

**TH502o HUMANITY, ANGELS, & THE PERSON & WORK OF CHRIST**  
**SUMMER 2022 – PHOENIX SEMINARY**  
REVISED 8 DECEMBER 2021



**LECTURER:** Steve Tracy, Ph.D.

**ONLINE INSTRUCTOR:** Bryan Fergus, D.Min.

Contact Information: 480-540-3776, [bfergus@ps.edu](mailto:bfergus@ps.edu)

Technical assistance is available to online students. Please contact: [onlinesupport@ps.edu](mailto:onlinesupport@ps.edu)

**DESCRIPTION (from *Student Handbook*)**

This course introduces students to the doctrines of anthropology (humanity), hamartiology (sin), angels, Pneumatology (the person and work of the Holy Spirit), and Christology (the person and work of Christ). Additionally, students will build their own theological convictions regarding these doctrines and think about how these doctrines apply to their own lives and to the churches they serve.

**COURSE OUTCOMES**

At the end of this course the student should be able to:

1. Define and explain anthropology (man), hamartiology (sin), angels and demons, Christology (the person and work of Christ), and Pneumatology (the work of the Holy Spirit).
2. Articulate and defend his or her own theological convictions.
3. Articulate the ways to answer objections to the Christian faith.
4. Explain how theology enables one to shepherd God's people with wisdom and compassion.
5. Apply theology to his or her own life.

It is the hope of the professor that through this course each student will grow in love for the Word of God and the doctrines that it teaches, will come to delight more fully in God, will more often enjoy reflecting God's character in everyday life, and will grow in Christian maturity through the application of the doctrines of Scripture in life.

**COURSE TEXTS**

**A. REQUIRED**

Erickson, Millard. 2013. *Christian Theology*, 3rd. ed. Grand Rapids, MI: Baker. ISBN: 9780801036439.

(Note: Chapter titles have been included next to the assigned readings from Erickson as the chapter numbers and pagination differ between the second (1998) and third editions (2013) of the text. Students are encouraged to obtain the third edition (2013) as there is one assigned reading (ch. 41, "Recent Issues regarding the Holy Spirit") that is a new chapter and not found in the second edition.)

Garrett, Duane. 1995. *Angels and the New Spirituality*. Nashville, TN: Broadman and Holman Books. ISBN: 9780805461763.

Hoekema, Anthony. 1986/94. *Created in God's Image*. Grand Rapids, MI: Eerdmans. ISBN: 9780802808509 or 9780802836267.

**B. RECOMMENDED**

Elwell, W. ed. *Evangelical Dictionary of Theology* (Grand Rapids, MI: Baker, 1984). ISBN: 978-0801020759

## COURSE REQUIREMENTS

<p><b>1. Reading [10%]</b> [Outcomes 1,2,3,6]</p>	<p>Complete assigned readings and submit the Reading Report form <i>before</i> submitting your final doctrinal statement on Christology in Lesson 14.</p> <p>During the term all readings should be done <i>before</i> that lesson's lecture is viewed.</p> <p>Quiz and Examination material may be taken from the assigned readings as well as the lectures. Readings due for that lesson completed <i>after</i> viewing the lecture are considered late and will be given half credit (see Reading Report form at the end of this syllabus). All readings can be completed for half credit up until the final exam is taken.</p> <p><b>DUE:</b> Reading is due each lesson, per schedule on course web page. <b>DUE:</b> Reading Report Form due prior to submitting final assignments.</p>
<p><b>2. Online Discussion Posts [10%]</b> [Outcome 1-6]</p>	<p>For each lesson, one or more Discussion Questions (DQs) based on the material will be posted.</p> <p>Substantive and synthetic postings are expected. Grading will be based on the Discussion Question Grading Rubric (see course web page). Discussion Question answers should first be typed in a word processor, proofread, saved, and then copied into the course web page.</p> <p><i>Initial responses</i> to the Discussion Question should be posted by <i>Thursday at 11:59 PM</i> of the week in which they appear with at least <i>one response to other students</i> due by <i>Sunday at 11:59 PM</i> of the same week.</p> <p><b>DUE:</b> Each lesson, per schedule on course web page</p>
<p><b>3. Review Quizzes [5%]</b> [Outcomes 1-6]</p>	<p>Weekly quizzes will typically consist of 10 questions drawn from the main points of that Lesson's assigned readings. Quiz questions will predominantly come in the form of multiple choice and true/false questions, but some matching questions may also be used. The quizzes are strictly closed-note, closed-book, and closed-Bible.</p> <p><b>DUE:</b> Each lesson, per schedule on course web page</p>
<p><b>4. Doctrinal Statements [35%]</b> [Outcome 3]</p>	<p>Students will prepare and submit four doctrinal statements.</p> <ol style="list-style-type: none"> <li>1. Anthropology/Hamartiology</li> <li>2. Angelology</li> <li>3. Pneumatology</li> <li>4. Christology</li> </ol>

	<p>Please consult the doctrinal statement preparation guide, sample statements, and grading rubric in advance of completing your statements. You should also consult the section on Doctrinal Statements below.</p> <p><b>Due:</b> See course web page.</p>
<p><b>5. Reflection Papers [10%]</b>  <i>[Outcomes 2,3,4,5]</i></p>	<p>Students will write one reflection paper on the person of Christ</p> <p>See the reflection paper grading rubric for more information about these assignments, as well as the section on Paper Requirements below. Also note the <a href="#">Phoenix Seminary Guidelines for Course Papers</a> (found online). Each reflection paper will account for 10 percent of the student’s final grade.</p> <p><b>Due:</b> See course web page.</p>
<p><b>6. Examinations [30%]</b>  <i>[Outcomes 1,2,6]</i></p>	<p>The two examinations cover the assigned readings and handouts (downloadable notes) from the Lessons preceding the exams. They are each comprised of multiple choice and true/false questions similar to the quizzes, though the questions will be different from those on the quizzes, covering key terms or theological viewpoints. The Anthropology exam covers Lessons 1–3, is about 85 questions, and students will have two and a half hours to complete it. The Hamartiology exam covers Lessons 4–6, is about 100 questions, and students will have three hours to complete it. As with the quizzes, both exams are strictly closed-note, closed-book, and closed-Bible.</p> <p>Taking notes on your reading and creating a personal study guide for these two topics and their subtopics as you go will greatly help you prepare for the exams. Note key terms as well as major theological views or significant implications of doctrines from various traditions and theologians. For example, it would be advantageous to be familiar with the names and basic definitions of the various views of the image of God in man, or of the results of the fall, not only as argued for in the authors of our primary texts like Erickson and Hoekema, or in Dr. Tracy’s notes, but also according to the major positions on these topics held by traditions (e.g., Roman Catholic, Reformed, Lutheran, Dispensational) or theologians (e.g., Augustine, John Calvin, Karl Barth) they discuss.</p> <p><b>DUE:</b> See course web page</p>

**GRADING INFORMATION**

<b>Letter Grade</b>	<b>Percentage</b>	<b>Grade Points</b>	<b>Description</b>
A+	100-97	4.0	
A	96.99-93	4.0	Excellent; superior achievement.
A-	92.99-90	3.7	
B+	89.99-87	3.3	
B	86.99-83	3.0	Good; commendable achievement.
B-	82.99-80	2.7	
C+	79.99-77	2.3	
C	76.99-73	2.0	Satisfactory; acceptable achievement.
C-	72.99-70	1.7	
D+	69.99-67	1.3	
D	66.99-63	1.0	Poor; marginal achievement.
D-	62.99-60	0.7	
F	59.99-0	0.0	Failure to advance in the course. No credit earned. Computed in GPA.
S	N/A	N/A	Sufficient achievement of course objectives. Not computed in GPA.
U	N/A	N/A	Insufficient achievement of course objectives. Not computed in GPA.
EX	N/A	N/A	Extension. A formally approved petition for course extension.
NR	N/A	N/A	Not Received. Instructor has not yet submitted grade.
WP	N/A	N/A	Withdrew from class while passing. Not computed in GPA.
WF	N/A	0.0	Withdrew from class while failing. Computed in GPA until retake.

## **SEMINARY ACADEMIC POLICIES**

All Seminary policies affecting student work, appeals, and grievances, as outlined in the Academic Catalog or Student Handbook will apply, unless otherwise indicated in this syllabus.

## **COURSE DETAILS**

### **On-Line Course Materials**

Lectures, handouts and other course materials will be posted to <http://ps.mrooms.net>. Please note that after the course is over the student will not have access to course material on the website.

### **Participation**

Students are expected to actively participate in the online learning environment. This may include logging on multiple times per week to view material, complete quizzes or exams, and to post responses to discussion questions.

### **Online Course Weeks**

An online course “Week” corresponds to a 7-day week and runs **Monday – Sunday**. The course is based on **Phoenix, Arizona Time**. If you are in a different time zone, you are responsible for calculating the time difference and scheduling appropriately. There may be exceptions so pay close attention to the course web page for specifics.

### **Late Posts, Etc.**

Because dependability and industry are virtues of Christian character, the faculty encourages students to be faithful and timely in the completion of all course assignments. Failure to take quizzes, exams, or submit papers when they are due will result in a penalty and generally cannot be made up more than one week from their due date. Contact the instructor in cases of emergency that may warrant an extension. Procrastination is not an emergency.

### **Professor’s Other:**

### **Online Discussion Post Information**

Citing credible sources is required. The course texts and the Bible are acceptable as credible sources. In general, websites containing information only available online are not considered credible sources, although they may be used to provide relevant supplemental information for your posts. Please always prefer published works of theology from reputable publishing houses in developing and supporting your arguments.

Excellent DQ answers and responses do the following: (1) Respond clearly and articulately to every aspect of the prompt. (2) Cite credible sources with correct attribution. (3) Move the conversation forward by encouraging further dialogue. (Perhaps by asking relevant questions or raising different perspectives.)

The DQ grading rubric (which you’ll want to review) is on the course web page.

## **PAPER REQUIREMENTS.**

**Reflection Paper:** To help you think through some of the critical theological issues, opposing arguments, and ministry implications of doctrines examined in this course, you will write a short (5-7 pages) theological reflection paper. Remember, this is not a research paper, but a reflection paper which will help you briefly consider various theological positions and summarize your understanding of theological issues critical to Christian life and ministry. I am not looking for detailed discussions of the various positions, but concise, readable summaries of the material assigned. Pay attention to your grammar and writing style, as both are critical factors for effective communication.

### **REFLECTIONS ON THE PERSON OF CHRIST**

Conduct a personal interview with someone who has a heterodox view of the person of Christ. This could be a Mormon, Jehovah's Witness, New Ager, Unitarian, etc. The primary purpose of this interview is not to convince them that they are wrong. (Though after carefully listening to their views look for an opportunity to present a biblical view of Christ.) Primarily, you are to discuss what they believe about the person of Christ and why they believe it. Try to discover their views on some or all of the following: the deity of Christ, His uniqueness, distinctions/similarities between Christ and the rest of humanity, Christ's relationship to the Father, Christ's pre-existence, etc. Be careful to discuss rather than debate. In your paper, write up a summary of your discussion (give 2-3 pages summarizing their views). What are the central elements of their Christology? What were some of the supporting arguments or proof texts given for their views? Briefly respond to some of their arguments (3-4 pages). What were some of the weak spots in their arguments? How did they misuse the Scriptures to formulate their Christology? Finally, in about one page tell how the discussion could have gone better, and outline some suggestions for ministering to this individual or others who share his or her Christology.

### **Doctrinal Statements**

A succinct statement of your own personal doctrinal commitment will be required during the course. Due dates for the doctrinal statements are found in the class schedule. Carefully read, "Guidelines for Doctrinal Statements" for specifics on form. Sample doctrinal statements will be provided. The doctrinal statement on angels should be 1–1.5 pages (double spaced). Address the nature and ministry of the holy angels. Address Satan (his origin, fall, power, work, and ultimate end) and demons (their nature and work).

The doctrinal statement on anthropology/hamartiology should be about 2 pages. Address the nature of humanity, including its origin, its constitution, the origin of the soul, and the nature of the image of God. Address the beginnings of sin in the Garden of Eden, the nature and effects of sin on the human race (depravity, nature of sin itself, the sin nature, results of sin).

The doctrinal statement on pneumatology should be about 1.5 pages and covers the person and work of the Holy Spirit. On the person of the Spirit, address the personhood of the Spirit (is he a force or a person), His pre-existence, His deity, and His relationship with the Father and the Son. On the work of the Spirit, address His work in creation (initial and ongoing) and among unbelievers. Next address his work in salvation (calling, regeneration, baptism). Finally, address His work in sanctification (empowerment, gifting, illumination, guidance, and comfort).

The doctrinal statement on Christ should be about 2 pages, and covers the person and work of Christ. On the person of Christ address Christ's pre-existence, the incarnation, the hypostatic union (His deity, His humanity, and the relationship between the two natures), the virgin birth, His sinless life, death, resurrection, ascension, and return. On the work of Christ address His offices (prophet, priest, king), His atoning work (cause of the atonement, its vicarious and sacrificial nature, propitiation, redemption, reconciliation, the intent and extent of the atonement, Christ's present intercessionary ministry, and the basis for God's gracious work in Christ.

### **Late Papers**

Late papers will be accepted but not without penalty. Submission of late papers will limit the student to receiving a "B." Papers will not be accepted one week beyond the due date. This penalty will be applied in *all* cases of emergency (e.g., forgetfulness, computer failure, schedule problems, etc.). Papers are to be double-spaced and include a title page. In the case of an extension, that fact should be noted in writing on the first page of the assignment when it is submitted. The reason for the assignment's late submission should also be stated.

### **Teaching Philosophy**

My commitment to God and to Phoenix Seminary is to give my best effort in my teaching ministry to enhance your knowledge and to help you develop the personal character requisite for successful ministry. This will necessarily involve stretching you academically, forcing you to think critically, and holding you accountable for class assignments. At the same time, I want to be sensitive to your own goals and needs. Thus, I am often willing to consider requests for alternative assignments. I welcome your questions, concerns, or suggestions. If you are having problems with the assignments or the material, let's talk.

I want to stimulate you to formulate your own biblical convictions. Thus, I am not interested in having you regurgitate my own positions in the class discussions or in the assignments. I do expect, however, that we will all be fair and gracious to those with whom we disagree (2 Tim 2:24–26).

### **Course Schedule**

Students should reference the course webpage for information regarding the exact date and time assignments are due. Additionally, downloadable course notes for each week's lesson are available for download from the course page. It is suggested the student have these available to refer to during lectures and to use in preparation for quizzes and exams.

## BIBLIOGRAPHY

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- \*Aune, David. *Prophecy in Early Christianity and the Ancient Mediterranean World*. Grand Rapids: Eerdmans, 1983.
- \*Barron, Bruce. *The Health and Wealth Gospel*. Downers Grove, IL: InterVarsity, 1987. This is an excellent critical analysis of "name it, claim it" teaching.
- \*Bruner, Frederick. *A Theology of the Holy Spirit: The Pentecostal Experience and the New Testament Witness*. Grand Rapids: Eerdmans, 1970. This is a major historical and exegetical study of Pentecostal theology. Bruner builds a strong case against the pentecostal experience.
- \*Carson, D.A. *Showing the Spirit: A Theological Examination of 1 Corinthians 12-14*. Grand Rapids: Baker, 1987. This is an extremely important exegetical treatment of the central NT passage on spiritual gifts by one of the most respected evangelical NT scholars. Carson draws an "open but cautious" conclusion to this study.
- \*Deere, Jack. *Surprised by the Power of the Spirit*. Grand Rapids: Zondervan, 1993. This is a strong defense of charismatic theology by a former professor at Dallas Seminary. Deere personally chronicles his transformation from cessationist to avid charismatic, but also gives scholarly responses to non charismatic arguments.
- \*\_\_\_\_\_. *Surprised by the Voice of God*. Grand Rapids: Zondervan, 1996. In this sequel to his previous work, Deere deals with the manner in which God speaks to believers through prophecies, dreams, and visions.
- \*Dunn, James D.G. *Baptism in the Holy Spirit*. Philadelphia: Westminster, 1970. This is a classic exegetical treatment of Spirit baptism by a non pentecostal.
- \*Edgar, Thomas. *Satisfied by the Promise of the Spirit*. Grand Rapids: Kregel, 1996. This is a non charismatic response to Deere. Edgar asserts that believers who don't know practice the charismatic gifts have not missed out on the reality of the Spirit.
- \*Fee, Gordon. *God's Empowering Presence: The Holy Spirit in the Letter of Paul*. Peabody, MA: Hendrickson, 1994. This is one of the most exhaustive treatments of Pauline pneumatology in print. Fee is an evangelical charismatic, ordained in the Assemblies of God.
- \_\_\_\_\_. *Gospel and Spirit: Issues in New Testament Hermeneutics*. Peabody, MA: Hendrickson, 1991. This collection of non technical essays contains some very helpful work, particularly chapter seven "Baptism in the Holy Spirit" in which Fee argues against post conversion Spirit baptism.
- \*Ferguson, Sinclair. *The Holy Spirit*. Downers Grove, IL: InterVarsity, 1996. This is an irenic, academic treatment of the Holy Spirit by a reformed systematic theologian.
- \*Ford, Paul. *Unleash Your Church!* Pasadena, CA: Charles Fuller Institute, 1993. This book and workbook are described as a "comprehensive strategy to help people discover their spiritual gifts." While there is quite a bit of published material designed to help people discover their spiritual gifts, this book moves beyond helping people discover their gifts to helping them mobilize or use their gifts in ministry. This is an excellent resource manual.
- \*Green, Michael. *I Believe in the Holy Spirit*. Grand Rapids: Eerdmans, 1975.
- \*Grudem, Wayne, ed. *Are Miraculous Gifts for Today?: Four Views*. Grand Rapids: Zondervan, 1996.
- \*\_\_\_\_\_. *The Gift of Prophecy in the New Testament and Today*. Westchester, IL: Crossway, 1988. This is essentially a popular version of Grudem's Cambridge doctoral dissertation. Grudem argues that New Testament prophets do not speak God's very words (as did Old Testament

- prophets), but rather report what they believe God has laid on their hearts. Hence, New Testament prophecies can contain a mixture of divine revelation and human error. He argues that the gift of prophecy should still be experienced in the church today.
- Hoekema, Anthony. *Holy Spirit Baptism*. Grand Rapids: Eerdmans, 1972.
- \*Hummel, Charles. *Fire in the Fireplace: Contemporary Charismatic Renewal*. Downers Grove, InterVarsity, 1978. This book has been an influential polemic for charismatic renewal. Hummel is a thoughtful and gracious writer.
- \*Keener, Craig. *Three Crucial Questions about the Holy Spirit*. Grand Rapids: Baker, 1996. Keener is a charismatic Baptist New Testament scholar. This is a very charitable non technical discussion of Spirit baptism, spiritual gifts, and the present work of the Spirit.
- Kinnaman, Gary. *And Signs Shall Follow*. Old Tappan, NJ: Revell, 1987. Kinnaman is a Phoenix area pastor and D.Min. graduate of Phoenix Seminary. This is a basic over view and defense of pentecostal theology.
- \*Lederle, H.I. *Treasures Old and New: Interpretations of "Spirit Baptism" in the Charismatic Movement*. Peabody, MA: Hendrickson, 1988. Lederle gives one of the most complete presentations on the range of views on Spirit baptism in print. His conclusions are unexpected, for he is pentecostal, and yet argues against a second stage baptism experience.
- \*MacArthur, John. *The Charismatics*. Grand Rapids: Zondervan, 1978. This has been a very influential articulation of a non charismatic position, though many feel MacArthur uses extreme examples to unfairly portray charismatics.
- \*McConnell, D.R. *A Different Gospel: A Historical and Biblical Analysis of the Modern Faith Movement*. Peabody, MA: Hendrickson, 1988. This is a ground breaking critical assessment of "name it and claim it" theology by a charismatic who believes elements of this movement are heretical.
- \*Packer, J.I. *Keep in Step with the Spirit*. Old Tappan, NJ: Revell, 1984.
- \*Pinnock, Clark. *Flame of Love: A Theology of the Holy Spirit*. Downers Grove, IL: InterVarsity, 1996. This is a major treatment by a very controversial charismatic theologian.
- \*Riggs, Ralph. *The Spirit Himself*. Springfield, Missouri: Gospel Publishing House, 1949. This is a basic survey of the doctrine of the Holy Spirit. It has been a standard Pentecostal textbook for many years.
- \*Stott, John. *Baptism and Fullness: The Work of the Holy Spirit Today*. Downers Grove, IL: InterVarsity, 1976. This is a classic non technical presentation of the ministry of the Holy Spirit by a very well respected non Charismatic.
- \*Stronstad, Roger. *The Charismatic Theology of Luke*. Peabody, MA: Hendrickson, 1984. As the title suggests, this pentecostal scholar argues that Luke was a charismatic theologian.
- \*Warfield, B.B. *Counterfeit Miracles*. Edinburgh: Banner of Truth, 1972 reprint, originally published 1918. This is the classic reformed cessationist treatment of miracles.
- \*Williams, J. Rodman. *Renewal Theology*. Grand Rapids: Zondervan, 1996. Williams offers the first comprehensive systematic theology text from a pentecostal/ charismatic perspective.
- Wise, Robert, ed. *The Holy Spirit and a Spirit of Seduction*. South Plainfield, NJ: Bridge Publishing, 1986. This is an interesting charismatic response to the charge that some charismatic teachers are leading the church astray.

## TH 502 Reading Report

Name: \_\_\_\_\_

Instructions: Give yourself 7 points for each reading session completed on time, 3.5 points for each reading session completed late, and 0 points for missed reading sessions. Fourteen readings are assigned, and at seven points each there is a maximum of 98 total points for full credit. Additionally, everyone receives two free points for an even 100 possible points. Add your total points up on the table below.

### Reading Assignments

Lesson 1	_____	On Time	_____	Late	_____	Missed
Lesson 2	_____	On Time	_____	Late	_____	Missed
Lesson 3	_____	On Time	_____	Late	_____	Missed
Lesson 4	_____	On Time	_____	Late	_____	Missed
Lesson 5	_____	On Time	_____	Late	_____	Missed
Lesson 6	_____	On Time	_____	Late	_____	Missed
Lesson 7	_____	On Time	_____	Late	_____	Missed
Lesson 8	_____	On Time	_____	Late	_____	Missed
Lesson 9	_____	On Time	_____	Late	_____	Missed
Lesson 10	_____	On Time	_____	Late	_____	Missed
Lesson 11	_____	On Time	_____	Late	_____	Missed
Lesson 12	_____	On Time	_____	Late	_____	Missed
Lesson 13	_____	On Time	_____	Late	_____	Missed
Lesson 14	_____	On Time	_____	Late	_____	Missed

**Totals** \_\_\_\_\_ On Time \_\_\_\_\_ Late \_\_\_\_\_ Missed

**Total Points:** \_\_\_\_\_ (On Time) + \_\_\_\_\_ (Late) + 2 (free points) = \_\_\_\_\_ (100 possible)

Signature \_\_\_\_\_ Date \_\_\_\_\_