



Daystar Institute of Biblical Theology & Leadership Development

COURSE SYLLABUS

TOWARD AN INTEGRATIVE THEOLOGY IN COMMUNITY AND IN CULTURE

March 14, 2008

COURSE DESCRIPTION

For the purposes of this course, we define *doing theology* as the act of deriving theological principles from Scripture through proper hermeneutical procedure and skillfully applying those principles to the practical issues of life and ministry in community and in culture. Moreover, we define *theological education* as the pedagogical process by which those who have embraced Jesus Christ as Savior and have placed themselves under His authority as Lord acquire skill in doing theology. The scope and rigor of theological education required by a disciple of Christ is a function of his or her *ministry identity*, defined as the unique profile of talents and endowments that determine the particular set of ministry arenas in which he or she can perform with great power, impact, and fruitfulness. *Theology as habitus* is the desired outcome of theological education whereby the disciple habitually applies theological principles to all aspects of life and ministry, and he or she thereby walks in the way of Christ and the apostles – that is, the way of wisdom. The overall objective of this course is to derive from the teachings of Christ and the apostles a *biblical theology of theological education*, and thereby to lay the foundation for a lifetime of study leading to individual and communal skill at doing theology. The course includes a critique of the traditional approach to theological education, the setting forth of a new paradigm for church-based theological education, and the derivation from Scripture of a normative outline of what the servant of Christ ought to know theologically, and in what order.

LEARNING OBJECTIVES

The learning objectives for this course of study are as follows: ¹

- ◆ Become convinced of the central role of the church – that is, the local assembly of God’s people – in Christ’s global cause, and therefore the essentiality of local church leaders being skilled at doing theology.
- ◆ Embrace the teaching of the Apostle Paul regarding the passing on of the deposit of doctrine once for all committed to the people of God through the apostles together with the essential role of

¹ These learning objectives are adapted from the objectives for the course entitled *Toward a Theology in Culture: a New Encyclopedia*, BILD-International, Ames, Iowa, p. 1-3.

church leaders in ensuring that each succeeding generation of believers is faithfully and rigorously instructed to practice the way of Christ and the apostles and to do the work of the ministry in accordance with Ephesians 4:11-13.

- ◆ Develop a theological encyclopedia from the teachings of the Apostle Paul – that is, what the minister of the gospel should study and in what order.
- ◆ Develop an appreciation for momentous shifts in theological education currently taking place and the various traditions that are competing for the role of the dominant paradigm for theological education in the 21st century.
- ◆ Define and develop the parameters of an integrative paradigm for doing theology in community and in culture which allows for theological principles to be derived from Scripture through valid and correctly applied hermeneutical procedure and for those principles to be applied to culturally relevant problems and issues of life and ministry.

COURSE RESOURCES

Relevant Scripture and theological readings are prescribed for each of the six parts of the SHARED LEARNING IN COMMUNITY section. The theological readings are prescribed from the following list:

- a. *Church-Based Leadership Training: A Proposal*, by Jeff Reed.
- b. *Church-Based Theological Education: Creating a New Paradigm*, by Jeff Reed.
- c. *Church-Based Missions: Creating a New Paradigm*, by Jeff Reed.
- d. *Church-Based Theology: Creating a New Paradigm*, by Jeff Reed.
- e. *Education and Leadership*, by Jonathan Chao.
- f. *Can Church Education Be Theological Education?*, by Edward Farley.
- g. *Renewal of Theological Education: The Larger Picture*, by Robert W. Ferris.
- h. *Theology Against the Disciplines*, by John B. Cobb.
- i. Curriculum design according to seven seminaries:
 - ▶ Dallas Theological Seminar
 - ▶ Trinity Evangelical Divinity School
 - ▶ Western Conservative Baptist Seminary
 - ▶ Fuller Theological Seminary
 - ▶ Gordon-Conwell Seminary
 - ▶ Bethel Theological Seminary
 - ▶ Conservative Baptist Seminary of the East
- j. *Paradigm Change in Theology: Proposal for Discussion*, by Hans Kung.
- k. *What Does a Change of Paradigm Mean?*, by Hans Kung.
- l. *Theology and Theologizing: A New Course*, by Harvie B. Conn.
- m. *From Practice to Theory and Back Again*, by Don S. Browning.
- n. *A New Basic Model for Theology: Divergences and Convergences*, by Hans Kung.
- o. *Critical Contextualization*, by Paul G. Hiebert.
- p. *Metatheology: The Step Beyond Contextualization*, by Paul G. Hiebert.
- q. *Paradigm Changes in Missiology*, by David J. Bosch.
- r. *An Apostolic Faith*, by Charles H. Kraft.
- s. *Toward an Integrative Theology in Community and in Culture*, introductory lecture by Peter Briggs.
- t. *A Fundamental Practical Theology: Descriptive and Strategic Proposals*, by Don S. Browning.
- u. *The Gagging of God*, by D. A. Carson.
- v. *Invitation to Cross-Cultural Theology*, by William A. Dyrness.
- w. *Reclaiming the Center: Confronting Evangelical Accommodation in Postmodern Times*, by Milliard J.

Erickson, et al.

- x. *Theologia: The Fragmentation and Unity of Theological Education*, by Edward Farley.
- y. *The Fragility of Knowledge: Theological Education in the Church and in the University*, by Edward Farley.
- z. *Education for Critical Consciousness*, by Paulo Freire.
- za. *The Five Gospels: What Did Jesus Really Say?*, by Robert W. Funk, et al.
- zb. *Christian Thought Revisited: Three Types of Theology*, by Justo L. González.
- zc. *Renewing the Center: Evangelical Theology in a Post-Theological Era*, by Stanley J. Grenz.
- zd. *Beyond Foundationalism: Shaping Theology in a Postmodern Context*, by Stanley J. Grenz & John R. Franke.
- ze. *Whatever Became of Sin?*, by Karl Menninger.
- zf. *Technopoly: The Surrender of Culture to Technology*, by Neil Postman
- zg. *Habits of the High-Tech Heart: Living Virtuously in the Information Age*, by Quentin J. Schultze.
- zh. *The Jesus Crisis: The Inroads of Historical Criticism Into Evangelical Scholarship*, by Robert L. Thomas, et al.
- zi. *Jesus Under Fire: Modern Scholarship Reinvents Jesus*, by Michael F. Wilkins, et al.
- zj. *The Jesus Quest: The Third Search For the Jew of Nazareth*, by Ben Witherington III.
- zk. *The Paul Quest: The Renewed Search for the Jew of Tarsus*, by Ben Witherington III.

Theological readings (a) through (r) are included in the course binder for *Toward a Theology in Culture: A New Encyclopædia*. This course binder can be ordered from the following source:

BILD, International
 P.O. Box 1507
 Ames, Iowa, 50014-1507
 (515) 292-7012

The course binder and Items (s) through (zk) are available in the Daystar Institute Library at The Foothills, 12504 Candelaria Road NE, Albuquerque, NM. The slide show for Item (s) along with this syllabus and other materials pertinent to the course are available on the website www.TheFoothills.us under the [Daystar](#) tab.

SHARED LEARNING IN COMMUNITY (SLIC)

This section of the course syllabus will be completed by your preparation for and participation in a sequence of seminars in which the learning objectives for the course will be realized through discussion of a number of research questions and issues. The questions and issues to be addressed are organized into five parts with a defined learning objective and set of resources to be consulted for each part. The resources are drawn from the list under COURSE RESOURCES above.

You should structure your response to a research question or issue according to the following three-part outline:

- ◆ A summative overview of your response which presents a crisp, cogent answer to the question or issue in a short paragraph consisting of no more than three sentences.
- ◆ An expansion of the response revealing analysis of logical complexities, evaluation and synthesis of alternative viewpoints, and a general mastery of the material assumed by the question or issue.
- ◆ A summative conclusion.

In other words, your participation in the SLIC discussion sessions for this course should reveal not only your mastery of the course subject matter but also your ability to powerfully and convincingly communicate the results of your research.

PART 1 – ASSESSING THE IMPACT OF CULTURE AND TRADITION UPON THE DOING OF THEOLOGY

Learning Objective

The learning objective of Part 1 is to understand the trajectory of the institutional locus and provenance² of biblical interpretation and theological development and assess the impact of this understanding upon the doing of theology within the evangelical church community of 21st century America. Important questions that will be addressed in Part 1 are these:

- ◆ According to Scripture, who should engage in theological education and in what venue?
- ◆ In what ways do culture and tradition complicate and frustrate the practice of a biblical model for theological education?

Scripture Readings

Read the following biblical passages in preparation for responding to the questions and issues for Part 1:

- ◆ Acts 2:41-47, 11:20-30, 13:1-4, 19:8-10 & 20:17-36
- ◆ Ephesians 4:11-16
- ◆ 1 Timothy 3:14-16 & 4:1-16
- ◆ 2 Timothy 2:2
- ◆ 1 Peter 5:1-11

Theological Readings

Read the following in preparation for responding to the questions and issues for Part 1:

- b. *Church-Based Theological Education: Creating a New Paradigm*, by Jeff Reed
- c. *Church-Based Missions: Creating a New Paradigm*, by Jeff Reed
- d. *Church-Based Theology: Creating a New Paradigm*, by Jeff Reed, pp. 3-9
- e. *Education and Leadership*, by Jonathan Chao
- f. *Can Church Education Be Theological Education*, by Edward Farley
- 7. *Renewal of Theological Education: The Larger Picture*, by Robert W. Ferris
- v. *Invitation to Cross-Cultural Theology*, by William A. Dyrness, pp. 14-39

² Provenance is defined as the sphere or context of ownership of a treasured object – the practice of the discipline of biblical interpretation and theological development in the present case.

x. *Theologia: The Fragmentation and Unity of Theological Education*, by Edward Farley, pp. 3-26

Questions and Issues

The questions and issues for Part 1 are as follows:

1. Discuss a biblical model of theological education. In particular, summarize your sense of who received theological education in the primeval church during the time of the apostles, what was the extent or scope of that education, in what venue was it delivered, and what pedagogical method was employed by the apostles, especially Paul? Taking into consideration the Judeo-Greco-Roman culture of the 1st century into which the primeval church was born as compared with the postmodern culture of 21st century America, how would you propose to implement the biblical model for theological education? In particular, how would you propose to involve churches, Bible colleges, seminaries, and universities in your model?
2. Define in your own words the clergy-laity concept. Summarize your research regarding the emergence and coalescing of this concept. How would you characterize this concept, and what has been its impact upon the life and ministry of the church? In particular, how does it impact the practice of the model for theological education proposed in your answer to Question 1.
3. What differences have you noted in the way *doing theology* and *theological education* are defined in this course as compared with the traditional understanding of these terms? Based upon all your research thus far, formulate an initial outline of a curriculum of theological education that would be appropriate for your own ministry identity.

PART 2 – PASSING ON THE DEPOSIT: UNDERSTANDING THE PAULINE MODEL FOR ENTRUSTING

Learning Objective

The learning objective of Part 2 is to acquire a firm grasp of what Paul meant by passing on the *deposit of doctrine* once for all delivered to the saints by the Holy Spirit through the apostles. We can see Paul's heart in this regard most clearly in his mentoring of Timothy. Having understood the theological education Timothy received at the feet of his mentor, Paul, we will then endeavor to formulate a plan for training leaders of the caliber of a Timothy in our day.

Scripture Readings

Read the following biblical passages in preparation for responding to the questions and issues for Part 2:

- ◆ Acts 16:1-5
- ◆ Philippians 2:19-24
- ◆ 1 Thessalonians 3:1-10
- ◆ 1 & 2 Timothy

Theological Readings

Read the following in preparation for responding to the questions and issues for Part 2:

- a. *Church-Based Leadership Training: A Proposal*, by Jeff Reed

e. *Education and Leadership*, by Jonathan Chao

Questions and Issues

The questions and issues for Part 2 are as follows:

1. Define and discuss the meaning of the *deposit of doctrine* as revealed in Paul's words about Timothy and his instruction to Timothy. What did Paul expect would be done with the deposit?
2. Summarize the trajectory of the *mentoring and entrusting process* that Paul practiced with Timothy by means of an annotated timeline. Discuss Paul's expectations concerning the character of Timothy's response to Paul's mentoring and entrusting. In particular, what were Paul's expectations for Timothy's handling of the deposit of doctrine over the long term.
3. Considering the kinds of leaders serving in the evangelical Christian community in 21st century America, identify the leadership role or roles that would correspond to a Timothy of the 1st century. Based upon your research thus far, what theological education curriculum would the Apostle Paul prescribe for such leaders, and in what venue or combination of venues would such theological education take place? Summarize the learning objectives for the theological education of a Timothy-level leader in terms of the following three parameters:
 - ▶ Development of exemplary Christian character
 - ▶ Development of competence for skillful ministry
 - ▶ Development of wisdom for skillful living and effective ministry

PART 3 – DEVELOPING A HOLISTIC VIEW OF THEOLOGICAL EDUCATION

Learning Objective

The learning objective of Part 3 is to develop a deeper assessment of what should be the essential learning objectives of an integrative theological education and of the ways in which the traditional approach to theological education in Bible colleges, seminaries, and universities deviates from these essential learning objectives. Because of the conviction that theological education should be directed toward the acquisition of wisdom and theology as *habitus*, the readings for this part include passages from the Hebrew Scriptures concerning the way of wisdom.

Scripture Readings

Read the following biblical passages in preparation for responding to the questions and issues for Part 3:

- ◆ Proverbs 1:1-33
- ◆ 1 Kings 4:29-34 & 10:1-10
- ◆ 1 Timothy 4:1-16
- ◆ 2 Timothy 2:14-25 & 4:1-8

Theological Readings

Read the following in preparation for responding to the questions and issues for Part 3:

- d. *Church-Based Theology: Creating a New Paradigm*, by Jeff Reed.
- h. *Theology Against the Disciplines*, by John B. Cobb.
- l. *Theology and Theologizing: A New Course*, by Harvie B. Conn.
- m. *From Practice to Theory and Back Again*, by Don S. Browning.
- x. *Theologia: The Fragmentation and Unity of Theological Education*, by Edward Farley, pp. 29-203

Questions and Issues

The questions and issues for Part 3 are as follows:

1. Discuss the trajectory of theological education over the history of the church, including who should be theologically educated, the structure of theological education in terms of the subjects or disciplines involved, the venue in which such education takes place, and the orientation of theological education in terms of its learning objectives. Critically evaluate the changes that you see against the results of Part 2 – that is, the degree to which they either support or detract from the development of exemplary Christian character, competence for skillful ministry, and wisdom for skillful living and effective ministry.
2. Define and discuss the disciplines and methods that are customarily involved in theological education as practiced in Bible colleges, seminaries, and universities. In particular, how does the structuring of theological education according to these disciplines and methods either support or detract from the achievement of the learning objectives determined under Part 2.
3. Drawing from all of your research thus far, prepare a draft of a *theological encyclopedia* – that is, the set of subject areas that would make up a theological education that is comprehensive, holistic, and integrative for a Timothy-level leader in the 21st century. Critically evaluate the manner and degree in which your encyclopedia is directed toward and supports the achievement of the learning objectives for a Timothy-level leader in terms of the following three parameters:
 - ▶ Development of exemplary Christian character
 - ▶ Development of competence for skillful ministry
 - ▶ Development of wisdom for skillful living and effective ministry

Recognizing that not all disciples of Christ are necessarily called to be a Timothy-level leader, formulate an encyclopedia that would apply to yourself. In other words, if the Apostle Paul were your mentor, what are the subject areas in which he would require that you develop competence?

PART 4 – ASSESSING POSTMODERN CULTURE AND ITS IMPACT UPON DOING THEOLOGY IN COMMUNITY AND IN CULTURE AND UPON THEOLOGICAL EDUCATION IN 21ST CENTURY AMERICA

Learning Objective

The learning objective of Part 4 is twofold. First, we will assess the impact of postmodernism upon doing theology in community and in culture in the 21st century. Second, we will develop a biblical model for doing theology and TE that is applicable to 21st century America. The Scripture readings include examples of the Apostles doing theology in community and in the Greco-Roman culture of the 1st century. In particular, the passage in the 6th chapter of Acts records the resolution of a culturally

relevant issue in the primeval church. Recognizing that the culture into which the Apostles proclaimed the gospel was substantially homogenous compared with the diverse cultures into which the gospel is being proclaimed in our day, we need to continually ask ourselves the following question: given that the content of the gospel itself and its application to the life and ministry of individuals and churches is normative – that is, applicable to all people, periods, and places – what adjustments in method are needed to effectively communicate the gospel in culturally relevant ways? How should we adapt the *Pauline Template for TE* to the postmodern culture of 21st century America?

Scripture Readings

Read the following biblical passages in preparation for responding to the questions and issues for Part 4:

- ◆ Matthew 5 – 7, 12:1-21, 13, 15:1-20, 16:13-20, 24, 25 & 28:16-20
- ◆ Acts 2:22-42, 6:1-7, 10:1 – 11:26, 15 & 17
- ◆ Romans 16:25-27
- ◆ 1 Corinthians 11-17, 7, 8, 9:19-23, 12 & 16
- ◆ Galatians 2:1-10
- ◆ 1 Timothy 4:1-16 & 6:1-10
- ◆ 2 Timothy 3:1-17 & 4:1-5
- ◆ Jude
- ◆ Revelation 2, 3 & 5

Theological Readings

Read the following in preparation for responding to the questions and issues for Part 4:

- d. *Church-Based Theology: Creating a New Paradigm*, by Jeff Reed.
- j. *Paradigm Change in Theology: Proposal for Discussion*, by Hans Kung.
- k. *What Does a Change of Paradigm Mean?*, by Hans Kung.
- l. *Theology and Theologizing: A New Course*, by Harvie B. Conn.
- m. *From Practice to Theory and Back Again*, by Don S. Browning.
- q. *Paradigm Changes in Missiology*, by David J. Bosch.

Questions and Issues

The questions and issues for Part 4 are as follows:

1. Critically analyze and discuss the cultural milieu in which we are called upon to proclaim and apply the gospel of God. In particular, identify and discuss those cultural factors that actually facilitate the doing of theology in culture, and identify and discuss those cultural factors that impede the doing of theology in culture.

2. Critically analyze, evaluate, and discuss the various proposals regarding the doing of theology in a postmodern context.
3. Based upon all of your research, formulate your own proposal for theological education in a postmodern context. In particular, show how your proposal serves to ensure the preservation of the deposit of doctrine once for all delivered to the saints through the apostles. Prepare yourself to powerfully present and defend your proposal.

PART 5 – FORMULATION OF AN APPROACH TO DOING THEOLOGY IN COMMUNITY AND IN CULTURE AND THEOLOGICAL EDUCATION IN A CULTURE DIFFERENT FROM THAT OF 21ST CENTURY AMERICA

Learning Objective

The learning objective of Part 5 is the development of a biblical model for doing theology in community and in culture and for TE that is applicable to another culture that is different from that of 21st century America. The Scripture readings are the same as for Part 4 and include examples of the apostles doing theology in community and in the Greco-Roman culture of the 1st century. In particular, the passage in the 6th chapter of Acts records the resolution of a culturally relevant issue in the primeval church. Recognizing that the culture into which the apostles proclaimed the gospel was substantially homogenous compared with the diverse cultures into which the gospel is being proclaimed in our day, we need to continually ask ourselves the following question: given that the content of the gospel itself and its application to the life and ministry of individuals and churches is normative – that is, applicable to all people, periods, and places – what adjustments in method are needed to communicate the gospel in culturally relevant ways? How should we adapt the *Pauline Template for TE* to our chosen target culture for Part 5?

Scripture Readings

Read the following biblical passages in preparation for responding to the questions and issues for Part 5:

- ◆ Matthew 5 – 7, 12:1-21, 13, 15:1-20, 16:13-20, 24, 25 & 28:16-20
- ◆ Acts 2:22-42, 6:1-7, 10:1 – 11:26, 15 & 17
- ◆ Romans 16:25-27
- ◆ 1 Corinthians 11-17, 7, 8, 9:19-23, 12 & 16
- ◆ Galatians 2:1-10
- ◆ 1 Timothy 4:1-16 & 6:1-10
- ◆ 2 Timothy 3:1-17 & 4:1-5
- ◆ Jude
- ◆ Revelation 2, 3 & 5

Theological Readings

Read the following in preparation for responding to the questions and issues for Part 5:

- n. *A New Basic Model for Theology: Divergences and Convergences*, by Hans Kung.

- o. *Critical Contextualization*, by Paul G. Hiebert.
- p. *Metatheology: The Step Beyond Contextualization*, by Paul G. Hiebert.
- q. *Paradigm Changes in Missiology*, by David J. Bosch.
- r. *An Apostolic Faith*, by Charles H. Kraft.
- t. *A Fundamental Practical Theology: Descriptive and Strategic Proposals*, by Don S. Browning.
- v. *Invitation to Cross-Cultural Theology*, by William A. Dyrness.

Questions and Issues

The questions and issues for Part 5 are as follows:

1. Consider that following hypothetical situation: you are the director for a missions thrust into a previously unreached people group that resides in the mountainous region lying along the border between Pakistan and Afghanistan. This people group is characterized by tribalism and a fanatic commitment to Islam. The Holy Spirit has given success to your team's proclamation of the gospel, and a few house churches have been formed. How will you adapt the Pauline Template for TE that we have formulated in this course to the training of leaders for this emerging church? The first step in answering this question is to identify the cultural parameters of this people group to which you will need to be sensitive in formulating your approach.
2. Critically analyze and discuss the applicability of each of the proposals for the cross-cultural doing of theology in community and in culture and theological education to the target culture. Synthesize an approach that is derived from these various proposals.
3. For each of the cultural parameters identified under Question 1, and employing the result of your analysis under Question 2, formulate a plan for how you would respond to that parameter in tailoring the Pauline Template for TE to the target culture.

RESEARCH AND APPLICATION PROJECTS

Perform the first and one other of the following projects to complete this course of study:

- ◆ *Reading and research.* Select from Items (t) through (zk) a total of 400 pages for reading and research that are not prescribed in the *Shared Learning in Community* section of this syllabus. Document your reading and research in fulfillment of this module by means of an annotated bibliography. Your annotated bibliography shall include the following:
 - ▶ For each resource you have consulted, cite complete reference information in accordance with an approved academic format (e.g., APA or Turabian).
 - ▶ For each portion of a resource that you have consulted, cite the page range and summarize the key findings, insights, or concepts that you have derived from that page range.
 - ▶ In addition, summarize your analysis and evaluation of the author's arguments.
- ◆ *Teaching application.* Develop a plan for a series of teaching sessions or seminars that are aligned with the learning objectives for this course of study. Your plan should be patterned according to this syllabus and should include a brief description, a set of learning objectives, a list of materials

pertinent to the learning objectives, and an outline of the lectures or seminars. Actually perform the teaching sessions or lead the seminars you have outlined, and request three of the class members to evaluate the quality and content of the teaching sessions or seminars in terms of how well the stated learning objectives were achieved.

- ◆ *Preaching application.* Develop a plan for a series of at least three sermons or messages that are aligned with the learning objectives for this course of study. Your plan shall include a clear definition of the overall objective of the series as well as that for each of the individual messages. For each of the messages, it shall include the biblical passages on which the message is based and an outline of the message. Actually deliver the messages you have outlined, and request three of the members of your audience to evaluate the quality and content of the messages in terms of how well the stated objectives were achieved.
- ◆ *Research paper.* Prepare and deliver to a critical audience a formal research paper that is aligned with the learning objectives for this course of study. Your paper shall consist of at least the following parts or sections:
 - ▶ An abstract that presents a one-page summative overview of the paper, including its principal findings and conclusions.
 - ▶ An introduction that states the purpose of the paper and a summary of the motivating theological problems or issues.
 - ▶ A section which precisely defines the research question or issue being addressed and includes a definition of the terminology and concepts that are employed in your analysis.
 - ▶ A section which summarizes and evaluates the pertinent prior research on the research question or issue being addressed. Reference citations and quotations shall be in accordance with an approved academic format (e.g., APA or Turabian).
 - ▶ An analytical section which includes a careful exegesis of the biblical texts on which your research is based and a synthesis of a resolution to the research question or issue.
 - ▶ A conclusion which summarizes the important results of your research.
 - ▶ A list of references prepare in accordance with an approved academic format (e.g., APA or Turabian).

Request three members of your audience to evaluate your paper in terms of the significance of the research question or issue addressed, the quality of your research, and the clarity of your presentation.

- ◆ *A project of your own design.* Design and propose a project of special interest to you which is aligned with the learning objectives of this course of study and the scope of which is consistent with the other project options defined above. Present your proposal to your mentor for approval and modify it as needed in accordance with your mentor's directions.