



U96121: Christian Identity and Story
Theological Perspectives

Course Notes

Autumn 2008

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Groupwork

There will be five student led seminars and presentations in this module (one a day of each).

Date & Group	Presentation (9am)	Seminar (2pm)
25th September Dylan Barker Samuel Blackwell Rebecca Bodsworth	Scripture, reason, tradition and experience are all used in the formation of theology. What is the proper balance of these sources, and what are the dangers of an imbalance?	Markides, Kyriacos (2002) <i>The Mountain of Silence: A Search for Orthodox Spirituality</i> (Doubleday), Prolegomena. Lead a discussion on how Worldviews affect our understanding of God.
2nd October James Henley James Honey Andrew Hood	Six day creation or evolution. It doesn't really matter.	Frances Rice McCormick (1994) Sabbath Rest: A Theological Imperative According to Karl Barth, <i>Journal of the American Academy of Religion</i> , vol LXII, pp539-522
16th October Daniel Jenkins David Joyce Clive Latter	The contemporary church has reduced the Holy Spirit to a sort of Jedi force.	Peter Head (2004) <i>The Nazi Quest for an Aryan Jesus</i> , <i>Journal for the Study of the Historical Jesus</i> , vol 2, p55ff.
6th November David Lucas Tom Newton-Smith Domenica Oatley	The Jesus portrayed in the church today bears no relation to the historical Jesus	Six Models of the Trinity McGrath, A (2006) <i>Christian Theology: An Introduction</i> , 4 th ed (Oxford: Blackwell) pp257-267.
20th November John Wheatley David Wilkie	In this day and age we need to accept that all religions lead to the one God. A Muslim or Hindu is as saved as a Christian.	Stanley Grenz <i>Theology for the People of God</i> , Chapter 15, The Dynamic of Conversion, pp528-563 (1st Edition, 1994), pp405-431 (2nd Edition, 2006)

Decide amongst yourselves who will do the presentation and who will do the seminar. Those who lead can use the projector, flip chart etc. The sessions are slightly different:

Presentations

Make a 15 minute presentation on the statement making sure that the arguments on *both sides* are understood. The tutor will chair a 30 minute discussion.

Seminars

Introduce the reading drawing out the highlights/inconsistencies. Introduce an initial question to set off the debate. Your task then is to chair the discussion. Do not always answer questions; leave for others to build upon. You round off the discussion with a summary of contributions.

Worldviews

Contents of a Worldview

Influences on Worldviews

Worldviews, Heaven and Earth

Ancient Worldview

Spiritualist Worldview

Materialist Worldview

Theological Worldview

Integral Worldview

Sources of Theology

Scripture

Rational approach

Historical approach

Sociological

Literary

Theories of Inspiration

Reason

Tradition

Single Source Theory

Dual Source Theory

Rejection of Tradition

Experience

Existentialism

Two Approaches

Enlightenment and Theology

Challenge of the Enlightenment (1720–80s)

Theological importance
Miracles

Revelation

Original Sin

Scripture

Person of Christ

Moral theory of the Atonement

Reaction One: Romanticism (late 18th C)

Reaction Two: Liberal Protestantism

Influence of Marx (1818-1883)

Reaction to Liberalism: Evangelicalism

Reaction to Liberalism: Neo-Orthodoxy

Post Liberalism (1980s onwards)

Post-Modernity

Marxism and Theology

Liberation Theology

Feminist Theology

God and Creation

Why is Creation Important?

Creation Event

Creative speech

From Nothing?

Creation, time and History

The Hand of God in Creation

Creationism

Evolutionism

Guided Evolution

Deism

Gnosticism

Christ and Creation

Creation, order and goodness

Role of humankind in the created order

The status of humans

Interdependence

Dominion

The Fall, Creation and the Eschaton

The Marring of Humanity

Adam

Result of the fall on humanity

The Marring of Creation

Judgment and Creation

The New Creation

Eschatology and the Cosmos

The New Creation in Salvation

Eschatological Tension

Already/Not Yet

The New Age

The Kingdom of God

Old Testament Hope

The Basileia and the Gospels

Different views from the Theologians

Augustine

Schleiermacher

Harnack

Ritschl

Weiss

Bultmann

Dodd

Aalen

Perrin

When does it happen?

The Day of the Lord

Hell, Purgatory and Heaven

Revelation: The Overcoming Witness

Bauckham (1993) *The Theology of the Book of Revelation* (Cambridge: CUP)

Structure

- 1 Introduction
- 2-3 Letters to the churches
- 4-5 Throne room of God & the scroll.
- 6-10 Opening of the scroll.
- 11 The scroll's contents.
- 12-19 The scroll acted out.
 - Satanic Trinity controlling the nations
 - Conversion of the nations
 - The Satanic Trinity overcome
- 20 The victory of the overcomers
- 20-21 The new Jerusalem.

Introduction (Chapter 1)

Letters (Chapters 2-3)

The Scroll (Chapters 4–11)

The Throne Room and the Scroll (Chapters 4–5)

The Opening of the Scroll (Chapters 6–10)

The Contents of the Scroll (Chapter 11)

The Messianic War (Chapters 12–19)

The Satanic Trinity (Chapters 12–13)

Dragon

- Primordial opposition to God.
- There is imagery of Eden (Genesis 3) and Isaiah 66:7-9.
- The woman is Zion, from whom Messiah is born.

Sea Beast

- Imperial might.
- Conquering by sheer brute force and given authority by the dragon.

Earth Beast

- Imperial Cult – the religious underpinnings of the empire.
- You can only trade if worship within the prescribed Roman manner.

Overcoming the nations (Chapter 14)

The Conversion of the Nations (Chapters 15–16)

Quick recap of the story so far...

- By his life, crucifixion and resurrection Jesus has formed a kingdom drawn from all nations in the midst of a hostile world.
- The scroll reveals how these people are to participate in the conversion of all nations.
- It shows Jesus' followers need to faithfully bear witness, even to death.
- This will bring repentance and faith.
- The remaining nations will be judged.

The Victory of the Lamb (Chapters 17–19)

The Word of God (Chapter 19)

The End (Chapter 20)

The Martyrs' Vindication

The Final Judgment

The New Jerusalem (Chapter 21)

Pneumatology

The Spirit in the Bible

Wind

Breath

Charism

The Spirit in the New Testament

Is the Spirit Divine?

The Pneumatomachoi

The Spirit and Divinity

The Spirit and the Trinity

The Spirit and the Purposes of God

The Abrahamic Promise

Circumcision of the Heart

The New Covenant

The End Times

The Spirit and the Church

The Formation of the Community

The Unity of the Body

The Leading of the Body

The Spirit and Worship

The Charismata

The Spirit and the Christian

Christology in the New Testament

The Titles of Jesus

The Old Testament in the New

Messiah

Son of God

Son of Man

Lord

God

Jesus and the Covenant

Continuity

New Adam

New Israel

New King

New High Priest

New Temple

Christology in the Early Church

Three Early Christological Heresies

Ebionites

Docetism

Arianism

Two Early Schools of Thought

Alexandria

Antioch

Chalcedon

Communication Idiomatum

Jesus in Modern Thought

Enlightenment & Protestantism(c1720–1780)

Reimarus: Quest for Historical Jesus (1694–1768)

Schweitzer: End of First Quest (1875–1965)

Wrede: Alternative way forward (1859–1906)

Bultmann – Existential Christ (1884 –1976)

Käsemann: The New Quest (1906–1998)

The Jesus Seminar – we'll vote on it

Christ in Contemporary Thought

E. P. Sanders

Burton Mack

Elisabeth Schüssler Fiorenza

Marcus Borg

Richard Horsley

John Dominic Crossan

N T Wright

The Trinity

Biblical Roots

Development in the Early Church

Tertullian (c155–230)

Chalcedon (451)

Development in the East

Stress on three Persons

Perichoresis

Appropriation

Development in the West

Toledo (11th Council in 675)

This is the way of speaking about the Holy Trinity as it has been handed down: one must not call it or believe it to be threefold, but Trinity. Nor can it properly be said that in the one God there is the Trinity, but the one God is the Trinity. In the relative names of the persons the Father is related to the Son, the Son to the Father, and the Holy Spirit to both. While they are called three persons in view of their relations, we believe in one nature or substance. Although we profess three persons, we do not profess three substances, but one substance and three persons. For the Father is Father not with respect to Himself but to the Son, and the Son is Son not to Himself but in relation to the Father; and likewise the Holy Spirit is not referred to Himself but is related to the Father and the Son, inasmuch as He is called the Spirit of the Father and the Son. So when we say 'God', this does not express a relationship to another, as of the Father to the Son or of the Son to the Father or of the Holy Spirit to the Father and the Son, but 'God' refers to Himself only.

Heresies

Modalism

Tritheism

The Filioque Clause

Foundations for Christian Soteriology

Christ and Soteriology

Is the Cross:
Constitutive

Illustrative

Timescale of Salvation

Sacrifice and the Cross

The New Testament and the Old

The Old Covenant

Sacrifice

Passover

The Day of Atonement

Covenant Curses

The Wrath of God

In Christian Thought

Other Models of Soteriology

Victory

Gustaf Aulen – Christus Victor (1931)

Bultmann and Tillich

Ransom

Gregory the Great (540–604)

Redemption

Satisfaction – Legal/Penalty Models

Anselm (c1033 – 1109)

Three Models
Representation

Participation

Substitution

Exemplar

Abelard (1079–1142)

Enlightenment

Hick et al

Reconciliation

Present Nature of Salvation

Pauline Images

Adoption

Justification

Redemption

Salvation

Deification

Righteousness in the Sight of God

Authentic Human Experience

Political Liberation

Spiritual Freedom

The Scope of Salvation

Exclusivism

Inclusivism

Relativism/Pluralism

Universalism

“Sirs, what must I do to be saved?”

Pelagian Controversy (early fifth century)

Pelagius

Augustine

Grace in Reformation Theology

Martin Luther

Council of Trent

Predestination in Reformed Theology

Augustine

Godscalc of Orbais (c804-c869)

Calvin

Synod of Dort (1618–19)

Arminianism

Barth (1886–1968)