

Anglican School of Ministry-Little Rock

Course Description and Syllabus

Course Title: THE 601—Systematic Theology 1

Course Texts (required):

Gaffin, Richard B., Jr. "Redemption and Resurrection: An Exercise in Biblical-Systematic Theology," in Michael S. Horton, ed., *A Confessing Theology for Postmodern Times*. Wheaton: Crossway, 2000, 229-49. (NB: this chapter/essay will be provided via e-mail PDF attachment or posted on the school's web site)

McGrath, Alister E. *A Passion for Truth: The Intellectual Coherence of Evangelicalism*. Downers Grove, IL: InterVarsity Press, 1996.

———. *Christian Theology: An Introduction*, 4th ed. Malden, MA: Blackwell Publishing, 2007. (NB: this text will be used also in THE 602—Systematic Theology 2; portions of text applicable to THE 601—Systematic Theology 1 will be set out in a separate reading assignment list prior to the first class)

Vanhoozer, Kevin J. *First Theology: God, Scripture and Hermeneutics*. Downers Grove, IL: IVP Academic, 2002.

———. "On the Very Idea of a Theological System: An Essay in Aid of Triangulating Scripture, Church and World," in *Always Reforming: Explorations in Systematic Theology*. Downers Grove, IL: IVP Academic, 2006, 125-82. (NB: this chapter/essay will be provided via e-mail PDF attachment or posted on the school's web site)

Helpful/Recommended/Suggested Reference Texts:

Adam, A.K.M., Stephen E. Fowl, Kevin J. Vanhoozer, and Francis Watson. *Reading Scripture with the Church: Toward a Hermeneutic for Theological Interpretation*. Grand Rapids: Baker Academic, 2006.

Barth, Karl. *Church Dogmatics*. 14 volumes. Trans. G. W. Bromiley and T. F. Torrance. Edinburgh: T & T Clark, 1936-69 (or any current edition, such as 2007 paperback)

Barton, Stephen C. "New Testament Interpretation as Performance," in *Life Together: Family, Sexuality and Community in the New Testament and Today* (Edinburgh: T. & T. Clark, 2001), 223-50.

———. "The Art of Interpretation," and "How Shall We Then Live? or Biblical Interpretation as Performance," in *Invitation to the Bible*. London: SPCK, 1997, 12-27 and 116-31.

Berkhof, Louis. *Systematic Theology*. 4th ed. Grand Rapids: Eerdmans, 1949.

Calvin, John. *Institutes of the Christian Religion*. 2 vols. Ed. J. T. McNeill. Trans. F. L. Battles. Philadelphia: Westminster, 1960.

Gaffin, Richard B., Jr. "Redemption and Resurrection: An Exercise in Biblical-Systematic Theology," in Michael S. Horton, ed., *A Confessing Theology for Postmodern Times*. Wheaton: Crossway, 2000, 229-49.

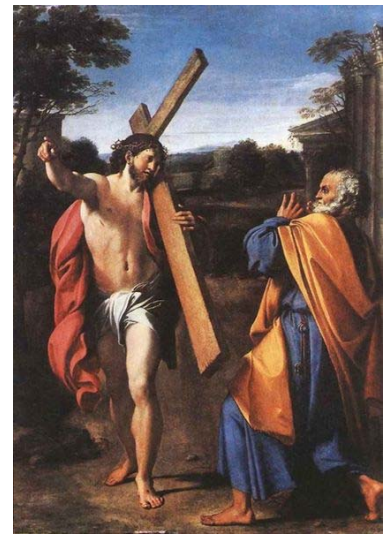
Grudem, Wayne. *Systematic Theology: An Introduction to Biblical Doctrine*. Grand Rapids: Zondervan, 1994.

Henry, Carl F.H. *God, Revelation and Authority*. 6 vols. Waco: Word, 1976-83.

Hodge, Charles. *Systematic Theology*. 3 vols. Grand Rapids: Eerdmans, 1975.

Horton, Michael S., ed. *A Confessing Theology for Postmodern Times*. Wheaton: Crossway, 2000.

———. *Covenant and Eschatology: The Divine Drama*. Louisville: Westminster John Knox Press, 2002.



"Domine, quo vadis?"
"Lord, where are you going?"
Annibale Carracci, c. 1603

Lash, Nicholas. "Performing the Scriptures," and "What Might Martyrdom Mean?," in *Theology on the Way to Emmaus*. London: SCM Press, 1986, 37-46 and 75-92.

Loder, James E. *The Logic of the Spirit: Human Development in Theological Perspective*. San Francisco: Jossey-Bass, 1998.

———. "The Place of Science in Practical Theology: The Human Factor." *International Journal of Practical Theology* 4. 2000. 22-41.

McGowan, A. T. B. ed. *Always Reforming: Explorations in Systematic Theology*. Downers Grove, IL: IVP Academic, 2006.

McGrath, Alister E. *The Christian Theology Reader*. 3rd ed. Malden, MA: Blackwell Publishing, 2007.

———. *The Science of God: An Introduction to Scientific Theology*. Grand Rapids: Eerdmans, 2004.

Pannenberg, Wolfhart. *Systematic Theology*. 3 vols. Grand Rapids: Eerdmans, 1991, 1994, 1997.

Reymond, Robert L. *A New Systematic Theology of the Christian Faith*. 2nd ed. Nashville: Thomas Nelson, 1998.

Shults, F. LeRon. *Reforming Theological Anthropology: After the Philosophical Turn to Relationality*. Grand Rapids: Eerdmans, 2003.

———. *Reforming the Doctrine of God*. Grand Rapids: Eerdmans, 2005.

Vanhoozer, Kevin J. (ed). *Dictionary for Theological Interpretation of the Bible*. Grand Rapids: Baker Academic, 2005.

Vanhoozer, Kevin J. *The Drama of Doctrine: A Canonical-Linguistic Approach to Christian Theology*. Louisville: Westminster John Knox Press, 2005.

Wright, N. T. *Jesus and the Victory of God*. Minneapolis: Fortress Press, 1996.

———. *The New Testament and the People of God*. Minneapolis: Fortress Press, 1992.

———. *The Resurrection of the Son of God*. Minneapolis: Fortress Press, 2003.

Young, Frances. *The Art of Performance: Towards a Theology of Holy Scripture*. London: Dartman, Longman and Todd, 1990.

Faculty:

David Sims earned his Doctor of Philosophy (Ph.D.) in 2006 from the Department of Theology and Religion, Faculty of Arts and Humanities at the University of Durham (Durham, England). His thesis is a contemporary theological economics of the child nurtured in evangelicalism and affluence in the United States, due to be published under the Pickwick Publications imprint of Wipf and Stock in 2008. Dr. Sims is an ordained minister of the gospel (Orlando Grace Church, Maitland, Florida) and serves on the Board of Mentors for Peacemaker Ministries (Billings, MT). He is a Certified Christian Conciliator through the Institute of Christian Conciliation (a division of Peacemaker Ministries), is an associate staff member of FamilyLife (Little Rock, AR), and teaches regularly for Peacemaker Ministries on biblical conflict resolution among Christians and Christian spouses. Dr. Sims is an attorney licensed to practice law in Florida (College of Law, University of Florida, J.D., 1986) and currently serves as president of Church Mortgage and Loan Corporation in Casselberry, Florida, and BGW Financial Services, LLC, in Heathrow, Florida, and Little Rock, Arkansas.

Course Perspective: This course will be taught from an evangelical-Anglican perspective. Among other things, this means a belief that ...

1. The Scriptures are the ultimate rule of faith and life for humanity. Nothing ought to be taught as a matter of faith or morals which cannot be proved from the Bible. Creeds and confessional statements are useful and necessary for the clarity of the church's teaching, but only so long as they conform to the teachings of the Scriptures. In order to be both biblical and evangelical, systematic theology must be grounded in the Bible and, more particularly, in the gospel (1 Cor 15:1-4, Mk 8:31, 9:31, 10:32-33, etc.) at all times.
2. The ecumenical creeds (i.e., The Apostles' Creed, The Nicene Creed, The Definition of Chalcedon, and The Athanasian Creed) are accurate summaries of the teaching of the Holy Scriptures (see, e.g., <http://www.cresourcei.org/creedsearly.html>).
3. The Anglican Reformation was a biblical, evangelical attempt at reforming the Catholic Church of England. The godly heritage of this effort resulted in a church which is simultaneously catholic and evangelical and offers a balance and blend of Word, Spirit and Sacrament in the twenty-first century.

Note: The Anglican formularies, that is, the Book of Common Prayer, 1662 (and its ordinal), the Articles of Religion, and the Chicago-Lambeth Quadrilateral provide doctrinal standards for this course and a contemporary practical-theological matrix through which contemporary biblical-theological interpretation in this course is to be performed. However, those resources are utilized directly in THE 501—Doctrinal Standards of the AMiA, rather than this course, and therefore the student will not be tested regarding these resources. However, these resources may be utilized to enhance the theological (i.e., evangelical-Anglican) interpretation of Scripture taught in this initial systematic theology course.

Course Purpose: This is the first of two courses in the doctrines of the Christian faith from an evangelical-Anglican perspective. This course covers (1) Theology Proper (the doctrine of God), (2) Christology (the person and work of Christ), (3) Pneumatology (the person and work of the Holy Spirit), (4) Anthropology (the doctrine of humanity), (5) Revelation (the doctrines of creation and Holy Scripture) and (6) Soteriology (the doctrine of salvation).

Course Goals:

1. The student will gain a deeper, traditionally orthodox understanding of the doctrines of God, Revelation, the person and work of Christ, the person and work of the Holy Spirit, humanity, and salvation.
2. The student will be able to articulate and defend from the Bible and theological texts, both in speech and writing, these essential Christian doctrines.
3. The student will be introduced to and gain a deeper understanding of the concept of the theological interpretation of Holy Scripture.
4. The student will participate in seminars through verbal participation via dialogue and presentation of one paper on one or more of the doctrines covered in this course.
5. Course Objective: Using a Bible and other available resources, the student will be able to articulate, both orally and in writing, evangelical-Anglican positions on the doctrines of God, the person and work of Christ, the person and work of the Holy Spirit, humanity, creation and Holy Scripture, and salvation, as well as an understanding of the concept of the theological interpretation of Scripture.

Course Assignments and Assessments:

1. Two to three page theological-critical interaction (written paper) with assigned portions of the assigned texts. One such written interaction is to be submitted each month. Additional submissions will serve as extra credit. The student is not required to write an outline on the Solemn Declaration. Standard for successful completion of this assessment: Pass/Fail.
2. One or more seminar presentations (depending on enrollment), to be given via teleconferencing. The presentation should be accompanied by detailed outline which should be emailed to other students at least three days prior to the seminar. The presentation should be 30-40 minutes in length. Each presentation should summarize the topic, define key terms and concepts, and provide three or four discussion questions. The topics and presentation dates are as follows (classes are held via conference call from 7 to 8:30 p.m. Central time):

Date	Topic 1	Topic 2	Presenter(s)
09.03.08	Introductions, course overview (Quo vadis, systematic theology?)	The gospel & systematic theology Where is systematic theology going in the 21 st century?)	Sims
09.17.08	Theological anthropology (theology, humanity, finitude and humility) (<i>Passion for Truth</i> paper due)		Sims
09.24.08	Gaffin and Vanhoozer chapters	Scripture, Canon and Creeds	Students tbd
10.01.08	Revelation	Revelation	Students tbd
10.08.08	Theology Proper	Theology Proper	Students tbd
10.15.08	Christology & Pneumatology (<i>Christian Theology</i> paper due)	Christology & Pneumatology	Students tbd
10.22.08	Fall Break		
10.29.08	Soteriology & Anthropology	Soteriology & Anthropology	Students tbd
11.05.08	Theo. Interp. Scripture	Theo. Interp. Scripture	Students tbd
11.12.08	<i>First Theology</i> discussion (<i>First Theology</i> paper due)	<i>First Theology</i> discussion	All
11.19.08	Theological anthropology revisited; course recapitulation, distribute and discuss final exam; discuss final paper, distribute course and instructor evaluations, wrap up		
11.26.08	Final exam due		Students tbd
11.30.08	Final paper due		Students tbd

3. Weekly journaled discussions on the course materials with the student's mentor per instructor's reading assignments. The journal entries must include specific topics discussed and relate these topics back to the course's goals and objectives. Copies of the journal entries are to be submitted at the end of each month to the Mentor Supervisor. Standard for successful completion of this assessment: Pass/Fail.
4. A short term paper of no more than ten (10) pages on one of the following topics, utilizing Scripture and course resources and written from an evangelical-Anglican and theological-critical stance ("cool criticism" rather than "hot rhetoric"):
 - Revelation (the doctrines of creation and Holy Scripture)
 - Theology Proper (the doctrine of God)
 - Christology (the person and work of Christ)
 - Pneumatology (the person and work of the Holy Spirit)
 - Anthropology (the doctrine of humanity)
 - Soteriology (the doctrine of salvation)
 - The theological interpretation of Scripture (theology and hermeneutics)

The paper is to be written according to MLA or Turabian format. A brief summary of MLA formatting can be found at <http://www.ccc.commnet.edu/mla/index.shtml>. A minimum of five sources must be used. Standard for successful completion of this assessment: 85%.

5. Open book final exam: standard for successful completion of this assessment is 85%.
6. Calculation of grade: the course is graded on a total points system of 1200 points (1020 points = 85% = successful completion of course), calculated as follows:
 - a. Readings: 300 points (assigned portions of Scripture, *Christian Theology*, *Passion for Truth*)

- and *First Theology*, as well as the ecumenical creeds)
- b. Papers: 300 points (max 3 page summaries of readings, 1.5x or 2x spaced)
 - c. Presentation(s): 100 points
 - d. Final paper: 200 points (max 8 pages 1.5x spaced or 10 pages 2x spaced)
 - e. Final exam: 200 points (open book)
 - f. Participation: 100 points

NB: Please send final exam and all papers via e-mail to me at dsims82@comcast.net. Please feel free to contact me any time via e-mail, my office 501.349.2620 or my cell 501.4423.3585 if I am not in Little Rock.

Course Timetable: This course is available the Fall 2008 term. All course work is to be completed by the end of the term, November 30, 2008. The student may request an automatic one month extension via e-mail.

Course Attendance and Participation: Student attendance and participation in conference calls on Wednesdays and weekly meetings with mentors. Conference call in number and ID are: **877-903-2255, conf. ID 3216725.**

Auditors welcome! I am very glad to have as many auditing students participate as are willing. Note, however, that discussions in the weekly seminars will by necessity be restricted to students taking the course for graduate level credit.