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:
Forty hours of lecture and discussion.

REQUIRED READING:
Aslanoff, Catherine, ed., The Incarnate God, 2 vols., St. Vladimir's, 1995. (selections)
McClendon, James, Doctrine, Abingdon, 1994. (selections)

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

Athanasius, On the Incarnation of the Word, St. Vladimir's, 1953.
Dunn, James, Christology in the Making, SCM, 1989.

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

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

(3/97) Summer 1997
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
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, in precisely the way that systematic theology makes connections among
the different features of Christianity in order to understand it.
— 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:
The course consists of lectures (about two-and-one-half hours per four-hour session) and discussion (about one hour
per session). Lectures will not cover all the course material; discussion will mainly focus on helping students
understand the required reading and how it ties into the rest of the course.

I envision the following general schedule for our meetings:

<table>
<thead>
<tr>
<th>Time</th>
<th>Activity</th>
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</thead>
<tbody>
<tr>
<td>5:01</td>
<td>Scripture reading and prayer</td>
</tr>
<tr>
<td>5:10</td>
<td>lecture #1</td>
</tr>
<tr>
<td>6:20</td>
<td>break</td>
</tr>
<tr>
<td>6:35</td>
<td>lecture #2</td>
</tr>
<tr>
<td>7:45</td>
<td>break</td>
</tr>
<tr>
<td>8:00</td>
<td>discussion of readings and lectures</td>
</tr>
<tr>
<td>8:50</td>
<td>dismissal</td>
</tr>
</tbody>
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TEXTS:
A catechetical text for young Russian Orthodox Christians, which treats the Christological significance of the major
Orthodox holidays throughout their liturgical year. The text 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 for the entire Church.
We will be reading the portions of this two-volume set that relate most directly to the Christological,
pneumatological, 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'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.

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.

In order to provide extra time for discussion, I am eager to lead an optional group after class on Thursday nights. 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 (denoted by an asterisk* in the list below) 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 the fourth Tuesday of class (July 15) at 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 on the last Tuesday of class (July 22) at 5 p.m.

4. There will be a final exam on the required texts and lecture material which covers the entire course. It will be a take-home, open-book affair. The exam is meant to develop and test your ability to recall and especially to synthesize the course material. Exams will be due the first Tuesday after class ends (July 29) at 5 p.m.

All of these 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.

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 total grade; the other two assignments will count for one-quarter each. And if your particular gifts lie in other areas — say, writing hymns — we may be able to arrange one alternative assignment to allow you to apply theological reasoning in the way according 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 and late-paper policies.

**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 either during or 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

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
- Stuhlman, Redeeming the Time, ch. 3

6/24A INTRODUCTION TO SYSTEMATIC THEOLOGY: NICENE, CATHOLIC, AND PROTESTANT MODELS
6/24B THE SHAPE OF THE COURSE (ASSIGNMENTS, SCHEDULE, READINGS)
6/24C 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

6/26A ADVENT (PART 1): IT DIDN'T START WITH JESUS
JESUS' ROLE AS FULFILLER AND CENTER OF ISRAEL'S SALVATION-HISTORY
MARCION 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)
- Westminster Confession of Faith, ch. 3; the Remonstrance; the Canons of Dort (Schaff, vol. III)

6/26B 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
- Nicene-Constantopolitan Creed (Schaff, vol. I)

7/1A 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
- Allison, ch. 1
- Chalcedonian Formula (Schaff, vol. I)

7/1B JESUS’ PERSONAL UNITY: APOLLINARIANISM/MONOPHYSITISM, NESTORIANISM, CHALCEDON

B. CIRCUMCISION and PRESENTATION: Jesus' Jewishness
* Luke 2:21-52
* Aslanoff I.10-11, McClendon 8.2
THE WORK OF CHRIST

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

7/3A ANOINTED BY THE SPIRIT: SPIRIT-CHRISTOLOGY AND THE TRINITARIAN MEANING OF JESUS' BAPTISM
7/3B THE THREEFOLD OFFICES OF CHRIST AND THEIR LITURGICAL HIGHLIGHTS:
   THE CHARACTER AND WORK OF OUR ANOINTED PROPHET, PRIEST, AND KING

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

7/8A THE POINT OF ORDINARY TIME:
   THE CHRISTOLOGICAL AND TRINITARIAN SIGNIFICANCE OF JESUS' SIGNS AND WONDERS

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

7/8B "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

7/10A 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"

7/10B 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
- Westminster Confession, chs. 10-13
- Rom 4:24-8:39

Ab. PASCHAL SEASON
- Aslanoff II.7

7/15A JESUS’ RESURRECTION AND ITS NEW PERSPECTIVE ON EVERYTHING [REVIEWS DUE]
VON BALTHASAR’S THEOLOGY OF THE THREE DAYS
7/15B 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
- “Ascension and Heavenly Session of Christ,” in New Dictionary of Theology

7/17A THE ASCENDED HISTORICAL JESUS: NICENE THEOLOGY AS LIFE-OF-JESUS RESEARCH
7/17B ESCHATOLOGY AFTER THE ASCENSION: PRESENCE-IN-ABSENCE

THE PERSON AND WORK OF THE HOLY SPIRIT

C. PENTECOST: Outpouring of the Spirit; moral influence
* Joel, Acts 2
* Aslanoff II.9, McGrath 7 (279ff only), McClendon 10
- Ezek 37:1-14
- “Holy Spirit,” in New Dictionary of Theology

7/22A A PENTECOSTAL INTRODUCTION TO PNEUMATOLOGY [PAPERS DUE]

D. TRINITY and ORDINARY: The age of the Spirit
* Acts 15:1-29
- “Hellenization of Christianity,” “Gnosticism,” “Dogma,” “Contextualization,” in New Dictionary of Theology
- “African Christian Theology,” in New Dictionary of Theology

7/22B 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)
- “Judgment of God,” “Eschatology,” “Apocalyptic,” “Theodicy” in New Dictionary of Theology

7/24A THE RETURN IN GLORY AND ITS ANSWER TO THEODICY
JUDGMENT AS SOTERIOLOGY
THE GLORY OF THE LAMB THAT WAS SLAIN

EPILOGUE

7/24B THE BIG PICTURE: OUR LIFE IN THE TRINITY [EXAMS DISTRIBUTED; DUE TUESDAY 7/29]