

## **TCDH 502: SYSTEMATIC THEOLOGY 2** **Spring 2010**

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REGENT UNIVERSITY  
MASTER'S STUDIES PROGRAM  
SCHOOL OF DIVINITY  
**VIRGINIA BEACH RESIDENTIAL**

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The School of Divinity is committed to providing biblical and theological education and training from a renewal perspective for the spiritual equipping of men and women who will contribute to the renewal of the Church and the evangelization of the world.

### **YOUR PROFESSOR FOR THIS COURSE:**

**Wolfgang Vondey, Ph.D.**

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### **PERSONAL GREETING FROM THE PROFESSOR**

Systematic theology is a challenging exercise that encourages the integration of heart, mind and soul. The first course in systematic theology addressed the nature of God in particular. The fact that in this second course we speak of the Christian life, the Church and the last things does not exclude discussion of God's nature. On the contrary, we may know God in the things we see but we know the things we see for what they truly only are in our study of God.

### **DESCRIPTION AND PURPOSE OF COURSE**

This course, the second of two courses in systematic theology, endeavors to familiarize students with the doctrines of the Christian faith from a biblical perspective, while engaging the historical traditions of the Church. This particular course will address pneumatology, Christian life and experience, ecclesiology, and eschatology.

## COURSE OUTLINE

| Week | Date  | Topic  | Reading Assignments  |
|------|-------|--|--|
| 1    | 01/04 | <b>Introduction</b>  | Erickson, <i>Introduction to Christian Doctrine</i> , 15-37<br>Martin, "Spirit and Flesh in the Doing Theology."<br>Hall, "Does Systematic Theology Have a Future?" 253-56 |
| 2    | 01/11 | <b>Pneumatology:<br/>Methodological Considerations</b>     | Marshall, "Participating in the Life of God," 139-50<br>Kärkkäinen, <i>Pneumatology</i> , pp. 11-66  |
|      | 01/18 | No class Martin Luther King Day                            |  |
| 3    | 01/25 | <b>Pneumatology:<br/>The Spirit in God and Humanity</b>    | Kärkkäinen, <i>Pneumatology</i> , pp. 67-104<br>Erickson, <i>Introducing Christian Doctrine</i> , 269-285<br>Gregory of Nyssa, "On the Holy Spirit," 315-25                |
| 4    | 02/01 | <b>Pneumatology:<br/>The Spirit in Church and World</b>    | Kärkkäinen, <i>Pneumatology</i> , pp. 105-177<br>Vondey, "Pentecostalism and the Possibility..." 289-312   |
| 5    | 02/08 | <b>Eschatology:<br/>Methodological Considerations</b>      | Grenz, "Eschatological Theology," 339-354<br>Erickson, <i>Introducing Christian Doctrine</i> , 371-382   |
| 6    | 02/15 | <b>Eschatology:<br/>The Return of Christ</b>               | Runia, "Eschatology in the Second Half," 105-135<br>Erickson, <i>Introducing Christian Doctrine</i> , 383-405  |
| 7    | 02/22 | <b>Eschatology:<br/>The Final Judgment</b>                 | Erickson, <i>Introducing Christian Doctrine</i> , 406-414<br>MacLeod, "The Sixth Last Thing," 315-30   |
|      | 03/01 | No Class Modular Week                                      |  |
| 8    | 03/08 | <b>Ecclesiology:<br/>Methodological Considerations</b>     | Rodríguez, "Theological Method for Ecclesiology," 129-55<br>Vondey, <i>People of Bread</i> , 1-35<br>Erickson, <i>Introducing Christian Doctrine</i> , 339-345             |
| 9    | 03/15 | <b>Ecclesiology:<br/>The Visibility of the Church</b>      | Vondey, <i>People of Bread</i> , chapters 2-4<br>Erickson, <i>Introducing Christian Doctrine</i> , 346-368   |
| 10   | 03/22 | <b>Ecclesiology:<br/>The Church and the Churches</b>       | Vondey, <i>People of Bread</i> , chapters 5-7  |
| 11   | 03/29 | <b>Christian Living:<br/>Methodological Considerations</b> | Wells, <i>Improvisation</i> , 11-70<br>Leithart, "Embracing Ritual: Sacraments as Rites," 6-20<br>Erickson, <i>Introducing Christian Doctrine</i> , 163-184                |
| 12   | 04/05 | <b>Christian Living:<br/>Ethics as Improvisation</b>       | Wells, <i>Improvisation</i> , 73-153<br>Erickson, <i>Introducing Christian Doctrine</i> , 187-211  |
| 13   | 04/12 | <b>Christian Living:<br/>Sanctification &amp; Holiness</b> | Wells, <i>Improvisation</i> , 157-219<br>Del Colle, "The Pursuit of Holiness." 301-20  |
| 14   | 04/19 | <b>Final Exam</b>  |  |

## COURSE GOALS

The instructor has set the following goals for the course:

1. **To integrate** the study of pneumatology, eschatology, ecclesiology and Christian living in the larger framework of the traditional doctrines of theology.
2. **To examine** the ecumenical, international and contextual perspectives of the doctrine of the Holy Spirit as laid out by Veli-Matti Kärkkäinen.
3. **To highlight** major debates about the last things and the coming of God's kingdom as presented by Millard Erickson.
4. **To address** the structure of a systematic approach to the nature and purpose of the Church as represented in the use of models by Avery Dulles.
5. **To integrate** the understanding of pneumatology, eschatology and ecclesiology in the Christian life.
6. **To foster** a holistic and comprehensive understanding of systematic theology as an academic discipline and a personal, spiritual exercise.

## COURSE OBJECTIVES

After completion of this course, students should be able to accomplish the following measurable goals:

1. **Explain** the biblical, historical and ecclesiastical elements of the doctrine of the Holy Spirit as laid out by Veli-Matti Kärkkäinen.
2. **Distinguish** between five leading contemporary theologians of the Holy Spirit.
3. **Articulate** three leading contextual pneumatologies of the twentieth century.
4. **Formulate** the integration of the study of eschatology in the larger context of postmodern systematic theology laid out by Stanley Grenz.
5. **Express** the relationship between the kingdom of God, the return of Christ and the final judgment as proposed by Millard Erickson.
6. **Develop** a number of categories for the integration of systematic theology and Christian praxis.
7. **Emphasize** the importance of systematic theology for the faith and praxis of the renewal movements.
8. **Articulate** the significance of systematic theology for the spiritual formation of the Christian life in a spiritual journal and as part of the research paper.
9. **Integrate** global ecumenical sources in systematic theology in at least one third of the theological research and writing (i.e. 30% of their bibliography).

## PROGRAM COMPETENCIES

This course contributes to the fulfillment of the following Program Competencies:

1. **Articulate** major doctrines, historical perspectives and theological issues, including those related to spiritual renewal as these bear on Christian life and mission.
2. **Interpret and articulate** doctrines, history and traditions of the Church and ethical issues in a compelling way, including those relative to the spiritual renewal as these bear on the Christian life and mission.
3. **Apply** spiritual formation practices to one's personal life, professional behavior and the broader context of the Church.
4. Sensitively **respond** to the implications of a biblical and Christian worldview in ways that are consistent with the Church through the ages.
5. **Articulate** contemporary intellectual issues and how the Church at home and abroad can penetrate societies with a Christian worldview.
6. **Demonstrate** a commitment to unity within the body of Christ by modeling respectful appreciation of cultural, ethnic, denominational and traditional distinctives.

## RESOURCES

**Students are expected to have all required materials by the first day of the semester.**

The Regent University Bookstore web site is <http://www.regentbookstore.net>. Additional materials (e.g., articles, etc.) may be found in the *Course Material* section of Blackboard.

### Required Materials

- *Introducing Christian Doctrine*, second edition (Grand Rapids: Baker Academic, 2001), Millard J. Erickson, edited by L. Arnold Hustad (ISBN 9780801022500).
- *Pneumatology. The Holy Spirit in Ecumenical, International, and Contextual Perspective* (Grand Rapids: Baker, 2002), Veli-Matti Kärkkäinen (ISBN 9780801024481).
- *People of Bread: Rediscovering Ecclesiology* (New York: Paulist Press, 2008), Wolfgang Vondey (ISBN 978-0809145591).
- *Improvisation: The Drama of Christian Ethics* (Grand Rapids: Brazos, 2004), Samuel Wells (ISBN 9781587430718).

### Additional Required Materials

The following articles and essays can be found online in the ATLA database or, when indicated, are available in Adobe Acrobat format (pdf) in the course materials section of Blackboard.

Thor Hall, "Does Systematic Theology Have a Future?" *Christian Century* 93.9 (2005): 253-256. ATLA  
Francis Martin. "Spirit and Flesh in the Doing of Theology." *Journal of Pentecostal Theology* 18 (April 2001): 5-31. PDF

- Molly T. Marshall, "Participating in the Life of God: A Trinitarian Pneumatology," *Perspectives in Religious Studies* 30.2 (Summer 2003): 139-150. ATLA.
- Gregory of Nyssa, "On the Holy Spirit: Against the Followers of Macedonius," in *A Select Library of Nicene and Post-Nicene Fathers, Second Series, vol. 5, Gregory of Nyssa: Dogmatic Treatises, etc.*, ed. Philip Schaff (Grand Rapids: Eerdmans, 1892; repr. 1994), 315-25.
- Wolfgang Vondey. "Pentecostalism and the Possibility of Global Theology: Implications of the Theology of Amos Yong." *Pneuma* 28.4 (2006): 289-312. PDF
- Stanley J. Grenz, "Eschatological Theology: Contours of a Postmodern Theology of Hope," *Review & Expositor* 97.3 (Summer 2000): 339-354. ATLA
- Klaas Runia, "Eschatology in the Second Half of the Twentieth Century," *Calvin Theological Journal* 32.1 (1997): 105-135. ATLA
- David J. MacLeod, "The Sixth Last Thing: The Last Judgment and the End of the World." *Bibliotheca Sacra* 157 (July-September 2000): 315-330. ATLA
- Pedro Rodríguez, "Theological Method for Ecclesiology," in *The Gift of the Church*, edited by Peter C. Phan (Collegeville: Liturgical Press, 2000), 129-55. ATLA
- Leithart, Peter J. "Embracing Rituals: Sacraments as Rites." *Calvin Theological Journal* 40, no. 1 (2005): 6-20. ATLA
- Ralph Del Colle, "The Pursuit of Holiness: A Roman Catholic-Pentecostal Dialogue." *Journal of Ecumenical Studies* 37. 3-4 (2000): 301-320. ATLA

## RESOURCES FOR FURTHER STUDY

The following resources are helpful in the study of systematic theology and for further research. All of these resources are available the Regent University Library, some of them in electronic format.

- Christian Theology: An Introduction*, by Alister E. McGrath. Oxford: Blackwell, 2001.
- The Christian Theology Reader*, edited by Alister E. McGrath. Oxford: Blackwell, 2001.
- The Modern Theologians: An Introduction to Christian Theology since 1918*, edited by David F. Ford. Oxford: Blackwell, 2005.
- Renewal Theology: Systematic Theology from a Charismatic Perspective*, by J. Rodman Williams. Three Volumes in One. Grand Rapids: Zondervan, 1996.
- The Theology of the Church: A Bibliography*, edited by Avery Dulles and Patrick Granfield. New York: Paulist Press, 1999.
- Evangelical Dictionary of Theology*, edited by Walter A. Allwell. Second Edition. Grand Rapids: Baker, 2001.
- International Dictionary of Pentecostal and Charismatic Movements*, edited by Stanley Burgess. Revised and Expanded Edition. Grand Rapids: Zondervan, 2002.
- Systematic Theology*, by Wolfhard Pannenberg. Three volumes. Grand Rapids: Eerdmans, 1991-1998.
- Systematic Theology*, by Paul Tillich. Three volumes. Chicago: Chicago University Press, 1951-1963.
- Systematic Theology*, by Robert W. Jenson. 2 volumes. New York: Oxford University Press, 1997.
- Systematic Theology: A Historicist Perspective*, by Gordon D. Kaufman. New York: Scribner, 1969.
- Systematic Theology: Roman Catholic Perspectives*, edited by Francis Schüssler Fiorenza and John P. Galvin. Minneapolis: Fortress, 1991.
- Systematic Theology: An Introduction to Biblical Doctrine*, by Wayne Grudem. Grand Rapids: Zondervan, 1994.
- Doxology: The Praise of God in Worship, Doctrine, and Life. A Systematic Theology*, by Geoffrey Wainwright. New York: Oxford University Press, 1980

## COURSE PROCEDURES

There are several key elements you will need to fully understand prior to enrolling in this course.

1. All courses require **completion of assignments according to a weekly schedule**. Thus, keeping up with the schedule is essential to your success. Your personal schedule must allow you to keep up with the due dates for the readings and other assignments as found in the Course Schedule in the *Syllabus* section of Blackboard (Bb).
2. Be sure you can complete this course in the scheduled semester. Incompletes will only be granted for true emergency situations, not for poor planning.
3. You must have continuous access to a working and dependable Internet provider as well as reliable e-mail that can send and receive attachments. You must also have access to Microsoft Word or Word Perfect for writing assignments.

## STUDY SUGGESTIONS

1. Begin with prayer that the Holy Spirit will guide your study.
2. Refer to the Computer Standards (<http://www.regent.edu/acad/schdiv/students/compstandards.shtml>) and work through the Blackboard Tutorial (<http://www.regent.edu/acad/schdiv/students/tutorials.shtml>) on the Divinity web site (<http://www.regent.edu/divinity>) to ensure that you meet the Computer Standards and can use Blackboard proficiently.
3. Familiarize yourself with your textbooks (e.g., table of contents, footnotes, and index).
4. Read texts for meaning before you read for details. Learn to see the forest before you attempt to identify the trees.
5. See the various theologians, writers and thinkers in their respective context before you make any judgments on their work.
6. Keep up with the Course Schedule!

## METHOD OF EVALUATION

- All term papers and essays must follow the format outlined by Kate Turabian in *A Manual for Writers of Term Papers, Theses, and Dissertations* (ISBN 0-226-81627-3) and the School of Divinity's *Writing Supplement Guidelines*, available online at: <http://www.regent.edu/acad/schdiv/students/forms.shtml>.
- The School of Divinity ordinarily limits the number of web-based, non-print resources that can be employed in research papers to 30% of the sources cited, excluding online, full-text journals (see the SOD's *Writing Supplement Guidelines*). This standard may vary from course to course – refer to specific course materials.

## **ASSIGNMENTS: (in order of due dates)**

### **1. Poem on the Holy Spirit**

Write a short poem about the Holy Spirit. The poem should address the Spirit's work in the world and/or in the human being. The content is free to your choosing as long as the format of the poem follows a generally acknowledged poetic form that includes a discernable rhythm, meter, and metrical pattern (i.e., do not simply write a narrative). The poem should be no longer than three stanzas, each with no more than four verses (somewhat between 30-50 words total only).

Beginning on a separate page, write a 2-3 page explanation/interpretation of your poem, explaining the meaning of (1) the overall poem, (2) each stanza, and (3) each verse, including a reference to the form of your poetry (i.e. rhythm, rhyme, or metrical pattern if you chose any). Support the use of particular words, phrases, or theological vocabulary by pointing to supporting academic sources (use complete footnotes but no bibliography). This second section of the assignment is similar to a research paper, only that you already expressed the heart of your discoveries in poetic form. For an extensive example of this assignment, see Raniero Cantalamessa's commentary on the ancient poem, *Veni, Creator Spiritus*, published as the book, *Come, Creator Spirit: Meditations on the Veni Creator* (Collegeville: Liturgical Press, 2003).

Write your name and course number in the header of each page.

Length: 3-4 pages total (1 page poem + 2-3 pages interpretation)

Style: Turabian Style Manual (e.g. double-spaced, 12 point font, one-inch margins)

Due Date: February 8, 2010

Weight: 16 % of the total course grade

### **2. Dramatic Dialogue**

Write a dialogue between a proponent of two different millennial positions (i.e. premillennial, postmillennial, or amillennial), in which the main issues of each position are debated. Each dialogue participant will be a spokesperson for a whole range of ideas and arguments associated with their position, whatever serves to advance their doctrinal standpoint. As you write the dialogue, draw on the strongest ideas and arguments for each side that you have seen in the classroom, the readings, and discussions. The goal of this dialogue is not to have a clear victory of one side over the other; rather, the point is to engage the various eschatological issues in an active and critical manner. Write an interesting dialogue as you would like to see it in a theater play, for example:

**Premillennialist:** "I believe that Christ will return ..."

**Postmillennialist:** "Your position does not ...."

**Premillennialist:** "But have you considered ..."

**Postmillennialist:** "Let me explain my point ..."

Make it more interesting than my boring example above! Interest can be directed by focusing on particularly "hot" topics or by creating a particular scenario for the dialogue.

Write your name and course number in the header of each page. No footnotes or bibliography.

Length: 3-4 pages

Style: Turabian Style Manual (e.g. double-spaced, 12 point font, one-inch margins)

Due date: March 8, 2010

Weight: 16% of the total course grade

### 3. Interview

Interview a person associated with a different ecclesiastical tradition and write a “profile” of that tradition. You should look for someone whose doctrine and experience differs extensively from your own, so simply choosing another denomination may not be very insightful (for example, if you are a Pentecostal associated with the Church of God, do not interview another Pentecostal from the Assemblies of God. Instead, choose a Roman Catholic or an Eastern Orthodox or a Lutheran etc.).

Describe the person’s worldview, convictions, beliefs, doctrines, liturgies, rituals, history or any other aspect that serves to illuminate their tradition. Do not contrast anything with your own position, but simply try to listen and adequately describe the persons ecclesiastical world. In the end, the reader should get an idea of what “church” means to the other tradition.

Then send your “profile” to the person for evaluation and ask the person to comment on your observations with a brief comment of 3-4 sentences at the end of the essay. Do not include the name of the person. Instead, begin your profile by noting your own tradition in the first line and the interviewed tradition in the second line.

Write your name and course number in the header of each page.

Length: 3-4 pages

Style: Turabian Style Manual (e.g. double-spaced, 12 point font, one-inch margins)

Due date: March 29, 2010

Weight: 16% of the total course grade

### 4. Book Review

Publish on Amazon.com a short book review of the text book, *People of Bread: Rediscovering Ecclesiology*. The review should be 350-400 words in length. In your review, include a brief overview of the book, its thesis and outline, and then offer a substantive criticism of the work. Publish the review online at [http://www.amazon.com/People-Bread-Rediscovering-Wolfgang-Vondey/dp/0809145596/ref=sr\\_1\\_1?ie=UTF8&s=books&qid=1226168047&sr=1-1](http://www.amazon.com/People-Bread-Rediscovering-Wolfgang-Vondey/dp/0809145596/ref=sr_1_1?ie=UTF8&s=books&qid=1226168047&sr=1-1) (or search for the book). The review must be published by March 29, 2010. You may have to register with Amazon to publish a review, if you have not done so before. The assignment is worth 16% of the total grade.

### 5. Reflection Journal

Write one reflection journal at the end of each of the first three major topics covered in class (pneumatology, eschatology, and ecclesiology). Each journal should be 1-2 pages in length for a total of 3-6 pages. Reflect in each journal on how the topic relates to your life and ministry (teaching, preaching, pastoring, evangelization etc.). Be specific about how the texts you read can inform your own work. Do not summarize what you have learned but instead pursue the question how theology as an intellectual discipline can inform the Christian life and the praxis of faith. Make suggestion on how you intend to use what you have learned in your personal context. This is not a theoretical exercise. Be practical, be real.

In the final part of the course on the topic of Christian living, combine all three journals into one and reflect again on your own reflections from an ethical perspective. Create an interactive commentary on your own reflections using the “track changes” or “review” feature of your word processor—posing questions, raising doubts, making connections, seeing opposing views, linking material with personal experience, expressing confusion, in short: dialogue with your own ideas. Submit the entire document as assignment 4 of the course.

Write your name and course number in the header of each page.

Length: 5-8 pages

Style: Turabian Style Manual (e.g. double-spaced, 12 point font, one-inch margins)

Due date: April 12, 2010

Weight: 16% of the total course grade

## 6. Final Exam

A final exam is offered during the final week of class. The exam will cover all topics discussed during the semester. The exam may be in essay format or multiple choice and other types of questioning. Textbooks are not permitted during the exam. The exam is worth 20% of the course grade.

## GRADING PERCENTAGES

|            |     |
|------------|-----|
| Poem       | 16% |
| Dialogue   | 16% |
| Interview  | 16% |
| Review     | 16% |
| Journal    | 16% |
| Final Exam | 20% |

## GRADING RUBRICS

### Poem on the Holy Spirit

- Assignment is in consistent poetic form (10%)
- Assignment contains poem and explanation (10%)
- Poem is about the Holy Spirit (10%)
- Explanation given of particular words, phrases, or theological vocabulary using academic theological sources (10%)
- Explanation addresses (1) the overall poem, (2) each stanza, and (3) each verse (10%)
- Correct use of sources and supporting material (10%)
- Page limit met (10%)
- On-time submission as assigned in the syllabus (10%)
- Style guidelines met (Turabian format) (10%)
- Correct Punctuation and grammar (10%)

### Dramatic Dialogue

- Assignment is in dialogue form (10%)
- Positions represented are between two different eschatological positions (10%)
- Dialogue is balanced and not biased (10%)
- Discussion wrestles with eschatological issues from varying perspectives (10%)
- Dialogue is essentially about the doctrines of the millennial return of Christ (10%)
- Dialogue addresses foundational eschatological issues (10%)
- Page limit met (10%)
- On-time submission as assigned in the syllabus (10%)
- Style guidelines met (Turabian format) (10%)
- Correct Punctuation and grammar (10%)

### **Interview and Profile**

- Essay is a clear profile based on interview (10%)  
Profile offers a solid overview of what “church” means to the tradition (10%)
- Interviewed a person associated with a different ecclesiastical tradition (10%)
- Description of the person’s worldview, convictions, beliefs, doctrines, liturgies, rituals, history (10%)
- Contains evaluative comment by interviewed person (10%)
- Avoids criticism (10%)
- On time submission as assigned in the syllabus (10%)
- Length of essay conforms to requirements in syllabus (10%)
- Format correspond to Turabian’s *Manual* (10%)
- Spelling, grammar and punctuation corresponds to Turabian’s *Manual* (10%)

### **Book Review**

- On time submission as assigned in the syllabus (20%)
- Word limit met (20%)
- Outline of book provided (20%)
- Description of thesis (20%)
- Critique (positive or negative) (20%)

### **Reflection Journal**

- Journal format conforms to instructions in syllabus (20%)
- Journal contains entries for three study periods (pneumatology, eschatology, ecclesiology) and a reflection from the perspective of Christian living (20%)
- Format corresponds to Turabian Manual (20%)
- Punctuation and spelling correct (20%)
- Word-limit met (20%)

## **ADDITIONAL COURSE DOCUMENTS**

Additional course documents, including Course Schedule and Bibliography, are available on Bb. Students are responsible for reading the information found in these documents.

***This syllabus is provided to students and participants for their general guidance only. It does not constitute a contract, either express or implied, and is subject to change without notice.***

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