While every effort has been made to be accurate as of 9 December 2020,
syllabi produced before the beginning of class are subject to change.

THEO 602: THEOLOGY II

Ross Hastings
rhastings@regent-college.edu
Winter 2021
Tuesday, 6:30 – 9:30 pm
3 graduate credit hours
TA: Jacob Samuel Raju
jacobsamuelsinbox@gmail.com

Special Notes

Live Online and Recorded: This course is being offered online with live class sessions in Winter 2021. Recordings of each class will be made available on the course Moodle site for 48 hours after the class. If you are not able to attend the live sessions due to living in a distant time zone, you may appeal to the Senior Academic Administrator for permission to take the course by using the recordings.

Course Description

This course will take up the Christian doctrinal themes of Soteriology, Pneumatology, Ecclesiology, and Eschatology in a description of the *accomplishment, application,* and *actualization* of redemption. It is concerned with showing the relevance and process of redemption in the present context and pointing forward to the completion of redemption at the ***eschaton***. It will be shown that Salvation is accomplished in the work of Christ, realized in the sanctifying work of the Holy Spirit in the Church, and completed in the return of Christ as sovereign Lord.

Learning Objectives

During the course and at its successful completion, students should be able to:

- Gain command of a broad knowledge of the doctrines of Salvation, the Holy Spirit, the Church and 'Last Things', in their biblical, classical, and contemporary expressions.
- Display an ability to do significant research in the fields of Systematic and Historical Theology related to the doctrines under discussion.
- Show a sense for the importance and urgency of these doctrines in both the church and culture. The goal will be application, but from a process of broad exposure to the current discussion, and a reflection on the Biblical mandate in relation to the culture.

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- Explore these doctrines in a context nurtured by an attention to their significance for the personal spiritual life. The intention is to demonstrate that the academic pursuit of these crucial doctrines can be a positive spiritual experience.
- Receive direction for life-long learning in relation to these doctrines, so that they will be equipped for service of the Christian and human community at large.

Academic Requirements and Time Investment

Class time	36 hrs
Reading	48 hrs
Reading Response	16 hrs
Term Paper	35 hrs
TOTAL	135 hrs

Please note: The amount of time taken by students will vary. This information is intended to be used as an approximation for planning purposes.

Assignments

The Regent College guide to writing a research paper can be found here:
https://allisonlibrary.regent-college.edu/student-writing-guide

1. Class Readings (graded by TA)

All assigned readings must be completed before each class. Before the beginning of each class, students will submit a summary/response that need not exceed 500 words. These summaries will not be graded for style, but are solely intended to ensure that the readings have been completed. The response must make clear that the text has been read. The assignments will be graded on a Pass/Fail basis (Pass = 92%; Fail = 0%), except that late assignments receive half the value (46%). No assignments will be accepted after the beginning of the last day of class. Summaries/discussions are not required for the McGrath readings.

DUE: Before each class, submitted on Moodle

2. Research Paper

All students will write a paper on a theological theme, a prominent theologian, or a theological school of thought as it relates to the course. Students must sign up for their topic on the third class. Format: approximately 2,500 words; double-spaced; one-inch margins on all sides; Times New Roman 12pt font. The title page should contain the following information: (1) title; (2) your name; (3) name of the instructor; (4) course number and title; (5) semester and year; (6) word count. The format must be standardized according to Kate L. Turabian, *A Manual for Writers of Research Papers, Theses, and Dissertations*, 9th ed. (Chicago: University of Chicago Press, 2018). Papers that are between one and two days late (counting inclusively) shall be

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penalized one grade point (e.g., a B+ will become a B); papers between three and four days late shall be penalized two grade points (e.g., a B+ will become a B-); and papers between five and seven days late shall be penalized an entire letter grade (e.g. a B+ will become a C+). I shall not accept for grading any paper that without my permission is submitted more than seven days late.

DUE: Tuesday, March 18, 2020, by 11:55 pm (PST) on Moodle

3. Book Response (graded both by TA and Professor)

Write an argued response to Miroslav Volf, *After Our Likeness: The Church in the Image of the Trinity*. Your discussion should centre on the following questions: which of the three ecclesiological traditions appeals to you most, and for what reasons? Paying particular attention to what catholicity means, what would be one or two of the most significant (positive and/or negative) practical consequences if the Church were to take your preferred ecclesiology to heart? Your response must contain a clearly argued thesis that is maintained throughout. Make sure to carefully argue your evaluative comments. Format: 1500 (no longer) words; double-spaced; one-inch margins on all sides; Times New Roman 12pt font. The title page should contain the following information: (1) title; (2) your name; (3) name of the instructor; (4) course number and title; (5) semester and year; (6) word count. All supporting documentation and bibliography must be standardized according to Kate L. Turabian, *A Manual for Writers of Research Papers, Theses and Dissertations,* 9th ed. (Chicago: University of Chicago Press, 2018). Papers that are between one and two days late (counting inclusively) shall be penalized one grade point (e.g., a B+ will become a B); papers between three and four days late shall be penalized two grade points (e.g., a B+ will become a B-); and papers between five and seven days late shall be penalized an entire letter grade (e.g. a B+ will become a C+). I shall not accept for grading any paper that without my permission is submitted more than seven days late.

DUE: Tuesday, March 30, 2020, by 11:55 pm (PST) on Moodle

Evaluation

Class Readings	15%
Book Response	35%
Research Paper	50%

Grading Scale

		80-84	B+	65-69	C+
90-100	A	75-79	B	60-64	C
85-89	A-	70-74	B-	50-59	C-

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Important Policies

Note that while every effort is made to ensure that assignments do not go missing, students are strongly advised to keep a copy of all course work in the event that resubmission is required.

Course Evaluations are an essential way for the College to measure and improve the effectiveness of its courses. Submitting a course evaluation is considered a requirement of this course. Near the last class session, you will receive an e-mail notice with a link to an online course evaluation. Once you have submitted your evaluation you may then view your course grade online.

Extensions for course work are granted only in cases of a demonstrated unforeseeable and unavoidable emergency. See the Extension Policy for details (http://www.regent-college.edu/current-students/academic-catalogue/course-policies). The deadline for applying for an extension is the due date of the assignment(s). For Fall and Winter end-of-term assignments, you must first ask your instructor for an extension before applying through the Student Services Office.

Attendance is expected at all classes. If you must miss a class, for whatever reason, you are encouraged to contact your instructor prior to the class. Instructors are at liberty to assign grade penalties for unexcused absences.

Academic Honour is upheld by Regent College, as the highest standards of academic responsibility are part of our commitment to Christ in all of life. Students are required to familiarize themselves especially with the discussion of "Academic Integrity" in the College Catalogue.

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Course Outline

Part I. Salvation as participation in the triune God in Christ- the envisioning and accomplishment of reconciliation

Week 1: January 12

Introduction: matters relating to the study of theology.

Salvation as the outworking of the inner life of the triune God: the covenant of redemption (salvation *from* the covenantal participation of *the persons of the Trinity*)

Key biblical text: Ephesians 1:3-14

Week 2: January 19

Salvation as accomplished by the atoning life and death of Christ: the role of the incarnation, life and death of Christ in the atonement; the concepts of Recapitulation, Reconciliation, Sacrifice, Obedience and *Theosis* in the atonement. Models of the Atonement: Christus Victor, Moral Influence, Substitutionary Sacrifice (salvation through the participation *of the Son in humanity and in suffering*)

Pre-class reading:
Calvin's Institutes Vol. I, Book 2, chapters XIV-XVII. pp.482-534. (Posted on Moodle);
McGrath, *Christian Theology*, Chapter 11: "The Nature and Basis of Salvation," pp. 246-274.
Irenaeus, *The Scandal of the Incarnation*, 53-111: student must read the first 25 pages only (pp.53-77).
Key biblical texts: Romans 3:21-26; Ephesians 2:1-10

Week 3: January 26

Salvation as applied: a. to humanity—the doctrines of Justification by Christ and Sanctification by the Spirit, as the accomplishments of atoning reconciliation, flowing from union with Christ. The objectivity and subjectivity of salvation in relation to the role of the Holy Spirit as the one who applies redemption (salvation by the participation *of the Christian* in Christ by the Spirit) b. to creation (the participation of creation in Christ's reconciling work)

Pre-class reading:
Bavinck, *Reformed Dogmatics* Vol 4: Chapter 17: The Day of the Lord; Chapter 18: Renewal of Creation (pp.691-730) (on Moodle);
McGrath, *Christian Theology*, Chapter 11: "The Nature and Basis of Salvation," pp. 275-279.
and Chapter 14: "Human Nature, Sin, and Grace," pp. 334-350
Key biblical text: Romans 5:1-5; 6:1-14

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Part II. Salvation as participation in the Spirit

Week 4: February 2

Biblical perspectives: clarifying challenges with respect to participation in the Spirit for the Christian and the church: baptism, assurance of salvation, character formation, giftedness.

Pre-class Reading:
Calvin, *Institutes* Vol 1, Book III, Chapters I-III, (pp. 537-621) (on Moodle);
McGrath, *Christian Theology*, Chapter 12: "The Holy Spirit," pp. 280-298.
Key biblical texts: Romans 8.

Week 5: February 9

Historical perspectives… towards a robust pneumatology: participation in the Spirit in History - the ancient and medieval church; the Reformation emphases; post-Reformation emphases; the Pentecostal and Charismatic emphases.

Pre-class Reading:
Basil, *On the Holy Spirit* (on Moodle): 18 pages (pp. 82-99) only need to be read;
Veli-Matti Kärkkäinen, *Pneumatology: The Holy Spirit in Ecumenical, International, and Contextual Perspective* (Grand Rapids: Baker, 2018), Chapters 2 and 3 (pp. 13-50).
Key biblical text: 1 Thessalonians 5:19-21

February 16 READING WEEK – NO CLASS

Week 6: February 23

Theological perspectives: the Spirit as Redeemer in triune salvation who accomplishes salvation. The themes uncovered in this session will prepare us for an understanding of the role of the Church in the application of redemption.

Pre-class reading:
Donald Bloesch, *The Holy Spirit: Works and Gifts* (Downers Grove, IL: Inter Varsity Press, 2006), Chapters 10, pp. 268-317 (On Moodle). Gregory of Nazianzus, "The Fifth Theological Oration On the Holy Spirit," Translated by Charles Gordon Browne and James Edward Swallow. From *Nicene and Post-Nicene Fathers*, Second Series, Vol. 7. Edited by Philip Schaff and Henry Wace. (Buffalo, NY: Christian Literature Publishing Co., 1894.) Revised and edited for New Advent by Kevin Knight. https://www.newadvent.org/fathers/310231.htm
Key biblical text: Ephesians 1:13-14

Week 7: March 2

Lecture 1: Theological perspectives cont. The Spirit in Divine Providence: a case study. Chemical Evolution and Divine Providence: This is a discussion of the role of the Spirit in creation and especially in the providence of God. The elements of a doctrine of providence, and in particular

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that of Barth's notion of asymmetric concursus, will be discussed in relation to how this might account for the dynamics of chemical or biological evolution. Barth's doctrine of providence, and its implications for the science/theology interface was the subject of Ross Hastings' recent publication of a chapter in *Divine Action and Providence: Explorations in Constructive Dogmatics* (Los Angeles Theology Conference Series), Oliver Crisp and Fred Sanders, eds. (Grand Rapids: Zondervan, 2019). This discussion will help students in developing an integrative theology that includes consideration of science and a theology of science. Interaction with Amos Yong, Science for Seminaries sponsored.

Lecture 2: Formational perspectives: Participation in Christ by the Spirit in sanctification. Models of sanctification in the tradition.

Pre-class reading: Veli-Matti Kärkkäinen, *Pneumatology: The Holy Spirit in Ecumenical, International, and Contextual Perspective*, 67-146. W. Ross Hastings, "Divine and Created Agency in Asymmetric Concursus: A Barthian Option" in Oliver Crisp and Fred Sanders, eds. *Divine Action and Providence* (Grand Rapids: Zondervan, 2019), 115-136.

Key biblical text: Galatians 5:16-26

Part III. Ecclesiology: Salvation in (but not by) participation in the church

Week 8: March 9

Ecclesiology in light of pneumatology: the Church universal as the means by which God applies the accomplishments of redemption, particularly as the community of faith drawn together *in the power of the Spirit*. Salvation is not without the church, yet not by the church. Protestant and Catholic and Orthodox dialogue on the nature of the church. Unity, holiness, catholicity, apostolicity.

Pre-class reading:
McGrath, *Christian Theology*, Chapter 15: "The Church," pp. 354-380.
Key biblical passages: 1 Corinthians 12; Revelation 2-3.

Week 9: March 16

Participation in the Word and Sacrament and Community (discipline) of the church: Preaching, Baptism, the Lord's Supper, and community structure(s). The church worships and proclaims the reality of salvation from the communal center of its union with Christ. Different ecclesiologies within the tradition and their rationale.

Pre-class reading:
McGrath, *Christian Theology*, Chapter 16: "The Sacraments," pp. 381-404;
Baptism, Eucharist, and Ministry. Faith and Order Paper, 111. Geneva: World Council of Churches, 1983.
Key biblical texts: Acts 2:41-47; 6:1-7; 14:23; 20:25-28; 1 Timothy 3; Titus 1, 1 Peter 5:1-7.

March 23 READING WEEK – NO CLASS

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Week 10: March 30

Participation in the *missio Dei*: Ecclesiology in light of the Kingdom of God and the mission of God.

Pre-class reading:
David Bosch, *Transforming Mission*, 377-409 (on Moodle).
Key biblical texts: Matthew 16:13-20; 18:20; 28:16-20; John 20:19-23; Acts 1:6-11; 20:25.

Part IV. Salvation Actualized in the Eschaton

Week 11: April 6

Cosmic and Ecclesial Eschatology: Realized and Future Eschatology (participation in the End, participation in Hope)

Reading:
Karl Barth, *Dogmatics in Outline*, 95-155*;*
McGrath, *Christian Theology*, Chapter 18: "The Last Things: The Christian Hope," pp. 426-438
Key biblical texts: 1 Corinthians 15; 1 Thessalonians 4:13-18; Revelation 20.

Week 12: April 13

Personal Eschatology: (participation of the body, the whole person in Christ, in salvation)

Pre-reading:
McGrath, *Christian Theology*, Chapter 18: "The Last Things: The Christian Hope," pp. 439-446.
Key biblical texts: Philippians 1:19-26; 2 Cor. 5:1-10; 1 Corinthians 15

Lecture 2: The relationship of the eschaton to origins of the universe and humanity. This would be a lecture on how we are to view present and future eschatology for both humanity and the cosmos in light of the two prominent scientific understanding of how the cosmos and humanity began—through the Big Bang, and through the process of evolution. We will seek to probe questions like what does the future of the cosmos look like according to Big Bang Theory? What is the telos of evolutionary development in *homo sapiens*? How can these be understood in light of biblical eschatology? Interaction with local astrophysicist, Joanna Woo, Simon Fraser University. Science for Seminaries Lecture.

Pre-reading: McGrath, *Christian Theology*, 457-64; Simon Singh, *Big Bang: The Origin of the Universe* (New York: Harper Perennial, 2005), chapter 1.

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Bibliography

Required Texts

Alister E. McGrath, *Christian Theology: An Introduction*. 6th ed. (Oxford: Blackwell, 2016). 135pp required.

David Bosch, *Transforming Mission*, 377-409 (on Moodle).

Donald Bloesch, *The Holy Spirit: Works and Gifts* (Downers Grove, IL: Inter Varsity Press, 2006), 268-317 (on Moodle)

Gregory of Nazianzus, "The Fifth Theological Oration: On the Holy Spirit," trans. Charles Gordon Browne and James Edward Swallow. From *Nicene and Post-Nicene Fathers*, Second Series, Vol. 7. ed. Philip Schaff and Henry Wace. (Buffalo, NY: Christian Literature Publishing Co., 1894.) Revised and edited for New Advent by Kevin Knight. https://www.newadvent.org/fathers/310231.htm

Veli-Matti Kärkkäinen, *Pneumatology: The Holy Spirit in Ecumenical, International, and Contextual Perspective*. Grand Rapids: Baker, 2018. 143 pp.

Karl Barth, *Dogmatics in Outline* (New York: Harper and Row,1959), 95-155. 60 pp.

Herman Bavinck, *Reformed Dogmatics*, vol. 4, *Holy Spirit, Church, and New Creation*. Trans. John Vriend. Ed. John Bolt. Grand Rapids, Mich.: Baker Academic, 2008. Pp. 691-730.

Irenaeus, *The Scandal of the Incarnation: Irenaeus* Against the Heresies. Ed. Hans Urs von Balthasar. Trans. John Saward. San Francisco: Ignatius, 1990. Pp. 53-111. 25 pages, pp.53-77, to be read.

Calvin, John. *Institutes of the Christian Religion*. Ed. John T. McNeill. Trans. Ford Lewis Battles. 2 vols. Philadelphia: Westminster, 1960. Pp. 537-621 (III.i-III.iii).

Basil the Great, *On the Holy Spirit*. Trans. Stephen M. Hildebrand. Crestwood, NY: St. Vladimir's Seminary Press, 2001. 111 pp. Only 18 pages (pp. 82-99) to be read.

Baptism, Eucharist, and Ministry. Faith and Order Paper, 111. Geneva: World Council of Churches, 1983. 39 pp.

Miroslav Volf, *After Our Likeness: The Church in the Image of the Trinity*. Grand Rapids; Eerdmans, 1998. 280 pp.

Recommended Texts

Aquinas, Thomas. *Summa Theologica*. Translated by Fathers of the English Dominican Province. 5 vols. Westminster, Md.: Christian Classics, 1948.

Barth, Karl. *Church Dogmatics*. Translated by Geoffrey W. Bromiley and Thomas F. Torrance. Edinburgh: T & T Clark, 1956.

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Cantalamessa, Raniero. *Come, Creator Spirit: Meditations on the Veni Creator*. Translated by Denis Barrett and Marlene Barret. Collegeville, MN: Liturgical Press, 2003.

Christensen, Michael J., and Jeffery A. Wittung. *Partakers of the Divine Nature: The History and Development of Deification in the Christian Traditions*. Grand Rapids, MI: Baker Academic, 2008.

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Grenz, Stanley J. *Theology for the Community of God*. Grand Rapids, MI: W.B. Eerdmans, 2000.

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Kärkkäinen, Veli-Matti. *One with God: Salvation as Deification and Justification*. Unitas books. Collegeville, MN: Liturgical Press, 2004.

Packer, J. I. *Keep in Step with the Spirit: Finding Fullness in Our Walk with God*. Grand Rapids, MI: Baker Books, 2005.

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Torrance, Thomas F. *The Trinitarian Faith: The Evangelical Theology of the Ancient Catholic Faith*. Second edition. Cornerstones. London: Bloomsbury, 2016.

Webster, John. *Barth's Ethics of Reconciliation*. Cambridge: Cambridge University Press, 1995.

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———. *Barth's Moral Theology: Human Action in Barth's Thought*. Grand Rapids, MI: W.B. Eerdmans Pub., 1998.

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