THEO 411 — SYSTEMATIC THEOLOGY II
Azusa Pacific University, Haggard School of Theology, Undergraduate Division of Religion and Philosophy
Spring 2007, MWF 1:00-1:55 p.m., 3 units

The following statements on this page are required by the University and the Department

THE APU 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.”

CATALOG COURSE DESCRIPTION: This course provides a study of the major developments in the history of Christianity from the early church to the Protestant Reformation. Emphasis is placed on the growth of Christian doctrine. Meets general studies core doctrine requirement for God’s Word and the Christian Response.

DESIRED LEARNING OUTCOMES:
1. Undergraduate students will demonstrate an ability to give thoughtful consideration to current and historical issues 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.

DESIRED FAITH INTEGRATION OUTCOME: Most 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.

*NOTE: The Department of Theology and Philosophy is involved in assessing student learning, and your paper may be chosen for this. If you paper is one of those randomly selected for evaluation, your name will be removed so that the process is completely anonymous and does not affect your grade.

THE APU ACADEMIC INTEGRITY POLICY: “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 in this class are consistent with those outlined in the academic integrity policy unless specific instructions in this syllabus allow exceptions.

Consequences for violations of academic integrity in this class are consistent with those outlined in the academic integrity policy; see specific instructions in this syllabus.
MY COURSE OBJECTIVES:

1. To understand the some basic theological themes and categories of the biblical revelation that witnesses to the God revealed in Jesus Christ.

2. To appreciate the importance of methodology in doing theology, along with the promise and pitfalls of various starting points and procedures.

3. To gain some appreciation for the history and ongoing development of Christian theology.

4. To acquire a foundational understanding of some basic Christian beliefs so that one can think "Christianly" (with some sophistication) about life and the world.

5. To become aware of the various traditions represented within the Christian faith and to be enriched by traditions other than one's own.

6. To experience the struggle of doing theology.

7. To relate Christian beliefs to the concerns and views expressed in the secular world.

COURSE OUTCOMES:

There are some folks who would like to measure “course outcomes” in such a way that they can quantify our success in this course. To some degree that happens if your primary concern is to recognize names such as Luther or Moltmann and theological positions such as Reformed and Wesleyan. But that should not be your primary concern in this course. In the objectives above, words such as “understand,” “appreciate,” “aware,” “experience,” and “relate” were carefully chosen because more than quantifiable outcomes, if we accomplish my objectives in this course, you will be better prepared for a lifetime of theological work. The evidence of this will, in part, show up in the way you articulate your digestion of what you have heard, discussed, and read in essays, and it will, in part, show up in the way you think about God twenty years from now.

COURSE TEXTS:

Alister McGrath, Christian Theology: An Introduction (Blackwell) — M
Christopher Seitz (ed.), Nicene Christianity (Brazos) — S

COURSE REQUIREMENTS:

1. Attend class regularly and participate.

2. Read assigned portions of the texts.

3. Pass six exams. These exams will be “take-home” exams for which detailed instructions will be given at the time they are assigned, one for each unit of the course as we near the completion of each unit. You will be given a quote to which you are to respond in an essay that engages the lectures and readings for that unit. In each case your essay should vigorously use materials from the textbooks, Scripture, and class lectures. Use good grammar, style, and spelling. These exams must be turned in at the beginning of class on Jan 19, Feb 9, Feb 23, Mar 14, Mar 30, Apr 27.

RELATIVE WEIGHT OF ASSIGNMENTS:

Each essay is worth 16% of your final grade. (4% will be for participation and attendance.)
## GRADING SCALE:

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<tr>
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MY COURSE POLICIES:

**Attendance:** It is essential that you attend class. I reserve the right to penalize your grade if you have excessive absences. If you are absent you are responsible to find out what you missed and to make up any work affected by your absence. Attendance may be taken randomly.

**Class decorum:** In the interests of creating an optimal atmosphere for learning and out of respect for your peers, please observe the following during class sessions:
1. Do not eat food. Drinks are okay.
2. If you have a cell phone, turn it off, smash it, or throw it out a window.
3. Refrain from “coming and going.” Please do not get up and leave during the class period unless you’ve let me know you have to leave early, you are hemorrhaging, or the building is on fire.

**Late work:** If an essay is late, the grade will be reduced by a letter grade for each day late. (Saturday-Sunday count as one day.)

**Cheating and Plagiarism:** Cheating is the use of someone else's work which the student ought to have done personally. Plagiarism is the use of ideas and information (not commonly known) from a specific source without giving credit to that source by allusion, footnoting, or bibliography. Cheating or plagiarism will result in an automatic "F" for the assignment affected.

**Sundays:** "Business as usual" should not be an option on Sundays (except in cases of unforeseeable circumstances). Please plan ahead in all of your work, and reserve Sundays ("Little Easters") for worship, rest, recreation, and celebration! God made you that way (viz., to work six and rest one) and God expects you to live your life accordingly for your own benefit (Deut 6:24). I have ensured that no essays are due on Mondays for this purpose.

**Submitting papers:** Written work should be submitted to me in a hardcopy format unless you have made other arrangements with me and the circumstances warrant an exception. I only accept emailed work if you have made prior arrangements with me and received my permission. Please follow a format (e.g., Turabian, MLA) that you customarily use.

**Students with disabilities:** Students who have a disability that might prevent them from fully demonstrating their learning should meet with an advisor in the Learning Enrichment Center as soon as possible to initiate disability verification and discuss accommodations that may be necessary to ensure full participation in the class and the successful completion of course requirements. It also helps for me to know at the beginning of the semester of any special needs.

COURSE OUTLINE AND ASSIGNMENT DATES:
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<thead>
<tr>
<th>Dates</th>
<th>Topic</th>
<th>Reading Assignment</th>
<th>Essay Due</th>
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| 1/8-19  | Justification  
Medieval conceptions of grace & merit  
Luther and Trent  
Contemporary concerns | M—pp. 440-65  
P—NA  
S—c. 6 | 1/19 |
| 1/22-2/9| Election  
Calvinism and Arminianism  
The scope of salvation and religious pluralism | M—pp. 465-74,  
435-38; c. 17  
P—c. 8  
S—NA | 2/9 |
| 2/12-23 | The Holy Spirit and the application of Christ’s benefits  
to our lives  
Understandings of sanctification | M—NA  
P—c. 7  
S—c. 10 | 2/23 |
| 2/26-3/14| Ecclesiology — part 1  
The place of the church in Christian theology  
What is the church? — images & models  
Where is the church to be found  
The church’s organization and offices | M—c. 15  
P—c. 6  
S—c. 12 | 3/14 |
| 3/16-30 | Ecclesiology — part 2  
The church’s sacraments  
The church’s mission — gathering, nurturing, sending  
The church and the kingdom of God  
The church and Israel | M—c. 16  
P—NA  
S—c. 13 | 3/30 |
| 4/11-27 | Eschatology  
Personal  
Cosmic | M—c. 18  
P—c. 9  
S—cc. 9, 14 | 4/27 |