



HARDING SCHOOL OF THEOLOGY

BDOC 5400 Systematic Theology
Fall 2025, Intensive Week, October 6-10
Prof. John Mark Hicks

Course Description

A study of foundational Christian beliefs in light of the teaching of scripture, key historical formulations, and contemporary culture with the goal of helping students understand the historic Christian faith and reflect on contemporary issues in a Christian manner.

The course contributes to the following degree outcomes:

- Demonstrate an understanding of the primary elements of Christian theology. (MACM)
- Demonstrate the skills required for theological reflection. (M.Div.)
- Demonstrate the ability to integrate the scriptures and theological tradition with diverse contemporary cultural contexts. (MACM and M.Div.)

Additional course objectives

- Reflect on the implications of Christian theology for one's own life and ministry.
- Develop and present one's own understanding of the Christian faith.

Required textbooks:

Gonzalez, Justo L. *Mañana: Christian Theology from a Hispanic Perspective* (Nashville: Abingdon Press, 1990). Total pages to read: 106.

Hicks, John Mark, *Around the Bible in 80 Days: The Story of God from Creation to New Creation* (Abilene, TX: Leafwood Publishers, 2022). Total pages: 233.

Jones, Beth Felker. *Practicing Christian Doctrine: An Introduction to Thinking and Living Theologically* (Grand Rapids: Baker, 2014). Total pages: 235.

Powell, Mark E., John Mark Hicks, and Greg McKinzie, *Discipleship in Community: A Theological Vision for the Future* (Abilene, TX: ACU Press, 2020). Total pages: 179.

Schmemann, Alexander. *For the Life of the World: Sacraments and Orthodoxy* (Crestwood, NY: St. Vladimir's Seminary Press Classics, 2018). Total Pages: 175.

Textbooks can now be ordered through a link on the HST website. The Textbooks tab can be viewed on the navigation bar on any page of the website. Check the book list provided under the Textbooks tab (<http://hst.edu/students/textbook-services/>) for correct ISBN's and editions to insure correct ordering. A link provided there will take you to Amazon where you will only need to enter the ISBN to order your books.

Additional readings, course notes, a place to submit assignments, and grades are available on Canvas. To access the Canvas course page, go to <http://elearning.harding.edu>.

Required articles/blogs for reading:

Beal, Gregory K. Beal, “[Eden, the Temple, and the Church’s Mission in the New Creation](#),” *Journal of the Evangelical Theology Society* 48, no. 1 (March 2005) 5-31.

Bird, Michael. [Paul and Supersessionism](#)

James H. Cone, “[Sanctification, Liberation, and Black Worship](#),” *Theology Today* 35, no. 2 (July 1978): 139-152.

DeFrancisco, James J., [Original Sin and Ancestral Sin—Comparative Doctrines](#).

Gorman, Michael. "Romans: The First Christian Treatise on *Theosis*," *Journal of Theological Interpretation* 5, no. 1 (2011) 13-34.

Jenson, Robert W., “Toward a Christian Theology of Israel,” *Pro Ecclesia* 9, no. 1 (2000) 43-56.

Longenecker, Bruce, “On Israel’s God and God’s Israel: Assessing Supersessionism in Paul,” *Journal of Theological Studies* 58, no. 1 (April 2007) 26-44.

Hicks, [Hermeneutical Foundations](#)

Hicks, [The Mission of God Defined](#)

Hicks, [The Function of Theology](#)

Hicks, [Theological Traditions and Christian Hospitality](#)

Hicks, [East-West Theological Comparison](#)

Hicks, [Providence and Suffering: Can God Be Trusted?](#)

Hicks, [God and Evil: Can God Be Justified?](#)

Hicks, [Boasting in Hope and Suffering \(Romans 5:1-5\)](#)

Hicks, [Does Faith Ever Struggle: Job’s Faithful Endurance](#)

Hicks, [Mediating the War Between Calvinists and Arminians on Election and Security](#)

Hicks, [Reformed and Arminian: What Do They Want to Preserve?](#)

Optional reading (primarily for resourcing and referencing in class discussions)

Hicks, [Trinity](#)

Hicks, [Filioque Controversy](#)

Hicks, [God’s Relationship to Creation](#)

Hicks, [Creation: A Divine Piece of Work](#)

Hicks: [Humanity’s Foolish Detour](#)

Hicks, [Election: Before We Called God Answered](#)

Hicks, [Israel and Scripture: Lighting the Way for the Nations](#)

Hicks, [Defining Supersessionism](#)

Hicks, [Thoughts on Scripture from Webster](#)

Hicks, [Anchors for the Soul \(Free Video Course\)](#)

Hicks, [Lament Service](#)

Hicks, [Jesus of Nazareth, the Image of God](#)

Hicks, [Jesus of Nazareth, the Mission of God](#)

Hicks, [A Christological Statement of the Gospel](#)

Hicks, [The Presence of the Coming Age](#)

Hicks, [The Unity of the Spirit](#)

Hicks, [Soteriology: Historical and Theological Categories](#)

Hicks, [Soteriology](#)

Hicks, Soteriology [1](#), [2](#), [3](#), [4](#), [5](#), [6](#), [7](#), [8](#), and [9](#).

Hicks, [Grace, Works, Assurance](#). Note: This is from 1992 before I began to read Eastern theologians seriously. It reflects a strong Western framework, and at the same time it is an early attempt in my own theological thinking to help people move from legalism to freedom in terms of assurance.

Hicks, [Ecclesiology](#)

Hicks, [Sacramental Theology: Experiencing Divine Presence](#)

Hicks, [Sacrament of Assembly](#)

Hicks, [Eschatology](#)

Accessibility

HST professors are accessible to local and distance students. Please use the following to arrange appointments with me.

Email: hicksjm@yahoo.com

Canvas message at <http://elearning.harding.edu>.

Phone number: 615-294-1955 (do not share this number with others without permission)

My blog is <http://johnmarkhicks.com>

[YouTube channel](#)

Canvas Interaction with the Professor

The Canvas Discussion page is open. You are welcome, even invited, to ask the Professor any question, whether logistical, historical, or theological, that pertains to the course and its materials. **This is not a requirement.** No grade is attached to this interaction. It is, however, an opportunity for dialogue before and after class. Perhaps you have a question about something you read, or you want to explore how this applies to a particular heritage (like the Stone-Campbell Movement). The floor is always open—until the conclusion of the semester.

Requirements and grading

1. Reading of assigned texts and class participation (may decrease final grade if unacceptable).
2. Theological Engagement with *80 Days Around the Bible* (20%): Due October 1.
3. First Essay (20%): Due October 24.
4. Second Essay (20%): Due November 7.
5. Statement of Faith (40%): Due December 4

Grading scale: 1000-900 points (A), 899-800 points (B), 799-750 points (C), 749-700 points (D), 699 points and below (F)

Students should complete all readings *before* the intensive session begins on October 6 and be prepared to contribute to the discussion of the readings in class. Students may be penalized up to ten points (one letter grade) off the final grade for missing one day of class.

Late assignments will receive ten points off per day for the first two days, and then twenty points off per day late up to two hundred points total.

Academic integrity

Academic dishonesty in all its forms is inconsistent with Christian faith and practice, and will result in penalties which could include a failing grade for the assignment, a failing grade for the course, dismissal from the course, or even dismissal from the school.

Plagiarism and AI

Plagiarism is a serious breach of academic integrity and is incompatible with the values of Harding School of Theology. Plagiarism includes both obvious forms of illicit reproduction of the work of others as well as subtle, seemingly innocuous kinds of activity, including the following (not exhaustive):

1. Presenting someone else's words or novel ideas as your own without proper citation. This includes failing to use quotation marks when quoting someone, even if you otherwise cite their work.
2. Presenting someone else's words with only slight variation (e.g., exchanging occasional words with synonyms but otherwise reproducing their text) without proper citation, including use of quotation marks.
3. Making significant use of your own previously submitted work without the professor's prior approval.

N.B. Intentional plagiarism is a serious offense, reflecting poorly on the guilty-party's character. But plagiarism also happens accidentally—i.e. you don't have to intend to plagiarize in order to be guilty of academic misconduct. Plagiarism often occurs simply through sloppiness and poor documentation (e.g., a student writes a quote in their notes without indicating it's a quote and then later inserts the quote, unattributed, into their paper). Please exercise due caution.

The use of generative AI tools is not permitted for any assigned work in this class and constitutes a violation of Harding's Academic Integrity Policy. If I suspect you have used generative AI on any assignment (or have otherwise committed academic misconduct), I will ask for your notes and other research tools. You should construct your assignments in such a way that you document and can demonstrate the originality of your work. The best way to do this is usually to compose your papers in a single Google doc, which will provide time-stamped versions of your paper as it develops.

Technology Requirements

If I need to contact you outside of Canvas, I will use your Harding University/HST email address, so please make sure you check it regularly. Your grade could be penalized for unexcused absences and coming to class unprepared.

Course Etiquette for HST Live

The following material is adapted from a handout by Dr. Carlus Gupton, Lipscomb University, who borrowed in turn from Dr. Richard Oster.

HST Live is a wondrous technological blessing, one that allows us to have students join courses from all across the globe. It is also a privilege that entails certain responsibilities. HST Live students have substantially the same obligations during classtime as on-campus students. Attendance at all class sessions is required just as if in residence on the Memphis campus. All absences, late arrivals, and early departures should be respectfully requested by the student and approved by the professor prior to beginning of class session, whenever possible. It is the professor's call to grant (or not grant) the exception. It is considered unprofessional to simply inform the professor that you will be early/late, especially during class. "Making up" a missed session by watching the recording will be granted ONLY in

extreme cases such as illness, family emergency, church funeral (the same policy for those on the Memphis campus). Please make arrangements in your ministry context or employment to be in attendance for all calendared sessions (e.g., a staff meeting is not an excused absence).

The same applies to arriving late or leaving early. Be seated in an environment that approximates a classroom setting (e.g., a chair at a desk in your office). It is not acceptable to sit or lie down on your bed or in a recliner, lounge on your deck or on the beach, or sit in a coffee shop, etc.

Remain stationary at your computer during the class session, with your camera on. If you must go to the rest room during class, mute your audio/video, go quickly, return to your screen, un-mute, and resume with the class. Arrange for your HST Live environment to be distraction free, especially with regard to background noise.

In addition to the live video platform Zoom.us (see below), this course uses Harding's Canvas Online Learning System, which is accessed at <http://elearning.harding.edu>. If you have problems gaining access to Canvas, contact HU technical support (501) 279-4545. You will need your HST username and your password to log into Harding Pipeline. These are the same credentials you use to register for classes via Pipeline. When you need to contact your professor via email about a class related issue, always use the email system contained in the Canvas learning management system. This provides a secure and convenient means of tracking communication between you and your professor. Harding University gives each student an email address that also utilizes your user name. Many students use other email addresses as their preferred address. It is your responsibility to check your Harding email account regularly because this is the official Harding email address to which all Harding-related email will be sent.

In addition to Canvas (see above), this HST-Live course is supported with the video platform Zoom.us. For new Zoom platform users, go to <https://support.zoom.us/hc/enus/categories/200101697-Getting-Started> for helpful video tutorials about using this platform. The HST Live/Zoom Meeting ID for this course will be posted to Canvas.

Equipment Requirements for LIVE Sections:

- Internet access using a latest version of a web browser such as Firefox (preferred).
- Latest version of Zoom software. This changes periodically without notification. If you already have Zoom, use that account. Basic Zoom.us is available free.
- Laptop or tablet with camera or desktop computer with camera.
- Ear buds with microphone.
- Additional monitor – Live video conferencing is best facilitated with two monitors.

Canvas or Internet Outage Policy

As a learner, you must be able to manage technical difficulties such as power outages, connection problems, and other technical issues. Technology will sometimes fail. For this reason, it is advisable to complete your assigned work prior to the due date.

Changes to Syllabus Notice

The instructor reserves the right to modify and update any part of the syllabus where necessary. It is your responsibility to stay up to date with any changes communicated by the professor.

Credit hour workload

For every course credit hour, the typical student should expect to spend at least three clock hours per week of concentrated attention on course-related work, including but not limited to time attending class, as well as out-of-class time spent reading, reviewing, organizing notes, preparing for upcoming quizzes/exams, problem solving, developing and completing projects, and other activities that enhance learning. Thus, for a three-hour course, a typical student should expect to spend at least 135 hours total dedicated to the course outside of class time.

Assigned Readings (Varied Levels)	1100 pages = 60 hours
Class Meetings	40 hours
<i>80 Days Around the Bible</i> Essay (no research)	1500-1800 words = 10 hours
Essay #1 (research required)	900-1000 words = 10 hours
Essay #2 (research required)	900-1000 words = 10 hours
Statement of Faith	3000-3200 words = 20 hours
Total Contact Hours	150 hours

Intellectual Property Statement

The content of this course, including tests and course lectures, are protected by international copyright. No part of course lecture or discussion may be recorded or disseminated, in video or audio form, without the express permission of the professor.

Students with disabilities.

It is the policy for Harding University to accommodate students with disabilities, pursuant to federal and state law. Therefore, any student with a documented disability condition (e.g. physical, learning, or psychological) who needs to arrange reasonable accommodations, must contact the instructor and the Office of Disability Services and Educational Access at the beginning of each semester. If the diagnosis of the disability occurs during the academic year, the student must self-identify with the Director of Disability Services and Educational Access as soon as possible in order to put academic accommodations in place for the remainder of the semester. The Office of Disability Services and Educational Access is located in Room 239 in the Student Center on the Harding University Searcy campus. Since some graduate courses are taught at different sites and students will not have access to the Office of Disability Services and Educational Access located on the Searcy campus, the student must self-identify with the instructor of the course and submit documentation by fax (501-279-5702) or mail (915 E. Market Ave., Box 12268, Searcy, AR 72149-5615) to the Office of Disability Services and Educational Access on the Searcy campus. The necessary forms are available at <https://www.harding.edu/student-life/disabilityservices>. Upon receiving the appropriate documentation approved by ADA guidelines, academic accommodations may be set up by the instructor via a telephone conference with the Director of Disability Services and

Educational Access. If you have questions, please contact the Office of Disability Services and Educational Access at DisabilityServices@harding.edu or (501) 279-4019.

Library resources

Access library resources through library.harding.edu. For a guide on how to use the library as an HST student, visit library.harding.edu/HST. Under the “Research Tools” tab you will find bibliographic research guides, ATLA tutorial videos, and other helpful resources. If you have not yet taken BMIN 5990 (Advanced Theological Research), it is highly recommended that you schedule a research consultation in person or through zoom with HST’s Theological Librarian, Whitney Hammes. Set up an appointment here: whitneyhammes.youcanbook.me. Ms. Hammes can also be contacted at khammes1@harding.edu or 501-279-4228.

Course Schedule

Each class session will assume you have read and digested the appropriate required reading for that session. While the Professor will introduce topics and offer some perspectives, the intent is to have conversations around these topics in the light of biblical texts and the historic Christian tradition. Consequently, it is imperative that the student prepare themselves by having read the required texts before the class sessions begin.

October 1: Essay on 80 Days Around the Bible due at 11:59pm (CST).

October 6

Morning. The Study of Theology: The Mission of God
 Jones, 1-30 (Chapter 1).
 Gonzalez, 75-88.
 Hicks, [Hermeneutical Foundations](#)
 Hicks, [The Mission of God Defined](#)
 Hicks, [The Function of Theology](#)
 Hicks, [Theological Traditions and Christian Hospitality](#)

Afternoon. Creation: God, Humanity, and the Creation
 Hicks, Act 1.
 Gonzalez, 117-138.
 Jones, 77-116 (Chapters 4 & 5)
 Schmemann, chapters 1 & 3.
 Required article: DeFrancisco.

October 7

Morning. Israel: Call and Vocation
 Hicks, Act 2.
 Jones, 31-54 (Chapter 2).
 Powell, etc., 69-90.
 Required articles: Jenson, Longenecker, Beale, and Bird.

Afternoon. Providence and Suffering
 Hicks, [Providence and Suffering: Can God Be Trusted?](#)
 Hicks, [God and Evil: Can God Be Justified?](#)

Hicks, Boasting in Hope and Suffering (Romans 5:1-5)

Hicks, Does Faith Ever Struggle: Job's Faithful Endurance

October 8

Morning. Trinity: Immanent and Economic

Gonzalez, 101-116.

Powell, etc., 25-46.

Jones, 55-76 (Chapter 3).

Hicks, Trinity Summary (Handout)

Afternoon. Christology: Call and Vocation

Hicks, Act 3.

Gonzalez, 139-156.

Jones, 117-166 (Chapters 6 & 7).

Hicks, Christological Scale

October 9

Morning. Holy Spirit: Dwelling, Transforming, and Gifting

Hicks, Act 4.

Gonzalez, 157-168.

Jones, 167-190 (Chapter 8).

Required Articles: Cone.

Afternoon. Soteriology: Scope, Tense, and Means

Powell, etc., 47-68.

Hicks, Reformed and Arminian: What Do They Want to Preserve?

Hicks, Mediating the War Between Calvinists and Arminians on Election and Security

Required Articles: Gorman.

October 10

Morning. Ecclesiology: Mission and Sacraments

Jones, 191-214 (Chapter 9).

Powell, etc., 116-158.

Schmemann, chapters 2 & 4, Appendix 2.

Afternoon. Eschatology: Inaugurated and Consummated

Hicks, Act 5.

Jones, 215-236 (Chapter 10).

Schmemann, chapters 6-7.

October 24: First theological essay due at 11:59pm (CST).

November 7: Second theological essay due at 11:59pm (CST).

December 4: Statement of Faith due at 11:59pm (CST).

Theological Engagement with 80 Days Around the Bible

This is not an academic read. It is designed for people in the pew and beginning undergraduate students. Consequently, at least for a graduate course, it is a quick read. In fact, it is designed for a slow, meditative read over 80 days (but students in this class do not have that luxury). It will prepare and equip us for more thorough discussions in class. It lays out the substance of my theological commitments in the context of the narrative arch of God's story from creation to new creation. This background that will inform our class discussions. It provides an historically Christian theological frame for theological reflection based on the narrative plot of Scripture.

Read the book, perhaps read each Act in one setting (total of 5 Acts). The assignment is to identify key theological ideas from each Act. In writing your paper identify key ideas but construct the paper as a coherent piece (not a list!) that tells a theological story from Act 1 through all the Acts until you conclude with Act 5. Perhaps, for example, you might focus on some threads that run through the whole drama. In other words, drawing on the resources of the book, write your own sense of the key themes in the narrative arc of the biblical story. What makes it a coherent, integrated story? Tell that story in your own words.

No other research is required for this paper than reading *80 Days Around the Bible*. As you write the paper place in parentheses the page numbers that locate a key idea you are engaging. Example: "The image of God is human identity" (31). *Submit the essay with between 1500-1800 words* on Canvas. You must stay within the limit, or the submission will be downgraded.

Essay Papers

Students are required to write two brief essays, each 900-1000 words in length. You may think of this as a scholarly blog post, or a position paper on a specific theological topic for your congregational leadership. You must stay within the limits or else the essay will be downgraded. These are due (1) October 24 at 11:59pm, and (2) November 7 at 11:59pm. You are expected to use three to five scholarly resources as you respond to the question. You may focus on a particular biblical text (Romans 8:18-24; Psalm 99; 1 Timothy 2:12), a particular theologian (e.g., Tertullian on Christology, or Calvin on election, or Moltmann on Trinity), or a narrative arch in Scripture (e.g., tracing "image of God"). It is important to narrow the topic sufficiently to make a cogent, coherent, and theologically significant point in under 1000 words. You may choose from the following topics:

1. Trinity
2. The Good and Dynamic Nature of Creation.
3. The Transcendence and Immanence of God.
4. Humanity and the Image of God
5. Human Vocation: Kingdom Work in a "Secular" Environment.
6. The Nature of Sin
7. Providence and Suffering
8. Ecology and the Mission of God.
9. The Function of Scripture
10. Israel and the Mission of God.
11. Theological Exposition of a Prophetic Text (e.g., Micah 6:1-8)
12. The Psalms as Theological Narrative.
13. And the Word was God.
14. Exposition of a Particular Theory of Atonement.

15. Theological Exposition of a text from the Gospels.
16. Theological Exposition of an Event in Jesus life: birth, baptism, transfiguration, etc.
17. Theological Significance of the Resurrection.
18. Theological Significance of the Messiah's Exaltation.
19. The Holy Spirit (any aspect of the Spirit's work)
20. The Scope of Salvation.
21. The Tenses of Salvation: Past, Present, and Future
22. Justification and the Nature of Assurance.
23. Sanctification, *Theosis*, and Holy Living.
24. The Missional Function of the Church.
25. Sacramental Efficacy
26. The Importance of Assembly in Christian Faith and Practice.
27. Church as Missional Community.
28. Where are the Dead in Christ?
29. New Heaven and New Earth.
30. The Existence and Nature of Judgment.

Statement of Faith

Each student will construct a statement of faith on his or her understanding of the Christian faith. The paper should be submitted in Canvas by December 4 at 11:59pm (CST) and should be at least 3000 words but no longer than 3200 words in length. This is a strict word-count requirement. Writing and revising to meet this requirement is an essential part of the assignment. The word-count requirement includes footnotes but does not include the title page or bibliography.

The emphasis of the paper is on reflecting upon the materials that are central to the course. The student may use outside resources (such as the recommended resources at the end of the syllabus), but the paper is quite literally to be constructed by the individual student, expressing their understanding of the Christian faith which he or she—not some other or others—has arrived at because of his or her total study to date.

In keeping with the focus of this course, the statement of faith should be organized around the central topics of systematic theology, through the student will have to discern which specific issues to cover, and in what order.

The statement of faith must include the following topics: Trinity, Creation, Israel, Divine Providence, Christology, Pneumatology, Soteriology, Ecclesiology, Sacramental Theology, and Eschatology.

Statement of Faith Grading Rubric

Criterion (equal weight to each)	Above Expectations (Grade A)	Meets Expectations (Grades B or C)	Below Expectations (Grades D or F)
Draws from and interacts with scripture and Christian tradition.	Carefully and critically interacts with scripture and Christian tradition.	Interacts with scripture and Christian tradition but sometimes in shallow and uncritical manner.	Little interact with scripture and Christian tradition; or interaction is generally shallow and uncritical.
Theological depth and richness	Displays solid understanding and appreciation for the themes of Christian theology. May show creativity or new insight.	Displays a general understanding of and appreciation for the themes of Christian theology	Treatment of the themes of Christian theology tends to be shallow and trite.
Organization and coherence	Organization clearly shows the connection of the various ideas of Christian thought. No major contradictions.	Shows general awareness of the connection of various ideas of Christian thought; may have a minor contradiction.	Organization is unclear and does not show the connection between various ideas of Christian thought; or major contradictions.
Shows relevance of the Christian faith for a contemporary cultural context.	Clearly shows how the gospel relates to the urgent questions of a contemporary cultural context.	Shows general awareness of how the gospel relates to the urgent questions of a contemporary cultural context.	Shows little awareness of how the gospel relates to the urgent questions of a contemporary cultural context.
Scholarly support	Has strong scholarly support and interaction with course material. References 15 sources or more.	Has adequate scholarly support and interaction with course material. References 10 (B) or 5 (C) sources or more.	Has inadequate scholarly support and interaction with course material.

Penalties: style and grammar inadequacies, does not follow assignment guidelines, and/or is late.

Selected Bibliography: Systematic Theologies

Classical Christianity

Oden, Thomas C. *Classic Christianity: A Systematic Theology*. New York: HarperCollins, 1992.

Roman Catholic

Bauerschmidt, Frederick and James J. Buckley. *Catholic Theology: An Introduction*. Hoboken, NJ: Wiley-Blackwell, 2016.

Libreria Editrice Vaticana. *Catechism of the Catholic Church, Revised*, 2023.

Rausch, Thomas P. *Systematic Theology: A Roman Catholic Approach*. Collegeville, MN: Liturgical Press, 2016.

Reformed Theology

Horton, Michael. *The Christian Faith: A Systematic Theology for Pilgrims On the Way*. Grand Rapids: Zondervan, 2011.

Reymond, Robert L. *A New Systematic Theology of the Christian Faith*. Nashville: Thomas B. Nelson, 1998.

Classic Arminianism

Forlines, F. Leroy. *The Quest for Truth: Answering Life's Inescapable Questions*. Nashville: Randall House, 2001.

American Evangelical Theology

Erickson, Millard J. *Christian Theology*. Grand Rapids: Baker, 1985.

Grudem, Wayne. *Systematic Theology, Second Edition: An Introduction to Biblical Doctrine*. Grand Rapids: Zondervan, 2020

Olson, Roger E. *The Mosaic of Christian Belief: Twenty Centuries of Unity and Diversity*. 2nd edition. Downers Grove, IL: IVP Academic, 2016.

American Charismatic Theology

Williams, J. Rodman. *Renewal Theology: God, the World & Redemption*. Grand Rapids: Zondervan, 1988.

Evangelical Neo-Orthodoxy (Barthian)

Donald G. Bloesch, *Essentials of Evangelical Theology*, 2 vols. New York: Harper & Row, 1982.

Post-Evangelical or Post-Conservative Theology

Grenz, Stanley. *Theology for the Community of God*. Grand Rapids: Eerdmans, 1994.

Fackre, Gabriel. *The Christian Story: A Narrative Interpretation of Basic Christian Doctrine*. 3rd ed. Grand Rapids: Eerdmans, 1996.

McClendon, James William, Jr. *Systematic Theology*, 3 vols. Nashville: Abingdon, 1986.

Post-Liberal Neo-Orthodoxy

Migliore, Daniel L. *Faith Seeking Understanding*. 3rd edition. Grand Rapids: Eerdmans, 2004.

Stone-Campbell Theology: Evangelical Theology (Christian Churches and Churches of Christ)

Cottell, Jack. *The Faith Once for All: Bible Doctrine for Today*. Joplin, MO: College Press, 2002.

Stone-Campbell Theology: Panentheistic (Disciples of Christ)

Williamson, Clark M. *Way of Blessing, Way of Life: A Christian Theology*. St. Louis, MO: Chalice Press, 1999.

Joe Jones, *A Grammar of the Christian Faith: Systematic Explorations in Christian Life and Doctrine*, 2 vols. Lanham, MD: Rowman & Littlefield Publishers, 2002.

Rational-Historical Approach to Theology

Pannenberg, Wolfhart. *Systematic Theology*, 3 vols. Grand Rapids: Eerdmans, 1998.

Liberationist Theology

Gutierrez, Gustavo. *A Theology of Liberation: History, Politics, and Salvation*, 50th Anniversary Edition (Maryknoll, NY: Orbis, 2023).

Moltmann, Jurgen. *Theology of Hope* (Philadelphia: Fortress Press, 1993)

Moltmann, Jurgen. *Crucified God*, 40th Anniversary Edition (Philadelphia: Fortress Press, 2015)

Moltmann, Jurgen. *The Spirit of Life* (Philadelphia: Fortress Press, 2001).

African-American Theology

Cone, James. *A Black Theology of Liberation* 40th Anniversary Edition (Maryknoll, NY: Orbis, 2011).

Cone, James. *God of the Oppressed*, Revised Edition (Maryknoll, NY: Orbis, 2012).

Cone, James. *The Cross and the Lynching Tree* (Maryknoll, NY: Orbis, 2011).

Evans, James H., Jr. *We Have Been Believers: An African American Systematic Theology*, 2nd edition (Philadelphia: Fortress Press, 2012).

Feminist Theology

Reuther, Rosemary. *Sexism and God Talk: Toward a Feminist Theology*. Beacon Press, 1983.

Fiorenza, Elisabeth. *In Memory of Her: A Feminist Theological Reconstruction of Christian Origins*. Crossroad, 1994.

Johnson, Elizabeth. *She Who Is* (25th Anniversary Edition): The Mystery of God in Feminist Theological Discourse (New York: Crossroad Publishing, 2017).

Reuther, Rosemary. *Sexism and God Talk: Toward a Feminist Theology*. Beacon Press, 1983.

Eastern Orthodox Theology

Behr, John. *The Mystery of Christ: Life in Death*. Crestwood, NY: St. Vladimir's Seminary Press, 2006.

Bulgakov, Sergius. *The Orthodox Church*. Crestwood, NY: St. Vladimir's Press, reprint 1988.

Lossky, Vladimir. *The Mystical Theology of the Eastern Church*. Crestwood, NY: St. Vladimir's Press, reprint 1997.

McGuckin, John. *The Orthodox Church: An Introduction to Its History, Doctrine, and Spiritual Culture*. Wiley-Blackwell, 2010.

Meyendorff, John. *Byzantine Theology: Historical Trends and Doctrinal Themes*. New York: Fordham University Press, 1979.

Pomazansky, Michael. *Orthodox Dogmatic Theology: A Concise Exposition*, 3rd. ed. St. Herman of Alaska Brotherhood, 2009.

Tsirpanlis, Constantine. *Introduction to Eastern Patristic Thought and Orthodox Theology*. Collegeville, MN: Liturgical Press, 1991.

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