

## **TH302 - Topics in Systematic Theology**

Spring 2005 - Doctrine of the Incarnation

Afternoon class: MWF 1:00-1:50 pm

Evening class: Tuesdays 5:30 – 8pm

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615-321-5135 (**do not call** after 10pm or before 8am)

The goal of this course is to teach you to use the basic tools of theology you have acquired in TH 301 to examine one of the major doctrines of the Church through its historical and intellectual development from New Testament times to the present.

**Course Website:** <http://shoeleg.yak.net/42>

The website will serve as an online resource for announcements, course texts, and general information. It can be accessed from the library terminals as well as your own computer, and requires no password. Please note there is **no** “www.” in the address.

### **Required Texts:**

E.R. Hardy, ed., *Christology of the Later Fathers*, The Library of Christian Classics Series, Volume 3, published by Westminster / John Knox Press

Other texts for the course are **posted online** and should be printed by the student.

**Students are expected to attend every class.** If you expect to be absent, please let the instructor know **in advance** if possible. Doctor’s notes and other documentation are not necessary; your word is fine for an excused absence. **Repeated or chronic absences or tardiness will result in a lowered overall grade and possible failure of the class.**

You should arrive at each class session *fully prepared* to participate and discuss the readings. **Please read the assigned texts prior to your arrival to the lecture.** Class time will be a mixture of lecture and discussion formats.

### Expectations:

- 1) Please bring a Bible to every class meeting. Feel free to bring whatever translation you feel comfortable with—the more variety, the better.
- 2) Please complete the reading assignments for each class before you arrive.
- 3) Be on time. Roll will be taken. Please let me know in advance, if at all possible, if you plan to be absent.
- 4) Please turn off your cel phones during class, or leave them at home. Please leave earphones out of your ears for the duration of class time.
- 5) It is expected that all work done in your name for this course will be your work alone. There will be no tolerance for the giving or receiving of unauthorized help on any assignment for credit in this course. It is

certainly acceptable to work together, study together, and discuss material for the course. Cheating, cribbing, and plagiarism, however, will result in severe academic consequences. If you have any questions regarding this expectation, ask.

**Grading will be based upon performance on pop quizzes over the reading, class participation, a midterm and a final examination given on the last day of class.**

**Week 1 – Jan 10 -14**

**Introduction and Overview**

**Old Testament Backgrounds**

**Intertestamental Backgrounds** - text, [The Wisdom of Solomon](#)

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**Week 2 - Jan 17 -21**

**The Epistle to the Romans**

**The Epistle to the Hebrews**

**The Gospel of Mark**

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**Week 3 – Jan 24 – 28**

**The Gospel of Matthew or the Gospel of Luke** (your choice)

**The Gospel of John**

**Gnostics and Marcionites** - Justin Martyr - text, [Dialogue with Trypho](#)

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**Week 4 – Jan 31 – Feb 4**

**Tertullian** - text, [Against Hermogenes and On the Flesh of Christ](#)

**Origen** - text, [Commentary on John](#)

**Introduction to *Christology of the Later Fathers***

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**Week 5 – Feb 7 – 11**

**St. Athanasius**, "On the Incarnation of the Word" (in *Christology of the Later Fathers*)

**The Arian Controversy**

**The Council of Nicea** texts, "The Nicene Creed" (handout), "The Letter of Eusebius of Caesarea Describing the Concil of Nicea" (in *CotLF*)

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**Week 6 - Feb 14 – 18**

**Alexandria and Antioch** - the beginnings of the Nestorian controversy

**Gregory of Nanzianzus**, "The Theological Orations," (in *CotLF*)

**Gregory of Nyssa**, "An Answer to Ablabius: That We Should Not Think of Saying There Are Three Gods" (in *CotLF*)

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**Week 7 - Feb 21 – 25**

**The Councils of Constantinople**

**Nanzianzus**, "Letters on the Apollinarian Controversy" and **Nyssa**, "An Address on Religious Instruction" (both in *CotLF*)

**Theodore of Mopsuestia**, - text, [On the Incarnation](#)

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**Week 8 - MID TERM EXAM - Feb 28 – Mar 4**

**Review Session**

**Midterm**

**No Class Friday** - Dault at a conference

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**Week 9 - SPRING BREAK Mar 7 – 11**

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**Week 10 – Mar 14 – 18**

**Augustine**, text, [On the Trinity](#)

**Maximus the Confessor**, text TBA

**Anselm of Canterbury**, text, [Cur Deus Homo](#)

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**Week 11 - GNL LECTURES – Mar 21 – 25**

**Abelard**, text TBA

**Lectures on Wednesday Morning**

**NO CLASS - Good Friday**

*Happy Easter*

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**Week 12 – Mar 28 – Apr 1 (no foolin'!)**

**Thomas Aquinas**, text, *On the Sentences*

**Thomas Aquinas**, text, *Summa Contra Gentiles IV*

**Martin Luther**, text TBA

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**Week 13 – Apr 4 - 8**

**Council of Trent**

**John Calvin**, text TBA

**The Quests for the "Historical Jesus"**

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**Week 14 - SENIOR EXAM WEEK - Apr 11 - 15**

**Karl Barth**

**Rudolf Bultmann**

**Black Liberation Christologies**

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**Week 15 – Apr 18 - 22**

**Feminist Christologies**

**Womanist Christologies**, text, Kelly Brown Douglas,

**Postmodern (Anti)Christologies**

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**Week 16 - FINAL EXAM FOR EVENING CLASS - Apr 25 - 29**

**Final Things**

**Exam Review**

**No Class on Friday**

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**Week 17 - FINAL EXAM FOR DAY CLASS – Date TBA**

**Texts for Further Study:** The following recommended books might be helpful for this class and for your continued growth in theological study – **not required for the course**

Placher, William, *A History of Christian Theology* (Westminster John Knox, 1983) – Gives an excellent overview of the subject from the first century to the present.

*The Catechism of the Catholic Church* – A clear example of a systematic theology, laid out in plain language with much Scriptural support.

Harvey, Van, *A Handbook of Theological Terms* – this is an indispensable guide to assist you in acquiring a theological vocabulary.

Ehrman, Bart D., *The Orthodox Corruption of Scripture* (Oxford UP, 1993) – Ehrman gives a different perspective on the development of Trinitarian Christology. I don't agree with all of his conclusions, but the book is worth your time.