

REGENT COLLEGE
Distance Education

THEO 607: SYSTEMATIC THEOLOGY C
PNEUMATOLOGY, ECCLESIOLOGY AND ESCHATOLOGY

Dr. Stanley J. Grenz

Grader: Elaine Yu

Course Tutor: Nathan Carson, de-theo607@regent-college.edu

Main source of guidelines, resources, extra handouts;

www.regent-college.edu/classesonline

3 Graduate Credit Hours

Your due date: _____

(See the last page of your Student Handbook for setting your due date)

A course may be dropped within two weeks of the course start date for a 100% refund (less a \$25 drop fee). A course may be dropped between two and four weeks of the course start date for a 75% refund (less a \$25 drop fee). A course may be dropped between four and eight weeks of the course start date for no refund; after this time the student is committed to receiving a grade for the course. All course materials must be returned in original condition before a drop or refund will be approved.

Course Description and Objectives

This course explores three major foci of systematic theology—the doctrines of the Holy Spirit (pneumatology), the church (ecclesiology) and last things (eschatology). Thereby it rounds out the three-part course series in systematic theology.

Effective ministry requires a solid theological foundation, consisting of both an informed understanding of Christian doctrine and the ability to view life through the lenses of Christian commitment. By exploring three major Christian doctrines in the light of Scripture, the theological heritage of the church and the contemporary context, this course seeks to develop your expertise as a theologically informed Christian for the sake of your life and ministry.

Through participation in this course, you should experience growth in becoming a theologically informed Christian by gaining a foundation for thinking theologically in the contemporary context. Specifically, you should:

1. Come to informed personal conclusions about several of the issues surrounding these three areas of doctrine, while acknowledging the strengths of alternative viewpoints.
2. Deepen your awareness of the implications of Christian doctrine for Christian living in the context in which you live and minister.
3. Gain expertise in determining and evaluating the theological understandings portrayed in contemporary culture.

Course Outline

	TOPIC	RELATED READINGS
Discs 1-6 iTunes Lectures A-C	Course Introduction: the Spirit and the theological enterprise I. Pneumatology A. The identity of the Holy Spirit B. The Spirit's work in scripture C. The Spirit's work in salvation	Grenz, Ch. 13; Migliore, Ch. 10 Grenz, Ch.14 Grenz, Ch.15-16
Discs 7-13 iTunes Lectures D-F	II. Ecclesiology A. The nature of the church B. The ministry of the church C. The ordinances of the church D. The polity of the church E. Leadership for the church	Grenz, Ch.17; Migliore, Ch.11 Grenz, Ch.18 Grenz, Ch.19; Migliore, Ch.12 Grenz, Ch.20
Discs 14-19 iTunes Lectures G-I	III. Eschatology A. The consummation of personal existence B. The consummation of history C. The consummation of the cosmos D. The purpose of eschatology	Grenz, Ch.21; Migliore, Ch.14 Grenz, Ch.22 Grenz, Ch.23 Grenz, Ch.24

Academic Requirements and Time Investment

	<u>3 Credit Hours</u>
Lectures	36 hrs
Reading of course texts	20 hrs
Pneumatology paper	15 hrs
Ecclesiology paper	28 hrs
Eschatology paper	28 hrs
Discussion Participation	<u>8 hrs</u>
TOTAL	135 hrs

Evaluation

Pneumatology paper	30%
Ecclesiology paper	30%
Eschatology paper	30%
Discussion Participation	<u>10 %</u>
TOTAL	100%

Assignments

All assignments are due (submitted or postmarked) by your due date. Questions about the content of your assignments can be directed to your Course Tutor. Questions about due dates, submissions, overall administration can be directed to the Distance Education office. Assignments will only be graded once they are all handed in.

To assist you in accomplishing the course objectives, you will be required to adequately complete the following assignments:

1. Pneumatology Paper*

Choose either the question of divine sovereignty and human free will in salvation or the validity of signs and wonders for today. Write a 1750 word, double-spaced, academic essay in which you (1) state the question on which you are focusing and its relationship to pneumatology, (2) state clearly your position on the question under discussion, (3) offer a short rationale for your position, (4) cite what you see as the strongest argument against your position and engage/address the concerns that have been brought up particularly as it affects your position, and (5) indicate the significance of the issue for the church's mission in the world.

In addition to the relevant materials from the lectures and the corresponding sections in the course texts, you must draw from a *minimum* of 4 additional scholarly resources. One of these 4 additional resources, from which you should draw heavily, will be *one* of these two books:

Basinger, David and Randall Basinger, eds., *Predestination and Free Will: Four Views of Divine Sovereignty and Human Freedom* (Downers Grove, IL: InterVarsity, 1986)

Wayne A. Grudem, ed., *Are Miraculous Gifts for Today? Four Views* (Grand Rapids, MI: Zondervan, 1996)

2. Ecclesiology Paper*

Compose a 2500 word (double-spaced) academic paper delineating your understanding of the doctrine of the church. This essay should draw together insights gained from listening to the tapes, the relevant sections of the assigned texts, plus help gleaned from additional readings from reputable scholars. Aside from course readings, you are expected to draw from a *minimum* of 5 additional scholarly sources.

[Note: If you have previously written an overview paper on the doctrine of the church for another course, you may be eligible to write an alternative paper with a topic agreed upon between you and the course facilitator. Contact the course facilitator if you wish to pursue this option]

3. Eschatology Paper*

Compose a 2500 word (double-spaced) academic paper interacting with one specific issue of eschatology. (Examples include: the nature of the intermediate state, the time of the rapture or the millennium, the fate of the unevangelized.) This essay should (1) clearly delineate the question, (2) summarize and evaluate representative viewpoints and (3) state your own conclusion. For this paper you must draw from a *minimum* of 8 scholarly sources.

****Important Guidelines for All Papers:***

Each paper must have a clear central argument (thesis statement), which you argue throughout the paper by presenting your evidence in a logical flow of thought. Use proper grammar, clear transitions, and *support* your assertions with evidence. For footnotes and bibliography follow the Turabian (Chicago Manual of Style) format, found in Kate L. Turabian, *A Manual for Writers of Term Papers, Theses, and Dissertations*, 6th ed. (1996). Papers should be double-spaced, 12 pt. font, and *at least* .75" margins. Papers exceeding page limitations by more than one page will be marked down accordingly.

Guidelines from the grader can be found in Appendix B.

4. Discussion Participation

Discussion questions are included in your course lecture notes. You are required to participate in our online discussion forum, participating at least three sessions (8 hrs. total).

Whether you are local or studying at a distance, please register online at www.regent-college.edu/classesonline and click on Distance Education, then THEO 607. This will be your main source of information and updates. Also, it is a place where you may initiate or continue discussion about the course. The discussion will cover the reflective questions that are listed at the end of each lecture. All evaluations will be based on the quality of your participation.

NB: DO NOT UN-ENROLL FROM MOODLE UNTIL YOU HAVE RECEIVED YOUR FINAL GRADE. IF YOU DO UN-ENROLL EARLY YOU WILL RECEIVE ZERO FOR THIS PORTION AS WE WILL NO LONGER HAVE ACCESS TO YOUR DISCUSSION CONTRIBUTION.

NB: The Course Evaluation Form must be returned by your due date

Late Policy and Extensions (please read carefully!)

For every week that your course requirements are submitted late, there will be a deduction of a third of a letter grade per assignment accordingly. Only under circumstances that are both *unavoidable and unforeseeable* are extensions considered (please refer to your student handbook for specific details <http://www.regent-college.edu/academics/cstudies/documents/StudentHandbook.pdf>). Weddings and births do not count as *unavoidable and unforeseeable*. If you need to go beyond the six-month time limit, you must contact the Coordinator *first* for an extension. Contact information is provided in your Student Handbook. Please note that extensions are not automatically granted, and must be applied for before your original due date.

ACADEMIC HONOUR Regent College upholds the highest standards of academic responsibility as part of our commitment to Christ in all of life. Students are required to familiarize themselves especially with the discussion of “Academic Integrity” in the College Catalogue.

Bibliography

Required Reading

Read the appropriate pages from the two course texts:

Stanley J. Grenz, *Theology for the Community of God* (Grand Rapids, MI: Eerdmans, 2000), pp. 357-659, (302 pages)

Note: The list of study questions appended to the syllabus may assist you as you read the chapters in *Theology for the Community of God*.

Daniel L. Migliore, *Faith Seeking Understanding*, 2nd edition (Grand Rapids: Eerdmans, 2004).

Required Readings: [100 pp. total]:

Ch. 10: “The Holy Spirit and the Christian Life” (pp. 223-247)

Ch. 11: “The New Community” (pp. 248-273)

Ch. 12: “Proclamation, Sacraments, and Ministry” (pp. 274-300)

Ch. 14: “Christian Hope” (pp.330-353)

[Note: For 1st edition (1991), these chapters run from pp. 165-251, and chapter numbers differ. So, follow chapter *names* as listed here].

Recommended Reading

Pneumatology:

- Erickson, Millard, *The Evangelical Mind and Heart* (Grand Rapids, MI: Baker, 1993), chapter 8. Greig, Gary S. and Kevin N. Springer, eds., *The Kingdom and the Power* (Ventura, CA: Regal Books, 1993)
- Moltmann, Juergen. *The Spirit of Life: A Universal Affirmation*. Minneapolis: Fortress, 1992.
- Oden, Thomas. *The Transforming Power of Grace*. Nashville: Abingdon, 1993.

Ecclesiology:

- Clapp, Rodney. *A Peculiar People: The Church as Culture in a Post-Christian Society*. Downers Grove, IL: InterVarsity, 1996.
- Fiorenza, Elisabeth Schuessler. *Discipleship of Equals*. New York: Crossroad, 1993.
- Giles, Kevin. *What on Earth Is the Church? An Exploration in New Testament Theology*. Downers Grove, IL: InterVarsity, 1995.
- Volf, Miroslav, *After Our Likeness: The Church as the Image of the Trinity*. Grand Rapids, MI: Eerdmans, 1998.
- Watson, David. *I Believe in the Church*. Grand Rapids: Eerdmans, 1978.

Eschatology:

- Grenz, Stanley J. *The Millennial Maze*. Downers Grove, IL: InterVarsity, 1992.
- Travis, Stephen. *I Believe in the Second Coming of Jesus*. Grand Rapids, MI: Eerdmans, 1982.

Selected Additional Bibliographical Resources

General Systematic Theologies:

- Berkhof, Hendrikus. *Christian Faith*. ET. Grand Rapids: Eerdmans, 1979.
- Berkhof, Lewis. *Systematic Theology*. Grand Rapids: Eerdmans, 1953.
- Braaten, Carl E. and Robert W. Jenson (eds). *Christian Dogmatics* (Philadelphia: Fortress, 1984).
- Brunner, Emil. *Christian Dogmatics*. ET. Philadelphia: Westminster, 1950.
- Erickson, Millard J. *Christian Theology*. Grand Rapids: Baker, 1983.
- Finger, Thomas N. *Christian Theology*. Scottsdale, PA: Herald, 1985.
- Fiorenza, Francis Schuessler and John P. Galvin (eds). *Systematic Theology: Roman Catholic Perspectives*. Minneapolis: Fortress, 1991.
- Garrett, James Leo. *Systematic Theology*. Grand Rapids, MI: Eerdmans, 1990.
- Grudem, Wayne. *Systematic Theology: An Introduction to Biblical Doctrine*. Grand Rapids, MI: Zondervan, 1994.
- Hall, Douglas John. *Thinking the Faith*. Minneapolis: Augsburg/Fortress, 1989.
- Hodge, Charles. *Systematic Theology*. New York: Scribner, 1872.
- Hodgson, Peter. *Winds of the Spirit: A Constructive Christian Theology*. Louisville, KY: Westminster/John Knox: 1994.
- Macquarrie, John. *Principles of Christian Theology*. New York: Scribners, 1977.
- Oden, Thomas. *Systematic Theology*. San Francisco: Harper & Row, 1986.
- Packer, James I. *Concise Theology: A Guide to Historic Christian Beliefs*. Wheaton, IL: Tyndale House, 1993.
- Peters, Ted. *God – the World's Future: Systematic Theology in a Postmodern Age*. Minneapolis: Fortress, 1992.
- Strong, Augustus Hopkins. *Systematic Theology*. Philadelphia: Griffith and Rowland, 1907.
- Thielicke, Helmut. *The Evangelical Faith*. ET. Grand Rapids: Eerdmans, 1977.
- Tillich, Paul. *Systematic Theology*. Chicago: University of Chicago Press, 1951.
- Weber, Otto. *Foundations of Dogmatics*. ET. Grand Rapids: Eerdmans, 1981.
- Williams, J. Rodman. *Renewal Theology*. Grand Rapids: Zondervan, 1988.

Pneumatology:

- Dewar, Lindsay. *The Holy Spirit and Modern Thought*. New York: Harper, 1959.
Green, Michael. *I Believe in the Holy Spirit*. Grand Rapids: Eerdmans, 1975.
Hendry, George. *The Holy Spirit in Christian Theology*. Philadelphia: Westminster, 1956.
Heron, Alasdair I.C. *The Holy Spirit*. Philadelphia: Westminster, 1983.
Inch, Morris. *The Saga of the Spirit*. Grand Rapids, MI: Baker, 1985.
Kuyper, Abraham. *The Work of the Holy Spirit*. Trans. Henri DeVries. Grand Rapids, MI: Eerdmans, 1946.
Moule, C.F.D. *The Holy Spirit*. Grand Rapids, MI: Eerdmans, 1978.
Wheeler Robinson, H. *The Christian Experience of the Holy Spirit*. London: Nisbet, 1928.

Salvation and the Christian Life

- Berkouwer, G. C. *Divine Election*. Trans. Hugo Bekker. Grand Rapids, MI: Eerdmans, 1960.
Berkouwer, G. C. *Faith and Justification*. Grand Rapids, MI: Eerdmans, 1954.
Berkouwer, G. C. *Faith and Perseverance*. Grand Rapids, MI: Eerdmans, 1958.
Berkouwer, G. C. *Faith and Sanctification*. Grand Rapids, MI: Eerdmans, 1952.
Boff, Leonardo. *Liberating Grace*. Trans. John Drury. Maryknoll, NY: Orbis, 1979.
Forde, Gerhard O. *Justification by Faith – A Matter of Death and Life*. Philadelphia: Fortress, 1982.
Herrmann, Wilhelm, *The Communion of the Christian with God*. Ed. Robert T. Voelkel. Philadelphia: Fortress, 1971.
Hunt, Boyd. *Redeemed! Eschatological Redemption and the Kingdom of God*. Nashville: Broadman & Holman, 1993.
Jones, L. Gregory. *Embodying Forgiveness: A Theological Analysis*. Grand Rapids, MI: Eerdmans, 1995
McGrath, Alister E. *Iustitia Dei*. Cambridge: Cambridge University Press, 1986.
Pinnock, Clark (ed). *The Grace of God, the Will of Man*.
Russell, Letty M. *Human Liberation in a Feminist Perspective – A Theology*. Philadelphia: Westminster, 1974.
Smedes, Lewis B, *Union With Christ*. Revised Edition. Grand Rapids, MI: Eerdmans, 1983.

Ecclesiology:

- Avis, Paul D. L. *The Church in the Theology of the Reformers*. Atlanta: John Knox, 1981.
Barth, Marcus. *Rediscovering the Lord's Supper*. Atlanta: John Knox, 1988.
Beasley-Murray George R. *Baptism in the New Testament*. Grand Rapids, MI: Eerdmans, 1962.
Berkouwer, G. C. *The Church*. Trans. James E. Davison. Grand Rapids, MI: Eerdmans, 1976.
Berkouwer, G. C. *The Sacraments*. Trans. Hugo Bekker. Grand Rapids, MI: Eerdmans, 1969.
Bromiley, Geoffrey W. *Children of Promise: The Case for Baptising Infants*. Grand Rapids, MI: Eerdmans, 1979.
Brooks, Oscar S. *The Drama of Decision: Baptism in the New Testament*. Peabody, MA: Hendrickson, 1987.
Clowney, Edmund P. *The Church*. Downers Grove, IL: InterVarsity, 1995.
Cobble, James F., Jr. *The Church and the Powers: A Theology of Church Structure*. Peabody, MA: Hendrickson, 1988.
Cullmann, Oscar. *Baptism in the New Testament*. Trans. J.K.S. Reid. Philadelphia: Westminster, 1950.
Fiddes, Paul S. (ed). *Reflections on the Water: Understanding God and the World through the Baptism of Believers*, Regent's Study Guides 4. Macon, GA: Smyth and Helwys, 1996.
Heron, Alasdair I. C. *Table and Tradition: Toward an Ecumenical Understanding of the Eucharist*. Philadelphia: Westminster, 1983.
Jennings, Theodore W., Jr. *The Liturgy of Liberation: The Confession and Forgiveness of Sins*. Nashville: Abingdon, 1988.
Jewett, Paul K. *Infant Baptism and the Covenant of Grace*. Grand Rapids, MI: Eerdmans, 1978.
Koivisto, Rex A. *One Lord, One Faith: A Theology for Cross-Denominational Renewal*. Wheaton, IL:

Victor/BridgePoint, 1993.

- Lambert, John C. *The Sacraments in the New Testament*. Edinburgh: T.& T. Clark, 1903.
- Moltmann, Jurgen. *The Church in the Power of the Spirit*. Trans. Margaret Kohl. New York: Harper, 1977.
- Moody, Dale. *Baptism: Foundation for Christian Unity*. Philadelphia: Westminster, 1967.
- O'Neill, Colman, O.P. *Sacramental Realism: A General Theory of the Sacraments* Wilmington, DE: Michael Glazier, 1983.
- Pannenberg, Wolfhart. *The Church*. Trans. Keith Crim. Philadelphia: Westminster, 1983.
- Snyder, Howard A. *Liberating the Church*. Downers Grove, IL: InterVarsity, 1983.
- Stookey, Lawrence Hull. *Baptism: Christ's Act in the Church*. Nashville: Abingdon, 1982.
- Stookey, Lawrence Hull. *Eucharist: Christ's Feast With the Church*. Nashville: Abingdon, 1993.
- Wainwright, Geoffrey. *Eucharist and Eschatology*. New York: Oxford, 1981.
- Williams, Colin W. *The Church*. Philadelphia: Westminster, 1968.
- White, James F. *Sacraments as God's Self-Giving*. Nashville: Abingdon, 1983.

Eschatology:

See the bibliography in *The Millennial Maze*

- Berkouwer, G. C. *The Return of Christ*. Trans. James Van Oosterom. Grand Rapids, MI: Eerdmans, 1972.
- Cameron, Nigel M. de S. (ed). *Universalism and the Doctrine of Hell*. Grand Rapids, MI: Baker, 1992.
- Conyers, A. J. *The Eclipse of Heaven: Rediscovering the Hope of a World Beyond*. Downers Grove, IL: InterVarsity, 1992.
- Crockett, William (ed). *Four Views on Hell*. Grand Rapids, MI: Zondervan, 1992.
- Dixon, Larry. *The Other Side of the Good News*. Wheaton, IL: Victor/BridgePoint, 1992.
- Ladd, George Eldon. *The Last Things*. Grand Rapids, MI: Eerdmans, 1978.
- Juengel, Eberhard. *Death: The Riddle and the Mystery*. Trans. Iain & Ute Nicol. Philadelphia: Westminster, 1974.
- Konig, Adrio. *The Eclipse of Christ in Eschatology: Toward a Christ-Centered Approach*. Grand Rapids, MI: Eerdmans, 1989.
- Peterson, Robert A. *Hell on Trial: The Case for Eternal Punishment*. Phillipsburg, NJ: P & R Publishing, 1995.
- Russell, Jeffrey Burton. *A History of Heaven: The Singing Silence*. Princeton, NJ: Princeton University Press, 1997.
- Sanders, John. *No Other Name: An Investigation into the Destiny of the Unevangelized*. Grand Rapids, MI: Eerdmans, 1992

Appendix A: Study Questions for *Theology for the Community of God*

Chapter 1

In reading this chapter, seek to discover:

1. The definition of “theology” and its major divisions.
2. Three ways in which theology assists the church in its mission.
3. Why theology is practical and not merely intellectual.
4. Theology’s three main resources and their relative importance and authority.
5. Theology’s unifying focus.

For reflection, discussion and application:

1. How would you define “theology”? Why is theology as you defined it important?
2. Do you agree that we are all theologians? How are our real beliefs reflected in the way we live?
3. Think of a specific situation in which you have consciously connected Christian belief with Christian living. What process did you go through to make the connection? Can you think of other areas of your life where God is calling you to translate your faith into “good works” (cf. James 2:14-17)?
4. If Christianity is true, then our beliefs as Christians can make a real difference in our lives. Your Christian belief should lead you to a greater commitment to Christ and a deeper love for God. How have your studies of Christian belief strengthened you spiritually?

Chapters 13-14

In reading these two chapters, seek to discover:

1. The biblical warrants for calling the Holy Spirit “God” and even the “Third Person of the Trinity.”
2. The Holy Spirit’s primary identity and role within the triune life of God.
3. The Spirit’s main task in relation to the world.
4. Two concepts that clarify the foundational role the Spirit exercises toward Scripture and each one’s meaning.
5. The Spirit’s goals in addressing us through Scripture.
6. The meanings of “verbal, plenary inspiration” and “infallible and inerrant” in relation to the Holy Spirit’s involvement in writing and compiling Scripture.
7. The significance of the authority of the Bible for daily Christian living.

For reflection, discussion and application:

1. Why do you think there is so much confusion about the Holy Spirit? What aspect of this dimension of Christian belief is most confusing to you? To people you know? To the church in general?
2. Christians differ with each other concerning our relationship to Pentecost. Do we need to experience a personal “Pentecost” or is the Spirit’s fullness ours at conversion? What is your view? And what are the implications of each position for how we live as believers?
3. Do you think whether the Spirit is personal or merely impersonal makes a significant difference? What pronoun should we use to refer to the Spirit?
4. Recount a specific situation in which you sensed the Spirit speaking through Scripture? How does this occur? And what is the role of “exegesis” (i.e., detailed study of the biblical text itself) in this process?
5. What aspects of Christ’s past and God’s future do you find most meaningful in providing orientation to your life?
6. How important are popular words such as “infallibility” “inerrancy” in explaining the authority of the Bible?
7. A bumper sticker read, “The Bible has ALL the answers.” you agree? Explain your response.

Chapters 15-16

In reading these two chapters, seek to discover:

1. The three “moments” (aspects) of the Holy Spirit’s saving activity and how each one might be capsulized in a saying.
2. The meaning of “conversion” and how it happens. The changes it involves in our response to God’s initiative.
3. The nature of true repentance and saving faith.
4. The Holy Spirit’s role in preparing and enabling us for conversion.
5. The results of the Holy Spirit’s work in us in conversion.
6. The relationship of the Holy Spirit’s work in conversion to our human condition and Christ’s provision.
7. The Holy Spirit’s work in conversion in relationship to the church.
8. The meaning of sanctification and its two dimensions.
9. The meaning of glorification and how we can be certain it will happen.

For reflection, discussion and application:

1. Which is more difficult for people today, repentance or faith? Why?
2. Do we ever “move beyond” conversion in our spiritual walk? In what sense, yes; in what sense, no?
3. Describe the interplay of personal response, the Spirit’s activity, and the involvement of the church community in your conversion.
4. Why is it important to see ourselves as members of a new community; rather than merely as individual believers?
5. Do you agree with the distinction between positional and conditional sanctification? Why is this differentiation important?
6. Why is the vision of our future glorification important for Christian living in the present?

Chapters 17-18

In reading these two chapters, seek to discover:

1. Three statements that succinctly sum up what it means to say that the church is the pioneer community.
2. The link between the kingdom of God and the church—their relationship to one another.
3. The relationship between the church and the understanding of God as triune.
4. The fundamental purpose or task of the church. The three ways in which the church fulfills its purpose and task.

For reflection, discussion and application:

1. What misconceptions of the church do you hear from people today? Why is it important that we have a correct, biblical understanding of the church?
2. What difference would viewing the church from the vantage point of the future make in our life together as Christians?
3. Why is the style of worship music so controversial in many churches today?
4. We sometimes hear remarks like “I can worship God just as well in the woods (or on the golf course).” Do you agree? What are the implications of such sentiments for the local church body?
5. What are the benefits of participating in an “accountability group”? What are the potential pitfalls? How can these dangers be minimized?
6. What role ought prayer to play in the life of the church?
7. If “the biblical gospel is explicitly social,” what implications does this have for a societal problem such as race relations?
8. Which of the three aspects of our mandate--worship, edification or outreach--is the most important? Elaborate why.

Chapters 19-20

In reading these two chapters, seek to discover:

1. Why church membership is important and who may become a member of a Christian congregation and why.
2. The meanings of sacrament and ordinance and the distinction between them.
3. What water baptism accomplishes.
4. The purpose of the Lord's Supper.
5. The appropriate structure for the church and proper authority within the church.

For reflection, discussion and application:

1. We often hear remarks like "I'm a Christian but I don't need the church." Why do people find this attitude appealing? Do you agree with it?
2. What are the strengths and weaknesses of the "pure membership" and the "mixed membership" approaches to church life?
3. Is a person who has "prayed to receive Christ" but who is reticent to be baptized a Christian? What counsel would you give to such an individual?
4. How would you respond to a person who was christened as an infant but now wants to express his or her recent profession of faith through believer's baptism?
5. What effect should your baptism or confirmation have on the way you live?
6. Paul told the Corinthians that they couldn't eat at the Lord's table and at the table of demons (1 Cor. 10:21). How would you paraphrase the apostle's admonition in our contemporary context?
7. Are the several ways in which churches structure and organize themselves equally valid? Why or why not?

Chapters 21-22

In reading these two chapters, seek to discover:

1. The meaning of eschatology and the issues it deals with.
2. Two views of history that are contrary to the biblical understanding and yet widely held today.
3. The biblical view of human history according to the author.
4. The meaning of the millennium and four major competing Christian views of it.
5. Some major competing visions of life beyond death and the Christian view compared with them.
6. The biblical witness regarding the condition of the dead before the resurrection.
7. The blessed hope of the Christian believer regarding the future of the world and of the individual person.

For reflection, discussion and application:

1. Why are so many people today interested in predictions about the imminent end of the world?
2. Some people suggest that we should "read the Bible in one hand and the newspaper in the other." Do you agree with this advice? If so, how do we best do so?
3. What practical difference does it make whether we are premillennialists, postmillennialists or amillennialists?
4. Paul declares that Christians should not mourn as those who have no hope (1 Thess. 4:13). In what way should our beliefs about death and resurrection affect how we mourn? In what way ought these beliefs affect how we respond to those who have lost family or friends?
5. For what would you be willing to die, if called upon to do so? How would you view your death in such a situation?
6. How ought the Christian teaching about death and resurrection guide us as we seek to respond to contemporary issues of life and death, such as euthanasia?

Chapters 23-24

In reading these two chapters, seek to discover:

1. Two aspects of the future judgment and each one's meaning and purpose.
2. The meaning of universalism, its biblical/theological basis, and its shortcomings.
3. The meaning of annihilation or conditional immortality.
4. The meaning of hell.
5. The nature of the "new creation" that lies beyond the judgment.
6. The relationship between the glorious future creation and the doctrine of the Trinity.

For reflection, discussion and application:

1. Is the Christian teaching about the judgment good news or bad news?
2. How ought knowledge of the judgment affect the way you live? How *does* it affect your life?
3. Is either universalism or conditional immortality more "Christian" than the doctrine of hell?
4. How would your presentation of the gospel differ if you came to embrace universalism? if you came to embrace annihilationism?
5. What practical difference does it make whether we conceive of our eternal home as a heavenly realm beyond the universe or a new earth enveloped by a new heaven?
6. What does it mean for you to live in the light of our future glorification? In what ways can we glorify God in this life?

Appendix B: Some notes on paper writing

by Elaine Yu, grader

In general, excellent papers (i.e., those that get an “A”) are those that meet all of the stated syllabus requirements and are well written, well defined, well organized, and well argued.

- Well written

An excellent paper will not have any consistent errors related to grammar, spelling and punctuation. For ESL students, you may choose to have your papers proofread before submission so long as you ensure that proofreaders strictly adhere to corrections related to grammar, spelling and punctuation issues only. Proper care must be made to ensure that proofreaders do not end up re-writing portions of the paper.

- Well defined

A well defined paper is one that begins with a clearly stated and well-defined research question or goal. This means that you must take time to carefully delineate what you intend to do in your paper.

In particular, for the pneumatology and eschatology papers you are being asked to craft your paper around a particular research question. While research questions can often be pursued because it is interesting to the researcher, remember that it is always a good idea to also offer *why* your question is worth asking. This will help readers place your paper within the greater theological discussion of which your paper is engaged with.

Also, how well you narrow your research question will be key in determining the success or failure of your paper. Remember that you only have a limited number of pages. It is critical, therefore, to delimit your question appropriately such that you can properly and effectively argue your points within your page limits. In other words, do not attempt more than you can effectively argue within your page limits. However, neither should you pursue a research question that is too narrow such that you cannot maximize your page limits or become long-winded in the process. [Note: For a more detailed discussion on how to craft a good research question, please see chapter 2 in Kate Turabian, *A Manual for Writers of Research Papers, Theses, and Dissertations*, 7th ed. (Chicago University of Chicago, Press, 2007)]

For the ecclesiology paper, note that Dr. Grenz is asking you to lay out your understanding of the doctrine of the church. **While Dr. Grenz does not explicitly ask you to state a research question in this paper and while you will not be marked down for not including one, in order to focus your paper it is still a good idea to organize your paper around a research question.** At the very least you need to clearly define and state what you are hoping to accomplish in the paper. Asking yourself *why* a sound ecclesiology is important also helps in focusing and organizing your paper. Also, asking yourself what elements are critical in the outlining of an ecclesiology and why they are critical will help improve the clarity and focus your paper.

After you have clearly defined your research question or paper goal, you must next state your thesis—your main answer to your research question or your main argument(s)/point(s) that will meet your paper’s goal. Do not skip this step. A paper without a well-defined question &/or goal and thesis lacks the proper foundation. A good paper will argue around the central question and central argument instead of simply surveying positions.

- Well organized

In arguing for your thesis, therefore, you will need to take some time to plan the best order with which to argue for your argument. As Kate Turabian puts it, “at the core of your argument are three elements: your claim (thesis), your reasons for accepting it, and the evidence that supports those reasons” (Turabian, 51). Sketching an outline will help in this process as it shows you the internal logic of your discussion. Remember that an excellent paper will have a logical and natural discussion flow so take time to organize your reasons so as to maximize your paper’s lucidity. For more on this, see chapter six, *Planning a First Draft*, in Turabian.

Writing a good paper is an art. It is not enough that you argue your points well. You must also take care in presenting your points. Well-chosen words and clearly signaled transitions will go a long way in maximizing the flow of your paper and improving its readability. After finishing your first draft, read through the paper a few times and see if you have signaled the logical connections between paragraphs and sections properly. Although section headings are helpful, they should not be your major transition markers. Rather, paragraphs should have a natural flow from one to the next even without the section headings. Do not underestimate the effectiveness of well-placed transition words such as however, therefore, indeed, etc. Read aloud your paper without reading the section headings. This will help determine whether your sections transition well or could use some further tweaking.

- Well argued

The main body of your paper will be the laying out of your argument. Remember that a well-argued paper will take care to clearly define terms. It is sometimes helpful to imagine your reader as someone that is not familiar with your topic and, therefore, your key terms will not have self-evident meanings. This will in turn force you to define key terms within your argument and improve the clarity and quality of your argument. Should you feel, however, that including definitions in the body of your paper will take away from the flow of your discussion, include the definitions in a footnote. The key is to show that you are aware that there may be varied understandings of your key terms.

Another major component of a well-argued paper is providing evidence that supports your reasoning. Remember that it is not enough to state your reasons or your main points. A well-argued paper will also establish the soundness of the thesis (your main argument). You need, therefore, to ensure that you provide support and show the source(s) of your reasoning/arguments. For example, if you say you support women in ministry, a well-argued paper will also state why you hold this view as well as what backs up your view—Scripture, personal experience, church tradition, scholars’ views, etc.

Remember also that a well-argued paper needs to be coherent. Double check that your arguments are logically laid out and consistent, that is, non-contradicting. Also, it is a good idea to check your draft to ensure that each section, major point(s), and sub-point(s) integrate into the big picture.

In particular, remember that for the pneumatology and eschatology papers you are aiming to convince your readers that your thesis/position is a sound one based on the evidence/support that you provide. So make sure you support your claims, engage with counter arguments, and establish that your stated position is valid and takes into consideration counter positions. Make sure also that you argue for your positions utilizing a variety of resources inclusive of the Scriptures, church tradition, personal experience, etc.

For the ecclesiology paper, Dr. Grenz is looking more for breadth of discussion so you need to make sure to hit most (if not all) the themes of ecclesiology Dr. Grenz covers in his lectures. Because of the limited length of the paper, however, you need to watch out that breadth does not equal brevity to the point where elements are discussed inadequately. While you cannot explain each section exhaustively, you must ensure that you explain each element well such that the reader understands its relevance and importance to ecclesiology. Do not try to include an element in that you will not have space to explain adequately. It is

better not to include something rather than to state it without adequate discussion. In light of this, you may also, if the topic lends itself to such discussion, choose to simply state your own view for one section (e.g., church organization) and argue for its validity and bringing in counter-positions as necessary to support your point. Note that you do not necessarily need to survey through all available options for all elements that make up your ecclesiology. Some sections, however, may very well call for a survey of options in order to make clear. You will need to exercise wisdom in determining which option is best for explaining which element. Also, make sure that you show how each element fits into your ecclesiology and its relevance to ecclesiology. For example, when you choose to discuss sacraments, do not assume that it is self-evident why you are discussing it. Take some time to explain why sacraments are an essential component of ecclesiology. This should be true for all elements in your ecclesiology paper.

Recommended resource:

Turabian, Kate. *A Manual for Writers of Research Papers, Theses, and Dissertations*. 7th Ed. Chicago: University of Chicago Press, 2007.