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# BT 750 Christian Theology and The Bible

Anthony Thiselton

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# **BT/ST750 Christian Theology and the Bible**

**Dates:** 5-16 June 2006

**Hours/Units of credit:** 3

**Proposed Nomenclature and Level:** BT/ST750

**Prerequisites:** NT520, OT520, ST501

**Name of Professor:** Canon Professor Anthony C Thiselton, Ph.D., D.D., University of Nottingham, England

**Competencies to be developed by the Student:** Having successfully completed this course, students should be able (1) to understand the relation between Christian theology, including Christian doctrine, and its roots in the biblical writings; (2) to trace the development of theological formulations from their emergence in the early Church, through modifications and revisions in the Middle Ages and Reformation, to reformulations of Christian theology in modern Christian thought; (3) to combine interactively the contributions of biblical theology and exegesis, the history of Christian thought, and the questions and themes of modern thought, to assess the coherence of given traditions and thinkers in relation to biblical foundations; and (4) to have a working understanding of such major theological themes as the doctrine of God; Christology and Atonement; the Holy Spirit and the Trinity; human nature, fallenness, and sin; church and sacraments; and eschatology; not least in relation to practical Christian life.

## **I. Required Textbooks:**

**1. Daniel Migliore**, *Faith Seeking Understanding: An Introduction to Christian Theology* (Grand Rapids & Cambridge: Eerdmans, 1991, paperback) ISBN 0-8028-0601-5, 312 pages.

**2. Wolfhart Pannenberg**, *Systematic Theology* (volume 2, Grand Rapids: Eerdmans, and Edinburgh: T&T Clark, 1994) pp. 136-464 (=329 pages).

**3. Colin Gunton** (Editor) *The Cambridge Companion to Christian Doctrine* (Cambridge: Cambridge University Press, 1997), paperback, 307 pages

**4. One of these three: *Either*:** Stanley J. Grenz, *The Social God and the Relational Self: A Trinitarian Theology of the Imago Dei* (Louisville & London: Westminster John Knox, 2001), hardback, 344 pages;

**Or:** Jürgen Moltmann, *The Spirit of Life: A Universal Affirmation* (London: SCM 1992), study edition, 358 pages;

**Or:** The Doctrine Commission of the Church of England, *Being Human: A Christian Understanding of Personhood Illustrated with Reference to Power, Money, Sex, and Time* (London: Church House Publishing 2003) ISBN 0 7151 3866 9, paperback 148 pages.

## **II. Recommended Textbooks and/or Additional Course Bibliography:**

**[Note: the length of this list is less intimidating than it might seem, since it includes alternatives, and covers different areas of doctrine. The specialist books on specific doctrines may offer more help than the more general ones]**

### **(a) General**

Colin E. Gunton, Stephen R. Holmes, and Murray A. Rae (Eds.) *The Practice of Theology: A Reader* (London: SCM, 2001)

Peter Hodgson and Robert King (editors) *Christian Theology: An Introduction to its Traditions and Tasks* (London: SPCK, 1983; reprinted, 1991)

Jan M Lochman, *The Faith we Confess: An Ecumenical Dogmatics* (Edinburgh: T & T Clark, 1985).

Alister E McGrath, *Christian Theology: An Introduction* (Oxford: Blackwell, 2<sup>nd</sup> edition, 1997)

Alister E. McGrath, *The Christian Theology Reader* (Oxford: Blackwell, 1995).

R.W.L.Moberly, *The Bible, Theology, and Faith* (Cambridge University Press, 2000; ISBN 0 521 77222 2 or 0 521 78646 0, paperback); Cambridge Studies in Christian Doctrine. \*

Wolfhart Pannenberg, *Systematic Theology* (volumes 1 and 3 [vol 2 was cited above] Edinburgh: T & T Clark, 1991 & 1997)

Francis Schüssler Fiorenza and John P. Galvin (editors) *Systematic Theology: Roman Catholic Perspectives* (2 volumes, Minneapolis, Mn.: Fortress, 1991).

Anthony C. Thiselton, *New Horizons in Hermeneutics: The Theory and Practice of Transforming Biblical Reading* (Grand Rapids: Zondervan 1992); less useful on doctrines, but focuses on the use of the Bible especially on 558-619.

### **(b) Work of Christ: Atonement**

Anselm, *Why God Became Man*, reprinted in *A Scholastic Miscellany* (London: SCM. 1956; Library of Christian Classics) especially Book I chapters 11-15, pp.118-124, but and Book II, chapters 6 –9 pp. 150-155; and pp 176-181, and chapter 22, p183. (This is a primary source, to be used if you choose to write an essay on this topic).

Peter Abelard, “Exposition of Romans” in *A Scholastic Miscellany* (as above) pp 283-87 is also a primary source to be used for essays.

John Calvin, *Institutes of the Christian Religion* (2 Volumes, London: Clarke 1957) vol 1, Book II chapter 18, pp 433-448 (Primary source for essays)

Colin E Gunton, *The Actuality of Atonement* (Edinburgh: T & T Clark, 1988)

Martin Hengel, *The Cross of the Son of God* (London: SCM 1981) especially “Crucifixion”, pp. 93-124; and “Atonement”, pp.207-233

James D G Dunn, *The Theology of Paul the Apostle* (Edinburgh: T & T Clark 1998) pp.207-233. This contains useful material on Paul...

Jürgen Moltmann, *The Crucified God* (London: SCM 1974) pp. 14-75. This is a powerful and moving work by an influential modern theologian with real heart.

Jürgen Moltmann, *The Way of Jesus Christ: Christology in Messianic Dimensions* (London: SCM, 1990) pp.160-311.

Alister E McGrath, *The Christian Theology Reader* (Oxford: Blackwell, 1995). This leans towards a “tourist” style, but is useful for primary sources.

James Denney, *The Death of Christ* (London: Hodder 1952), older conservative work, especially on Paul, pp. 108-202.

### **(c) Person of Christ: Christology**

John Macquarrie, *Jesus Christ in Modern Thought* (London: SCM, 1990) pp. 75-85; 107-122; 147-151; 158-169; 175-226; 245-50; 303-312; and 322-335.

John A. T. Robinson, *The Human Face of God* (London: SCM, 1973). (Argues a sustained case for placing more emphasis on the humanness of Jesus Christ).

Alister McGrath, *The Making of Modern German Christology* (Oxford: Blackwell, 1986).

James D.G.Dunn, *The Theology of Paul the Apostle* (Edinburgh: T & T Clark, 1996).

Anthony C. Thiselton, "Christology in Luke, Speech-Act Theory, and the Problem of Dualism in Christology after Kant" in Joel B. Green and M. m. Turner (editors) *Jesus of Nazareth: Lord and Christ* (Carlisle: Paternoster, 1994) pp. 453-72.

Anthony C. Thiselton, "Hebrews", in James D. Dunn & John W. Rogerson (editors) *Eerdmans Commentary on the Bible* (Grand Rapids & Cambridge, 2003) pp. 1451-82, on Introduction to the Epistle and Christological passages.

Anthony C. Thiselton "Time and Grand Narrative? Human Being, Relationality, and Time in Hebrews, 1 Corinthians, and Western traditions", in *Ex Auditu*, volume 13, 1997, pp.76-95

#### **(d) The Holy Spirit and the Holy Trinity**

Alister E McGrath, *Christian Theology: An Introduction* (Oxford: Blackwell, 2<sup>nd</sup> edn 1997) pp.292-317. (He provides a helpful introduction to issues and models concerning the Trinity, with useful explanations of terminology used in theology).

Jürgen Moltmann, *The Trinity and the Kingdom of God* (London: SCM, 1981) pp.129-150 and 158-187 also gives useful summaries of Barth and Rahner pp 139-148).

Colin Gunton (Ed) *Cambridge Companion to Christian Doctrine* (Cambridge: CUP, 1997) pp 121-40 (Ralph Del Colle) and 273-94 (Geoffrey Wainwright)

Ralph Del Colle, *Christ and the Spirit: Spirit-Christology in Trinitarian Perspective* (Oxford: OUP, 1994). Discusses the Spirit and Christ in Eastern Orthodox tradition

Colin Gunton, *The Promise of Trinitarian Theology* (Edinburgh: T & T Clark 1993) pp 1-30; 86-103; and 162-176

Christoph Schwöbel (Ed.) *Trinitarian Theology Today* (Edinburgh: T & T Clark, 1995)

James D G Dunn, *The Theology of Paul the Apostle* (Edinburgh, T & T Clark 1998) pp 413-441 is useful on Paul; writes from a mildly "charismatic" angle. Contrast C K Barrett, *The Holy Spirit and the Gospel Tradition*, SPCK, 1957, adopts a different approach.

Michael A G Haykin, *The Spirit of God: the Exegesis of I Corinthians in the Pneumatomachian Controversy of the Fourth Century* (Leiden: Brill, 1994), chapters on Athanasius and Basil

Church of England Doctrine Commission Report, *We Believe in God* (London: Church House Publishing, 1987), pp. 104-121, “God as Trinity: An Approach through Prayer”. (Expounds some practical aspects of Trinitarian theology).

Bruce D. Marshall, *Trinity and Truth* (Cambridge: CUP, 2000) pp.24-44. (This includes material on the Trinity in worship).

Paul Fiddes, *Participating in God: A Pastoral Doctrine of the Trinity* (London: Darton, Longman & Todd, 2000)

Anthony C. Thiselton, “The Holy Spirit in 1 Corinthians: Exegesis and Reception History in the Patristic Era” in Graham Stanton et al (Editors) *The Holy Spirit and Christian Origins: Essays in Honor of James D. G. Dunn* (Grand Rapids: Eerdmans, 2004) 207-28

Anthony C. Thiselton, *The First Epistle to the Corinthians: A Commentary on the Greek Text* (NIGTC, Grand Rapids: Eerdmans, 2000) Extended Notes on Posthistory of 2: 1-16, pp. 276-86; on prophecy, pp. 956-65 and 1082-87; on Spirit-Baptism, pp. 998-1026; and on Glossolalia, pp. 1098-1100 and 1108-18.

### **(e) God: Divine Transcendence**

Colin Gunton, Stephen Holmes, and Murray Rae (eds.) *The Practice of Theology* (London: SCM, 2001) pp.231-243, and 248-251 (Readings from Pseudo-Dionysius, John of Damascus, Aquinas, and Barth).

Jürgen Moltmann, *God in Creation: An Ecological Doctrine of Creation* (London: SCM, 1985) pp. 4-19 and 72-93. This offers an incisive exposition of both immanence and self-limited transcendence, with reference to the biblical and modern material.

Paul S. Fiddes, *Participating in God: A Pastoral Doctrine of the Trinity* (Louisville: Westminster/John Knox, 2000) pp.62-112. Rescues Christian theism from oppressive notions of divine power, fatherhood, and authority, and leaves room for divine “vulnerability”. There are some affinities with Moltmann.

Edward Farley, *Divine Transcendence* (London: Epworth Press, 1960)

Gijsbert van den Brink, *Almighty God: A Study of the Doctrine of Divine Omnipotence* (Kampen: Pharos, 1993)

Alister McGrath, *Christian Theology: An Introduction* (Oxford: Blackwell, 1997) pp.239-78, is a basic but useful introduction.

*A New Catechism: The Catholic Faith for Adults* (Tunbridge Wells: Search Press, 1970) pp. 488- 502. Official Roman Catholic exposition of this doctrine

H.P. Owen, *Concepts of Deity* (London: Macmillan, 1971) pp.34-48. (This is also introductory, but more philosophical).

Paul Tillich, *Systematic Theology*, volume 1 (London: Nisbet, 1953) pp.261-272: Tillich attempts a distinctive approach in modern theology that opposes “theism”

**(f) Church and Sacraments: Baptism and the Lord’s Supper**

Schnackenburg, Rudolf, *Baptism in the Thought of St. Paul* (Oxford: Blackwell, 1964). This is an excellent study of Paul's thought.

Pannenberg, W., *Systematic Theology* volume 3 pp. 239-82, and 283-369

Beasley Murray, G. R., *Baptism in the New Testament* (London: MacMillan, 1963, reprinted 1972, Baptist author)

Flemington, W. F., *The New Testament Doctrine of Baptism* (London: SPCK, 1948)

Jeremias, J., *Infant Baptism in the First Four Centuries* (London: SCM, 1960)

Jeremias, J., *The Origins of Infant Baptism* (London: SCM, 1963);

Cullmann, Oscar, *Baptism in the New Testament* (London: SCM, 1950);

Aland, K., *Did the Early Church Baptise Infants?* (London: SCM, 1963) offers the “Baptist” argument, to which Jeremias, *The Origins of Infant Baptism* is a reply.

Cullmann, O., *Early Christian Worship* (Eng London: SCM, 1953) 26-33

Cullmann, O. & Leenhardt, F. J., *Essays on the Lord’s Supper* (Eng London: Lutterworth, 1958)

Dunn, J. D. G. “The Lord’s Supper” in Dunn, *The Theology of Paul the Apostle* (Edinburgh: T & T Clark, 1998) 537-43 and 599-624

Jeremias, J., “This is My Body . . .” *Expository Times* 83 (1972) 196-203

Jeremias, J., *The Eucharistic Words of Jesus* (Eng London: SCM, 1966)

Marshall, I H., *Last Supper and Lord’s Supper* (Grand Rapids: Eerdmans, 1980)

Moule, C. F. D., “The Judgement Theme in the Sacraments” in W D Davies and David Daube (eds.), *The Background of the NT and its Eschatology: Studies in Honour of C Dodd* (Cambridge, CUP, 1956) 464-81.

Schweizer, E., *The Lord's Supper according to the NT* (Eng London: SCM 1967)

Theissen, G "Social Integration and Sacramental Activity: An Analysis of 1 Cor 11:17-34" in *The Social Setting of Pauline Christianity* (Eng Philadelphia: Fortress, 1982) 145-74.

Roth, Cecil, *The Haggadah, with Notes* (Heb and Eng London: Soncino, 1934)

Thiselton, Anthony C., *First Epistle to the Corinthians* (Grand Rapids: Eerdmans & Carlisle: Paternoster Press, 2000) 750-71, 849-99, and 989-1023

Witherington, Ben, Jr, *Conflict and Community in Corinth* (Grand Rapids: Eerdmans & Carlisle: Paternoster, 1995) 241-52

Pannenberg, Wolfhart, *Systematic Theology* (cited above) volume 3, pp. 97-134

Moltmann, J., *The Church in the Power of the Spirit* (London: S. C. M. 1977)

Schweizer, E., *Church Order in the N.T.* (London: S. C. M. 1961)

Church of England Doctrine Commission, *Believing in the Church* (London: SPCK, 1981) 45-78 (Thiselton) and pp. 159-89 (Bowker)

### **(g) Eschatology and Resurrection**

Oscar Cullmann, *Immortality of the Soul or Resurrection of the Dead?* (London: Epworth Press, 1958).

M. E. Dahl, *The Resurrection of the Body* (London: S. C. M. 1962)

W. Künneth, *The Theology of the Resurrection* (Eng. London: S. C. M. 1965).

N. T. Wright, *The Resurrection of the Son of God* (London: SPCK, 2003) especially pp. 5-31, 214-58, 340-54, and 728-31.

Anthony C. Thiselton, *The First Epistle to the Corinthians* (Grand Rapids: Eerdmans & Carlisle: Paternoster, 2000) pp. 1169-1203 and pp. 1257-1313.

J. Moltmann, *The Coming of God* (London: S. C. M. 1996) 49-256.

Richard Bauckham (editor) *God will be All in All: The Eschatology of Jürgen Moltmann* (Edinburgh: T & T Clark, 1999)

### **(h) The Bible as a Basis for Christian Theology**

Peter Hodgson and Robert King (Eds) *Christian Theology: An Introduction to its Tradition and Tasks* (London: SPCK, 1983) pp.1-28, King on the task of systematic



theology, and pp. 35-61, essays by Farley and Hodgson on scripture and tradition; these offer useful surveys)

Daniel L Migliore, *Faith Seeking Understanding* [cited above] pp.1-18, “The Task of Theology”, and pp.40-55, “The Authority of Scripture”

Anthony C Thiselton, “Theoretical Hermeneutics” in John Barton (Ed) *The Cambridge Companion to Biblical Interpretation* (Cambridge: CUP, 1988).

Anthony C Thiselton, *The Two Horizons: New Testament Hermeneutics and Philosophical Description* (Grand Rapids: Eerdmans: 1980 and reprints) pp.85-114

Heikki Räisänen, *Challenges to Biblical Interpretation* (Leiden: Brill, 2001) pp.227-249

Peter Balla, *Challenges to New Testament Theology*, Peabody, Mass: Hendrickson, 1998, esp. pp.1-37 and 147-49, 195-209. Balla replies to Räisänen’s arguments.

Colin E Gunton, Stephen Holmes, and Murray A. Rae (eds), *The Practice of Theology* (London: SCM, 2001) pp 9 – 94

Joel B Green and Max Turner (eds.) *Between Two Horizons: Spanning New Testament Studies and Systematic Theology* (Cambridge: UK and Grand Rapids: Eerdmans 2000) pp.1-43 and 183-243 (essays by Turner, Green, Trevor Hart and Wright

R W L Moberly, *The Bible, Theology, and Faith* (Cambridge: CUP, 2000) pp  
Clear and readable work from a respected O.T. specialist and theologian

Christopher R. Seitz, *Figured Out* (London: Westminster/John Knox, 2001), pp.13-47. (This is an outspoken defence of an orthodox and canonical perspective).

Anthony C. Thiselton, *New Horizons in Hermeneutics: The Theory and Practice of Transforming Biblical Reading* (Grand Rapids: Zondervan, 1992, also reprinted, Carlisle: Paternoster Press) pp. 31-38 and 556-619.

### III. Course Requirements and Means of Evaluation:

- (1) **Book Review:** Prior to the Course, o, submit a review *either* of Stanley Grenz, *The Social God and the Relational Self*; or of Jürgen Moltmann, *The Spirit of Life*; or of The Doctrine Commission of the Church of England, *Being Human* (All cited in detail under required text books). Length: 8 –9 pages, or 1,500 – 2000 words. (25%). This may be written prior to the course, but submitted within the **first two days**.
- (2) **Mid-Course Essay:** Discuss the dictum that the main theories of the Atonement are right in what they affirm, but wrong in what they deny. Take full account of biblical exegesis as well as historical or modern theologians. Length: about 10

pages, or about 2,000 words. (30%). This must be submitted **by the second Tuesday**.

- (3) **Final Essay:** Drawing on **one specific area** of Christian theology (i.e. human fallenness and sin; or the Holy Spirit; or Christology; or the sacraments) identify areas of exegesis that are debated but critically important, and trace the development of the doctrine and its practical significance for life. 10-12 pages, or 2,500 - 3,000 words (45%). This must be submitted **not later than 23 June**.

#### IV. Course Schedule:

##### 1. Mon 5<sup>th</sup> June: Being Human: Image of God; Body, “Soul” and Self.

(a) **What does it mean to be created “in the image of God”?** Material in the Bible and in Christian Theology: is human dignity based on the possession of reason, the gift of “dominion”, the bestowal of freedom, or the capacity for relationship and love? In the Bible, see: Genesis 1:26-31; Psalm 8: 3-9; Hebrews 2; 2-15; 1 Cor. 15: 45-49; Colossians 1: 15-17.

(b) **Traditions within Christian theology:** compare Thomas Aquinas: Jürgen Moltmann; Emil Brunner; Dietrich Bonhoeffer; Stanley Grenz.

(c) **Human selfhood: body and “soul”?** Do these terms denote “parts”? Or are they aspective? The Pauline vocabulary: Greek, *sarx* (flesh? self-reliance?) See Romans 8: 5-14; 1 Cor 15:50; cf. Eph.6: 12. *Sōma*, *body*, is a mode of existence in the public world. How important are *psychē* (life or soul?) and *pneuma* (spirit)? In theology compare Tertullian and Origen (early Church), Aquinas (Middle Ages), and Niebuhr, Bultmann, Robinson, and Pannenberg (modern). What bearing does this have (e. g. on “body”) on daily Christian life?

##### 2. Tues 6<sup>th</sup> June: Being Human: Human Fallenness and Sin; Living in Relation to Others

(a) **Kant and the Enlightenment stressed human “autonomy”.** Compare interpretations of Genesis 2-3 in early biblical criticism (Eichhorn, Gabler), and debates about “myth” from David Strauss and Bultmann to Brevard Childs. The theological significance of fallenness: distance, alienation, bondage, and contradiction. See Wolfhart Pannenberg’s analysis. A state of affairs needs to be “put right” (Greek *dikaioō*) in an event and process of salvation.

(b) **On biblical material** see Genesis 2-3; Romans 1: 18-32; Romans 5: 12- 21; 7:9 25, John 1: 10-13; 8:12, 34-38; 9:35-41. Note the threefold vocabulary for sin falling short; active self-seeking or rebellion; resultant state of distorted stance or nature. What effect might this have e.g. on confession?

(c) **Living as a human being in relationship to others today:** Examples of being-in-relations in everyday life: responsibility. Paul stresses mutuality and reciprocity. Paul Ricoeur and Emilio Betti stress “the other”. Stanley Grenz explores relationality.

**3A. Wed. 7<sup>th</sup> June: Last Part on Being Human; and New Topic: The Work of Christ**  
The Church of England Doctrine Commission Report, *Being Human* (2003) on money, sex, power and time: capacities for responsible, interactive, creative, love. In the Bible: 1 Corinthians 13; in theology, compare A. Nygren, *Agape and Eros*.

**3B. Wed 7<sup>th</sup> June (Ctd.): The work of Christ and Related Concepts of Atonement and Salvation:**

**(a) How important is the Old Testament Background?** What is meant by “covenant”, “grace”, and sacrifice? We consider the institutions of the Passover (redemption) and Day of Atonement; redemption from, redemption by, redemption to (Hebrew, *gā'al* and *pādāh*).

**(b) Paul defines the gospel as “the proclamation of the cross”** (1 Cor. 1:18-25; Rom.1:16-17). Problems of Pauline interpretation: Greek *hilasterion* (does it mean expiation, i. e. “means of dealing with sin”? Or might it mean propitiation, or mercy seat?) See Romans 3:23-26. How do we understand the Passover Lamb (1 Cor 5:7-8) and the redemption or “purchase” of a slave (1 Cor 6: 19-20)? Note Dale Martin’s critique of Deissmann’s view. How does Paul understand reconciliation and sacrifice in 2 Cor. 5:20-21?

**4. Thurs. 8<sup>th</sup> June: The Work of Christ: Mediation in Hebrews; Historical Doctrines and Classic “Theories”**

**(a) Mediation, high priesthood and sacrifice in the Epistle to the Hebrews.** Contrast the prophetic and priestly directions of mediation. Major themes include access and approach (Hebs 4:14-16); qualification for priestly mediation (5:1-10; 7:1-10), and fulfilment (7.11 – 8:13) under a new covenant.

**(b) Theological understandings (“theories”) of the atonement:** (1) Anselm’s “objective” view of satisfaction; (2) Abelard’s view of “subjective” moral influence; (3) Gustav Aulén’s theology of “ransom” from hostile powers; (4) Calvin’s view of penal substitution. Conceptual and theological clarifications: how do we assess the language and theology?

**(c) What is the meaning for today?** What are the relations between biblical, theological and experiential dimensions? Compare examples of practical impacts e.g. on Wesley, Schleiermacher, and other writers.

**5. Fri 9<sup>th</sup> June: the Person of Christ and the History and Faith Debate**

**(a) Trajectories found within the Biblical Writings.** Two relevant themes in the Old Testament and Qumran: (i) the anointed instrument of God: prophet, king, priest; and (ii) the direct intervention of God in apocalyptic. Different assessments of the Synoptic Tradition (note Bultmann’s form criticism and the history vs. faith division; rejected e.g. by Graham Stanton): Christology in 1 Corinthians, Romans, Colossians; and Christology in Hebrews and John.

**(b) The history and faith debate in German Christology:** Lessing, Kant, Schleiermacher, and Hegel, and the debate from Strauss and Kähler to Bultmann.

**(c) Models in British Christology:** Wiles, Baelz, and John A.T. Robinson. Criticisms of Chalcedon as a two-nature hybrid: is replacing this by “two stories” an adequate model?

**(d) The new angle of approach in W. Pannenberg:** Theology has historical and ontological foundations. Critique of positivist views of history; event and interpretation intertwined. He argues that Christology “from below” coheres with Trinitarian Christology “from above” in an apocalyptic post-resurrection context. Compare my approach in terms of speech-act theory.

## WEEK-END BREAK

### 6. Mon. 12<sup>th</sup> June The Holy Spirit; and the Emergence of Trinitarian Theology

**(a) Introduction on neglect of the doctrine until recently and Old Testament themes** on Spirit (Hebrew, *ruach*) of God: transcendence; gift of empowerment from Beyond for given tasks. Examples in Judges 13: 25; 14: 6, 7 and elsewhere.

**(b) New Testament strands of thought.** Different estimates of the Spirit in the Synoptic Gospels: do they reflect reticence (Barrett), or “charismatic” profile (Dunn)? There are two conceptual frames in Paul: (i) union with Christ; (ii) gift for special tasks. Does this explain difficulties about when the Holy Spirit is “received”? The basis is Christ-union (Romans 8:15; Gal.4: 15), but the Spirit is also the source of faith in Christ (1 Cor 12:3). The Spirit as “firstfruits” (*aparchê*) and “deposit” (*arrabôn*): eschatological tension.

**(c) Transition from Bible to historical theology: “Trinitarian ground-plan”?** We consider especially the personhood and uncreated deity of the Holy Spirit in Athanasius and Basil.

**(d) Issues about the Spirit in modern theology and Christian experience.** Moltmann expounds the Spirit of life as “affirmation” (against Nietzsche). Renewal movements and neo-Pentecostal emphases contain different strands. The Spirit as “the Beyond who is within”: creativity, time and order.

### 7. Tue 13<sup>th</sup> June: Concepts of God; Divine Transcendence; Models of the Trinity

**(a) Divine transcendence in the Old Testament:** Exodus 3: 13, 14; and mediating agencies: Moses, the prophets, priestly mediation; the role of angelic agents and divine Wisdom.

**(b) Mediation and transcendence in the Epistle to the Hebrews;** expressions of divine transcendence in the early and mediaeval periods: *via negativa*.

**(c) The dilemmas of modernity:** Deism and Kant (God is “outside” the world), and mechanistic models of the world; Romanticism (God is part of the organic immanent spirit that animates the world). Hegel’s dialectic: theology of the Spirit or philosophy of the Absolute?

**(d) New beginnings:** Kierkegaard, Karl Barth, Rudolf Otto, and Martin Buber. Does Paul Tillich's distinctive approach help? Marcel Sarot and G. Van den Brink on God's almighty-ness and John Polkinghorne on Divine self-limitation (kenosis). Compare Moltmann's approach on the God who suffers and "*perichoresis*".

**(e) Different models of Trinitarian theologies of God:** "economic" Trinity; threefold self-communication (Rahner); *perichorêsis* (Moltmann); "Social" models. What is meant by the "procession" of the Holy Spirit in the creeds?

## **8. Wed. 14<sup>th</sup> June: Church and Sacraments: Biblical Themes and Differing Traditions of the Later Church**

**(a) What are "sacraments"?** Origins of the term; "Visible signs of invisible grace" (Augustine); the scope and varied meanings of the term: visible words? Pledges and signs of promise

**(b) The Lord's Supper in the New Testament:** Lietzmann's theory, and its critique by Jeremias. Distinctive features in 1 Cor 11: 17-34, and modern research on anamnêsis ("remembrance?"): vital significance of Passover background and Haggadah. "Proclaiming" the Lord's death

**(c) The Lord's Supper in Historical Theology:** Views of Thomas Aquinas, Luther, Calvin, Cranmer, and Zwingli, and traditions to which they have given rise

**(d) Baptism in the New Testament:** Paul's theology of baptism: incorporation into Christ; participation in the death of Christ (Rom. 6: 10); baptism in the Gospels and in Acts

**(e) Controversies about baptism in historical traditions:** debates about "baptismal regeneration" (cf. the argument of Dunn on "conversion-initiation") and infant baptism (Jeremias vs. Aland)

## **9. Thurs 15<sup>th</sup> June: Eschatology and Resurrection**

**(a) The cosmic perspective of the New Testament:** less emphasis on individual destiny; central emphasis on the three great cosmic events of the Parousia, last Judgment, and the Resurrection of the Dead (cf. J. A. T. Robinson)

**(b) Issues about the basis of belief in post-mortal existence:** philosophical arguments and the question of a stable self that fulfils criteria of continuity (i.e. the "same" self); the New Testament basis of hope and assurance.

**(c) The argument of 1 Corinthians 15 on resurrection:** the nature of Christ's resurrection (Marxsen, Künneth, Pannenberg); the rhetorical structure of ch 15; the nature of the *pneumatikon sōma* (15: 44, "spiritual" "body"); contrast, continuity, transformation

**(d) Seminar-discussion of related issues:** the nature of the unseen world and the interpretation of apocalyptic genre.

## **10. Fri 16<sup>th</sup> June: The Bible, Biblical Interpretation, and Christian Theology.**

**(a) Can we build a “Christian theology” on the foundation of the biblical writings?** Challenge to this assumption by Heikki Räisänen, and replies by Chris Seitz, Peter Balla and others

**(b) Räisänen’s appeal to J P Gabler and early biblical criticism.** We shall trace the rise of biblical criticism from J S Semler and J D Michaelis to David Strauss. Martin Kähler, Adolf Harnack and Rudolf Bultmann: the divorce of “history” from “theology”. The different traditions of historical and theological enquiry radically vary from Schleiermacher to “the Cambridge triumvirate” of J B Lightfoot, B F Westcott and F J A Hort, and their representatives today.

**(c) The contours of debates about the authority of the Bible.** How may we assess the spectrum of views from North American conservatives to James Barr and Denis Nineham; and non-theistic approaches? How do these views relate to theories of interpretation, or hermeneutics?

**(d) The relation between scripture and tradition and the tasks of theology.** How did early systematic theology emerge in Irenaeus, Origen and Augustine? Compare Thomas Aquinas and John Calvin; the modern era from Schleiermacher to Pannenberg. How do we relate the contingent and the coherent? Does the notion of “dialectic” and polyphonic voices in hermeneutics help?