

## ST102OL TRINITARIANISM

Prof. J. Scott Horrell

Welcome to the study of our triune God. Everything in Christian theology and in the believer's life finally comes back to who God is: the divine nature, the persons of the Father, the Son, and the Holy Spirit. God is the Creator of all things and in whose image we are made. He is the Judge of all things, the referent of all that is right and holy. God is love, and from him flows the plan of redemption for mankind and the cosmos. Thus, bibliology, angelology, anthropology, soteriology, sanctification, ecclesiology, and eschatology all flow forth from the tripersonal God. The triune God is "the Center of Everything." Nothing is more astonishing, more challenging, more potentially life-transforming than knowing God.

### I. COURSE DESCRIPTION

DTS Catalogue: "A study of the existence and attributes of the one God, the Holy Trinity; the Father, Son, and Holy Spirit in Scripture and in Christian history; and the ramifications of Trinitarian belief today. *Prerequisite* ST101: Introduction to Theology. *3 hours.*" The course includes the person and nature of Christ. It does not include angels (ST103), the works of Jesus Christ (ST104) or the ministries of the Holy Spirit (ST105).

### II. COURSE OBJECTIVES

#### A. Evaluate Biblical-Historical Foundations for Trinitarian Understanding

1. Course participants will learn and evaluate the primary *biblical* evidence concerning the character and tri-personhood of God and the God-man Jesus Christ.
2. Students will demonstrate familiarity with the *historical* development of the doctrines of God, the Trinity, the two natures of Christ, and the person of the Holy Spirit.
3. Students will show that they are conversant in selected issues of *contemporary* discussion regarding the existence of God, divine attributes, and Trinitarian theology, with implications for all of Christian thought and apologetics.

#### B. Demonstrate Growth in Theological Skills

1. Through readings, lectures, and online discussion, students will form and articulate their own doctrinal statement regarding the triune God.

2. Participants will grow in ability to evaluate and respond to positions outside biblical-historical orthodoxy, notably to theological modernism, sub-Christian sects, and the world religions.
3. Students will synthesize their understanding of the triune God with a larger Christian worldview and apply it meaningfully to aspects of personal, familial, ecclesial, and/or public life.

### C. Deepen Personal Love for Our Lord

1. The final goal of theology is the transformation of our lives as we focus on the Father, Son and Holy Spirit. The course intends that students grow in purity, confidence and joy through understanding, honoring and obeying the triune God.
2. Online participants are invited to enter various forms of worship, through song, prayer and creative involvement. Such activity is designed to enrich fellowship with our Lord. Jesus prayed for us that

all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me. I have given them the glory that you gave me, that they may be one as we are one: I in them and you in me. May they be brought to complete unity to let the world know that you sent me and have loved them even as you have loved me. [John 17:21–23]

## III. COURSE MATERIALS

### A. Trinitarianism Material Online

1. *All Material Online, except Required Textbooks*

Please read the Syllabus carefully. Of special importance also is the Syllabus Supplement that contains the required three Reading Reports (due at exams), together with three Exam Guides, all Extra Credit Forms, Selected Bibliography, and various examples. Excepting the required textbooks, Course Notes (the professor's) and Course Readings are at <https://online.dts.edu>.

2. *Class Notes Under Construction*

Certain Class Notes are in draft form for a textbook on the doctrine of the Trinity. Some material from our first section (which is not part of the book) will be repeated in Trinity chapter 1. Various chapters are not completed, others are in older formats, still others are articles already published. These are in process and may be reposted in the semester. Please be patient.

### 3. *Technical Problems*

Before the official beginning of the semester, the Online Supervisors will post materials that function as a "dry run" to insure that all students understand how the web-based program functions and to help you in computer capabilities. All technical problems should be communicated to [course.management@dts.edu](mailto:course.management@dts.edu). Other "how-to" questions should be addressed to your GTA's.

### B. Required Textbooks

Athanasius. *On the Incarnation: The Treatise De Incarnatione Verbi Dei*. Ed. and trans. by a religious of C.S.M.V. Intro. C. S. Lewis. Crestwood NY: St. Vladimir's Seminary Press, 1998. An older text may be read online or downloaded free (c. 45pp) at <http://www.ccel.org/ccel/athanasius/incarnation.html>.

Holsteen, Nathan D. and Michael J. Svigel, eds. *Exploring Christian Theology*, Vol. 1: *Revelation, Scripture, and the Triune God*. Minneapolis: Bethany, 2014. Part Two, "God in Three Persons," 125–272.

Reeves, Michael. *Delighting in the Trinity: An Introduction to the Christian Faith*. Downers Grove IL: InterVarsity Press, 2012.

### C. Suggested Books: The Best

Augustine. *The Trinity*. Intro, trans., notes Edmund Hill. Ed. John E. Rotelle. Brooklyn NY: New City Press, 1991. (Or other editions, or in the website above).

Bird, Michael R., Craig A Evans, Simon J. Gathercole, Charles E. Hill, and Chris Till-  
ing. *How God Became Jesus: Jesus as God*. Grand Rapids MI: Baker Book House Co, 2015.

- Giles, Kevin, *The Eternal Generation of the Son: Maintaining Orthodoxy in Trinitarian Theology*. Downers Grove IL: InterVarsity Press, 2012.
- Grenz, Stanley J. *Rediscovering the Triune God: The Trinity in Contemporary Theology*. Minneapolis: Augsburg Fortress, 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, History, and Modernity*. Downers Grove IL: InterVarsity Press, 2012.
- Jowers, Dennis W., and H. Wayne House, eds. *The New Evangelical Subordinationism? Perspectives on the Equality of God the Father and God the Son*. Eugene OR: Pickwick, 2012.
- Kärkkäinen, Veli-Matti. *The Trinity: Global Perspectives*. Louisville KY: Westminster John Knox, 2007.
- Komoszewski, J. Ed, M. James Sawyer, and Daniel B. Wallace. *Reinventing Jesus: How Contemporary Skeptics Miss the Real Jesus and Mislead Popular Culture*. Grand Rapids: Kregel, 2006.
- Letham, Robert, *The Holy Trinity: In Scripture, History, Theology, and Worship*. Phillipsburg NJ: P & R, 2004.
- Lossky, Vladimir. *The Mystical Theology of the Eastern Church*. Reprint. Crestwood NY: St. Vladimir's Seminary Press, 1976.
- McCall, Thomas H. *Forsaken: The Trinity and the Cross, and Why It Matters*. Downers Grove IL: InterVarsity Press, 2012.
- McCormack, Bruce L., ed. *Engaging the Doctrine of God: Contemporary Protestant Perspectives*. Grand Rapids: Baker/Edinburgh: Rutherford House, 2007.
- McDermott, Gerald R. and Harold A. Netland. *A Trinitarian Theology of Religions: An Evangelical Proposal*. Oxford: Oxford University Press, 2014.
- Noble, T. A. *Holy Trinity: Holy People. The Theology of Christian Perfecting*. Eugene OR: Cascade Books, 2013.
- O'Collins, Gerald. *The Tripersonal 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.
- 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*. Grand Rapids: Baker, 2001.
- 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 McCall; Paul S. Fiddes]. Grand Rapids: Zondervan, 2014.
- Torrance, T. F. *The Trinitarian Faith*. Edinburgh: T & T Clark, 1993.
- Ware, Bruce A. *Father, Son, and Holy Spirit: Relationships, Roles, and Relevance*. Wheaton IL: Crossway, 2005.
- 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.
- See also the list of Recommended Books in the Syllabus Supplement [SS], pp. 2–4, for the professor's short list of Recommended Books.

## IV. COURSE REQUIREMENTS

### A. Class Readings

1. **Required Reading.** ST102 Class Notes and Readings. Class exams are based primarily on the professor's Class Notes and less directly on auxiliary Readings. The total required reading for the course is about 880 pages. Completion of assigned readings and Reading Reports will be due at three times in the semester at 5% for each Report and valuing a total of 15%. Reading Reports forms are found in the Syllabus Supplement, pp. 5–7. The Class Notes are being revised and occasionally will be reposted throughout the semester, therefore newer documents will sometimes have different numbers of pages. Do your best to follow the titles and subjects of the Class Notes.
2. **Additional Optional Reading.** (See IV.G.3 below.) Included in the Course Schedule (VII) are multiple readings highlighted in gray that are optional articles. Students may read part or all of these for extra credit (see Optional Reading Report, Supplement, p.8). Several of the optional readings are the professor's summaries of sections of the course, useful for studying for exams. Also for extra credit, the best current Trinitarian works available are listed above; a larger listing is in the Supplement, pp. 2–4. The student may gain up to three extra credits by reading an additional book from the bibliographies, accompanied by a two-page critical review.

### B. Online Videos

You are required to view video lectures for a given unit or portion of a unit prior to beginning the Learning Activity and class discussion. Correlated with the Class Notes, lectures have direct bearing on the written assignments and resulting interaction.

## C. Interactions

1. **Graded Interactions.** Five of the ten units require posted assignments, three of these include online class interactions. Post and interaction due dates are twofold: (1) the first post date is for the assignment itself; (2) the second deadline is for the completion of interactions with fellow classmates. Both of these dates are marked in each Unit display online. Again, first, you must post your assignment several days before the unit ends thus giving time for interaction with classmates. You are not to consult assignments of others before writing and posting your own work. Second, during the last three days of a unit assignment, you will respond to work posted by your classmates. Interaction is a vital part of the online experience. Late posts lose 15% per day.
2. **All Interactions Are Required.** The first Interaction in Unit 1 (see 3.a below) exists to familiarize yourselves with one another and, then, to share meaningful insights from the first reading. The two subsequent Interactions in Units 3 (C.3.b and 3.c below) call for deeper engagement—at 5% each, totaling 15% of the final grade. Please post all assignments as .pdf attachments on Canvas.
3. **Interaction Schedule:**
  - a. Unit One (C.3.a): Describe who you are in roughly 150 words. How did you come to faith in Jesus Christ? Describe a highlight in your life of faith. Then share three or four observations that you found significant from your reading of Michael Reeves' *Delighting in the Trinity*. Your posted assignment should be about 400 words total.
  - b. Unit Three (C.3.b) will take some planning. Interview three Christian leaders in different churches or parachurch organizations regarding the place of the Holy Trinity in their ministries. Briefly identify the denomination and the cities of the persons you interviewed (no names). Ask, for example, "How would you define the Trinity? How is the doctrine of God as Trinity communicated in your church?" "Do you ever incorporate the Creeds in your worship services?" "How does the belief in the triune God influence your own ministry?" Each interview should be about 10 minutes. You will then report, interpret, and evaluate the results of the interviews in 600 words and post them (.pdf) for peer interaction. If there is a lack of Trinitarian theology and practice in the church, why might that be? Respond to two fellow students' posts.
  - c. Unit Six (C.3.c): Submit your Definition of God and Christ (see D. below)—one single-spaced page of your basic doctrinal statement of God as Trinity and the Person of Christ, followed by endnotes that give basis for your beliefs. Then, critically and thoroughly evaluate the definitions of two classmates. The *final* text of

your Definition of God and Christ is due in Unit 8 (with no peer interaction). Follow the instructions below (D.).

#### **D. Doctrinal Statement of God**

Develop a personal Definition of God and the Person of Jesus Christ (deity and humanity). Think of this as a summary of what you have learned in the course and something you may use as a statement of your belief for a church or organization. There are two parts and two phases to this assignment. Units 6 and 8 (See C.3.c above). The Doctrinal Statement constitutes 15% of your grade.

##### **1. *Two Parts***

The first part is your initial formal Definition regarding the doctrine of the triune God and the God-man Jesus Christ. I suggest that you begin with God's self-revelation the divine names and attributes, brief paragraphs of belief in God the Father, the Son (include the two natures of the Incarnation), and the Holy Spirit, and finally your definition of Trinity and its significance. Remember that relevant material is taught in Units 7 through 9. You may express worship in this, your Credo ("I/We Believe"). Keep the formal definition basic, for church readers.

So the two parts:

- a. Your formal one-page doctrinal Definition brings together the various elements of Trinitarian theism into coherent concepts of God and Christ. The Statement itself should be one full page, 12-point text, single-spaced, normal margins with endnote markings in Arabic numerals (1, 2, 3). The Definition is to be your own belief and confession of faith, not an exposition, argument, or apologetic. Copying from any source is forbidden.
- b. The Endnotes constitute two to three pages of biblical references, your theological observations, and bibliographic annotations (including sources outside of Class Notes). Endnotes should include at least two basic arguments to affirm particular aspects of your Definition.

##### **2. *Two Phases (or Steps)***

Each student will critique the first draft of the Doctrinal Statement of two fellow students (Unit 6; C.3.c. above). Due with Unit 8, your final draft should take into consideration peers' comments as well as Readings for Units 7 and 8. See Syllabus Supplement, p. 9, for Directives for Doctrinal Statements: Grader Criteria.

#### **E. Trinity Personal Project**

The student is free to develop a personal project around an interest of her or his choice related to the course. Approximately 12 hours of work is expected. The project should reflect familiarity with the class notes and bibliographies. Criteria for grading will take into

account theological insight, excellence within its genre, apparent effort, clarity and neatness in presentation. Options include:

1. **Research Paper** on a Trinitarian Topic. For written projects within the options below, the work should reflect: a precise identification of the subject; a logical structure and progression of argument; demonstrate investigation of important sources; and conclude with relevant application. Academic papers should be ten pages double-spaced in length, Turabian format, with an additional bibliography with at least eight books or articles. Options might follow these possibilities:
  - a. Exploratory paper on implications of the Holy Trinity for: human psychology, marriage, family, local church, ministry, community, governmental forms, racial or cultural differences, ecology, or cosmology.
  - b. Problem solving regarding a tension (textual, theological, philosophical, practical) concerning the attributes of God, the Trinity, the hypostatic union of Christ, the *Theotokos* ("Mother of God"), the Trinitarian fathers, contemporary issues, etc.
2. **Apologetic or Defense** of the Trinity to a non-believing audience—whether a non-Trinitarian sect, a world religion, or high school or university students. The project may follow various formats, including #1 (above) or #3 (below).
3. **Public Presentation** of the doctrine of the Trinity (in whole or in part). In a preface, clarify your audience's age and the setting of your presentation (imagined or real): *i.e.*, SS class series, messages at a retreat, a foreign setting, etc. How many presentations are involved? For how many minutes each? You may want to incorporate your own outlines and notes, video, PowerPoint or other communication mediums. Full text is not necessary, rather you should submit a complete outline with full sentence introductions, conclusions, illustrations, and primary outline points. Sub-points may be abbreviated, including the biblical passages.
4. **A Critique of Art, Film, Music or a "Secular" Book** related to the Trinity or to a member of the Godhead. The critique should evaluate the art as well as the content, making special note of the theological implications. At least one half of the ten to twelve-page critique should be an evangelical evaluation. Be sure to employ academic reviews by non-Christian and Christian critics, and include these in the bibliography. Examples include: (books) Ronald Dworkin, *Religion Without God* (Harvard University Press, 2014), or music by Charles Wesley, Rachmaninoff, or contemporary artists. Consult with your GTA or the professor.
5. **Artworks of Various Genres** are permissible, although approval for an art project must be given by the professor or GTA. This may include composition and recording of music, dance, sculpture, painting, architecture, and mixed works. Note: literary and poetic artwork are not accepted. The student is entirely responsible for submitting the



work in an appropriate format. Creative projects are encouraged but are not intended to excuse lack of work. Artworks require a one-page explanation of (1) how this artwork is an authentic expression of you; (2) the process and technique of the work, including the number of hours involved; and (3) the theology behind it—what you are portraying, how, and why?

## F. Exams

There will be three exams during the semester. Exams will be divided between objective questions (multiple choice, definitions, matching of biblical text with reference) and essay questions requiring synthetic and applicational thinking. Study Guides for each exam are found in the Syllabus Supplement, pp. 10–15. Exams occur in Units 4, 7, and 10. Each exam counts 10% for a total of 30%.

## G. Extra Credit (Up to a Maximum of 3 Points)

### 1. *Memorization*

Committing Scripture and/or central Christian Creeds to memory serves many fruitful purposes in our lives. The student may choose to memorize any or all of the passages on the “Scripture Memory Verification Form” and/or the “Creedal Memory Verification Form.” Each 8 biblical passages gains one point of extra credit; each memorized creed gains 1.5 points. See Syllabus Supplement, pp. 16–17.

### 2. *Fasting*

Students are encouraged to engage in fasting for the purpose of seeking the Lord in prayer and meditation. Each fast should be no less than 30 hours in duration, without food or heavy liquids (no soups or milkshakes!). The project is designed to be an experience in spiritual discipline and to contribute to a student’s awareness of biblical-historical means of seeking God’s presence. To receive credit, you must fill in the form(s) provided in the Syllabus Supplement for each fast period (pp. 18–19). Each fast values 1.5 extra credits.

### 3. *Optional Reading: Two Choices*

- a. Included in the VII. Course Schedule below and Syllabus Supplement (pp.5–8) are multiple readings of articles highlighted in gray, all of them strategic to the course. Students may read some or all of these (340pp total) for extra credit. See the Optional Reading Report on page 8 of the Supplement.
- b. You may gain up to three points of extra credit by reading an additional book from the bibliography. To receive credit, you must submit a two-page critical review (400 words). The purpose of the critical review is for you to think comprehensively about a given work, evaluating its strengths and weaknesses.

How should a book or movie review be written? The review should be patterned after examples in the Syllabus Supplement (pp. 20–25) but double-spaced. You should state the full bibliographic information of the book: the author's name; the title (and subtitle); the editor and translator; place, name and date of publication (and edition, if not the 1<sup>st</sup>); total pages. In the first paragraph, if possible, give a little background information about the author as you introduce the book. For our purposes, no more than half the review should summarize what is in the book—this, of course, in a balanced, non-pejorative manner. The concluding half should be devoted to critical evaluation and interaction with the work. Has the author successfully argued his case? What do you deem valuable and what do you find obscure, objectionable or unfair and why. Focus on quality rather than quantity and economize words.

## V. COURSE SUPPLEMENTAL INFORMATION

"DTS does not discriminate on the basis of disability in the operation of any of its programs and activities. To avoid discrimination the student is responsible for informing the Coordinator of Services for Students with Disabilities and the course instructor of any disabling condition that will require modifications."

## VI. GRADING

### A. Letter-Number Grade Scale

A+ 99–100	B+ 91–93	C+ 83–85	D+ 75–77	F 0–69
A 96–98	B 88–90	C 80–82	D 72–74	Sub-zero!
A- 94–95	B- 86–87	C- 78–79	D- 70–71	

### B. Weighing of Course Requirements for Grading

15%	Readings: Required Reading Forms at 5% each
15%	3 Interactions at 5% each (Units 1, 3, 6)
15%	Doctrinal Statement of God & Christ (Final Draft in Unit 8)
25%	Trinity Personal Project (Unit 10)
30%	Exams (10% each, Units 4, 7, end of 9)

Extra Credit: 3 Points Maximum

## C. Terms of Assignments

### 1. *Late Assignments*

All assignments, unless otherwise noted, are to be posted by the due date. Please note that it is the server time listed in the upper right of any web page that marks the proper time for papers due. Please keep your GTA well informed of reasons for delay (trips, pregnancy, sickness, emergencies). Without a valid excuse, late assignments will be penalized 15% per day.

### 2. *Assignments Related to Previous or Parallel Course Work*

Work that has been done (or is being done) for other classes may not be used to earn credit in this class. Take note that plagiarism (copying from Internet, articles or books) or any other form of deception or cheating is strictly prohibited and can be grounds for expulsion from the Seminary. All sources should be fully documented and quotation marks used when appropriate. All cases of plagiarism will be reported to the Dean of Students.

### 3. *Previous ST102 Material*

Students are not to consult previous exams, interactions, or definitions of God, nor to discuss with others the exams.

### 4. *Graduating Students*

All work of graduating students—including the Final Exam, Reading Report 3, and Trinity Personal Project—is due as marked in the course schedule below unless otherwise oriented by the GTA and professor. Normally this is at the deadline for Unit Nine.

## VII. COURSE SCHEDULE

Copyright restricted readings (read-only) are marked with “x.” in zip files. Gray readings are optional for extra credit to be recorded on p.8 of the Syllabus Supplement.

### PART 1: THE EXISTENCE AND NATURE OF GOD

#### UNIT 1

##### Course Introduction

- \* Due Interaction: Your Testimony, Meaningful Observations from Reeves' *Delighting in the Trinity* (See Instructions IV.C.3.a)

##### The Existence of God: Who or What Is God?

##### Arguments for the Existence of God

Reading: Michael Reeves, *Delighting in the Trinity* (IVP, 2012) 9–130 (textbook); Class Notes, Horrell, “1a The Existence of God,” 1–20; “1b The Problem of Evil,” 1–11; William Lane Craig, “God Is Not Dead Yet” [Cover Story], *Christianity Today*, July 2008, 22–27.

## UNIT 2

Names of God,

Attributes of God

Reading: Class Notes, 1c "The Names of God," 1–6; 1d "The Attributes of God," 1–28; Murray Pura, "The Divine Game of Pinzatski," *Crux* 24:4 (Dec 1988, 8–10) 261–66; OPTIONAL x.Clark Pinnock, "Introduction," *Most Moved Mover* (Baker, 2001) 1–24; Robert Chisholm Jr., "Does God Change His Mind?" *Kindred Spirit*, Sum 1998, 4–5; OPTIONAL, x.R. Lister, Ch. 10 "Impassibility and Incarnation," *God Is Impassible and Impassioned* (Crossway, 2013), 260–84 (24pp); x.D. A. Carson, *The Difficult Doctrine of the Love of God* (Crossway, 2000) 9–24.

## UNIT 3

Aberrant Modern Models of God

Trinitarian Definitions and Issues

- \* Due Interaction: Interview & Evaluation of 3 Christian Leaders (See Instructions IV.C.3.b)

Reading: Class Notes, "1e Aberrant Models of God," 1–15; Elizabeth Achtemeier, "Why God Is Not Mother," *Christianity Today*, Aug 16, 1993, 16–23; Class Notes, (*Trinity*, Ch 1) "Revelation and Mystery: Approaching the Doctrine of the Trinity," 1–40; J.S. Horrell, *et al*, "God in Three Persons," *Exploring Christian Theology*, eds. N.Holsteen and M. Svigel, eds. (Bethany, 2014) 1:2, 127–55; OPTIONAL Horrell, 102 1e Summary "The Christian God," also in 102 0b Course Summaries, 102 1, 1–5; Horrell, 102 1f "Glossary of Trinitarian Terms," also in 102 0 Preliminary Materials, 102 0a, 1–7; x.A. McGrath, ed. "The Doctrine of God," *The Christian Theology Reader* (3d ed. Blackwell, 2007) 176–256.

## PART 2: THE BIBLICAL DOCTRINE OF THE TRINITY

## UNIT 4

- \* EXAM 1 (On Part I, Units 1–3)

- \* Due: Reading Report 1

OT Evidences of Divine Unity and Diversity

God the Father

Reading: Class Notes, (*Trinity*, Ch 2) "Veiled Glory: Trinitarian Evidences in the Old Testament" 1–38; Class Notes, (*Trinity*, Ch 3) "The Father Who Draws Near," 1–48.

## UNIT 5

The Deity of Christ in the NT

Mary, the Virgin Birth and Modern Mariologies

The Incarnation, Humanity, and Hypostatic Union of Christ

Reading: Class Notes, (*Trinity*, Ch 4) "God Made Flesh," 1–40; OPTIONAL, x.John F. Walvoord, "Christ in OT Prophecy," *Jesus Christ Our Lord* (Moody, 1969) 79–95; Athanasius, *On the Incarnation* (St. Vladimir's Seminary, 1993) 3–96 (textbook); Class Notes, Ch.4b "The Persons of Jesus and Mary," 1–9; OPTIONAL, Scot McKnight, "The Mary We Never Knew" (cover story) *Christianity Today*, Dec 2006, 26–30; Philip Yancey, "Unwrapping Jesus: My Top Ten Surprises," *Christianity Today*, June 17, 1996, 29–34.

## UNIT 6

### Modern Christologies

#### The Deity and Personhood of the Holy Spirit

#### Collective NT Evidences of the Triune God

- \* Due Interaction: 1<sup>st</sup> Draft of Doctrinal Statement of God (see Instructions IV.C.3.c)

Reading: Class Notes, "Ch.4c A Brief History of Christology," 1–36; M. Bird, "How God Became Jesus—and How I Came to Faith in Him," *Christianity Today* online, Apr 16, 2014, 1–4; OPTIONAL, Scot McKnight, "The Jesus We'll Never Know," and Two Responses by N.T. Wright and Craig Keener, *Christianity Today*, April 2010, 22–28; Class Notes, (*Trinity*, Ch 5) "The Other Comforter," 1–26; Class Notes, (*Trinity*, Ch 6) "Intra-Trinitarian Relationships in Scripture" 1–16; Horrell, *et al.*, "God in Three Persons," *Exploring Christian Theology*, eds. N.Holsteen and M. Svigel, eds. (Bethany, 2014) 1:2, 156–67; OPTIONAL, Horrell, "Ch 6a The Abundant Trinitarian Passages of the NT, Theological Method, and Nicene Implications," (ETS 2009) 1–23; Horrell, Ch 6b Summary "The Biblical Basis for the Holy Trinity," also in 102 0b Course Summaries, 102 2, 1–11.

## PART 3: TRINITY IN HISTORY AND CHRISTIAN LIFE TODAY

## UNIT 7

- \* EXAM 2

- \* Due Reading Report 2

### Trinitarian Development to Nicaea (325)

### Eastern and Western Post-Nicene History to Modern History

Reading: M. Svigel, "God in Three Persons," *Exploring Christian Theology*, eds. N. Holsteen and M. Svigel, eds. (Bethany, 2014) 1:2, 168–85 (textbook); Class Notes, (*Trinity*, Ch 7) "The Path to Nicaea-Constantinople," 1–20; Melito of Sardis, "The Man Was Christ," trans. G. Hawthorne, *Christianity Today*, Mar 24, 1978, 23–26; Class Notes, (*Trinity*, Ch 8) "Two Streams: East and West," 1–19; x.Saint Augustine, *The Trinity*, ed. J. Rotelle, trans. Edmund Hill (New City Press, 1991) 395–99 [Augustine's own summary of *De Trinitate*]; Interview [Eastern Orthodox] Bishop Kallistos Ware, "The Fullness and the Center," *Christianity Today*, July 2011, 38–41 (3pp); OPTIONAL, x.Kevin Giles, *The Eternal Generation of the Son* (InterVarsity Press, 2012), 256–61.

## UNIT 8

## Contemporary Trinitarianism

## Sub- and Anti-Trinitarianism in Sects and World Religions

- \* Due (D2): Final Draft of Definition of God

Reading: Class Notes, (*Trinity*, Ch 9) "Modern Trinitarian Developments," 1–14 (in process); OPTIONAL, x.S. Holms, Ch.1, "'The History that God is': Studying the Doctrine of the Trinity in the 21<sup>st</sup> Century," *The Quest for the Trinity* (InterVarsity, 2012), 1–32 (32pp); OPTIONAL, Jason S. Sexton, "The State of the Evangelical Trinitarian Resurgence," *Journal of the Evangelical Theological Society* 54:4 (Dec 2011): 787–807; OPTIONAL, Horrell, Ch 9a "Names of Key Theologians," also in 102 0 Preliminary Materials, 1-9; Class Notes: (*Trinity*, Ch 10) "Non-Trinitarianism in Wider Christendom and World Religions," 1–23 (in process).

## UNIT 9

## Toward a Trinitarian Worldview

## Trinity and Deeper Christian Life

## Worshipping the Father, Son, and Holy Spirit

Reading: Class Notes, Horrell, "In the Name of the Father, Son and Holy Spirit: Toward a Trinitarian Worldview," *Bibliotheca Sacra* 166 (April–June 2009) 131–46; Horrell, "The Trinity, the *Imago Dei*, and the Nature of the Local Church," in *Connecting for Christ*, ed. F. Tan (Singapore, 2009) 1–30; Horrell, "Complementarian Trinitarianism," *The New Evangelical Subordinationism?* ed. D. Jowers and W. House (Wipf & Stock, 2012) 339–74; x.Bruce Ware, *Father, Son, and Holy Spirit* (Crossway, 2005) 131–58; Class Notes (*Trinity*, Ch 14) "Worshipping the Triune God," 1–10; J.S. Horrell, "God in Three Persons," *Exploring Christian Theology*, 1:2, 186–220 (textbook); OPTIONAL Horrell, "God in Three Persons," 1:2, 221–47 (textbook); Horrell, "Trinity and *Missio Dei*," DTS Chapel/Mission Conf, 8pp; OPTIONAL, x.Fred Sanders, "Praying with the Grain" (Ch 7), *The Deep Things of God* (Crossway, 2010) 211–39; Horrell, "The Holy Trinity in Life and Worship," 102 0b Course Summaries, 102 3, 1-9pp, in 102 0b Course Summaries, 102 3, 9pp.

- \* FINAL EXAM, at end of unit (Over Part 3, Units 7–9)
- \* Reading Report 3
- \* Due: All Work by Graduating Students

## UNIT 10

- \* DUE: TRINITY PERSONAL PROJECT
- \* DEADLINE: All late work and extra credit