Professor: Craig Keen  
Office: Duke 242  
Times of Meeting: TR 1:05 – 2:30 p.m.  
Place of Meeting: Duke 121

Azusa Pacific University Mission Statement: Azusa Pacific University is an evangelical Christian community of disciples and scholars who seek to advance the work of God in the world through academic excellence in liberal arts and professional programs of higher education that encourage students to develop a Christian perspective of truth and life.

Course Description: The second in a two-course sequence introducing theological thinking in relation to the great teachings of the church, and inquiring into the meaning and implications of the doctrines of holiness, revelation, the Trinity, creation, the person and work of Jesus Christ, the person and work of the Holy Spirit, the Church, the sacraments, and eschatology. These courses focus on the witness of Scripture, the historic testimony of the Church, classical and contemporary modes of thought, and the meaning of theological thinking for the life of the student and the Church. Prerequisite: THEO 410.

Course Eschata: 
Students are asked to work thoughtfully in this course in the light of a certain “end.” It is expected that such work will yield some degree of understanding of . . .

1. The unique patterns of relations that make up the theological task.
2. The dynamics of prayer and worship that constitute theology.
3. The mystery that plays at the heart of every Christian thought.
4. The history of Jesus as the beginning, end, and native soil of doctrine.
5. The hunger that does not take, but gives life.
6. The trinitary structure of theological thinking.
7. The place of scripture at the source of theological formulation.
8. The church as a uniquely holy public region of action.
10. The extent to which Mark 12:29 – 31 is to guide theological thinking.
11. The significance of the creedal affirmation that God the Father is ruler of all (pantocrator) and creator.
12. The significance of the creedal affirmation that Jesus Christ is “homoousion to patri as far as his deity is concerned and homoousion hemin as far as his humanness is concerned; thus like us in all respects, sin only excepted.”
13. The significance of the creedal affirmation that the Holy Spirit is “the [Sovereign] and Giver of life.”

Student Learning Outcomes: 
By the end of the course students are to demonstrate that they have reached the following teloi. By the end of the course students are to . . .

1. Articulate ideas that have come to have particular importance in the intellectual history of the church.
2. Lay out reasons why the church has taken a stand in favor of these ideas.
3. Articulate ideas of particular importance within contemporary theological discourse.
4. Lay out reasons why these ideas have become important.
5. Synthesize these historic and contemporary ideas into a coherent pattern of ideas.
6. Read substantive theological texts with significant understanding and bring that understanding to written and oral discourse.
7. Gain facility in the use of a variety of texts—such as the church’s scriptures, traditions, peculiar modes of thought, and one’s own life-history—in order to think, write, and speak theologically.
8. Write an informed and well-organized research paper using a standard research manual.

**Required Textbooks:**

10. Occasional handouts.

**Course Procedure and Requirements:**

1. The phrase, “systematic theology,” does not have one simple, universally accepted meaning. However, Van Harvey’s definition is widely accepted: “systematic theology is, as the name suggests, the systematic organization and discussion of the problems that arise in Christian faith.” Karl Barth, the twentieth century’s most important and influential systematic theologian, is also the most unrelenting critic of the phrase. “A ‘system,’” he writes with some contempt, “is an edifice of thought, constructed on certain fundamental conceptions which are selected in accordance with a certain philosophy by a method which corresponds to these conceptions. Theology cannot be carried on in confinement or under pressure of such a construction.” Therefore, he describes the phrase “systematic theology” as oxymoronic as the phrase “wooden iron.” Although there is much to what Barth says here and certainly all foreclosed thinking is by definition hopeless, especially in this discipline, systematic theology

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1 The course exams, class presentations, quizzes, informal class participation, and paper will be used to evaluate items 1 – 7; the paper will be used also to evaluate item 8.
2 The bookstore was not asked to purchase this book for the course. There are several copies available through amazon.com at under $2.00 + shipping and handling charges.
need not fall prey to it. The word “system” literally says “to stand together.” Systematic theology may well be carried out as a thoughtful consideration of all things that come to light vis-à-vis the crucified/resurrected Jesus—without any loss of openness to being surprised. This syllabus is written with a renewed hope that the theology that lies ahead of us this semester will have been systematic in that way.

2. The objectives of the course will be met quite well, if one spends one’s time this semester giving thoughtful and prayerful care to the issues raised in assigned readings and in class discussion. The texts introduce the serious student of theology to the discipline as it has come to be practiced in our time. In order to provide direct access to this theology, specifically theological essays have been placed on the list of the assigned texts for this course. These are all notable writings, some are simply brilliant. That is not to say that any of us will come to agree with all of what these writers say. However, these are such competent works, many of them written with extraordinary care and devotion, that it seems fitting to say that they simply are to be heard and understood, even when that comes hard. They are not just books. They are words that call for life. The point of reading them is that we all might come to live a little more than we would have otherwise.

3. This course will spend its time exploring ideas. It will be assumed that every student has read carefully—prior to class time—everything assigned to be read for that day. It will always be helpful, and sometimes very helpful, to re-read those assignments after class discussion. This will, of course, require discipline and a considerable investment of time. Yet the subject matter of this course calls for no less. Every student will be expected to spend at least an average of 6 hours of study for this course outside of class each week in addition to the hours spent in preparation for exams and other special assignments. (If the material is especially difficult for one, then considerably more time should be devoted to study.) The professor is available to help the student outside of class as well.

4. Every student is strongly encouraged to be prepared by prior study and careful thought to enter into class discussion by asking questions, making comments, and otherwise discussing the ideas under examination. Not only does such public dialogue tend to improve the quality of one’s education, give evidence of one’s preparedness for class and understanding of the course’s issues, it also adds an important social dimension to the course which makes our work together more significant and vital. This class is understood from the beginning to be for its students, to be addressed to your issues, to be responsive to your questions. It is particularly important, therefore, that no one coast, but that everyone hear and speak responsively to the discourse that happens in every class session. Because of the importance of open intellectual interchange for the life of this course, class participation will be analyzed as part of the final evaluation of students’ work.

5. There will be class presentations.

   a. Most of our class sessions will be devoted to the discussion of texts we are all to have read. Many of these discussions will be led by a class member—with the assistance of the professor.

   b. Each presentation will be evaluated according to how well the following is accomplished:

      1. The presenter is to demonstrate a good understanding of the material under consideration.

      2. The presenter is to convey ideas clearly and coherently.

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5 See the *Oxford English Dictionary*, 2nd ed., s.v. “system.”

6 Cf. Ephesians 1:10 in the context of vv. 3 – 15.
3. The presenter is to respond well to class questions and comments, engaging the class, evoking questions and comments over the assigned material.
4. The presenter is to distribute a thorough outline that covers the assigned material exhaustively (so that the oral presentation need not).  

- Each presenter is to provide the professor on the day of presentation with a report of the amount of time he or she spent working on the presentation. This report will also contribute to the determination of one’s grade for the presentation. 
- A presenter is strongly encouraged to discuss presentation plans with the professor well in advance of her or his first day of presentation.
- Each student is to give two presentations: one over Barth and one other.
- The presentations are to deal with the material indicated below:

February 7: Martin Luther, *Christian Liberty*.

*N.B. All of these blocks of texts are to be read by all students.* Indeed the day of presentation each student—including the one presenting—is to indicate in writing whether or not she or he has studied (i.e., closely read at least once) the material covered by the presentation. *Absence*

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7 An outline is to be at least 1750 words in length.
8 A presenter is expected to have spent c. 10 hours (including reading time) getting ready for a presentation.
from class on the day of a presentation or failure to report having studied the material will reduce one’s own presentation average by five percentage points. A later report of having “caught up” in reading a day’s assignment will restore three of the five points lost that day. Points will not be restored for those who miss presentation sessions without acceptable reasons. This material will also be covered on the exams.

6. There are to be two essay exams:

The first of these is to be taken in class on February 21 – 26 and is to cover everything assigned to be studied and everything that has emerged in our class interaction from the beginning of the course. Students will be asked to write the whole class session each of those days in response at least to one “question.” Essays will be held by the professor between class sessions. Students are strongly advised to use well all available time.

The second of these is to be taken in class on April 29 – May 1 (12:15 – 2:15 p.m.) and is to cover everything assigned to be studied and everything that has emerged in our class interaction since the first exam. Once more, students will be asked to write the whole class session each of those days in response at least to one “question”; essays will be held by the professor between class sessions; and students are strongly advised to use well all available time.

7. Each student is to write a paper. Each paper is to analyze and explain some aspect of the liturgy of the eucharist. That is, students are to research not the metaphysics of the bread and the wine or the legal requirements that are or are not met by performing this sacrament properly, but the way eating and drinking the bread and the wine are situated in the larger patterns of work the people of God do as they gather over extended periods of time to worship the Father who is made manifest to us in the Spirit through the crucifixion/resurrection of the Son. The assumption of this assignment is that there is a theology woven into the church’s liturgy, that the pattern of the belief of the church is the pattern of its prayer: lex credendi est lex orandi. One’s paper is to elucidate that theology by elucidating the liturgy. Each paper is to be researched carefully. It is both to explain the history of the liturgy and to clarify how some aspect of it is theologically significant. Even though a paper will focus attention on one aspect of the liturgy, the liturgy as a whole is to be addressed and to some degree explained. Each paper is to be typed following a standard form and style manual (Turabian, MLA, etc.), frequently cite sources, especially in the more analytic/historical section of the paper (in footnotes or parenthetical citations—but please no endnotes), be carefully written and rewritten, avoid such gender-exclusive terms as the “generic” use of “man,” “he,” “him,” etc., include a works cited page, be at least 1250 words in length, etc. These papers are due in electronic form by 11:59 p.m., Saturday, March 29.

8. There will be a series of quizzes over terms in González’s Essential Theological Terms. We’ll take c. 10 minutes for a quiz at the beginning of each class session a quiz is given. Extra time will not be given to those who are late without excuse. The dates of those quizzes and the terms to be covered by them are as follows:

January 22: alienation, atonement, beatific vision, election, justice, propitiation, reconciliation, revelation, satisfaction, theologia crucis.
January 24: apocatastasis, atonement (limited), dialectical theology, expiation, justice (imputed), recapitulation, soteriology, traducianism, universalism, Word of God.

January 29: assurance, concupiscence, depravity (total), fall, law, law and gospel, original sin, original righteousness, predestination, simul justus et peccator.

February 12: Arminianism, attrition, confession, faith, grace, image of God, merit, sin, soul, Wesleyans.

February 14: absolution, contrition, fideism, fiducia, hybris, justification, monergism, Pelagianism, perfection, regeneration.

March 4: donum superadditum, hesychasm, holy, hypostasis, Macedonians, perfection, pneumatology, procession, redemption, prosōpon.

March 6: habit, Montanism, priesthood of all believers, repentance, sanctification, Spirit (Holy), synergism, theopoiesis, virtues, worship.

March 11: agape, charity, epiclesis, Eucharist, iconoclasm, immersion, koinonia, liturgy, love, real presence.

March 27: apostolicity, baptism, catholicity, church, communion of saints, ecclesiology, marks of the church, priesthood, sacraments, transubstantiation.

March 6: habit, Montanism, priesthood of all believers, repentance, sanctification, Spirit (Holy), synergism, theopoiesis, virtues, worship.

April 1: apocalyptic, chiliasm, eschatology, eternal life, heaven, hell, hope (theology of), kingdom of God, Parousia, purgatory.

9. Students are to screen a series of films according to the following schedule:

January 17: Have screened and reported screening one of the following three films, considering Christ’s entry into solidarity with the human race:

- Wings of Desire, directed by Wim Wenders, Twentieth Century Fox Home Entertainment, 2003 [1987].
- Breaking the Waves, directed by Lars von Trier, Artisan Entertainment, 2000 [1996].
- The Children of Men, directed by Alfonso Cuaron, Universal Studios Home Video, 2007 [2006].

On each of these dates each student is to turn in a 3 x 5 card on which the day of screening the film is given and the following statement written “I carefully viewed ____% the film(s); ____________.” In the first blank the amount of the film carefully viewed is to be written. Credit will not be given unless the figure is 100. In the second blank the student is to write the title of the movie screened. It is recommended that students view these films together and discuss their theological significance. If a report is turned in late half credit will be given.
January 31: Have screened and reported screening one of the following two films, considering the redemptive work of Christ:

One Flew over the Cuckoo’s Nest, directed by Milos Forman, Warner Home Video, 1997 [1975].


February 19: Have screened and reported screening one of the following four films, considering the doctrines of sin and redemption:


The Straight Story, directed by David Lynch, Buena Vista Home Entertainment, 2000 [1999].

The Bourne Identity, directed by Doug Liman, Universal Studios Home Video, 2003 [2002].

March 25: Have screened and reported screening one of the following four films, considering their ecclesiological relevance:

On the Waterfront, directed by Elia Kazan, Columbia/Tristar Home Video, 2002 [1954]. (Consider the connection between the church and justice.)

The Mission, directed by Roland Joffé, Warner Home Video, 2003 [1986]. (Consider the connection between the church and violence.)

Fight Club, directed by David Fincher, Twentieth Century Fox Home Entertainment, 2000 [1999]. (Consider the connection between the church and an alternative sociality.)

Once, directed by John Carney, Twentieth Century Fox Home Entertainment, 2007 [2006]. (Consider the connection between the church and the grace of election.)

April 10: Have screened and reported screening the following film, considering it as illustrative of the eucharist:

Babette’s Feast, directed by Gabriel Axel, Orion Classics, 1988 [1987].
9. *Grades will be determined* by the professor as seems fitting, using quantifiable and non-quantifiable factors. However, the following scale will be used as guidance: 90 – 100: A; 80 – 89: B; 70 – 79: C; 60 – 69: D; 0 – 59: F.\(^\text{10}\) Other, less quantitative factors will be considered as well. A student who misses class more than three times, should expect to be evaluated by the following scale, without considering any other factors: 95 – 100: A; 85 – 94: B; 75 – 84: C; 65 – 74: D; 0 – 64: F.\(^\text{11}\) (Three “tardies” may be taken to be equivalent to one absence.)

10. Exams are not to be taken late and papers are not to be turned in late except under quite extraordinary circumstances (hospitalization, death in the family, etc.). Whenever it is possible, the student is to report to the professor well in advance any such extraordinary circumstances that might affect the student’s compliance to the schedule of the course. If a student cannot do the work for this course when it is scheduled to be done, that student should assume that her work will not be able to be done at all. If some complication qualifies as inadequate for full exception to the prohibition of late work, but is yet adequate for *some* exception, the work will be accepted, but the grade recorded for it will be reduced. Of course, it is the responsibility of the student to make arrangements with the professor to complete any work for the course missed due to an absence, but allowed to be completed late.

11. *Contributions of Assignments to the quantifiable portion of the course grade:*
   a. Essay exam I: 23%.
   b. Essay exam II: 23%.
   c. The paper: 15%.
   d. Quizzes: 5%.
   e. Film reports: 5%
   f. Presentations: 15%.
   g. Informal class participation: 14%.

12. Any student in this course who has a disability that might prevent her from fully demonstrating her abilities should meet with an advisor in the Learning Enrichment Center as soon as possible to initiate disability verification and discuss accommodations that might be necessary to ensure your full participation in the successful completion of course requirements.

13. *Schedule:*
   a. **January 8 (T):**
      Overview of the course.
   b. **January 10 (R):**
      *Have read Finlan (1 – 17) and Bauckham (66 – 108)*
   c. **January 15 (T):**
      *Student Presentation of Finlan*
      *Have read Finlan (18 – 53)*
   d. **January 17 (R):**
      *Student Presentation of Barth 1*
      *Have read Barth (v – 25)*
      *Film report due*
   e. **January 22 (T):**
      *Have read Ware (67 – 87) and Finlan (53 – 69)*
      *Quiz 1*

\(^{10}\) Pluses and minuses will be determined within these larger categories.

\(^{11}\) Pluses and minuses, again, will be determined within these larger categories.
f. January 24 (R):
   Have read Finlan (70 – 102)
   Quiz 2

g. January 29 (T):
   Have read Finlan (103 – 132) and Gorringe (Scott and Cavanaugh 363 – 375)
   Quiz 3

h. January 31 (R):
   Student Presentation of Barth 2
   Have read Barth (26 – 59)
   Film report due

i. February 5 (T):
   Student Presentation of Westermann
   Have read Westermann handout.

j. February 7 (R):
   Student Presentation of Luther
   Have read Luther’s Christian Liberty

k. February 12 – 14 (T - R):
   Have read Wesley’s “Original Sin” (Sermon 44), “Salvation by Faith” (Sermon 1), and “The Scripture Way of Salvation” (Sermon 43): http://wesley.nnu.edu/john_wesley/sermons/alph.htm; and Ware (105 – 132)
   Quiz 4 (February 12)
   Quiz 5 (February 14)

l. February 19 (T):
   Student Presentation of Barth 3
   Have read Barth (63 – 95)
   Film report due

m. February 21 – 26 (R - T):
   Exam 1

n. February 28 (R):
   Student Presentation of Ware and Basil
   Have read Ware (89 – 104) and Basil 7 – 28

o. March 4 (T):
   Have read Basil (28 – 75)
   Quiz 6

p. March 6 (R):
   Have read Basil (75 – 118)
   Quiz 7

q. March 11 (T):
   Have read Bauckham (109 – 125) and Taylor (Scott and Cavanaugh 377 – 390)
   Quiz 8

r. March 13 – 20 (R - R):
   No class (professor at WTS meeting, followed by Easter Break)

s. March 25 (T):
   Student Presentation of Barth 4
   Have read Barth (96 – 132)
   Film report due
t. March 27 (R):
Have read Wannenwetsch (Scott and Cavanaugh 76 – 89), Cavanaugh (Scott and Cavanaugh 393 – 405), and Hauerwas (1 – 16)
Quiz 9

u. March 29 (S), by 11:59 p.m.
Paper due

v. April 1 (T):
Have read Hauerwas (19 – 63)
Quiz 10

w. April 3 (R):
Have read Hauerwas (65 – 78, 153 – 183)

x. April 8 (T):
Student Presentation of Hauerwas
Have read Hauerwas (185 – 216)

y. April 10 (R):
Student Presentation of Barth 5
Have read Barth (133 – 170)
Film report due

z. April 15 (T):
Student Presentation of Jenson, Bauckham, and Ware
Have read Jenson (Scott and Cavanaugh 407 – 419), Bauckham (126 – 143), and Ware (133 – 138)

z'. April 17 (R):
Have read Bauckham (144 – 164)

z''. April 22 (T):
Student Presentation of Barth 6
Have read Barth (171 – 206)

z'''. April 24 – May 1 (R – R 12:15 – 2:15 p.m.):
Exam 2

14. Professor contact information:
APU telephone extension: (626-815-6000) 5635.
Email: ckeen@apu.edu
Home telephone number: 626-815-2855.
Informal consultations MWF by appointment.

15. Addenda:
a. THEO Desired Faith Integration Outcome:
All in all, students will be asked to demonstrate that they have given thoughtful consideration to certain current and historical issues in the light of the church’s scriptures and traditions. As they do so it is expected that they will demonstrate that they understand that informed and disciplined Christian faith is multiform: it is personal, social, spiritual, historical, doctrinal, biblical, practical, and takes shape in the network of relations that makes up the life of the church. Students will come to greater clarity concerning the personal and social relevance and spiritual richness that informed and disciplined theological discourse may bring to their lives among others in the time and space in which they live. This is coherent with the university-wide student learning goals that graduates should articulate a Christian view of truth and life; should apply scriptural reasoning to problems; should appreciate, understand,
and love the church; should practice love for all persons, appreciating personal and cultural differences, demonstrating truth-telling and grace in their relationships; and articulate the importance of fellowship between persons—locally, and globally.

b. THEO Desired Learning Outcomes:
1. Undergraduate students will demonstrate an ability to give thoughtful consideration to the issues of the past and the present in the light of the church's Scriptures and traditions.
2. Graduates should demonstrate a practice of continual intellectual growth through personal scholarship and development.

It is our desire that students will demonstrate growth in the ability to think critically about the historical, doctrinal, biblical and practical aspects of the Christian faith, including appreciation, understanding, and valuing the Church. Students will grow into a greater awareness of the personal and social relevance and spiritual richness that informed, disciplined theological reflection can bring to their Christian existence and their own impact upon the world in which they live. This is an application of the university-wide student learning goals that graduates should be able to articulate a Christian worldview of truth and life; should be able to apply biblically-based ethical reasoning skills to problems; should appreciate, understand, and value the Church; should practice a respect for the worth of all persons, with appreciation of individual and cultural differences, demonstrating truth-telling and grace in their relationships; and should be able to articulate the importance of extending genuine community to all peoples locally, regionally, nationally, and globally.

c. From APU’s “Academic Integrity” policy statement: “The mission of Azusa Pacific University includes cultivating in each student not only the academic skills that are required for a university degree, but also the characteristics of academic integrity that are integral to a sound Christian education. It is therefore part of the mission of the university to nurture in each student a sense of moral responsibility consistent with the biblical teachings of honesty and accountability. Furthermore, a breach of academic integrity is viewed not merely as a private matter between the student and an instructor but rather as an act which is fundamentally inconsistent with the purpose and mission of the entire university. A complete copy of the Academic Integrity Policy is available in the Office of Student Life, the Office of the Vice Provost for Undergraduate Programs, and online.”

Expectations for this course regarding academic integrity are consistent with those outlined in the academic integrity policy. Consequences for violations of academic integrity in this course are consistent with those outlined in the academic integrity policy.
1. Name: __________________________________________________________________ (Please print)

2. APU box no. ______________________________ Email: ________________________

3. Phone no. (       ) ___________________________ (        ) ______________________

4. Home address: ___________________________________________________________ Zip

   Home phone: (       ) ___________________________

   □ I am a commuter, please phone me if class is suddenly canceled.

5. Major: ___________________________ Why did you choose this major? ________________

6. Previous courses taken in theology or church history: ______________________________

7. Previous courses taken in bible: _______________________________________________

8. Previous courses taken in philosophy: __________________________________________

9. Present standing: ___Sr. ___Jr. ___Soph. ___Frosh ___Grad. Date ______________

10. Career plans: _____________________________________________________________

11. Is there some particular question you would like me to answer during this course? ________

12. Is there anything you would like me to know about you? ___________________________

   (You may continue on the back of this page, if you'd like.)