

SYLLABUS SUPPLEMENT

ST102 TRINITARIANISM

Dallas Theological Seminary

Dr. J. Scott Horrell

SPRING 2015

IMPORTANT CURRENT WORKS

ST102 TRINITARIANISM 2015

- Anatolios, Khaled. *Retrieving Nicaea: The Development and Meaning of Trinitarian Doctrine*. Grand Rapids: Baker, 2011.
- Athanasius. *On the Incarnation*. Intro. by C. S. Lewis. New ed., trans. and ed. of C.S.M.V. Crestwood NY: St. Vladimir's Seminary Press, 1998.
- Augustine. *The Trinity*. Intro, trans., notes Edmund Hill. Ed. John E. Rotelle. Brooklyn NY: New City Press, 1991. (Or other editions).
- Ayers, Lewis. *Augustine and the Trinity*. Cambridge: Cambridge University Press, 2010.
- Ayers, Lewis. *Nicaea and Its Legacy: An Approach to Fourth-Century Trinitarian Theology*. Oxford: Oxford University Press, 2004.
- Baik, Chung-Hyun. *The Holy Trinity—God for God and God for Us: Seven Positions on the Immanent-Economic Trinity Relation in Contemporary Trinitarian Theology*. Princeton Theological Monograph Series. Eugene OR: Pickwick, 2011.
- Basil the Great. *On the Holy Spirit*. Trans. unnamed. Crestwood NY: St. Vladimir's Seminary Press, 1980.
- Bird, Michael R., Craig A Evans, Simon J. Gathercole, Charles E. Hill, and Chris Tilling. *How God Became Jesus: The Real Origins of Belief in Jesus' Divine Nature—A Response to Bart D. Ehrman*. Grand Rapids: Eerdmans, 2014.
- Boff, Leonardo. *Trinity and Society*. Trans. Paul Burns. (Port. 1986) Maryknoll NY: Orbis, 1988.
- Bowman, Robert M., Jr., and J. Ed Komoszewski. *Putting Jesus in His Place: The Case for the Deity of Christ*. Grand Rapids: Kregel, 2007.
- Bray, Gerald. *God Has Spoken: A History of Christian Theology*. Wheaton IL: Crossway, 2014.
- Clark, John C. and Marcus Peter Johnson. *The Incarnation of God: The Mystery of the Gospel as the Foundation of Evangelical Theology*. Wheaton IL: Crossway, 2015.
- Collins, Paul M. *The Trinity: A Guide for the Perplexed*. London: T & T Clark, 2008.
- Coppedge, Allan. *The God Who Is One: Revisioning the Christian Doctrine of God*. Downers Grove: InterVarsity, 2007.
- Crisp, Oliver D. and Fred Sanders, eds. *Advancing Trinitarian Theology: Explorations in Constructive Dogmatics*. Grand Rapids: Zondervan, 2014.
- Crisp, Oliver D. and Fred Sanders, eds. *Christology Ancient and Modern: Explorations in Constructive Dogmatics*. Grand Rapids: Zondervan, 2013.
- Davis, Stephen, Daniel Kendall and Gerald O'Collins, eds. *The Trinity*. Oxford: Oxford University Press, 1999.
- Dünzl, Franz. *A Brief History of the Doctrine of the Trinity in the Early Church*. London: T & T Clark, 2007.
- Elizabeth of the Trinity. *Elizabeth of the Trinity: I Have Found God. The Complete Works*. 3 vols. Ed. Conrad De Meester. Trans. Aletheia Kane. Washington DC: Washington Province of Discalced Carmelites/ISC, 1984.
- Emery, Gilles. *The Trinity: An Introduction to Catholic Doctrine on the Triune God*. Trans. Matthew Levering. Washington DC: The Catholic University of America Press, 2011.
- Emery, Gilles and Matthew Levering, eds. *The Oxford Handbook of the Trinity*. Oxford: Oxford University Press, 2011.
- Erickson, Millard J. *God in Three Persons: A Contemporary Interpretation of the Trinity*. Grand Rapids: Baker, 1995.
- Erickson, Millard J. *What Does God Know and When Does He Know It? The Current Controversy Over Divine Knowledge*. Grand Rapids: Zondervan, 2003.
- Erickson, Millard J. *Who's Tampering with the Trinity? An Assessment of the Subordination Debate*. Grand Rapids: Kregel, 2009.
- Fairbairn, Donald. *Life in the Trinity: An Introduction to Theology with the Help of the Church Fathers*. Downers Grove: InterVarsity Press, 2009.
- Feinberg, John S. *No One Like Him: The Doctrine of God*. Wheaton: Crossway, 2001.

- Fish, John H., ed. *Understanding the Trinity*. Dubuque IA: ECS Ministries, 2006.
- Frame, John M. *The Doctrine of God: A Theology of Lordship*. Phillipsburg NJ: P & R, 2002.
- Ganssle, Gregory E. *God and Time: Four Views* [Paul Helm, Alan Padgett, William Lane Craig, Nicholas Wolterstorff]. Downers Grove: InterVarsity, 2001.
- George, Timothy, ed. *Evangelicals and Nicene Faith: Reclaiming the Apostolic Witness*. Grand Rapids: Baker, 2011.
- Giles, Kevin, *The Eternal Generation of the Son: Maintaining Orthodoxy in Trinitarian Theology*. Downers Grove IL: InterVarsity Press, 2012.
- Giles, Kevin. *Jesus and the Father: Modern Evangelicals Reinvent the Doctrine of the Trinity*. Grand Rapids: Zondervan, 2006.
- Giles, Kevin. *The Trinity and Subordinationism: The Doctrine of God and the Contemporary Gender Debate*. Downers Grove: InterVarsity, 2002.
- Gregory of Nazianzus. *On God and Man: The Theological Poetry of St. Gregory of Nazianzus*. Trans. Peter Gilbert. Crestwood NY: St. Vladimir's Seminary Press, 2001.
- Grenz, Stanley J. *The Named God and the Question of Being: A Trinitarian Theo-Ontology*. Louisville: Westminster/John Knox, 2005.
- Grenz, Stanley J. *Rediscovering the Triune God: Trinity in Contemporary Theology*. Minneapolis: Fortress, 2004.
- Grenz, Stanley J. *The Social God and the Relational Self: A Trinitarian Theology of the Imago Dei*. Louisville: Westminster/John Knox, 2001.
- Gunton, Colin E. *The One, the Three and the Many: God, Creation and the Culture of Modernity. The 1992 Bampton Lectures*. Cambridge UK: Cambridge University Press, 1993.
- Gunton, Colin E. *Promise of Trinitarian Theology*. 1991; 3d ed. Edinburgh: T & T Clark, 2004.
- Hill, Wesley. *Paul and the Trinity: Persons, Relations, and the Pauline Letters*. Grand Rapids: Eerdmans, 2015.
- Holmes, Stephen R. *The Quest for the Trinity: The Doctrine of God in Scripture* (p) □Tc (,) 11 (t) rripli (Tc)□(r) li (Tc

- Moltmann, Jürgen. *The Crucified God: The Cross of Christ as the Foundation and Criticism of Christian Theology*. Trans. R. A. Wilson and John Bowden. New York: Harper & Row, 1974.
- Moltmann, Jürgen. *The Trinity and the Kingdom*. Trans. Margaret Kohl. 1980; London: SCM Press, 1981.
- Noble, T. A. *Holy Trinity: Holy People. The Theology of Christian Perfecting*. Eugene OR: Cascade Books, 2013.
- O'Carroll, Michael. *Trinitas: A Theological Encyclopedia of the Holy Trinity*. Wilmington DE: Michael Glazier, 1987.
- O'Collins, Gerald. *The Tri-Personal God: Understanding and Interpreting the Trinity*. New York: Paulist Press, 1999.
- Oden, Thomas C. *Classic Christianity: A Systematic Theology*. 1 vol. ed. New York: HarperOne, 2009.
- Ouellet, Marc Cardinal. *Divine Likeness: Toward a Trinitarian Anthropology of the Family*. Trans. Philip Milligan and Linda M. Cicone. Grand Rapids: Eerdmans, 2006.
- Owen, John. *Of Communion with God: The Father, Son and Holy Ghost*. Ed. Kely M. Kapic and Justin Taylor. 1657; reprint ed., Wheaton, IL: Crossway, 2007.
- Phan, Peter C., ed. *The Cambridge Companion to the Trinity*. Cambridge UK: Cambridge University Press, 2011.
- Pinnock, Clark H. *Most Moved Mover: A Theology of God's Openness*. Carlisle: Paternoster/ Grand Rapids: Baker, 2001.
- Piper, John. *Desiring God: Meditations of a Christian Hedonist*. Rev. ed., Sisters OR: Multnomah, 1996.
- Rahner, Karl. *The Trinity*. Trans. Joseph Donceel; 1967. 1970; rev. New York: Crossroad, 1997.
- Reeves, Michael. *Delighting in the Trinity: An Introduction to the Christian Faith*. Wheaton IL: Crossway, 2012.
- Sanders, Fred. *The Deep Things of God: How the Trinity Changes Everything*. Wheaton, IL: Crossway, 2010.
- Sanders, Fred, and Klaus Issler, eds. *Jesus in Trinitarian Perspective: An Introductory Christology*. Nashville: Broadman & Holman, 2007.
- Seamands, Stephen. *Ministry in the Image of God: The Trinitarian Shape of Christian Service*. Downers Grove: InterVarsity, 2005.
- Sexton, Jason S., ed. *Two Views on the Doctrine of the Trinity* [Stephen R. Holmes, Paul D. Molnar; Thomas H. McCall; Paul S. Fiddes]. Grand Rapids: Zondervan, 2014.
- Smail, Tom. *Like Father, Like Son: The Trinity Imaged in Our Humanity*. Grand Rapids: Eerdmans, 2005.
- Soulen, R. Kendall. *The Divine Name(s) and the Holy Trinity. Vol. 1 Distinguishing the Voices*. Louisville KY: WJK, 2011.
- Staniloae, Dumitru. *The Holy Trinity: In the Beginning There Was Love*. Trans. Roland Clark. Brookline MA: Holy Cross Orthodox Press, 2012.
- Swinburne, Richard. *The Existence of God*. 2d ed., Oxford: Clarendon, 2004.
- Toon, Peter. *Our Triune God: A Biblical Portrayal of the Trinity*. Wheaton: Bridgepoint, 1996.
- Torrance, T. F. *The Trinitarian Faith*. Edinburgh: T & T Clark, 1993.
- Volf, Miraslov. *After Our Likeness: The Church as the Image of the Trinity*. Grand Rapids: Eerdmans, 1998.
- Volf, Miraslov. *Allah: A Christian Response*. New York: HarperOne, 2011.
- Ware, Bruce A. *Father, Son, and Holy Spirit: Relationships, Roles, and Relevance*. Wheaton: Crossway, 2005.
- Ware, Bruce A. *The Man Christ Jesus: Theological Reflections on the Humanity of Christ*. Wheaton IL: Crossway, 2013.
- Ware, Bruce A., ed. *Perspectives on the Doctrine of God: Four Views* [Paul Helm, Roger E. Olson, John Sanders, Bruce A. Ware]. Nashville: B & H, 2008.
- Zizioulas, John. *Being as Communion: Studies in Personhood and the Church*. Crestwood NY: St. Vladimir's Seminary Press, 1985.

ST102Trinitarianism
Dr. J. Scott Horrell

Name: _____
Section: _____ File: _____

READING REPORT: SECTION 1
(Due at Exam 1)

Titles with "x." are read-only, copyrighted material. Titles in gray are optional for extra credit recorded on the Optional Reading Report (p.8), not on this page.

How many pages of each assignment did you complete? I.e., 55 pp

M. Reeves, <i>Delighting in the Trinity</i> (IVP, 2012) 9-130 (121pp)	_____ PP
J. S. Horrell, Class Notes, 1a "The Existence of God," 1-20 (20pp)	_____
Horrell, Class Notes, 1b "The Problem of Evil," 1-11 (11pp)	_____
W. L. Craig, "God Is Not Dead Yet," <i>Christianity Today</i> , July 2008, 22-27 (5pp)	_____
Horrell, Class Notes, 1c "The Names of God," 1-6 (6pp)	_____
Horrell, Class Notes, 1d "The Attributes of God," 1-28 (28pp)	_____
M. Pura, "The Divine Game of Pinzatski," <i>Crux</i> 24:4 (Dec 1988) 261-66 (6pp)	_____
x.C. Pinnock, "Introduction," <i>Most Moved Mover</i> , (Baker, 2001) 1-24 (24pp)	Optional
R. Chisholm Jr., "Does God Change His Mind?" <i>Kindred Spirit</i> (2 pp)	_____
x.R. Lister, Ch. 10 "Impassibility and Incarnation," <i>God Is Impassible and Impassioned</i> (Crossway, 2013), 260-84 (24pp)	Optional
x.D. A. Carson, <i>The Difficult Doctrine of the Love of God</i> (Crossway, 2000) 9-24 (16pp)	_____
J.S. Horrell, et al, "God in Three Persons," <i>Exploring Christian Theology</i> , eds. N. Holsteen and M. Svigel, eds. (Bethany, 2014) 1:2, 127-55 (28pp)	_____
Horrell, Class Notes, 1e "Aberrant Models of God" 1-15 (15pp)	_____
E. Achtemeier, "Why God Is Not Mother," <i>Christianity Today</i> (Aug 1993) 16-23 (7pp)	_____
"Ch 1 "Revelation and Mystery: Approaching the Doctrine of the Trinity," 1-48 (48pp)	_____
Horrell, 102 1f Summary "The Christian God," also in 102 0 General Materials, 5 Section Summaries 1, 1-5 (5pp)	Optional
Horrell, 102 1g "Glossary of Trinitarian Terms," also in 102 0 General Materials, 1, 1-7 (7pp)	Optional
x.A. McGrath, ed., Ch.3, "The Doctrine of God," <i>The Christian Theology Reader</i> , 3d ed. (Blackwell, 2007) 176-256 (80pp)	Optional

TOTAL PAGES: 312

Total Pages of Reading Completed _____ pp

Divide Pages Read by Total 312 = GRADE _____ %

Signed _____

Optional Reading total 140pp, see Optional Reading Report Form p.8.

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Dr. J. S. Horrell

Name: _____
Section: _____ File: _____

READING REPORT: SECTION 2
(Due at Exam 2)

Titles with "x." are read-only, copyrighted material; titles in gray are optional for extra credit recorded on the Optional Reading Report (p.8).

How many pages of each assignment did you complete? I.e., 55 pp

J. S. Horrell, (<i>Trinity</i> , Ch 2) "Veiled Glory: Trinitarian Evidences in OT" 1-38 (38pp)	_____
Horrell, (<i>Trinity</i> , Ch 3) "The Father Who Draws Near," 1-48 (48pp)	_____
Horrell, (<i>Trinity</i> , Ch 4) "God Made Flesh," 1-40 (40pp)	_____
Athanasius, <i>On the Incarnation</i> (St. Vladimir's Seminary, 1993) 3-96 (93pp) Textbook	_____
x.J. Walvoord, "Christ in OT Prophecy," <i>Jesus Christ Our Lord</i> , 79-95 (16pp)	Optional
Horrell, Class Notes, "Ch 4b The Persons of Jesus and Mary," 1-9 (9pp)	_____
S. McKnight, "The Mary We Never Knew" <i>Christianity Today</i> , Dec 2006, 26-30 (5pp)	Optional
P. Yancey, "Unwrapping Jesus," <i>Christianity Today</i> , June 17, 1996, 29-34 (5pp)	_____
Horrell, Class Notes, "Ch 4c A Brief History of Christology," 1-36 (36pp)	_____
M. Bird, "How God Became Jesus—and How I Came to Faith in Him," <i>Christianity Today</i> online, Apr 16, 2014, 1-4	_____
S. McKnight, "The Jesus We'll Never Know" [cover story], and Two Responses by N.T. Wright and Craig Keener, <i>Christianity Today</i> , April 2010, 22-28 (7pp)	Optional
Horrell, (<i>Trinity</i> , Ch 5) "The Other Comforter," 1-30 (30pp)	_____
Horrell, (<i>Trinity</i> , Ch 6) "Intra-Trinitarian Relationships in Scripture," 1-16 (16pp)	_____
J.S. Horrell, et al., "God in Three Persons," <i>Exploring Christian Theology</i> , eds. N.Holsteen and M. Svigel, eds. (Bethany, 2014) 1:2, 156-67 (12pp)	_____
Horrell, Class Notes, "Ch 6a The Abundant Trinitarian Passages of the NT, Theological Method, and Nicene Implications" (ETS, 2009) 1-23 (23pp)	Optional
Horrell, Ch 6b Summary "The Biblical Basis for the Holy Trinity," also in 102 0 Gen. Material, 5. Section Summary 2, 1-11 (11pp)	Optional

TOTAL PAGES: 331

Total Pages of Reading Complete _____pp

Divide Pages Read by Total 331 = GRADE _____%

Signed _____

Optional Reading 62pp, see Optional Reading Report Form p.8.

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Section: _____ File: _____

READING REPORT: SECTION 3

M. Svigel, "God in Three Persons," <i>Exploring Christian Theology</i> , eds. N. Holsteen and M. Svigel, eds. (Bethany, 2014) 1:2, 168–85 (textbook) (17pp)	_____
J. S. Horrell, (<i>Trinity</i> , Ch 7) "The Path to Nicaea-Constantinople," 1-20 (20pp)	_____
Melito of Sardis, "The Man Was Christ," trans. G. Hawthorne, <i>Christianity Today</i> (4pp)	_____
Horrell, (<i>Trinity</i> , Ch 8) "Two Streams: East and West," 1-19 (19pp)	_____
x.St. Augustine, <i>The Trinity</i> , 395-99 (5pp)	_____
Bishop Kallistos Ware [Eastern Orthodox], Interview, "The Fullness and the Center," <i>Christianity Today</i> , July 2011, 38-41 (3pp)	_____
x.Kevin Giles, <i>The Eternal Generation of the Son</i> (InterVarsity, 2012) 256-61 (6pp)	Optional
Horrell, (<i>Trinity</i> , Ch 9) "Modern Trinitarian Developments" 1-14 (in process)	_____
x.S. Holms, Ch.1, "'The History that God is': Studying the Doctrine of the Trinity in the 21st Century," <i>The Quest for the Trinity</i> (InterVarsity, 2012), 1–32 (32pp)	Optional
J. Sexton, "The State of the Evangelical Trinitarian Resurgence," <i>Journal of the Evangelical Theological Society</i> 54:4 (Dec 2011): 787–807 (21pp)	Optional
Horrell, Ch 9a "Names of Key Theologians," also in 102 0 General Materials, 2, pp.1-9	Optional
Horrell, (<i>Trinity</i> , Ch 10) "Non-Trinitarianism in Wider Christendom and World Religions" 1-23 [In process] (23pp)	_____
Horrell, (<i>Trinity</i> , Ch 11) "In the Name of the Father, Son and Holy Spirit: Toward a Trinitarian Worldview," <i>Bib Sac</i> 166 (April-June 2009): 131-46 (15pp)	_____
Horrell, "The Trinity, the <i>Imago Dei</i> , and the Nature of the Local Church," in <i>Connecting for Christ</i> , ed. F. Tan (Singapore, 2009) 1-30 (30pp)	_____
Horrell, "Complementarian Trinitarianism," <i>The New Evangelical Subordinationism?</i> ed. D. Jowers and W. House (Pickwick, 2012) 339-74 (29pp)	_____
x.B. Ware, <i>Father, Son, and Holy Spirit: Relationships, Roles, and Relevance</i> (Crossway, 2005) 131-58 (27pp)	_____
Horrell, Ch 14 "Trinity and Missio Dei," 1-8 (8pp) DTS chapel	Optional
Horrell, (<i>Trinity</i> , Ch 14), "Worshiping the Triune God," 1-10 (10pp)	_____
x.F. Sanders, "Praying with the Grain," <i>The Deep Things of God</i> (Crossway, 2010) 28pp	Optional
Horrell, "God in Three Persons," <i>Exploring Christian Theology</i> , 1:2, 186–220 (34pp)	_____
Horrell, <i>Exploring Christian Theology</i> , 1:2, 186–220 (34pp) 1:2, 221-47 (textbook) (26pp)	Optional
Horrell, "The Holy Trinity in Life and Worship," also in 102 0 General Materials, 5.Section Summary 3.1-9 (9pp)	Optional

TOTAL PAGES: 250

Total Pages of Reading Complete _____pp
Divide Pages Read b Total 250 = GRADE _____%

Optional Reading 139pp, see p.8.

Signed _____.

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Section: _____ File _____

OPTIONAL READING REPORT
Up to 3 Extra Points on Final Grade

- x.C. Pinnock, "Introduction," *Most Moved Mover*, (Baker, 2001) 1-24 (24pp) _____
- x.R. Lister, Ch. 10 "Impassibility and Incarnation," *God Is Impassible and Impassioned* (Crossway, 2013), 260-84 (24pp) _____
- Horrell, 102 1f Summary "The Christian God," also in 102 0 General Materials, 5.Section Summaries 1, 1-5 (5pp) _____
- Horrell, 102 1g "Glossary of Trinitarian Terms," also in 102 0 General Materials 1.1-7 (7pp) _____
- x.A. McGrath, ed. "The Doctrine of God," *The Christian Theology Reader* (3d ed. Blackwell, 2007) 176-256. [Quotes on God through Christian history] (80pp) _____
- x.J. Walvoord, "Christ in OT Prophecy," *Jesus Christ Our Lord*, 79-95 (16pp) _____
- S. McKnight, "The Mary We Never Knew" *Christianity Today*, Dec 2006, 26-30 (5pp) _____
- S. McKnight, "The Jesus We'll Never Know" [cover story], and Two Responses by N.T. Wright and Craig Keener, *Christianity Today*, April 2010, 22-28 (7pp) _____
- Horrell, Class Notes, "Ch 6a The Abundant Trinitarian Passages of the NT, Theological Method, and Nicene Implications" (ETS, 2009) 1-23 (23pp) _____
- Horrell, Summary "The Biblical Basis for the Holy Trinity," in 102 0 General Materials 5 Section Summaries 2.1-11 (11pp) _____
- x.Kevin Giles, *The Eternal Generation of the Son* (InterVarsity, 2012) 256-61 (6pp) _____
- x.S. Holms, Ch.1, "'The History that God is': Studying the Doctrine of the Trinity in the 21st Century," *The Quest for the Trinity* (InterVarsity, 2012), 1-32 (32pp) _____
- J. Sexton, "The State of the Evangelical Trinitarian Resurgence," *Journal of the Evangelical Theological Society* 54:4 (Dec 2011): 787-807 (21pp) _____
- Horrell, "Names of Key Theologians," also in 102 0 General Materials 2.1-9 (9pp) _____
- Horrell, Ch 14 "Trinity and *Missio Dei*," DTS Chapel/Mission Conf, 1-8 (8pp) _____
- x.F. Sanders, "Praying with the Grain" (Ch 7), *The Deep Things of God* (Crossway, 2010) 211-39 (28pp) _____
- J.S. Horrell, et al., "God in Three Persons," *Exploring Christian Theology*, eds. N. Holsteen and M. Svigel, eds. (Bethany, 2014) 1:2, 221-47 (26pp) _____
- Horrell, "Holy Trinity in Life and Worship," 102 0 General Materials, 5 Section Summaries 3.1- 9 (9pp) _____

TOTAL PAGES: 341

Total Pages of Reading Complete _____ **pp**
Divide Pages Read b Total 341 = GRADE _____ **%**

Signed _____

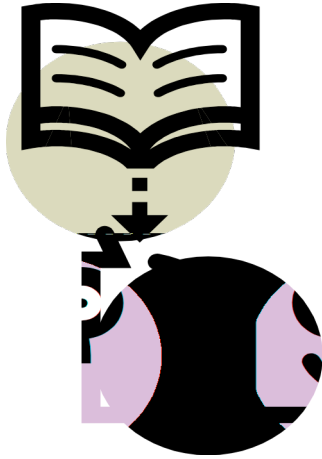
DIRECTIVES FOR DOCTRINAL STATEMENTS GRADER CRITERIA

The Doctrinal Statement assignment has some latitude as to format and how students express themselves. The *formal Definition* should define the names and attributes of God, and especially the Trinity—the Father, Son (including the incarnation and two natures), Holy Spirit, and the Trinitarian relations. The definition should not include the *works* of the Son or the Spirit, covered in other courses. *Endnotes* are composed of biblical references, bibliographic references, and the student's own elaborations on points. The endnotes must include biblical support and at least two basic arguments to affirm basic doctrines. While also a personal confession of faith, the one-page formal statement is to be a *definition*, not itself an exposition or argument. Look for intelligent, well-written and well-organized one-page statements with two to three pages of firm and broad-based endnotes. The main definition should be in prose form (not bullet points), single-space, full sentences, and 12-point typeface. Endnote superscripts should be Arabic enumeration (1, 2, 3) not Roman numbers (i, ii, iii) in either 12 or 11-point script.

1. The format is clearly set forth in the Syllabus: one-page statement and 2-3 pages of endnotes. If students do NOT follow this format, minus 2 or more points. Apart from this basic instruction, there is flexibility on how they express themselves ("I believe..." or third person statements).
2. Check to see if students paid attention to their critiqued first drafts by peers. They do not have to change something because of a critique, but they should have taken it into consideration (as best you can discern). Roughly 20% of the grade for this assignment should be based on their first draft and interactions, and 80% should be based on the final draft.
3. Ideally the statement should be a balanced presentation of Theology Proper: Names, Attributes, Father, Son (including Incarnation, Two Natures One Person), Spirit, and a clear articulation of Trinity. Statements should include the basic concepts in the DTS Articles of faith below. If questions arise regarding the orthodoxy of a statement, refer the paper to the professor.
4. The endnotes should include biblical support, sources (including external sources), and at least *two well articulated arguments* for certain affirmations doctrines. If serious questions arise regarding the orthodoxy of a statement, refer the student's paper to the professor.

DTS Article II—The Godhead: "We believe that the Godhead eternally exists in three persons—the Father, the Son, and the Holy Spirit—and that these three are one God, having precisely the same nature, attributes, and perfections, and worthy of precisely the same homage, confidence, and obedience (Matt. 28:28-29; Mark 12:29; John 1:14; Act 5:3-4; 2 Cor. 13:14; Heb. 1:1-3; Rev. 1:4-6)."

DTS Article VI—The First Advent: "We believe that... the eternal Son of God came into this world... born of the virgin, and received a human body and a sinless human nature" (Luke 1:30-35; John 1:18; Heb. 4:5). We believe that, on the human side, He became and remained a perfect man, but sinless throughout His life; yet He retained His absolute deity, being at the same time very God and very man... (Luke 2:40; John 1:1-2; Phil. 2:5-8)."



ST102 Exam One Stud Guide

The Existence And Nature Of God

Part One and Ch.1 (Intro) of Part Two of Class Notes

Twent -Five Ke Texts:

Ge 1:1-3; Ge 1:26-27; Ex 3:13-14; Ex 20:2-3; Nu 23:19; Jdg 13:17-18; 1Ki 8:27; Ps 19:1-4; Ps 90:2; Ps 139:1-4; Ps 139:15-17; Isa 6:1-3; Isa 45:5-7; Isa 46:10; Jer 23:23-24; Joel 2:13; Hab 1:13; Mal 3:6; Ac 14:15-18; Ac 17:24-25; Ro 2:14-15; Ro 11:33; Eph 1:11; 1Ti 6:15-16; 1Jn 4:16; Rev 15:3-4

Terms and Concepts:

Adonai

Apophatic Theology

Augustinian Theodicy

Big Questions and Three Major Categories of Answers

Carson's 5 Biblical Aspects of Divine Love

Classical Arguments for God (Theism)

Communicable and Incommunicable Attributes

Deism

Divine Presence: Aspects of God's Presence, Transcendence, Immanence

Economic Trinity

Elohim

Eternality (two understandings)

Feminist Theism: three categories

Holiness (Divine)

Illustrations of Trinity, Usefulness

Immanent Trinity

Impassibility (Divine)

Mormon View of God

Names of God: The significance of names

Nicene Creed

Omnipotence

Omniscience

Ontological Argument

Open/Free Will Theism

Pascal's Wager

Pierre Teilhard de Chardin's Concept of God

The Problem of Evil and Basic Response

Process Theism

Simplicity (Divine); Divine Oneness

Sources for Doctrine of Trinity

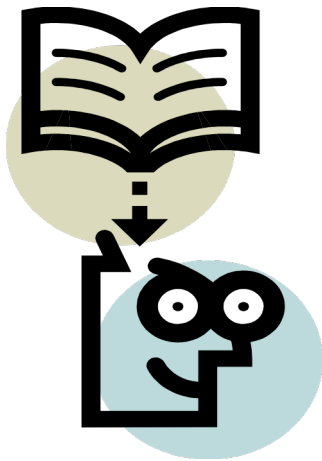
Teleological Argument

Tetragrammaton (YHWH)

Trinity: Definition

World Religions Pie Chart (major religion population percentages)

See also 102 0 Preliminary Materials for "Glossary of Trinitarian Terms," "Names of Key Theologians in Trinitarian History," "117 Trinitarian Texts of the NT," and the file 102 0b for Course Summaries.



ST102 Exam Two Stud Guide

The Biblical Basis of the Trinit

Part Two of Class Notes

Thirt Ke Texts:

Ge 1:26-27; Dt 6:4; Ps 45:6-7; Pr 8:22-31; Isa 42:8; Isa 43:10-11; Isa 44:6; Isa 48:16; Da 7:13; Zec 12:10; Mt 12:31-32; Mt 28:19; Mk 3:33-35; Jn 1:1-3; Jn 1:18; Jn 8:58; Jn 14:16-17; Jn 15:26; Jn 17:5; Jn 17:21-23; Ac 5:3-4; Ac 20:28; 2Co 3:17-18; Php 2:5-8; Col 1:15-17; Col 2:9; Heb 1:2-3; Heb 2:14-15; Rev. 3:14; Rev 22:13

Terms and Concepts:

Angel of the LORD

Apollinarianism

Arianism

Chalcedonian Creed (*Definitio Fidei*)

'Ehad

Enhypostasis and *Anhypostasis*

Eternal Generation and Procession

Eutychianism

Father God, Characteristics and Place

Firstborn (*Prototokos*)

Fons Totius Divinitas

Holy Spirit: Biblical Evidence for Personhood and Deity

Hypostatic Union, Two Natures of Christ, Relationship between Them;
Importance for Salvation (see also Chalcedonian Creed)

Immaculate Conception

Intra-Trinitarian Personal Relations in the NT

Kenosis

7 Keys of Christological Orthodoxy (in Course Summaries 102 2d)

Modern Christologies: Friedrich Schleiermacher, Adolf von Harnack, Karl Barth, Rudolf Bultmann

Nestorianism

Old Testament Evidences of the Trinity, One God yet Plural Agencies

Parakletos

Perichoresis

Theotokos

Trisagion ("Holy, holy, holy" Isa 6:3)

Wisdom of God (Pr 8:22ff)

Key Questions:

What are primary OT evidences for the doctrine of the Trinity?

What are key texts in the NT?

What are key roles of God the Father?

What is the importance of Jesus' humanity and deity? How do the two relate? Why is it important?

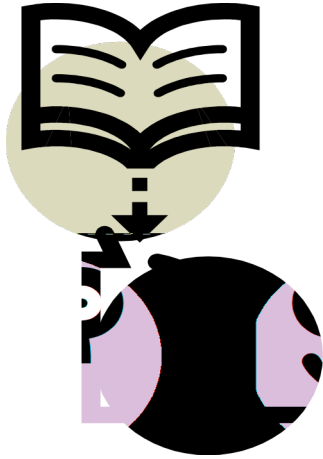
Is Mary the Mother of God? How would you persuade a Roman Catholic not to pray to (or through) Mary?

How would you defend that the Holy Spirit is a person, not a mere force?

Describe the intraTrinitarian relationships in the NT.

Was the earliest Church Trinitarian? Why or why not?

See also 102 0 Preliminary Materials for "Glossary of Trinitarian Terms," "Names of Key Theologians in Trinitarian History," "117 Trinitarian Texts of the NT," and the file 102 0b for Course Summaries.



ST102 Final Exam Study Guide

Historical and Practical Trinitarianism

Part Three of Class Notes

Key Texts:

12 Biblical Texts on Final Exam Are from the First Two Study Guides. All Other Questions Pertain to the Final Part Three of the Course.

Terms and Concepts:

Adoptionism

Apostles' Creed

Arianism

Athanasius

Augustine's Trinitarianism

Cappadocian Fathers and their Trinitarianism (general perspective)

Chalcedonian Creed (*Definitio Fidei*)

Council of Nicaea, original Nicene Creed (325)

Constantinopolitan Council, Nicene-Constantinopolitan Creed (381)

Deism: History, Continuation

Divine Nature / Essence / Substance

Divinization, *Theosis*

Docetism

Ebionism

Eternal Generation and Procession (Historical and Theological)

Filioque: Historical Debate

Homoousios vs. *Homoiousios*

Modalism, Sabellianism

Montanus, Montanism

"Person": Definition, Divine, Human

"Psychological Model" of Trinity

“Social Model” of Trinity

Tertullian

Thomas Aquinas’ View of God

Key Questions:

Trace the development (heresies) of Trinitarianism up to the Council of Nicaea.

In what ways are early Christological and Trinitarian heresies visible today?

What are the distinctives of Eastern Orthodox Trinitarianism? What do you understand as strengths and weaknesses?

Western Trinitarianism? In broad terms, how have Augustine and Aquinas shaped the Western approach to the doctrine of God?

Describe three primary issues in contemporary Trinitarianism?

Briefly identify the understandings of God in the following: Jonathan Edwards, Friedrich Schleiermacher, Adolf von Harnack, Karl Barth, Jürgen Moltmann

Describe and refute the views of God in the teaching of: Jehovah’s Witnesses, Mormons, Oneness (Jesus Only) Pentecostalism

What was God like before creation? What is God’s relationship to creation?

How does the doctrine of the Trinity suggest a Christian understanding of persons as *imago dei*?

How might the “undivided operations” of the Trinity be understood?

Trinity and gender. How does the doctrine of the Trinity lend to equality of male and females? Does it suggest distinctions? Can Trinity can be expressed in marriage relationships today? If so, in what possible ways?

Trinity and Church: Does the nature of the self-giving Triune God have implications for how God’s people are to function in community? Give possible directives.

What is the *Missio Dei*? What is the Trinitarian meaning? How does it apply to believers?

In the worship of God, what three dimensions should be kept in balance and why?

See also 102 0 Preliminary Materials for “Glossary of Trinitarian Terms,” “Names of Key Theologians in Trinitarian History,” “117 Trinitarian Texts of the NT,” and the file 102 0b for Course Summaries.

ST102 Trinitarianism
Dr. J. Scott Horrell

Name _____
Section ____ File _____

SCRIPTURE MEMORY VERIFICATION FORM

You may choose to memorize any or all of the following passages. If so, there are four criteria: (1) Any major published translation is acceptable. Note the translation you use. (2) You must recite the passage *verbatim* (word-perfect) at one sitting. If you make a mistake, you cannot return to immediately do it again. Wait 5 minutes. Get it well. (3) The listener can be anyone of your choice. He/she may not offer *any* hints or corrections, but only to say that Yes, you cited it correctly, or No. (4) When the listener has verified your correct recitation of the passage, he/she should sign his/her name, date and translation used.

Turn in the Verification Form at the end of the semester. Each 8 passages gains 1 point of extra credit on the 100 point scale. If all the above passages are memorized, a total of 3 points may be earned toward the final grade. Sign your name below to attest the truth of this record.

	Name of Listener	Date	Translation
Ge 1:26-27			
Dt 6:4-7			
Ps 139:7-10			
Ps 139:15-17			
Isa 9:6-7			
Isa 42:8; 43:10b-11			
Isa 44:6			
Isa 48:16			
Da 7:13-14			
Zec 12:10			
Mt 12:31-32			
Mt 28:19-20			
Jn 1:1-5			
Jn 1:14-18			
Jn 5:24-26			
Jn 14:16-17			
Jn 15:26-27			
Jn 17:1-5			
Ac 5:3-4			
2Co 3:17-18			
Php 2:5-8			
Col 1:15-18			
Heb 1:1-3			
Rev 22:13			

(Student's signature)_____

ST102 Trinitarianism
Dr. J. Scott Horrell

Name _____
Section ____ File ____

CREEDAL MEMORY VERIFICATION FORM

You may choose to memorize the Nicene-Constantinopolitan Creed and/or the Chalcedonian Definition. Four criteria: (1) Use the following version. (2) You must recite the passage *verbatim* (word-perfect) at one sitting. (3) The listener may not offer *any* hints or corrections but only say whether you cited it perfectly or not. (4) When the listener has verified your correct recitation they are to sign their name and date. Each Creed receives 1.5 points of extra credit (3 pts total). Sign your name below to attest the truth of this record.

THE NICENE-CONSTANTINOPOLITAN CREED

We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen.

We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father. Through him all things were made. For us and for our salvation he came down from heaven; by the power of the Holy Spirit he became incarnate from the Virgin Mary, and was made man. For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. With the Father and the Son he is worshiped and glorified. He has spoken through the Prophets.

We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.

Name of Listener _____

Date _____

DEFINITIO FIDEI (CHALCEDONIAN DEFINITION)

Following, then, the holy Fathers, we all with one voice teach that it should be confessed that our Lord Jesus Christ is one and the same Son, the Same perfect in Godhead, the Same perfect in manhood, truly God and truly man, the Same [consisting] of a rational soul and a body; one essence [*homoousios*] with the Father as to his Godhead, and one essence [*homoousios*] with us as to his manhood; in all things like unto us, sin only excepted; begotten of the Father before ages as to his Godhead, and in the last days, the Same, for us and for our salvation, of Mary the Virgin mother of God [*Theotokos*] as to his manhood;

One and the same Christ, Son, Lord, Only-begotten, made known in two natures [which exist] without confusion, without change, without division, without separation; the difference of the natures having been in no wise taken away by reason of the union, but rather the properties of each being preserved, and [both] concurring into one Person (*prosopon*) and one *hypostasis*—not parted or divided into two Persons (*prosopa*), but one and the same Son and Only-begotten, the divine Logos, the Lord Jesus Christ; even as the prophets from of old [have spoken] concerning him, and as the Lord Jesus Christ himself has taught us, and as the Symbol of the Fathers has delivered to us.

Name of Listener _____

Date _____

YOUR Signature Attesting Perfect Recitation: _____

ST102 Trinitarianism
Dallas Theological Seminary

Name: _____
Section _____ File _____

FASTING 1

1-3 Points of Extra Credit

Students are encouraged to engage in at least one 30 hour fast for the purpose of seeking the Lord in prayer and meditation. The fast is defined by no food or heavy liquids other than necessary medicines, usually involving two nights and one day. Part of that time should be set aside for prayer and reflection. Necessary for credit is a brief description below and a one-page meditation for each period of fasting. One and a half credits will be rewarded for each 30 hour fast. The right hand will know a little of what the left hand is doing. The project is designed to be an experiment in spiritual discipline and to contribute in expanding the student's awareness of biblical and historical means of seeking God's presence.

One and a half (1.5) credits is allowed for each 30 hour fast with written record. Each fast must have a separate sheet (this page). Due no later than the course deadline

DIRECTIONS:

1. Describe briefly below the circumstance of the fast.
2. Share below your meditations / thoughts from the fast.

ST102 Trinitarianism
Dallas Theological Seminary

Name: _____
Section _____ File _____

FASTING 2
1-3 Points of Extra Credit

Students are encouraged to engage in at least one 30 hour fast for the purpose of seeking the Lord in prayer and meditation. The fast is defined by no food or heavy liquids other than necessary medicines, usually involving two nights and one day. Part of that time should be set aside for prayer and reflection. Necessary for credit is a brief description below and a one-page meditation for each period of fasting. One and a half credits will be rewarded for each 30 hour fast. The right hand will know a little of what the left hand is doing. The project is designed to be an experiment in spiritual discipline and to contribute in expanding the student's awareness of biblical and historical means of seeking God's presence.

One and a half (1.5) credits is allowed for each 30 hour fast with written record. Each fast must have a separate sheet (this page). Due no later than the course deadline

DIRECTIONS:

1. Describe briefly below the circumstance of the fast.
2. Share below your meditations / thoughts from the fast.

RECENT BOOK REVIEWS

Forsaken: The Trinity and the Cross, and Why It Matters. By Thomas H. McCall. Downers Grove, IL: InterVarsity Press, 2012. 171pp.

Associate professor of biblical and systematic theology at Trinity Evangelical Divinity School, Thomas McCall is the author of *Which Trinity? Whose Monotheism? Philosophical and Systematic Theologians on the Metaphysics of Trinitarian Theology* (Grand Rapids, MI: Eerdmans, 2010) and co-editor of *Philosophical and Theological Essays on the Trinity* (Oxford: Oxford University Press, 2009). In this book, *Forsaken*, McCall applies philosophic, systematic, and biblical scholarship in this readable and engaging work designed for informed lay and seminary readership. The four main chapters address central questions of Christian faith and end with summary sections titled “To be avoided” and “To be affirmed.”

McCall’s first chapter serves as the fulcrum of the book: “Was the Trinity Broken?” The author targets the popular conception that God the Father abandoned the Son on the Cross—a position he deems alien to most church fathers. Rather, Jesus’ cry “My God, my God, why have you forsaken me?” (Matt. 27:46; cf. Ps. 22:1) should be taken as a reference to the entirety of Psalm 22 in which David affirms trust in God amidst extreme adversity. McCall grounds his argument against a divided Trinity based on the oneness of the divine nature: God is of one mind not three minds, and one will not three wills. He rejects approaches reflective of Jürgen Moltmann’s *The Crucified God* that often pit God against God at the Cross. While evangelical scholars do not usually align with Moltmann, McCall cites leading biblical commentaries on both sides of the debate as to whether or not Jesus was estranged from the Father on the Cross. He concludes that Jesus’ cry to God “why have you forsaken me?” is a statement of Jesus identification with sinful man. Nevertheless the God-man was neither “forsaken” nor his fellowship with the Father “broken.”

McCall prefers the explanation of Bruce Marshall that because the Son is eternally generated by the Father, to suggest that the Father-Son relationship is severed would be to render the Father no longer the Father, and the Son no longer the Son (pp. 34–35). A “God against God” view ultimately denies monotheism and consequently historic Christian faith. McCall continues, “if what makes the Trinity one God rather than three gods is their relatedness (as [i]n social trinitarianism) and if this relationality is lost or destroyed, then we lose all claims to monotheism. And if this intratrinitarian communion of self-giving and receiving of holy love is essential to the very being of the Christian God, then without such relationship there simply is no Christian God” (p. 36). Seeking to nuance his own position, McCall wants to affirm some kind of forsakenness (pp. 42, 44). He rejects the Nestorian idea that only Jesus’ humanity was punished (p. 43). And he concludes “the cry of dereliction means that the Father abandoned the Son to this death at the hands of these sinful people” (p. 47)—that is, the Father simply allowed Jesus to die.

Chapter 2 asks “Did the Death of Jesus Make It Possible for God to Love Me?” If “the Trinity is not broken” and if “God is one in being and act,” then intraTrinitarian love is the same love extended to the world. McCall insists that God’s righteous wrath and holy love must not be placed in opposition, rather divine judgment is “the wrath of someone who loves deeply and powerfully” (p. 53). The author affirms an observation by T. F. Torrance, “The Father, the Son and the Holy Spirit who indwell one another in the Love that God is constitute the Communion of Love. ... As one Being, three Persons, the Being of God is to be understood as an eternal movement of Love, both in himself as the Love of the Father, the Son, and the Holy Spirit for one Another, and in his loving Self-giving to others beyond himself” (pp. 58–59). The mystery of God as three willfully loving each other stands together with the one God as love. Yet readers may sense McCall’s struggle to frame the one will over the three wills within the divine Being.

Renouncing theologies that proclaim God's love while excluding his wrath, McCall defends the doctrine of propitiation while also insisting that God has no internal contradiction between justice and love. In part, he does so by making a case for the classical doctrines of divine impassibility and divine simplicity. The work wends through various objections to and interpretations of the term *impassibility* concluding that "when considering the suffering of Christ, we must maintain a distinction between the humanity and the divinity of Christ. His divinity was not subject to suffering as was his humanity, so there is a way in which his divinity is impassible while his humanity suffers" (p. 69). He further asserts that perfect love demands impassibility, for such love abides unsurpassed and absolute. The persons of the Trinity, then, are "completely and utterly passionate in their self-giving to one another," in the words of the scholastics "pure act" (p. 71).

Returning to propitiation, McCall rejects the popular notion that at the Cross the Father poured out his wrath on the Son or that God killed his Son. Instead, the Cross demonstrates the shared wrath of God against sin: "[w]rath is the contingent expression of the holy love shared between Father, Son, and Holy Spirit" (p. 79). God does not love us because Christ died for us, but Christ died for us because God loves us.

For many readers, Chapter 3 provides more familiar ground: "Was the Death of Jesus a Meaningless Tragedy?" If the Son was not separated from the Father, and if the Cross was not a means to rectify tensions between divine justice and love, then what happened in the death of Christ? McCall begins by tracing in Scripture the salvific plan of God, with commentary on determinism and human responsibility. Wesleyan in his own perspective the author rejects all determinism (compatibilism and neoMolinism notwithstanding) and asserts human freedom together with divine foreknowledge. Apparently his point in this discussion is that God did not directly cause the crucifixion of his Son but foresaw and allowed it for our salvation.

As with propitiation, McCall again desires to affirm Jesus as our representative and substitute. Jesus died "in our place": "the substitutionary element of the work of Christ is central to the gospel itself" (p. 112). Isaiah 53 and various other texts are brought to the fore. But the nature of Jesus Christ's substitution is not clear as will be mentioned below. The work then discusses other dimensions of the Cross and resurrection: *Christus Victor*, the moral-influence theory of Abelard and Schleiermacher, and a collection of other views of the atonement. In the end, McCall affirms that the atonement reveals the beauty of the triune life of God rather than a broken Trinity.

Finally, Chapter 4 asks "Does It Make a Difference?" to discuss the effects of the Cross for believers today. First, there remains no condemnation: the believer is legally justified. Christ's righteousness is imputed to the believer, as the believer's guilt is imputed to him. The author follows Wolterstorff's distinction between *secondary justice* and *primary justice*—the former referring to the just judgment regarding humanity offered through the Cross, and the latter referring to intrinsic intraTrinitarian justice that always treats the other with "due respect for who and what they are" (p. 130). God's justification of the believer (secondary justice) envisions God's larger purpose (primary justice) of "complete renovation of the human person until we can *really and actually* be rightly related to God" (p. 132, italics his).

A second accomplishment of the Cross and resurrection is that Christians need no longer suffer defeat. Through the grace of the Trinity, the believer has everything needed for sanctification. Romans 7:14-25 speaks of non-Christian life, not normative bondage of true Christians to the flesh. McCall emphasizes separation from sin through the abundant provision of the Father, Son, and Holy Spirit.

The Conclusion to the entire book recounts the death of McCall's father, a faithful, godly pastor, and drives home the practical implications of the author's theology.

In the end, we see in McCall's *Forsaken* a theology driven by considerable historical and philosophical theology, with effort to rectify certain doctrines with Scripture. The author's writing is generally lucid and edifying, even if a little hazy in the book's overall coherence. Much rightly gives the reader pause regarding contemporary popular views. Various points bring balance and perspective on the Trinity and soteriology.

However one major premise of the book does not satisfy. All agree that the Holy Trinity is both three Persons and one essence, and the essence is not divided. Likewise, almost all affirm the unity of the Godhead in accomplishing redemption. But what does it mean to say that the God-man Jesus Christ is our *substitute* on the Cross? McCall wants to affirm real substitution but his definition is evasive—all the more when defending Christ's impassible divine nature—even on the Cross. But is the atonement merely a matter of the Father letting the Cross event happen to the human nature of the incarnate Son? If the first, most damning consequence of the Fall and human sin is estrangement from God, that is, spiritual separation from God, then would not the Last Adam have to experience that very judgment to be our substitute? Is it not feasible—although beyond our grasp—to affirm both unity of the divine essence and momentary loss of divine koinonia as Jesus dies in our place? In my opinion, McCall has not balanced Nicaea with Chalcedon. The mystery is not well-framed. The doctrine of the Trinity must be held together with the Incarnation's greatest moment when Jesus the God-man paid in full the price for our sins (cf. Isa 53:3–10; 2 Cor 5:21; 1 John 4:10; Rev 1:5). I suspect that many readers will concur with D. A. Carson (cited by McCall) that at the Cross we see the Father's "judicial frown" as "we hover" at the edge of the Trinitarian mystery (p. 20).

JSH, *Bibliotheca Sacra* (Jan–Mar 2014) 114–16.

Who's Tampering with the Trinity? An Assessment of the Subordination Debate. By Millard J. Erickson. Grand Rapids, MI: Kregel, 2009. 272 pp.

One of the most respected theologians of recent decades, Millard Erickson presents an analysis of a recent debate between those who advocate equal authority within the eternal Trinitarian relations versus others who contend that God the Son is eternally subordinate to the authority of the Father. After briefly tracing his involvement in the debate the author states "my aim here has been to investigate as thoroughly and fairly as possible the alternative positions on the subject before attempting to decide which is the more adequate theory" (p. 11). He reminds readers of his philosophic as well as theological training.

The work begins with a general overview of the two sides of the debate (chs 1-2). Erickson shifts away from somewhat common terminology to define Trinitarian *complementarianism* as the "gradational-authority view" and the *egalitarian* perspective as the "equivalent-authority view." That the popular terminology related to the gender-debate has weaknesses is surely true (both sides claim the term "complementarianism"), but whether Erickson's authority-oriented terminology adequately addresses the tensions is less persuasive.

The author establishes a well-organized structure for the discussion (ch.3) and proceeds to evaluate biblical, philosophical, theological, and practical dimensions of the debate (chs. 4-8). Here the work traces the larger dimensions of the controversy and provides background to the current discussion. In forming his case, Erickson follows his dialectical approach of assessing two sides, in this case especially the arguments of Bruce Ware and Wayne Grudem over against those of Gilbert Bilezikian and Kevin Giles. Committed to the inerrancy of the Bible, Erickson nevertheless contends that exegesis itself does not carry the day because presuppositions and

personal motivations influence one's understanding of the text. He gives significant attention to philosophic issues (chs. 3 and 6) that together with theological issues (ch. 7) necessarily contribute to our doctrine of God. In light of some passages that affirm the equality of the Son with the Father, the author deduces that biblical texts that refer to the Son's subjection to the Father are related only to salvation history, "Thus they do not count as evidence in support of an eternal supremacy of the Father and an eternal subordination of the Son" (p. 138). Passages referring to divine order in creation (John 1:1-18; Eph. 1:3-14) or consummation (1 Cor. 15:24-28) are deemed not sufficiently clear to infer any differentiation of authority in the immanent (eternal) Godhead. Apparently other texts are sufficiently clear to show mutuality.

Erickson forces a choice between the two poles of either the eternal subordination of the Son or the co-equal authority of the Father, Son, and Holy Spirit. His discussion focuses on relatively recent debates in evangelicalism, as though the idea of eternal order in the Trinity were an invention of gradational-authority traditionalists. Absent almost in entirety is discussion of the long history of Eastern Christendom's ontological priority of the Father as the eternal Source of the Son and the Spirit, or Roman Catholicism's repeated and ongoing struggle as to how to affirm eternal distinction of origin among the divine persons while affirming the single essence of God, or, again, various other theologians who do affirm eternal relational order without necessarily a hierarchy of authority (Barth, Rahner, et.al.).

The author avoids such discussion because all traditional Christianity confesses with the Nicene Creed the "one Lord Jesus Christ, the Son of God, *begotten of the Father, only begotten*, that is, from the substance of the Father, God from God, light from light, true God from true God, begotten and not made, of one substance with the Father." Because Erickson rejects the doctrine of "eternal begottenness" and appears to deny any eternal roles within the Godhead (pp. 253-56), he leaves little if anything at all definitive by which to distinguish one person of the eternal Trinity from the other (cf. pp. 209-23, 251). If divine roles are interchangeable and if the terminology of eternal relations of origin is rejected, then it seems we are left with a Trinity of three identical, interchangeable members. The Father was not always necessarily the Father nor the Son the Son. If gradational-authority advocates risk the error of Arianism (the book concludes with warnings to them), then does not Erickson's historically novel position that the members of the Trinity are apparently indistinguishable in their eternal relations risk the equally serious error of modalism in which the tri-unity of persons simply collapses in on itself?

As we have noted, *Who's Tampering with the Trinity?* begins by affirming a neutral position "before attempting to decide which is the more adequate theory" (p.11). But from the outset there is bias in the pejorative description of Bruce Ware in the Evangelical Theological Society debate with Kevin Giles (pp. 13-14)—a debate in which Erickson himself contended a position similar to Giles. The author is not forthright regarding his own longstanding position. Naturally, his already established convictions influence the structure and "conclusions" of the book.

To his credit, Erickson sets forth an impressive panorama of various theologians' positions on the subject of the eternal subordination of the Son. Moreover he rightly sets forth many of the strengths and weaknesses of both gradational- and equivalent-authority views. For example, the terms *subordination* and *hierarchy* do appear to undermine the full and resplendent mutuality of the Father, Son, and Holy Spirit. On the other hand, while Erickson points out the hermeneutical subjectivity of reading the biblical text, he seems less conscious that the philosophical and theological categories by which he analyzes the question are equally subjectively tainted. His effort to override biblical exegesis with philosophic concerns regarding what divine personal equality must entail ("superiority" vs. "inferiority") puts in question whether he believes that God's word reveals God's ultimate relational reality or not.

In the end, questions remain. Does Erickson affirm any distinction of role, order, or *taxis* in the eternal relations of the Trinity, as virtually all historic Christianity? There is no answer. Should the key issue regarding eternal Trinitarian relations be that of gradational versus equal authority? Many would suggest that this is too simplistic an approach. Rather there is equality of authority but distinction of disposition and relational roles in the eternal Godhead. Erickson's book leaves us with less than adequate resolve.

JSH, *Bibliotheca Sacra* 167 (Oct–Dec 2010): 486–88.

Invitation to World Missions: A Trinitarian Missiology for the Twenty-First Century. By Timothy C. Tennent. Invitation to Theological Studies Series. Grand Rapids MI: Kregel, 2010. 559 pp. \$38.99.

Author of several works including *Christianity at the Religious Roundtable* (2002) and *Theology in the Context of World Christianity* (2007), Tennent is former professor of world missions at Gordon-Conwell Theological Seminary. He now serves as president at Asbury Theological Seminary. The current book celebrates the centennial of the 1910 World Missionary Conference in Edinburgh, Scotland, reconvened in June of this year.

Invitation to World Missions, if not quite a magnum opus, surely serves to draw together Tennent's thinking across a host of theological and practical issues. Over the twentieth century, the author contends, mission theory and on-the-field engagement have parted ways. This work seeks "to bridge the gap between a practical-oriented missions textbook and a more reflective missiology" (p. 9). Tennent grounds the entire work in a theology of *missio dei* and divides the bulk of the work under a Trinitarian rubric. He sets forth a biblical theology that avoids proof-texts while developing the metanarrative of God's working into all creation.

In Part One, Tennent begins with what I judge to be a superb panorama of "Megatrends That Are Shaping Twenty-first Century Missions"—an overview that beckons reading by all Christian workers. The following two chapters propose a missional theology that is distinctly Trinitarian. Whereas *mission* refers to "God's redemptive, historical initiative on behalf of His creation," the plural term *missions* entails "all the specific and varied ways in which the church crosses cultural boundaries to reflect the life of the triune God..." (p. 59). As in classical theology, the phrase *missio dei* defines the Father as the initiator, the Son as the embodiment, and the Spirit as energizer. In this sense the church stands *within* the *missio dei* and only secondarily as an entity which itself sends.

The remaining thirteen chapters divide under three major headings: "God the Father: Providential Source and Goal of the *Missio Dei*"; "God the Son: The Redemptive Embodiment of the *Missio Dei*"; and "God the Holy Spirit: The Empowering Presence of the *Missio Dei*." Under these major headings Tennent packs quite a lot of missiology, albeit sometimes only tangentially related to the members of the Godhead. Under "God the Father" is included the not only God as Planner of mission, but also the "Sent Church," "A Trinitarian, 'New Creation' Theology of Culture," and "An Evangelical Theology of Religions." Under God the Son, the work includes three full chapters on the history of missions and another three chapters on cross-cultural communication as incarnation. The last major section discusses the Holy Spirit's work in Luke-Acts (a blueprint for today), the Third Wave of modern Pentecostalism, and "Missionaries as Agents of Suffering and Heralds of the New Creation." The book concludes with "The Church as the Reflection of the Trinity in the World."

Invitation to World Missions more than invites, it entices. It is an exceptional overview not only of issues in current missiology but these within a biblical structure of *missio dei*. If occasionally the Trinitarian structure seems a ploy to unload a full course in missiology, nevertheless, Tennent

does it well. Little is left wanting as he seeks to work through everything from Niebuhr's *Christ and Culture*, to soteriological pluralism, church-mission (modality-sodality) relations, and C-5 insider movements within Muslim and Hindu settings. Enlivened with the author's Indian and worldwide experience, the work is properly a textbook, balanced and well researched while not tediously documented. Twenty-two pages of bibliography and twenty-seven pages of indexes augment its usefulness.

Nevertheless, no primer can do all one wishes. Although the book's subtitle is *A Trinitarian Missiology for the Twenty-first Century*, the doctrine of the Trinity is neither clearly defined nor particularly explored, including in its apologetic force before other world religions. Many major Trinitarian works are absent as are books by L. Boff, O. Ogbannaya, and J. Y. Lee that specifically contextualize Trinitarian models. Whereas Tennent admits that his purpose is not broad Trinitarian reflection, his focus on missions itself here invites further reflection.

Second, a familiar theme of Tennent's *missio dei* is the inbreaking of the Kingdom of God, the "New Creation," as the church lives amidst the "now" and "not yet." But just what constitutes this New Creation remains ambiguous. No one has all the answers. Yet we are left asking, what should the church in its mission seek and expect now, versus what awaits Christ's return?

Minor suggestions may refine a second edition. Several typological errors were evident especially in Chapter 1 (cf. pp. 30, 34, 41, 49). Moreover, the work tends to be overly didactic, with "first"- "second"- "third" listings multiplied in every chapter. Finally, from my vantage, Tennent under appreciates the vibrant missionary force rising up throughout Latin America.

In spite of these gentle salvos, my copy of *Invitation to World Missions* is covered with exclamations of delight and sentences to be quoted. This is Tennent at his best: packed and lucid. He succinctly works through nearly every major missiological issue on the table today, and does so very well. The book's critiques and nuanced proposals are invaluable—beacons for guidance into the decades to come.

JSH, *Themelios*, July 2010.