AZUSA PACIFIC UNIVERSITY
HAGGARD SCHOOL OF THEOLOGY
DEPARTMENT OF THEOLOGY AND PHILOSOPHY

SYSTEMATIC THEOLOGY I
THEO410

Course Instruction Plan

Professor: Craig Keen                              Fall 2009  
Office: Duke 242          3 Units 
Times of Meeting: TR 9:45 – 11:10 a.m.  
Place of Meeting: Duke 511

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: This is the first 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. Prerequisites: CMIN 108; PHIL 310, PHIL 320, or PHIL 325; one upper division UBBL class (preferably UBBL 471); THEO 352 or THEO 354; THEO 363; or instructor's permission.

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, particular 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.¹

Required Textbooks:


Course Procedure and Requirements:

1. The phrase, “systematic theology,” does not have one simple, universally accepted meaning. However, Van Harvey’s definition is widely acknowledged: “systematic theology is, as the name suggests, the systematic organization and discussion of the problems that arise in Christian faith.”² Karl Barth, the twentieth century’s most important and influential systematic theologian, is also the most untiring critic of the phrase. “A 'system,’” he writes

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.
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 says the phrase “systematic theology” is as oxymoronic as the phrase “wooden iron.” Although there is much to what Barth says here, certainly all foreclosed thinking is by definition hopeless (especially in this discipline) and a “system” that is centered on itself can only spin its wheels, systematic theology need not fall prey to these problems. The word “system” literally signifies “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 beginning—but 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, some of them book-length. 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 little more than we would have otherwise.

3. This course will spend its time exploring ideas. It will be assumed that every student has carefully read—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 ready 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 discourse 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

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4 See the *Oxford English Dictionary*, 2nd ed., s.v. “system.”
5 Cf. Ephesians 1:10 in the context of vv. 3 – 15.
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 considered 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 student class members—with the assistance of the professor. Each of these presentations is to be the length of one class session.

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

1. Presenters are to demonstrate a good understanding of the material under consideration.
2. Presenters are to convey ideas clearly and coherently.
3. Presenters are to respond well to class questions and comments, engaging the class, evoking questions and comments over the assigned material.
4. Presenters are to distribute (electronically) a thorough outline that covers the assigned material exhaustively (so that the oral presentation need not).  

   d. Each presenter (e.g. in a group) is to provide the professor on the day of presentation with a report (1) of the amount of time he or she spent working on the presentation apart from group meetings, (2) of the amount of time he or she spent on the presentation in group meetings, and (3) of the involvement of each other group member in preparation for the presentation (insofar as it can be determined). These reports will also contribute to the determination of one’s grade for the presentation.

   e. A presenter is strongly encouraged to discuss presentation plans with the professor well in advance of her or his first day of presentation.

   f. Each student is to give two presentations.

   g. The presentations are to deal with the material indicated below:


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6 An outline is to be at least one page in length for every 10 pages of text presented, but in no case less than 1000 words.

7 The total amount of time spent in preparation for a presentation in and apart from group meetings is to be approximately 10 hours.

8 Of course, if due to class size class presentations are given by a single student, evaluations of group members will not be expected.


November 17: Catherine Mowry LaCugna, *God For Us*, 1 – 52.

December 1: Catherine Mowry LaCugna, *God For Us*, 335 – 375.


6. There are to be two essay exams:

The first of these is to be taken in class on November 5 and 10 and is to cover everything assigned to be studied and everything that has emerged in our class interaction from the beginning of the course through October 20. 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 December 10 (at our regular meeting time) and December 17 (9:45 – 11:45 a.m.) and is to cover everything assigned to be studied and everything that has emerged in our class interaction since October 20. 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.

7. Each student is to write a paper. Each paper is to explore one or more aspects of the theological notion, “creatio ex nihilo.” This is a multivalent—and not necessarily a
metaphysical—term. It is recommended that each student begin reading and thinking about
the idea immediately—including its political dimensions. It is also suggested that students
cooperate in their research and thinking. Each paper is to be researched carefully. Each
paper is to be typed following a standard form and style manual (Turabian, MLA, etc.),
frequently cite sources (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 2500 words in length, etc.⁹
Among its sources is to be Craig Keen’s essay, “Holy, Holy, Holy: The World Need Not
Have Been.”¹⁰ These papers are due in electronic form by 11:59 p.m., Saturday, November
21.¹¹

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:

<table>
<thead>
<tr>
<th>Date</th>
<th>Terms</th>
</tr>
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<tbody>
<tr>
<td>September 15:</td>
<td>accommodation, agape, fundamentalism, heresy, hermeneutics, holy,</td>
</tr>
<tr>
<td></td>
<td>inerrancy, inspiration, liberalism, theism.</td>
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<tr>
<td>September 17:</td>
<td>attributes (of God), dialectics, Heilsgeschichte, Historie,</td>
</tr>
<tr>
<td></td>
<td>immanence, justice, perfection, revelation, substance, transcendance.</td>
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<tr>
<td>September 29:</td>
<td>allegory, asceticism, aseity, creation, decrees (eternal), eternity,</td>
</tr>
<tr>
<td></td>
<td>foreknowledge, impassibility, metaphysics, theodicy.</td>
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<tr>
<td>October 1:</td>
<td>apologetics, Augustinianism, freedom of will, God, grace, habit,</td>
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<tr>
<td></td>
<td>history, Pelagianism, Platonism, soul.</td>
</tr>
<tr>
<td>October 15:</td>
<td>apocalyptic, doctrine, eschatology, Kingdom of God, natural</td>
</tr>
<tr>
<td></td>
<td>theology, symbol, theologia crucis, theology, Protestant principle,</td>
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<td></td>
<td>word of God.</td>
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<td>November 3:</td>
<td>anhypostatic union, Apollinarianism, appropriations, Arianism,</td>
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<tr>
<td></td>
<td>communicatio idiomatum, docetism, ebionism, enhypostatic union,</td>
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<td></td>
<td>monophysitism, monothelitism.</td>
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<tr>
<td>November 12:</td>
<td>incarnation, deism, Nestorianism, omnipotence, omnipresence,</td>
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<td></td>
<td>omniscience, ontological argument, panentheism, pantheism, theopoiesis</td>
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</tbody>
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⁹ Students are expected to make use of the texts of this course, as well as other sources, in writing this paper.
¹¹ The Department of Theology and Philosophy is involved in assessing student learning. One or more papers
submitted for the fulfillment of an assignment in this course may be chosen as a part of this departmental evaluation. It
is possible that your paper will be one of them. If so, your name will be removed so that the process will be completely
anonymous. Your grade for this course will not be affected.
November 19: economic Trinity, homoousion, logos, Monarchianism, patripassionism, person, procession, Sabellianism, Socinianism, Trinity.

November 24: act, analogy, Deus absconditus, existentialism, faith, fideism, fiducia, hesychasm, paradox, reason and faith.

December 3: epiclesis, filiation, filioque, Gnosticism, historical Jesus, hypostasis, hypostatic union, kenosis, kerygma, miracles.

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

September 17: Have screened and reported screening one of the following three films, considering the connection between theology and martyrdom:

   *The Passion of Joan of Arc*, directed by Carl Theodor Dreyer, The Criterion Collection, 1999 [1928].

   *A Man for All Seasons*, directed by Fred Zinnemann, Columbia Tristar Home Video, 1996 [1966].

   *Romero*, directed by John Duigan, Lions Gate Home Entertainment, 2000 [1989].

September 29: Have screened and reported screening one of the following two films, considering the connection between theology and language/writing/the future/translation:

   *Memento*, directed by Christopher Nolan, Columbia Tristar Home Video, 2001 [2000].


November 3: Have screened and reported screening one of the following three films, considering the connection between theology and prayer/grace/joy/providence:

   *Run Lola Run*, directed by Tom Tykwer, Columbia Tristar Home Video, 1999 [1998].


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12 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(s) of the movie(s) 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.
November 24: Have screened and reported screening one of the following four films:

*Close Encounters of the Third Kind*, directed by Stephen Spielberg, Columbia Tristar Home Video, 2002 [1977]. (Consider the connection between theology and “the holy.”)

*Titanic*, directed by James Cameron, Paramount Home Video, 2005 [1997]. (Consider the connection between theology and redemption.)

*American Beauty*, directed by Sam Mendes, Dreamworks Video, 2000 [1999]. (Consider the connection between theology and beauty/hope.)


December 3: Have screened and reported screening the following film, considering the connection between theology and Jesus’ kenotic life (cf. Philippians 2):


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. Other factors considered are promptness of attendance, class participation, apparent preparedness for class, etc. 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. (Three “tardies” may be taken to be equivalent to one absence.)

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 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.

Contributions of Assignments to the quantifiable portion of the course grade:

a. Essay exam I: 23%.

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13 Pluses and minuses will be determined within these larger categories.

14 Pluses and minuses, again, will be determined within these larger categories.
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. **September 10 (R): Overview of the Course**  
      *Have read Keen’s “Where Memory and Hope Converge”*

   b. **September 15 – 22: Introduction—Orthodoxy, Faith, and Love**

      **September 15 (T):**  
      Introduction
      *Have read Ware, 7 – 55
      **Quiz 1**

      **September 17 (R):**  
      Introduction
      *Have read Ware, 55 – 78 and Kierkegaard 3 – 16
      **Quiz 2**  
      *Have screened The Passion of Joan of Arc, A Man for All Seasons, or Romero (report due)*

      **September 22 (T):**  
      Presentation 1
      *Have read Kierkegaard, 17 – 60*

   c. **September 24 – October 6: Learning to Speak of God**

      **September 24 (R):**  
      Presentation 2
      *Have read Augustine, books 1 – 3*

      **September 29 (T):**  
      *Have read Augustine, books 4 – 6
      **Quiz 3**  
      *Have screened Memento or Lost in Translation (report due)*
October 1 (R):
Have read Augustine, books 7 - 9 (chapter VII)
Quiz 4

October 6 (T):
Presentation 3
Have read Augustine, books 9 (chapter VIII) - book 10

d. October 8 – 20: Learning to Be Silent Before the Mystery of God

October 8 (R):
Presentation 4
Have read Lash, 1 – 50

October 13 (T):
Presentation 5
Have read Lash, 51 – 95

October 15 (R):
Have read Barth, “Revelation” (handout) and Moltmann, 59 – 79
Quiz 5

October 20 (T):
Presentation 6
Have read Kierkegaard, 61 – c. 108
(The exam to be given November 5 – 10 will cover the material through October 15)

[e. November 5 – 10 (R – T)
Exam 1 (covering the material through October 20)]

f. October 22 – 29: The God Who—As Love—Was and Is and Is to Come

October 22 (R):
Presentation 7
Have read Bauckham, 1 – 53

October 27 (T):
Presentation 8
Have read Bauckham, 54 – 65, and Moltmann 80 – 96, 115 – 130

October 29 (R):
Presentation 9
Have read Kierkegaard, c. 109 – 153

[g. November 1 – 3: Stanley Hauerwas is in town]
h. November 3, 12: God as Flesh

November 3 (T):
Have read Norris, 1 – 47
Quiz 6
Have screened Amelie, Run Lola Run, or Slumdog Millionaire (report due)

[November 5 – 10: Exam 1 (see above)]

November 12 (R):
Have read Norris, 49 – 60, 123 – 159
Quiz 7

i. November 17 – December 3: “God” “is” “Father, Son, and Holy Spirit”

November 17 (T):
Presentation 10
Have read LaCugna, 1 – 52

November 19 (R):
Have read LaCugna, 209 – 250, 270 – 278
Quiz 8

November 21 (S):
Papers due (by 11:59 p.m.)

November 24 (T):
Have read LaCugna, 288 – 335
Quiz 9
Have screened Close Encounters of the Third Kind, American Beauty, Magnolia, or Titanic (report due)

November 26 (R):
Class will not be held (Thanksgiving Break)

December 1 (T):
Presentation 11
Have read LaCugna, 335 – 375

December 3 (R):
Have read LaCugna, 377 – 417
Quiz 10
Have screened Cool Hand Luke (report due)

j. December 8 (T): Love
Presentation 12
Have read Kierkegaard, 154 – 204
k. December 10 (9:45 – 11:10 a.m.) – December 17 (9:45 – 11:45 a.m):

Exam 2

14. Professor contact information:
Office: Duke 242
APU telephone extension: (626-815-6000) 5635
Email: ckeen@apu.edu
Cell telephone number: 626-755-4173
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.
STUDENT INFORMATION SHEET
THEO 410 Systematic Theology I
Craig Keen, Professor
Fall 2009

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.)