELEVANCE FOR MINISTRY:
The course introduces students to the doctrines of the persons and work of Jesus Christ and the Holy Spirit as these are relevant to the faith and practices of the Church. The course explores biblical, classical, contemporary, and liturgical expressions and implications of Christology, Pneumatology, and soteriology as various Christian traditions and theologians have appreciated them.

The overarching theme of this course is to tie together the categories of systematic Christology to the structure of the Christian year. This is an unusual way to approach Christology, especially in evangelical Protestantism. But even for those who (like I) belong to “low” Christian traditions, it is not so foreign as it first seems. The Christian year isn't just an exercise in aesthetics or some “Catholic” relic that somehow survived the Reformation. It reveals Christology's coherence and relevance to Christian faith and practice. It helps us learn about the person and work of Christ, and it helps us teach others. It is perhaps one of the most effective witnessing tools we have.

— The major feasts and fasts of the Christian year commemorate the saving events of Jesus' ministry as they are portrayed in Scripture. Thus the shape of the liturgical year is biblical, corresponding to the narrative order of salvation-history as the Bible presents it.
— The Christian year corresponds to the widespread practices of the Church, so it is churchly.
— The general shape of the liturgical year is shared by every Christian tradition, so the liturgical year is ecumenical, showing the powerful practical and theological connections we have with each other's congregations.
— The major feasts of the liturgical year commemorate the central events in which the Father, Son, and Holy Spirit have intervened savingly in world history, so the liturgical year is Trinitarian, and particularly Christological, and pneumatological.
— These events, biblical accounts, and church practices are connected to each other to form a coherent whole, so that the liturgical year is ordered systematically and synthetically, in precisely the way that systematic theology makes connections among the different features of Christianity in order to understand it. We do not have four liturgical years, one for each Gospel; we have one year, commemorating one Savior.
— Arranging the course material according to the liturgical year lets us draw upon a wider variety of confessions for our course material, allowing you to see every tradition at its best: Orthodoxy and Catholicism for Christology proper, and Western Christianity and especially Protestantism for soteriology. You will see what's both ecumenical and distinctly evangelical about the classical Protestant arrangement of systematic theology.

COURSE FORMAT:
Class time will be devoted to lectures, during which I encourage interruptions for conversation among us all. Lectures will not cover all the course material, but both lectures and discussion will bring in the required reading and discuss how it ties into the rest of the course.

TEXTS:
Aslanoff, Catherine, ed., The Incarnate God: The Feasts of Jesus Christ & the Virgin Mary, St. Vladimir's, 1995. A catechetical text for young Russian Orthodox Christians, which treats the Christological significance of the major Orthodox holidays throughout their liturgical year. The text, like no other, illustrates the link made throughout the course between the Church’s worship practice, the Triune God, and the salvation-history that focuses on the ministry of Jesus Christ. It also introduces evangelical Protestants to the theological reflections and biblical and iconic practices of the Eastern Orthodox Church, which are tremendous resources. (Don’t let their apparent simplicity deceive you into thinking that they’re just kids’ stuff!) We’ll be reading the portions of this set that relate most directly to the Christological, and soteriological significance of the liturgical year.

McClendon, James, Doctrine, Abingdon, 1994. Volume II of a projected three-volume systematic theology in the “small-b baptist” tradition. McClendon’s Doctrine introduces students not only to the free-church stream of Protestant Christianity, but does so in a consciously postmodern context. McClendon’s is an excellent example of classic theological reflection conducted in the academy, yet paying primary attention to the practices and rationalities of Christian Church. While this volume treats the classical categories of all three quarters of systematic theology, we will be reading only those portions that are most relevant to this course.

McGrath, Alister, Christian Theology: An Introduction, 2d ed., Blackwell, 1997. McGrath's introduction to systematic theology treats theology historically, systematically, and philosophically. It is a very helpful entry-level guide to systematic theology that pays closer attention to the classical Reformation themes of faith, conversion, and justification than the other required texts. While we will be paying particular attention only
to the systematic-Christological sections of the book, the historical sections are useful in initiating students who
have not taken CH500 or CH501 into the historical and theological background of the classical Christological and
Trinitarian controversies of the early Church, which are prominent in this course.

Interpreting Jesus is a Christology proper — a treatise concentrating on the person and work of Christ in depth, but
not as one of several topics within a larger systematic theology. It is an excellent representative of the genre of
sustained Christological reflections that are featured as recommended readings for this course. This one is
undertaken from within the Roman Catholic tradition, allowing readers to see what the different Christian traditions
hold in common as well as where they differ.

This brief compendium of patristic greatest hits is arranged according to the traditional topics of systematic
theology, making it an excellent way to appropriate the best of the Church’s formative thinking concerning subjects
that concern theologians today. The selections are both brief and profound, illustrating above all the
 interconnectedness of Christology with the other topics of theology. They will help you understand how this course
relates to the rest of your theological curriculum and Christian life.

**ASSIGNMENTS:**
1. Attendance at class sessions and participation in discussions is *mandatory*. Theology is a discipline that is best
understood when lived and discussed, not just when heard and read. Thus our in-class discussions of the readings are
integral parts of the course. Attendance and participation are not given a formal percentage of your grade, but I
reserve the right to adjust grades up or down (though *never* by no more than one letter-grade) on their basis.

Because this course has so little lecture time, readings are all the more important. I encourage you to join an optional
weekly group to interpret and discuss the readings. These will be extremely useful in helping you learn how to get
the most out of your theology reading.

And in order to provide even more extra time for discussion, I am eager to lead a *very* optional group at McCormick
& Schmidt’s every week after class. Please feel free to come along and discuss the readings, lectures, discussions,
weather, or theology in general!

2. A 7-page *review* of one of the recommended readings is also required. This should emerge from your thorough
interaction with whichever text on the list most sparks your interest. If you want to review a different text (which you
haven’t already studied!), you can seek my approval. The review is meant to develop and test your ability to draw on
academic theological works in, and especially after, your time in seminary. Reviews will be due **Friday, April 24** by
5 p.m.

3. A 7-page *research paper* is required on a major topic in the required texts. A major topic is something like
substitutionary atonement; the Virgin Birth; the Holy Spirit's work at Pentecost; and so on. You will draw principally
on the required texts, so a topic addressed in more than one of the readings is best. I must approve your topic in
advance; it would help me for you to show me an informal, paragraph-long proposal. This assignment is meant to
develop and test your ability to think constructively and independently about a major theme in Christology. Papers
will be due **Friday, May 22** by 5 p.m.

4. There will be a final exam on the required texts and lecture material which covers the entire course. The first
section will be a brief list of essential terms and concepts from the lectures, reading, and discussion. It will simply
present a list of terms and ask you to explain the meaning and relevance of each for the practice of theology. The
second section will be several more reflective essay questions. The second section will be open-book. The exam is
meant to develop and test your ability to recall and especially to *synthesize* the course material. I will supply a review
sheet before the exam.
All of these assignments are meant not only to teach you Christology, but to help you continue to learn Christology after this course is over. Thus rather than simply handing you answers to repeat, or even posing questions to answer, I will try to help train you to think theologically so that you ask the best questions and find the best sources long after you have left the environment of the seminary. For a while you may feel somewhat at a loss for a good paper topic, or for the right book to review. This too is part of your training: I would rather you feel this way now than later, when Fuller's resources are no longer at hand to guide you!

**GRADING POLICY:**

“There are varieties of gifts, but the same Spirit.” (1 Cor. 12:4) I don't expect you to excel at book-reviewing, exam-taking, and research-paper-writing (though I do expect competence in all, as the skills required for each are important for anyone with preaching and teaching responsibilities in today's Church). Accordingly, I will weight your highest grade as one-half of your overall grade; the other two assignments will count for one-quarter each. And if your particular gifts lie in other areas — say, writing hymns or sermons — we may be able to arrange one alternative assignment to allow you to apply theological reasoning in the way more appropriate to your call.

However, “you know that we who teach shall be judged with greater strictness.” (James 3:1) There is perhaps no more responsible position in the Church than teaching doctrine and preaching Scripture. In grading these assignments, I will resist grade inflation a bit. I've found (as both a teacher and as a student!) that in such an environment students are more likely to improve — and grades are just as high at the end of the course because of that improvement.

I will distribute a second handout on writing suggestions, late-paper policies, and ultimata regarding plagiarism.
RECOMMENDED READING:
N.B.: In no way do I expect that you will read more than one of these works in completion of the course requirements. This list is meant to be a guide for further study on your part during and after the course, and a list of works from which to choose your book to review.

The open-endedness of the writing assignments is meant to help you learn to guide your discipline of theological reflection after seminary, when teachers are no longer looking over your shoulder and telling you what to study. Some of the texts are introductory, while some are quite advanced. Please choose a level of difficulty you will find both realistic and challenging!

Sanders, E.P., *The Historical Figure of Jesus*, Penguin, 1993.

RESERVE READING:
I have placed the following texts on reserve at the library because they are required or suggested readings:

**Course Outline and Reading Schedule**

**NOTE:** Starred material above a lecture is **required** for that lecture; dashed material is merely **recommended.**

**INTRODUCTION:** The Christian shape of the time between the times

the Gospels, the creeds, and the liturgical year frame Christology and Pneumatology narratively

* O'Collins 1, McClendon 406-409, Aslanoff I.1-2
- "Calendar, Liturgical," in New Dictionary of Theology
- Stuhlmans, Redeeming the Time, ch. 3

3/30A INTRODUCTION TO SYSTEMATIC THEOLOGY: NICENE, CATHOLIC, AND PROTESTANT MODELS
3/30B THE SHAPE OF THE COURSE (ASSIGNMENTS, SCHEDULE, READINGS)
3/30C JESUS IS THE REASON FOR THE SEASON: INTRODUCTION TO THE CHRISTOLOGY OF THE LITURGICAL YEAR

**SETTING: CHRISTOLOGY IN PERSPECTIVE**

A. ADVENT: Jesus' coming(s) as past and future fulfillment of the divine promise

"from whence he shall come to judge the quick and the dead"

* Luke 1
* Aslanoff I.7

4/6A ADVENT (PART 1): IT DIDN'T START WITH JESUS

JESUS’ ROLE AS FULFILLER AND CENTER OF ISRAEL’S SALVATION-HISTORY
MARCIAN WAS WRONG: THE CHRISTOLOGICAL COHERENCE OF THE CHRISTIAN OLD TESTAMENT

B. ANNUNCIATION: The fulfillment begins

"conceived by the Holy Spirit"

* Rom 8-11 (cf. Isa 19:9-14), Eph 1:1-14
* Aslanoff I.5, McGrath 417-422, 449-460, McClendon 176-185 (esp. 182-185)
* Chrysostom, in Wiles and Santer 120-122; Augustine, 122-126
- Westminster Confession of Faith, ch. 3; the Remonstrance; the Canons of Dort (Schaff, vol. III)

4/6B ELECTION, PREDESTINATION, ISRAEL, CHRISTOLOGY: CALVINISM WITHOUT ARBITRARINESS

MAGNIFICAT: MARY’S ELECTION AS FULFILLMENT OF THE PROMISE

**THE PERSON OF CHRIST**

**THE HUMILIATION OF CHRIST**

A. CHRISTMAS: Incarnation

"born"

* Aslanoff I.8, McGrath 9
* Augustine, in Wiles and Santer, 17-21
- Athanasius, in Wiles and Santer, 26-31; Eusebius, 47-52
- Nicene-Constantinopolitan Creed (Schaff, vol. I)

4/13A JESUS’ DIVINITY AND HUMANITY: ARIANISM, DOCETISM, NICEA

Ab. SYNAXIS: The Virgin Birth and the Christological significance of the Theotokos

"of the Virgin Mary"

* Aslanoff I.9, O'Collins 6
* Tertullian, in Wiles and Santer, 44-47; Athanasius, 52-56; Proclus, 61-66; Leo, 71-75
- Allison, ch. 1
- Chalcedonian Formula (Schaff, vol. I)

4/13B JESUS' PERSONAL UNITY: APOLLINARIANISM/MONOPHYSITISM, NESTORIANISM, CHALCEDON

B. CIRCUMCISION and PRESENTATION: Jesus' Jewishness
THE WORK OF CHRIST

A. THEOPHANY/EPHANOM: The significance of Jesus' baptism and his divine witness
- Aslanoff I.12, McClendon 9.2
  - Wainwright, For Our Salvation, ch. 6

4/20A ANOINTED BY THE SPIRIT: SPIRIT-CHRISTOLOGY AND THE TRINITARIAN MEANING OF JESUS' BAPTISM

B. ORDINARY: The Kingdom of God is at hand
  Christ's prophetic office
- Aslanoff II.1, O'Collins 2, McGrath 10 (309-326), McClendon 6
  - Yoder, Politics of Jesus, ch. 2
  - Brown, That You May Believe, chs. 8-11
  - "Kingdom of God/Heaven," in Dictionary of Jesus and the Gospels

4/20B THE POINT OF ORDINARY TIME:
  THE CHRISTOLOGICAL AND TRINITARIAN SIGNIFICANCE OF JESUS' SIGNS AND WONDERS

4/24 [REVIEWS DUE BY 5 P.M.]

4/27A THE THREEFOLD OFFICES OF CHRIST AND THEIR LITURGICAL HIGHLIGHTS:
  THE CHARACTER AND WORK OF OUR ANOINTED PROPHET, PRIEST, AND KING

C. LENT: The cruciform life of Christian discipleship
  completing Christ's sufferings: salvation by conformation
  - Aslanoff II.3, McClendon 3.3; Matt. 4:1-11, John 3:14-21, Mark 8:31-38
  - Yoder, The Politics of Jesus, ch. 7
  - Webster, A Passion for Christ

Cb. TRANSFIGURATION (cf. Eastern HOLY CROSS): Victory's foreshadowing
  from Peter's confession to the cross: a 'pick-me-up' for weary pilgrims
  - Aslanoff II.2
  - Cyril of Alexandria, in Wiles and Santer, 168-171

4/27B (IF TIME PERMITS)
  "CHRISTOLOGY FROM BEHIND":
  THE MYTH OF OBJECTIVE CHRISTOLOGY AND THE PRIVILEGED PERSPECTIVE OF JESUS' DISCIPLES

D. LAZARUS SATURDAY and PALM SUNDAY: The Kingdom comes
  - Aslanoff II.4

E. PASSION and CRUCIFIXION: Atonement by satisfaction
  "suffered under Pontius Pilate, was crucified, dead, and buried"
  Christ's priestly office
  - Aslanoff II.5, McGrath 11, O'Collins 3, 5, McClendon 5
  - Augustine, in Wiles and Santer, 113-119; Gregory of Nyssa, 257-259

5/4A ATONEMENT THEORIES: SATISFACTION, VICTOR, INFLUENCE, DEIFICATION, AND THEIR RESPECTIVE LITURGICAL MOMENTS
**Eb. HOLY SATURDAY:** The end of the old age

“he descended into Sheol/hell”
* Basil, in Wiles and Santer, 10-12; Cyril of Alexandria, 66-71
- review Athanasius, in Wiles and Santer, 52-56

5/4B GOD’S STRENGTH IS PERFECTED IN WEAKNESS: OR, CAN GOD REALLY SUFFER?
IMPASSIBILITY, LUTHER’S *Theologiae Crucis*, KENOTIC CHRISTOLOGY, MOLTMANN’S CRUCIFIED GOD

**THE EXALTATION OF CHRIST**

A. PASCHA/EASTER: Resurrection, the beginning of the New Creation; *Christus Victor*

Christ’s royal office

“on the third day he rose again from the dead”

* Aslanoff II.6, O’Collins 4, McGrath 12 (423-448 only), McClendon 3.1
* Rufinus, in Wiles and Santer, 246-251
- Westminster Confession, chs. 10-13
- Rom 4:24-8:39

5/11A JESUS’ RESURRECTION AND ITS NEW PERSPECTIVE ON EVERYTHING
VON BALTHASAR’S THEOLOGY OF THE THREE DAYS

Ab. PASCHAL SEASON

* Theodore of Mopsuestia, in Wiles and Santer, 57-61; Cyril of Jerusalem, 181-183; Gregory of Nyssa, 194-196
- Tertullian, in Wiles and Santer, 173-180
- Alsanoff II.7

5/11B DYING AND RISING WITH CHRIST: APPROPRIATING JESUS’ SALVATION THROUGH THE SPIRIT
THE ORDER OF SALVATION AND ITS ECCLESIAL SIGNS (WORD, BAPTISM, AND EUCHARIST)

B. ASCENSION: The exaltation and session of Jesus

“he ascended into heaven, and sits on the right hand of God the Father Almighty”
gone to the Father, yet present until the end of the age

* Acts 1:1-11
* Aslanoff II.8, McGrath 10, 13 (473-479 only), 14, McClendon 2.3
* Athanasius, in Wiles and Santer, 84-90
- “Ascension and Heavenly Session of Christ,” in *New Dictionary of Theology*

5/18A THE ASCENDED HISTORICAL JESUS: NICENE THEOLOGY AS LIFE-OF-JESUS RESEARCH
5/18B ESCHATOLOGY AFTER THE ASCENSION: PRESENCE-IN-ABSENCE

C. PENTECOST: Outpouring of the Spirit; moral influence

* Joel, Acts 2
* Aslanoff II.9, McGrath 7 (279ff only), McClendon 10
* Cyril of Jerusalem, in Wiles and Santer, 81-84
- Ezek 37:1-14
- “Holy Spirit,” in *New Dictionary of Theology*

5/18C (IF TIME PERMITS)
A PENTECOSTAL INTRODUCTION TO PNEUMATOLOGY

5/22 [RESEARCH PAPERS DUE BY 5 P.M.]

5/25 MEMORIAL DAY: NO CLASS
D. TRINITY and ORDINARY: The age of the Spirit
* Acts 15:1-29
- Augustine, in Wiles and Santer, 259-264
- “Hellenization of Christianity,” “Gnosticism,” “Dogma,” “Contextualization,” in New Dictionary of Theology
- “African Christian Theology,” in New Dictionary of Theology

6/1A ORDINARY (PART 2): THE FIRE SPREADS FROM GALILEE TO PASADENA: CHRISTOLOGY/PNEUMATOLOGY IN NEW CULTURES

E. ADVENT REVISITED
“from thence he will come to judge the quick and the dead”
* McClendon 2.2 (esp. 77-89)
- Eusebius, in Wiles and Santer, 230-234
- “Judgment of God,” “Eschatology,” “Apocalyptic,” “Theodicy” in New Dictionary of Theology

6/1B THE RETURN IN GLORY AND ITS ANSWER TO THEODICY
JUDGMENT AS SOTERIOLOGY
THE GLORY OF THE LAMB THAT WAS SLAIN