ST 508 Systematic Theology I Syllabus

Fall 2012–Houston Campus
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Course Description

A study of theological prolegomena (introduction, theological method), doctrine of Scripture (revelation, inspiration, authority), theology proper (God, Trinity, creation, providence) and anthropology (man, Fall, sin). Our survey of doctrine will be based on the exegesis of Scripture, with continual reference to historical theology. All along we will remember the crucial nexus between faith and life, doctrine and practice, and thus endeavor to stress the importance of these doctrines for Christian thought, life, and ministry.

Prerequisites

Students without a previous course in dogmatics should consult Louis Berkhof’s Manual of Christian Doctrine (Eerdmans) for a quick introduction to the discipline of systematic theology. Donald Macleod’s A Faith to Live By (Mentor/Christian Focus) is also suggested as a complementary work, but which hides much learning.

Course Objectives

To introduce the student to the main Biblical themes concerning Scripture, Theology proper, and Anthropology is the main objective of this course. We also will endeavor to increase the student's understanding of these doctrines (and the historical/contemporary debates surrounding them) and ability to communicate them (in both academic and popular settings). To strengthen the student's commitment to historic Christian theology and to assist in preparing the student to deal with unbiblical systems of theology in their various contemporary manifestations are also important course goals. Finally, we will seek to move the student to obedience and worship of the God who redeemed him.

Course Requirements

Required Texts:

Westminster Confession of Faith and Catechisms (Free Presbyterian Publications): WCF 1-9; WLC 1-29; WSC 1-19.
Anthony Hoekema, Created in God’s Image (Eerdmans), 1-243.
Reading Seminar texts:


2) J.I. Packer, “Fundamentalism” and the Word of God (Eerdmans, 9-186).

3) John Murray, “The Attestation of Scripture” in *The Infallible Word* (WTS Faculty), 1-55 [will be made available electronically].

4) Karl Barth, *Church Dogmatics* I.1.4 (T. & T. Clark), 88-124 [will be made available electronically]; R.P.C. and A.T. Hanson, *The Bible Without Illusions* [SCM and TPI], 38-65 and 114-128 [will be made available electronically].

5) Tertullian, *Contra Praxeas* [will be made available electronically]; Basil, *De Spiritu Sancto*, ch 1:11 and 21:27 [will be made available electronically]; Augustine, *De Trinitate*, Book I [will be made available electronically].


11) Thomas Aquinas, *Summa Theologica*, 1a QQ 90-101 [will be made available electronically].


Class Attendance:

Given the concentrated nature of the instruction hours, class attendance will be imperative for successful completion of this course.

During lecture hours, questions are welcomed, but students are asked to hold them until asked for by the instructor.

The class will be broken down into small groups for the Reading Seminars, giving more opportunity for interaction and discussion relevant to particular fields of interest. These periods will be times for students to rethink and answer any remaining questions they may have on a particular doctrine before moving on to the next. They will also serve as a check to make sure that the assigned readings are being completed and that material is being assimilated.

Students are asked to bring their copies of the *Westminster Confession of Faith* and the Bible to class every day, as well as the particular texts under consideration.

Evaluation:

Because of its central and essential importance to the Gospel ministry, pour your heart, mind, and strength into the learning of this course. It will glorify God and
bless His people for years to come!

1. **Reading Seminars** (20%)

The class will be broken down into small groups for periodic reading seminars, giving more opportunity for interaction and discussion relevant to particular fields of interest. These periods will be times for students to interact and discuss the assigned readings. They will also serve as a check to make sure that the assigned readings are being completed and that their content is being assimilated into the lecture material. Reading Seminars are a time to rethink and answer any remaining questions students may have on a particular aspect of a doctrine before moving on to the next.

Students will fill out a Reading Report Form on each assigned reading and bring it to class, turning it in at the end of their Reading Seminar. A schedule of seminar readings is given in the Reading Seminar texts list above.

2. **Theological Study Guide Questions** (20%)

Answers to the Theological Study Guide Questions which follow later in the syllabus should be typed and turned in with the Final Exam. See a sample question and answer after the listing of the questions themselves. While students may work in groups, all are reminded that each individual is responsible for the accuracy of the answers they turn in. Please include the page numbers on which you found your answer in Berkhof and other authors.

3. **Term Paper** (20%)

A 10-12 page theological paper is required for this course, critiquing some aspect of D.G. Bloesch’s *Holy Scripture: Revelation, Inspiration and Interpretation* (IVP). Students should peruse Bloesch, agreeing on a topic in advance with the professor. Term papers are due with the Final Exam.

4. **Final Exam** (40%)

The examination will test the student’s mastery of all the material covered in the course lectures and reading and allow the student to apply principles learned in the course to theological test cases.

**EXTRA CREDIT** (10%)

Students may earn a significant portion of extra credit by reading and preparing a 8 page comparative analysis of John Frame’s *The Doctrine of the Word of God* (P&R) and R.C. Sproul’s *Scripture Alone: The Evangelical Doctrine* (P&R). Students should discuss the detailed academic nature of this extra credit paper with the professor before beginning such work.
Theological Study Guide Questions

Part One: THE DOCTRINE OF GOD

THE BEING OF GOD

1. In what sense is God knowable, and in what sense unknowable?
2. What is innate knowledge of God?
3. What is acquired knowledge?
4. Is it possible to know something of the very being of God?
5. Is it possible to define God?
6. What is involved in God’s spirituality?
7. What do we mean when we ascribe personality to God?
8. How can His personality be proved?
9. What is the divine infinity?
10. How are the being of God and His perfections related?

THE NAMES OF GOD

11. What does Scripture mean when it speaks of the name of God in the singular?
12. Are the special names of God of human origin?
13. What is the general difference between the names 'El, 'Elohim, 'Elyon, 'Adonai, on the one hand, and Shaddai, 'El-Shaddai, and Jehovah, on the other?
14. What is the specific meaning of each one of these names?
15. What is the meaning of the name Kurios (Lord)?
16. Is the name Father ever used of God in the Old Testament?
17. In what different senses is it used in the New Testament?

THE ATTRIBUTES OF GOD

18. How do we divide the attributes of God?
19. Which belong to each one of these classes?
20. What is the independence of God?
21. His immutability?
22. How can we explain that the Bible apparently ascribes change to God?
23. What is God's eternity and immensity?
24. How can we prove the simplicity of God?
25. What is the nature and extent of God's knowledge?
26. How is His wisdom related to His knowledge?
27. What is the goodness of God, and what other names are used for it?
28. Should we speak of love as central in God?
29. How do we distinguish God's grace, mercy, and longsuffering?
30. What is the holiness of God?
31. Under what different aspects can the righteousness of God be considered?
32. What is included in the veracity of God?
33. What distinction do we apply to the will of God?
34. Is His will free or necessary?
35. Does God's decree make Him the author of sin?
36. Do the secret and revealed will of God conflict?
37. Does God's omnipotence imply that He can do everything?

THE TRINITY

38. Can we discover the doctrine of the Trinity from nature?
39. How do the persons in God differ from three persons among men?
40. Is there any subordination of the persons in God?
41. How can we prove the Trinity from the Old Testament?
42. From the New?
43. Against what errors should we guard in this doctrine?
44. In how many different senses is the name "Father" applied to God? What works are especially ascribed to the Father?
45. In how many different senses is the name "Son" applied to Christ? Is the generation of the Son a
46. What works are especially ascribed to the Son?
47. How can you prove the divinity of the Son and the Holy Spirit?
48. How can you prove that the Holy Spirit is a person, and not merely a power or influence?
49. How is the Spirit related to the other persons?
50. What works are especially ascribed to the Holy Spirit?
51. What is the characteristic property of the Father, of the Son, and of the Holy Spirit?

THE DIVINE DECREES IN GENERAL

52. What is the divine decree?
53. Why do we sometimes speak of decrees in the plural?
54. Which are the characteristics of the divine decree?
55. In what sense is it eternal?
56. What is implied by the fact that the decree is efficacious?
57. In what sense is it unconditional?
58. What is included in the decree?
59. What is the nature of God's decree respecting sin?
60. What objections are raised against the doctrine of the decrees?
61. What can be said in answer to these objections?

PREDESTINATION

62. How is predestination related to the decree of God in general?
63. Who are the objects of the decree of predestination?
64. How should we conceive of the predestination of the angels?
65. In what sense is Christ the object of predestination?
66. Which are the parts of predestination?
67. In how many different senses does the Bible speak of election?
68. What is election as distinguished from reprobation?
69. What does the decree of reprobation include?
70. What Scriptural proof is there for the doctrine of reprobation?
71. Does this doctrine involve injustice on the part of God?
72. What is the difference between Infra- and Supralapsarianism?

CREATION
73. What is creation?
74. Was creation a free or a necessary act of God?
75. How is God related to the world?
76. What is meant by "the beginning" in Gen. 1:1?
77. Is the word "create" always used in the same sense in Scripture?
78. How can we prove that God created the world without the use of pre-existent material?
79. What two views are there as to the final end of creation?
80. In what sense is the glory of God the final end?
81. What substitutes have been suggested for the doctrine of creation?
82. What is the nature of the angels?
83. What orders of angels are indicated in Scripture?
84. What is the function of Gabriel and Michael?
85. What is the work of the angels?
86. What proof have we for the existence of evil angels?
87. How should Gen 1:1 be interpreted?
88. Were the days mentioned in Gen 1 ordinary days or long periods? Why?
89. What did God create on each of the six days?
90. Why is the doctrine of evolution inconsistent with the Biblical narrative of creation?
91. Does the theory of creative evolution agree with Scripture?

PROVIDENCE
92. How is the doctrine of providence related to that of creation?
93. What is divine providence?
94. What is the deistic view of God's relation to the world?
95. How does the pantheist conceive of this relation?
96. What is the difference between general and special providence?
97. Why do some deny special providence?
98. Which are the objects of divine providence?
99. What is meant by divine preservation?
100. By divine concurrence?
101. How should we conceive of this concurrence?
102. To what difficult problem does it give rise?
103. How far does the divine government extend?
104. What is a miracle?
105. Why are miracles considered by some to be impossible?

**Part Two: THE DOCTRINE OF MAN IN RELATION TO GOD**

**THE CONSTITUTIONAL NATURE OF MAN**

106. What is the dichotomic view of the essential elements of human nature?
107. How can this view be proved from Scripture?
108. What is the trichotomic view?
109. What Scriptural proof is advanced for it?
110. What objections are there to this view?
111. What theories are there as to the origin of the soul in the individual?
112. What does Pre-existentianism teach?
113. What is the Traducianist view?
114. What arguments can be advanced in favor of it?
115. What objections are there to it?
116. What is the theory of creationism?
117. What considerations favor this view?

118. What objections are there to it?

MAN AS THE IMAGE OF GOD AND IN THE COVENANT OF WORKS

119. Why is the doctrine of the image of God in man important?

120. Do the words "image" and "likeness" denote different things?

121. What is the Roman Catholic view of the image and likeness of God in man?

122. What is the Lutheran view of the image of God in man?

123. What objection is there to this view?

124. What distinction do the Reformed apply to the image of God in man?

125. What constitutes the image of God in the restricted sense?

126. In the more comprehensive sense?

127. What Bible proof have we for the covenant of works?

128. Which are the parties of the covenant?

129. What are the promise, the condition, the penalty, and the sacrament of the covenant?

130. In what sense does the covenant still hold?

131. In what sense is it abrogated?

MAN IN THE STATE OF SIN

132. What is the Biblical view of the origin of sin?

133. Can you name any other views?

134. What was the first sin?

135. Why was the tree concerned called "the tree of the knowledge of good and evil"?

136. What elements can be distinguished in the first sin?

137. Why did the tempter approach Eve?

138. Can you prove that Satan was the real tempter?

139. Which were the results of the first sin?

140. Why is it undesirable to substitute the word "evil" for "sin"?
141. Is it possible for man to occupy a neutral position, neither good nor bad?

142. Is it correct to interpret sin with reference to man?

143. How can we prove that sin includes guilt?

144. Where does sin have its seat in man?

145. How can we prove that sin does not consist exclusively in outward acts?

146. What are the Pelagian, the Roman Catholic, and the evolutionary views of sin?

SIN IN THE LIFE OF THE HUMAN RACE

147. What different opinions are there respecting the connection between Adam's sin and that of his descendants?

148. What is the realistic theory, and why is it objectionable?

149. How does the doctrine of the covenant of works conceive of the connection between the sin of Adam and our sinful condition?

150. What advantages has this view?

151. What solution to the problem is suggested by the theory of mediate imputation?

152. What objections are there to this solution?

153. What is original sin?

154. What two elements does it include?

155. How should we conceive of man's total depravity?

156. How must his total inability be understood?

157. What is included in actual sin?

158. How does actual sin differ from original sin?

159. What is the nature of the unpardonable sin?

160. Can there be any reasonable doubt as to the universality of sin?

161. What explanation do some offer for this?

162. How does the Bible account for it?
1. In what sense is God knowable, and in what sense unknowable? p.29-30.

God can be known through his attributes and nature expressed in his creation, but true knowledge of God is through special revelation, illuminated by the Holy Spirit. Though we can have knowledge of God, there are still elements of his divinity and essential being which are incomprehensible to us. See Romans 1:19-20; Westminster Confession of Faith I.1, VII; Westminster Larger Catechism 2-6; Westminster Shorter Catechism 2-3; Calvin, Institutes I.i-iii,v-vi.

Reading Guides

The following reading guides are provided to aid the student in assimilation of the required reading. The questions put here should not be turned into the professor, but rather are best kept in mind as the relevant sections are read.

J.I. Packer, 'Fundamentalism' and the Word of God (Grand Rapids, MI: 1958)

pp. 9ff Can you summarize Packer's presentation of the bitter opposition to fundamentalism?

p. 10 What are the differences between the nature of the Bible, the origin of the Bible, and the authority of the Bible?


pp. 24ff Can you summarize the origin of the term "fundamentalism"?

p. 25 Note the importance of Warfield and Machen

pp. 25f How does Packer define "Liberal"?

p. 28 Who were the Fundamentalists?

pp. 31ff Trace the downgrade movement in American fundamentalism. Do you see any of this tendency in your own denominational circles?

p. 33 "futuristic chiliasm" = premillennialist theory about the second coming of Christ

p. 35 Are you guilty of the anti-intellectual, broad and superficial thinking that Machen so abhorred?

p. 36 Why did Machen not like to be called a "Fundamentalist"?

p. 37 How does the doctrine of the Holy Spirit protect against Liberalism?

p. 41 NB: Packer's repeated use of the WCF as a historic doctrinal standard, even though he is not a Presbyterian.

p. 43 Packer says we must expect Christendom to "always be a theological battlefield". Do you care enough about the truth of God's Word not to shirk from this? How will this battle manifest itself in your own ecclesiastical setting?

p. 44 How pivotal is the issue of authority in doctrinal division?

pp. 46ff What are the three rival views of authority? Describe each. Are elements of each found in your own denominational setting? Which is the proper one?
Discuss: "What Scripture says, God says."
How does Packer describe the sufficiency and perspicuity of Scripture?

One prominent pastor's wife brags that she reads no book but the Bible. How would Packer respond to this boast?

How does an attack on the sufficiency and perspicuity of Scripture quite often lead to high churchism (e.g., "What the Church says, God says.")?
NB: the Traditionalism described by Packer takes a variety of forms and is not just limited to the Roman Catholic Church. It especially includes the more common forms of Puseyism (e.g., appeals to the nebulous and non-existent "community of interpretation"). What is "faith" for a Traditionalist? How does this contrast with the evangelical and Reformed view of "saving faith" as involving notitia, assensus, and fiducia?

How can mysticism, rationalism, and combinations of these two all be forms of Subjectivism?
Discuss: "What I find I feel, that God says."

What is "faith" for the Subjectivist?
How can an evangelical pastor subtly fall into subjectivism? Could you ever do so?
How can a Christian therapist subtly fall into subjectivism? Could you ever do so?

Note the importance of the Decalogue (i.e., the Ten Commandments) for our understanding of revelation. What special place do they hold in the history of the Church?

Summarize Christ's attitude toward the Old Testament.

Is there any tension between Christ and the Scriptures?

Footnote 2 mentions the book The Infallible Word, which is well worth having in your personal library for further study.

Did the Early Church make the canon? Why not?
What is the criterion for canonicity?

NB: Packer's summary statement in the bottom paragraph.

What is the relationship between revelation and mystery?

Define "inspiration."
NB: B.B. Warfield's important articles.

Evangelicals are commonly charged by liberals (and especially Barthians) with holding to the dictation theory of inspiration. Do you? Do you believe God could not have used dictation at all in giving the Bible?

What is God's concursive operation in inspiration?

Can God and man be free agents in the same action?

How can the Christological Analogy be either properly or improperly applied to the doctrine of Scripture?

How is the both a library and more than a library?

Is it proper to call the Bible the Word of God? Why?

Is it technically proper to say the Bible contains the Word of God? Why may it, however, be practically unwise?
Name at least one Bible passage for which there has been exhaustive exegesis. Why does Packer insist upon verbal inspiration?

How is lower (i.e., textual) criticism different from higher criticism? Which is a heresy? Relate the doctrine of providence to Scriptural transmission.

Is revelation by action or instruction?

NB: verbal revelation = propositional revelation
Without propositional revelation, you would go to hell. Why is verbal, propositional revelation required for your salvation?

Is Christ logical?

Compare and contrast the form of the Bible and the Westminster Confession of Faith. Which is more literary and complex? Why?

Define "infallible."
Define "inerrant."

Note with great care Packer's rather disturbing yet true observation: "Both ["infallibility" and "inerrancy"] have been so variously employed in theological discussion that they now bear no precise meaning at all."
Why do you think this is so?
How sound, then, is the idea that a commitment to the inerrancy of Scripture is the only creed a church needs?
NB: American evangelicals developed the Chicago Statement on Biblical Inerrancy in response to just this problem of diverse definition. It is a very useful doctrinal statement. See N. Geisler's Inerrancy (Zondervan).
NB: The Barthian theologian T.F. Torrance has recently attempted to redefine the term "inerrancy" in a decidedly Barthian direction. See T.F. Torrance, Karl Barth (1990), pp. 104-5. Why ultimately is the Bible inerrant?

Is the inerrant Bible always inerrantly interpreted?
Does the Bible teach about everything in life?
Where the Bible does touch on history or science, is it inerrant?
Where the Bible does touch on the human mind, heart, or condition, is it inerrant? Does this mean that the Bible is a textbook or psychology? Does this mean that the Bible is irrelevant to the proper study of psychology?
NB: the burning question is not whether the Bible and psychology should be integrated, but how each are to be handled and related. Modern psychological experts may well be wrong on certain matters to which the Bible touches, even though it is not a textbook on this matter per se.

Does the poor Greek grammar of I Peter prove the Bible is inerrant?

Packer asks: "What is being asserted in this passage?" But to whom is he referring: the human author or the divine author?
Is the intended scope of the human author of Scripture ever contrary to that of the divine author?
Is the intended scope of the divine author ever beyond that of the human author?
How can one know what the intended scope of the divine author is?
In light of Packer's treatment, interact with the statement: "The intent of the human author of Scripture is Scripture."

Packer mentions "symbolic modes of representation in the story of Adam and Eve." What controls the extremes to which this concept can be pushed?

How is a liberal view of Scripture inherently elitist?
NB: "God's Word is not present in Scripture in the form of a theological system, but...requires to be so stated..." How is this grounds for both systematic theology and church creeds?

"...the intended sense of the writer is to be taken as fundamental."

How does "literal interpretation" of Scripture avoid being literalistic?

What danger is Packer running in classing the Fall as a real yet symbolically portrayable event? Do you think his choice of this example wise?

What is the analogy of Scripture?

Are the Trinity and resurrection not found in the OT? Why is the clarity of the "central message" or "main truths" of the Bible so very important for preventing pure relativism? After preaching on the deity of Christ, one of your congregation members says, "Preacher, that's just your interpretation." How would you respond?

When you run up on two passages in the Bible you cannot harmonize, does that destroy the doctrine of inerrancy? Is it proper to argue from Christ and His authority to the authority and trustworthiness of the Bible, as Packer does? Why would some forms of presuppositional apologetics go counter to this approach?

How is humility an important prerequisite to preaching and teaching God's Word? Who is to judge whether you are gifted in this matter?

Has biblical criticism been a help or a hindrance to the Church's knowledge of the Word of God?

What is the nature of faith?

What is the proper basis for credence?

How is the illumination of the Holy Spirit vital to proper Bible study?

NB: VERBAL REVELATION HAS NOW CEASED!!!

Do you quite subtly hold to Coleridge's view of inspiration? Compare and contrast Coleridge and Calvin on inspiration and illumination. What is the self-authentication of Scripture

How does heresy begin? Just because someone loves the Lord, does this mean that all his teaching of the Bible will be orthodox? What heresy have you mistakenly taught before?

Packer says: "...facts, as such, are sacred." Why?

What are the three tasks of reason? Explain each.

How does truly "scientific criticism" operate?

If all facts and truths are God's property, then why not teach Physical Chemistry, Boolean Algebra, or Sex Education in Sunday School?

Are you a Manichean or do you have a biblical world and life view? Are you sure? Are you captive to a 19th Century individualistic outlook, or have you begun to think through the implications of the Biblical categories of community and society?
Which takes precedent for a biblical Christian: special or natural revelation? Upon which do you primarily rely in your counseling when in doubt or they are in conflict?

Why is application of biblical principles to all of life so vital for evangelism and discipleship?

What are Gnosticism, Arianism, Deism, and Liberalism?

Where does sin have its root in your life? How is a critical treatment of Scripture a grave moral lapse? Do you really fear and abhor it as such?

Are faith and reason antitheses? What are "the assured results of biblical criticism"?

NB: When Packer wrote this book, old Liberalism was dead and the (un)Biblical Theology Movement was in full swing. Today, that movement has collapsed and a multi-faith inclusivism has come to the fore in key intellectual circles.

Who is really free? Are you?

Describe Old Liberalism, identifying its place in history, laudable goals, key assumptions, and key features.

How was Old Liberalism both scientific and culturally minded?

Friedrich D.E. Schleiermacher (1768-1834) = the father of modern theology and author of The Christian Faith who began his Christian life as a pious Moravian. Look him up in the New Dictionary of Theology (NDT) by IVP.

evolution = "the master idea" of Liberalism for every area of study

Adolf von Harnack (1851-1930) = critical church historian and major exponent of the liberal Ritschlian theology. See NDT.

Packer's prediction was correct: Liberalism did not really die. It merely shed its 19th Century parochialism and metamorphosed into a mixture of skepticism and inclusive pluralism, all the while clinging religiously to its critical treatment of Scripture. Critique the Biblical Theology Movement. How does it differ from the kind of biblical theology practiced by Patrick Fairbairn, Gerhardus Vos, and Palmer Robertson?

How is the Biblical Theology Movement in principle still liberal?

What does the New Liberalism do to the woman in the pew? How real is an appeal to the unanimous consent of the experts, whether they be in the modern or early church?

Define myth.

NB: Rudolph Bultmann (1884-1976) is now the standard theologian by which all on the Continent are measured, far beyond even Karl Barth (1886-1968) or Emil Brunner (1889-1966). See NDT.

Neo-Orthodoxy = a 20th Century somewhat amorphous theological movement which sought a new direction for theology in reaction to Old Liberalism by first returning to Reformation roots. The precise boundaries of neo-orthodoxy are disputed, in as much as it is a term of derision! However, in common PCA usage it includes such diverse figures as Karl Barth, Emil Brunner, Rudolph Bultmann, Friedrich Gogarten, Paul Tillich, C.H. Dodd, Donald Baillie, Reinhold Niebuhr, and T.F. Torrance.

How does neo-orthodoxy easily decay into mysticism?
pp. 160ff List four ways Packer says Liberalism is wrongheaded.

p. 162 True or false: To err is human? Why do we not only fight for the “essentials” of the Christian faith? How does this encourage the church to embrace a full-bodied creed instead of an emaciated one?

pp. 167f What is the most effective and theologically informed way to witness to an unbelieving generation? Does your own preaching and teaching reflect a minimist liberal-like agenda or a full-orbed evangelical/Reformed one?

p. 170 Do you agree with Packer that Subjectivism is a version of Christianity, or is it something profoundly different than Christianity?

John Calvin, *Institutes of the Christian Religion* (1559)

The following questions form a suggested guide for your reading of Calvin. Their purpose is to help you have a more carefully constructed and thoughtful reading of this material. These questions were crafted by the great Southern Presbyterian Theologian, James Henley Thornwell, for students at Columbia Theological Seminary. They are pre-eminently designed for candidates for the ministry, and have been used toward this purpose for over a century. It is hoped that they will help introduce the future pastors of this class to the thought of the great Reformer. These questions can also be found (along with a brief analysis of Calvin) in the appendix of Volume One of the Collected Writings of James Henley Thornwell.

**CHAPTER I.**

1. In what sense does Calvin use the term *Wisdom*?
2. What is the propriety of this use?
3. What is the sense attached to it in the Scriptures, particularly in the Proverbs of Solomon?
4. What was the use of it with Plato and Aristotle?
5. In what does wisdom principally consist?
6. What is the scope of the first chapter?
7. Show how the knowledge of ourselves conduces to the knowledge of God. Generalize Calvin’s three propositions upon this point.
8. Show how the knowledge of God conduces to the knowledge of ourselves. Generalize the proposition and give the illustration.
9. What effect has the presence of God clearly manifested, even upon good men, and why? Illustrate by instances.
10. Recapitulate the chapter.

**CHAPTER II.**

1. What is the scope of this chapter?
2. What kind of knowledge does Calvin mean? Discriminate it from two other kinds of knowledge of God.
3. What is the question in regard to God which this knowledge answers?
4. Can we answer the question, *Quid sit Deus*?
5. Recapitulate.

**CHAPTER III.**

1. What is the connection of this chapter with the preceding?
2. What does Calvin mean by saying that the knowledge of God is natural?
3. What is the doctrine of innate ideas combated by Locke?
4. What is the true doctrine in relation to *a priori* cognitions?
5. Are Calvin’s expressions liable to any just censure?
6. What is the proof that the knowledge of God is natural?
7. What are the recognized *criteria* of primitive truths?
8. Show that a sense of religion is universal.
9. Answer the objection that religion is the invention of politicians.
10. Show that a sense of religion is ineffaceable. Recapitulate.

CHAPTER IV.
1. What is the scope of this chapter and its connection with the preceding?
2. To what two causes does Calvin ascribe man’s natural ignorance of God?
3. Is this ignorance excusable or not, and why not?
4. Show the effects of vanity coupled with pride, explaining what vanity and pride are.
5. Show the effects of malice or deliberate wickedness.
6. How would you meet the objection that superstitious worship will be accepted, because it is well-meant and sincere?
7. What is the kind of worship rendered by the malicious?

CHAPTER V.
1. What is the design of this chapter?
2. Into how many parts may it be divided?
3. What is said of the fitness of nature to teach us the being and character of God? What is the testimony of the Psalmist?
4. Is this testimony confined to the universe as a whole, or is it true of every department of God’s works? What is the impression produced by it as a whole?
5. What is the difference between the unlearned and the man of science with relation to this testimony?
6. Among the mirrors of God in nature which is the most eminent? and why?
7. How does Calvin illustrate our ingratitude in not recognizing God in our own structure and constitution?
8. How does Calvin illustrate the wonderful constitution of the soul?
9. What does he say of a soul of the world?
10. What is said of the sustentation and guidance of this mighty fabric? And how are God’s eternity and goodness understood?
11. What does Calvin mean by extraordinary works?
12. What is the real teaching of Providence in its ordinary and extraordinary operations?
13. What may we infer from the astonishing contrasts often presented in the lives of men?
14. How would you show that the manifestations of God in His works are singularly suited to promote piety?
15. What light does it throw upon the doctrine of a future life?
16. What is the actual effect of this teaching upon men? How do they pervert it?
17. How, particularly, is the vanity of the human mind illustrated?
18. How do the Scriptures represent all will-worship? Mention the four Scripture proofs appealed to.
19. Is nature, then, alone competent to lead a sinner to God?
20. Is human ignorance excusable?
21. What two inferences may be drawn from this chapter?

CHAPTER VI.
1. What is the design of this chapter?
2. What has been God’s method from the beginning in instructing His Church?
3. Is revelation necessary in order to the knowledge of natural religion?
4. How does Calvin illustrate this?
5. To what two heads may revelation be reduced?
6. If reason in our fallen state cannot discover the doctrines of natural religion, of what use is it in relation to them?
7. How did God at first communicate His will?
8. What was the next step?
9. What is the advantage of reducing it to writing?
10. Where is the entire revelation now found?
11. What is the chief scope of this revelation?
12. How do the doctrines of natural religion stand related to this end?
13. What, therefore, is the only true method of knowing God?
14. How do the Scriptures contrast the lights of nature and revelation?

CHAPTER VII.
2. What is the real state of the question?
3. What is the thesis which Calvin maintains? and what is the opposite one which he condemns?
4. What is the first objection to the Romanist doctrine?
5. What is the Church's commendation of Scripture?
6. How is Scripture authenticated?
7. How is the sentiment so often quoted from Augustin explained?
8. What is the real ground of the authority of Scripture?
9. How can we infallibly know it to be the word of God?
10. Of what use are the probable proofs?
11. What is the nature of that faith which the self-evidence of Scripture produces?
12. How is the relation of the Church and Scripture expressed by Melancthon?

CHAPTER IX.

1. What is the connection of this chapter with the preceding?
2. What does Calvin say of those who neglect the Word under the pretext of being led by the Spirit?
3. How does he show that the Holy Spirit always produces reverence for the Word? Mention all the Scripture arguments.
4. How would you answer the objection that the Spirit is degraded by subjecting Him to the trial of Scripture?
5. How would you answer the cavil against the Word, that it is merely the letter which killeth? Explain the passage.
6. What is the precise function of the Spirit in relation to the Word? and how is the Word a test of the Spirit?
7. What is the Word without the Spirit, and what the Spirit without the Word?

CHAPTER X.

1. What is the scope of this chapter?
2. What is Calvin's method of showing that revelation and nature both teach the same God?
3. Recite the passages of Scripture on which he relies, and develop the argument.
4. How do nature and revelation coincide in the end of their teaching?
5. What is the sum of the general teaching of Scripture in relation to God as Creator?

CHAPTER XI.

1. What is the connection of this chapter with the preceding?
2. What is the general design of it?
3. Into how many parts may it be distributed?
4. What is its general thesis?
5. Why are idols particularly specified?
6. What is the significance of the various specifications in the second commandment?
7. What is the first proof that God rejects absolutely all images and all representations to the imagination?
8. Recite and explain the passage from Isaiah and from Paul.
9. What is the testimony of heathen philosophers to the same point?
10. From this testimony what may we infer as to the prohibition of idolatry among the Jews?
11. How does Calvin show that the symbols of the Divine presence employed under the law afford no countenance to images of God?
12. How does the Psalmist expose the folly of idolatry? Analyze his argument.
13. What is the railing of Horace? Quote Isaiah in the same vein.
14. What is said of the distinction between pictures and images?
15. What is the ground on which Gregory defends images?
16. What is the teaching of the Spirit of God?
17. What is the testimony of Lactantius, Eusebius, the Council of Eliberis, and Augustin, and even of the heathen Varro?
18. What is said of the decency and modesty of Papal images?
19. What is the Divine method of teaching?
20. What is the real origin of idolatry? Give a short history of it from the Scriptures.
21. Explain the process by which images came to be adored.
22. What is the plea for image-worship among the Papists and among enlightened heathen?
23. Show the futility of this plea.
24. What is the distinction between Latria and Dulia? Show it to be vain.
25. What is the true use of sculpture and painting?
26. Is either ever lawful in the worship of God? and why not?
27. What Council of Nice declared that images were to be worshiped?
28. Mention some of the arguments used in that Council?
29. Mention some of the impieties which were uttered.
30. Is any refutation needed of such arguments?

CHAPTER XII.

1. What is the design of the exclusive definition of God which the Scriptures contain?
2. What is religion? Give the origin and significance of the term.
3. What is superstition? Its origin and import?
4. Why cannot religious worship be rendered to any being but God?
5. Show the futility of the distinction between Latria and Dulia?
6. What is idolatry in its largest sense?

CHAPTER XIII.

1. What is the question which this chapter proposes to answer?
2. What two properties of the Divine essence are first signalized?
3. How should these properties regulate our speculations concerning Him?
4. Show their bearing upon the error of the Manichees and Anthropomorphites.
5. What other peculiarity of the Divine essence is signalized in Scripture?
6. In showing that we do not make a threefold God, what method does Calvin pursue?
7. How does he show that the term Person is scriptural as expressive of the three subsistences in the Trinity? What is the Greek word, and how may it best be rendered?
8. What term is employed by the Greek Church?
9. What are the objections to the use of the term Person, and how does Calvin answer them? What criterion does he lay down as to the propriety of introducing new terms?
10. Show how Arianism and Sabellianism rendered the terms consubstantial and Person absolutely necessary to the Church.
11. What is the danger now of rejecting these words?
12. Were the Fathers consistent with each other in the use of these terms? How did they vindicate their use?
13. What is the thing we are particularly to aim at?
14. How does Calvin define the word Person?
15. How does Calvin vindicate the distinction betwixt subsistence and essence?
16. Having defined the terms, what is Calvin's method of proving the doctrine of the Trinity?
17. How does it appear that the word of God is not a transient sound, but an eternal subsistence? Mention the three proofs.
18. Answer the objection that the Word only began to be at the creation. How is this opinion defended? Explain Moses.
19. State the passages from the Old Testament which affirm the Divinity of Christ.
20. Signalize those particularly which speak of the Angel of Jehovah.
21. What is the first class of passages cited from the New Testament?
22. What other passages may be cited?
23. What is the argument from the works of Christ?
24. What is the argument from miracles?
25. What is the argument from religious worship?
26. How is the Holy Spirit proved to be God?
27. Give the steps of this argument.
28. Do the Scriptures expressly call Him God?
29. What class of passages signalize the whole Trinity?
30. Show that there is a distinction betwixt the Persons.
31. Are they separable because distinct?
32. What is the nature of this distinction?
33. Show that the distinction infers Unity?
34. What is Calvin's summation of the doctrine in Section 20?
35. What is the scope of the remainder of this chapter?
36. What caution does Calvin give as to the extent of our knowledge of the essence of God?

CHAPTER XIV.

1. What is the importance of the doctrine of the Creation?
2. What would you say of the cavil that the creation did not take place sooner?
3. Why was the creation successive, and not simultaneous?
4. What special proof have we in this order of goodness to man?
5. What are the first creatures Calvin considers?
6. What is the importance of the doctrine concerning angels?
7. How does Manichaeism detract from the glory of God?
8. How could God have created evil spirits?
9. When and in what order were angels created?
10. What rule should regulate our inquiries on all subjects transcending the sphere of experience?
11. What question does Calvin dismiss as frivolous?
12. What important observation does he make as to the duty of a theologian?
13. What does he say of the work of Dionysius of Areopagus?
14. What are angels, and why so called?
16. What is the special office of angels with respect to us?
17. What special functions do they execute?
18. Give Scripture proofs.
19. What would you say of guardian angels? The arguments pro and con?
20. What doctrine is clear and consolatory?
21. What is said of the number and rank of angels? Are they material? Why are the cherubim said to be winged?
22. Show that they are real, substantial beings, and not mere influences.
23. What error does the doctrine concerning angels as ministers rebuke?
24. Why is one singled out from the rest?
25. What is the employment of devils in relation to God and the saints?
26. Do we know the history of the fall of devils?
27. What is the relation of inanimate objects to the agency of God?
28. Illustrate in the case of the sun and the seasons, and show that something beside necessary law is involved.
29. How do the Scriptures teach us to recognize God's omnipotence?
30. To what schemes is the doctrine of Providence opposed?
31. To what schemes is the doctrine of Providence opposed?
32. Scripture proofs.
33. In what sense do devils resist and in what obey God?
34. What power have devils over believers? Over unbelievers?
35. Prove the personality of devils.
36. Why should we delight in contemplating creation?
37. How does this contemplation bear on piety?
38. What particularly should stimulate our faith in God?

CHAPTER XVI.

1. Was God's interest in His works absolved at the creation?
2. Is creation intelligible without Providence?
3. What is the Scripture view of Providence?
4. What is the Scripture view of Providence?
5. How is God's providential care of the creature signalized in the Psalms?
6. To what schemes is the doctrine of Providence opposed?
7. What kind of events is ascribed to chance? Give examples.
8. How do the Scriptures explain this same class of events?
9. What is the relation of inanimate objects to the agency of God?
10. Illustrate in the case of the sun and the seasons, and show that something beside necessary law is involved.
11. How do the Scriptures teach us to recognize God's omnipotence?
12. What two benefits result from this view?
13. How does Calvin briefly define Providence?
14. Show that simple prescience does not complete the idea.
15. What is the confused or general providence of the philosophers which he condemns?
16. What is the Epicurean doctrine?
17. How does general Providence detract from our views of God as a benefactor and a judge?
18. What creature in this world is the especial object of Divine care?
20. What are the illustrations of God's special providence mentioned in the seventh section?
21. How would you show that the doctrine of Providence is not obnoxious to the charge of being a new form of Stoic Fate?
22. Is there any such thing as chance, strictly considered? Quote the passages from Basil and Augustin.
23. In what sense may we make a distinction between contingent and necessary events?
24. What twofold necessity did Schoolmen make?

CHAPTER XVII.

1. What is the general purpose of the doctrine of Providence?
2. What four things must be taken into consideration in judging of Providence?
3. What is the spirit which we should bring to the study of Providence?
4. On what grounds do some object to the doctrine altogether?
5. To what department of truth would they confine us?
6. Show that the Scripture teaches the doctrine, and requires us to acquiesce in it with adoring reverence.
7. Is the will of God in providence, which is immutable and supreme, at all arbitrary?
8. What perverse inferences have men drawn from the doctrine of Providence?
9. How would you reconcile Providence with human deliberation and care?
10. Show that Providence affords no excuse for wickedness.
11. What are the points in the holy meditation on Providence which Calvin begins in the sixth section?
12. Show God's complete control over wicked men and devils in making them subserve His ends.
13. How does the doctrine of Providence reconcile us to injuries and afflictions?
14. Is Providence any argument against gratitude? Against the use of means? For commission of crime or negligence in duty? How does the Christian contemplate Providence in all these respects?
15. How does Calvin illustrate the happiness of a pious mind? See #10, 11.
16. What do the Scriptures mean when they ascribe repentance to God?
17. Are the Divine decrees ever annulled?

Anthony Hoekema, Created in God's Image (Eerdmans)

This work we can give a qualified endorsement. Its strengths are several. Clearly and simply written, it is one of the few recent works on the doctrine of man, or Christian anthropology, from an evangelical and Reformed perspective. Hoekema also incorporates repeated application to the fields of psychology and Christian counseling/therapy, making it especially relevant to students in the MFT program. There are, however, facets to A.A. Hoekema's work (AAH) which give us some pause in making it required reading for ST1:

1) Hoekema and his audience at Calvin Theological Seminary were all primarily concerned with theology as developed in the Dutch ethnic stream in the Netherlands, Canada, and the USA, making much of the material he references inaccessible to the average American audience.

2) This Dutch milieu skews his treatment in a decidedly Continental direction, focusing on developments in Germany at the expense of Great Britain and America, which have historically adopted the Westminster Confession of Faith as their Reformed subordinate standard.

3) Hoekema gives a vast amount of space to modern theology—especially that of Barth, Brunner, Bultmann, and Berkouwer—at the expense of both the Patristic and Puritan periods.

4) The judgement exercised by Hoekema on certain doctrinal matters is at times rather curious or even inclusivist.

While each of these objections is worthy of sober consideration and due caution, none are so insurmountable as to merit the elimination of this work from the required reading list.

p. vii NB: the chapter headings indicate the major areas of doctrinal interest in Christian anthropology: the image of God and sin

p. 17 G.C. Berkouwer (b. 1903): former Professor of Dogmatics at the Free University of Amsterdam, noted sympathetic critic of Barthianism, and author of the series Dogmatics in Outline. See article in New Dictionary of Theology (NDT), DOWNERS GROVE: INTERVARSITY PRESS, 1988, p. 89f.
Rationality is a prerequisite of true love. Why does AAH make them sound almost antithetical?

Is "victim" language appropriate for the Fall?

NB: John Murray's treatment of "old self" or "old man". This is vital for a proper view of sanctification.

Note the jump across 1000 years of church history! Don't get whiplash!

love vs. intellect: apples vs. oranges (This is not one of AAH's more brilliant comments about God.)

CAUTION: AAH has relied very heavily upon the dated work on Calvin's anthropology by the Scottish Barthian T.F. Torrance. This early work has been attacked and corrected by Mary Potter Engel's John Calvin's Perspectival Anthropology, in American Academy of Religion Academy Series, no. 52, ed. by Susan Thistlethwaite. Atlanta, GA: Scholars Press, 1988. Torrance asserts—like Karl Barth—that the image of God is not in man but above him only in the person of Christ. AAH does avoid this more radical teaching, in spite of his use of Torrance's tome.

NB: Karl Barth's typically negative, protesting stance. Often his protests contain a grain of truth when viewed within their contemporary context. But, be warned: that does not mean his neo-orthodoxy conclusions should be uncritically adopted. Much of Barth's "I-Thou" musing is not uniquely Christian, being based on the philosophical exercises of Jewish scholar Martin Buber.

NB: "On this point Barth does not give us a clear answer." You will find this not to be an uncommon trait of Barth, especially for the non-expert. Be careful not to read your own subjective feelings into Barth's inviting text, a common fallacy in American neo-orthodox circles.

It is not clear to me that Brunner draws a historical distinction between Creation and Sin, but rather a logical one. Does AAH see the same?

NB: "What Brunner means, I presume,..." Like with Barth's, the non-expert is liable to be either confused or invited to read his own feelings into Brunner's text. The pastoral and theological advice of your instructor is that you focus your own personal reading on the classics, especially Calvin. This will be of much more help in your counseling/therapy work than neo-orthodox tomes.

What can unveil "the secret of the whole man"? What limits does this place upon your use of material from natural revelation in counseling/therapy? How important is the Bible to your work?

The recurrent theme of "static vs. dynamic" or "being vs. doing" or "noun vs. verb" is of fairly recent origin. Be careful! All "dynamic" systems are not equally valid or correct. What do these terms mean in this context?

AAH asserts the primacy of Christ's love in His life. On what grounds does AAH assert this "fact"? [When you discover it, then please let your instructor know!] While it may sound warm and fuzzy, AAH is traveling across very deep theological waters here, which could be developed in a number of liberal/heretical directions. Thankfully, he does not seem to develop this idea to any great extent. You do the same—leave this thread unpulled!

Admit it or not, AAH is into Christology here—the study of the person and work of Christ. Unfortunately, he does not expound his Christology here in traditional categories (e.g., according to the munus triplex pattern), but instead is using rather vague modern terms. To say that Christ is "wholly directed toward" God or His fellow man is to speak in relational categories without a clear ethical reference to the Word and Law of God. Always make your own foundational principle or commitment clear, especially in the moral realm.

AAH follows his non-classic Christological categories in outlining his anthropology. Since Jesus in the perfect imago Dei, so we too can be analyzed along AAH's Christological lines. This is not bad, but just don't lose sight of your absolutes in the fog of emotional/relationall language.

Is AAH's call for social fellowship outside of our own people group a biblical imperative or an encroachment of post-modern multi-culturalism? Were our grandparents any less in the image of God because they didn't interact with other cultures and peoples on a daily basis? NB: the concept of biblical fellowship is being stretched here beyond its biblical intent. Careful!

The "cultural mandate" is key: read with care!

By "structure of man" AAH means man's make-up as body, soul, and their relationship. Each and every part or
faculties of man was touched and twisted by the Fall.

p. 86 Note the definitions of "regeneration" and "sanctification." NB: do not confuse emotional excitement per se with sanctification, which is a common American evangelical sin! Just because you feel closer to someone does not necessarily mean you are more sanctified. Just because you are excited by an idea or event does not necessarily mean you are more sanctified.

p. 88 AAH is here developing the concept of a Christian world and life view. What is your world and life view? How biblical (and therefore pleasing to God) is it?

p. 89 The "ecclesiastical aspect" of the image of God in man is an often overlooked fact. Being active in a local biblical church is a sanctification issue, even when you are a busy student. Don't neglect this dimension of your life while at RTS!

p. 93 AAH seems to imply here that all national, cultural, and ethnic distinction will be cleansed in heaven. This is rather speculative, owing more to egalitarianism than the Scriptures.

p. 98 This speculative musing on sex in heaven I find of little help. Perhaps you can enlighten me!

p. 103 NB: AAH (re)defines "self-image" in a more helpful Christian direction.

p. 104 What change in Adam and Eve's self-image SHOULD have occurred due to the Fall? What did God think of them? Should they not think the same?

p. 106 AAH's "realistic image" is quite helpful.

p. 107 Note the definitions of "justification" and "sanctification".

p. 109 Does AAH take the real guilt and real consequences of abiding sin in the believer's life seriously enough? I think not. How should we feel when we sin or when God chastises us for our sins?

p. 111 Too bad AAH balances his treatment with only one key sentence on abiding sin in the life of the believer. A more expanded treatment would be more helpful in this important pastoral care and counseling area.

p. 116 NB: AAH has shifted his argument from a purely exegetical/textual level to a theological level. Train yourself to pick up on such moves!

p. 117 "Redemptive history" is history studied with a view to God's redeeming of His people. Thus, it starts with Adam and moves forward through the Scriptures.

p. 119 AAH's position against the terminology of "the covenant of works" is one of great debate. The Westminster Confession and Catechisms are happy enough using the term. AAH and others in the 20th Century object for the reasons he gives here. We'll deal with this matter in class lecture. However, note that AAH maximizes criticism of terminology and minimizes affirmation of substance to just one sentence. This is unbalanced. While on some levels I prefer the Westminster Larger Catechism's terminology of "covenant of life," I find AAH's simplistic objections inadequate.

p. 123 Were there really "no actual witnesses to some of the events described in Genesis 1-3"? What about God and the heavenly host of angels?

p. 124 Based partly on "recent scientific evidence," AAH concludes that "the literary genre of these chapters is different from that of other historical sections of the Bible." Note AAH's uncritical acceptance of the conclusions of recent scientific study, which is most often based on atheistic presuppositions. Note further that to protect the Bible from supposed errors in this area, AAH leaps to the claim that Genesis is a different literary genre than other sections of the Bible. If he had made even a feeble attempt to derive this claim from the text of Genesis itself, we might be willing to take it more seriously. As stated, this is speculation of the worst sort.

p. 125 Thankfully AAH continues to hold to a literal interpretation of the Genesis narrative, even if he is non-exclusivist in doing so.

p. 126 God told Moses!

Aalders' position was also taught 100 years earlier by James Woodrow of Columbia Theological Seminary, who was
deposed from the Faculty for such teachings.

p. 127 There is little unique about the literary character of the Genesis narrative. The reckless remedy of genre shifting would be cricket too for many other key passages.

p. 128 Read carefully the first full paragraph!

p. 131 AAH's stress on the mystery of the origin of sin is defensive and perhaps too broad. He is, however, attempting to protect God from the charge of being the author of sin, which in itself is true and helpful. Adam and Eve were strong enough to stand and weak enough to fall.

p. 132 AAH's claim of the irrationality of sin is so broad as to sound like an ontological necessity rather than a moral/ethical fact. AAH is dancing to Barth's tune here. Does God not know the why of sin? Could He not tell us? Certainly this mystery is not deeper than the Trinity or the incarnation. Perhaps one day we shall hear more from Him on the why of sin, if He wishes to tell us!

p. 133 Use this passage of Scripture in discussing sin with those experiencing disappointment, shame, guilt, and fear!

p. 134 NB: the Protoevangelium
AAH claims: "God's first response to human sin, therefore, is a response of grace." Is this really true? Look at the passage in question. Does not grace follow the condemnation of sin?

The rest is on your own. I hope this jump-start has been of aid to you in your reading and processing the material.

**Course Lectures Topics**

The projected lecture topic schedule is as follows:

- September 7 in PM  Syllabus: Introduction; Theological Method; Revelation
- September 8 in AM  Scripture
- September 8 in PM  Scripture

- September 14 in PM  God
- September 15 in AM  God
- September 15 in PM  Trinity

- October 12 in PM  Decree
- October 13 in AM  Creation
- October 13 in PM  Providence

- November 16 in PM  Anthropology
- November 17 in AM  Anthropology
- November 17 in PM  Fall & Sin

**Office Hours**

The professor will be available to meet with students after each class. In addition, telephone conferences can be scheduled as needed. Students may contact the professor by phone (706-691-3702) or email (wduncanrankin@gmail.com).
Recommended Books

In addition to the required texts, the following books are highly recommended for your reference during the course and purchase for your personal library:

**Systematic Theology**
- Francis Turretin, *Institutes of Elenctic Theology* (3 vols.)
- John Owen, *Collected Works* (16 vols.)
- Charles Hodge, *Systematic Theology* (3 vols.)
- Robert L. Dabney, *Systematic Theology*
- B.B. Warfield, *Collected Works* (10 vols.)
- John Murray, *Collected Writings* (4 vols.)
- Wayne Grudem, *Systematic Theology*
- Donald Macleod, *Faith to Live By*

**Theological prolegomena** (introduction, theological method)
- Richard Muller, *The Study of Theology*
- John Frame, *The Doctrine of the Knowledge of God*
- David Wells, *No Place for Truth*

**Scripture** (revelation, inspiration, authority, hermeneutics)
- N.B. Stonehouse and Paul Woolley, eds. *The Infallible Word*
- Nigel Cameron, *Evolution and the Authority of the Bible*
- D.A. Carson and John Woodbridge, eds. *Scripture and Truth*
- *. Hermeneutics, Authority and Canon*
- E.D. Hirsch, Jr., *Validity in Interpretation*

**Theology proper** (God, Trinity, creation, providence)
- Herman Bavinck, *Doctrine of God*
- J.I. Packer, *Knowing God*
- Donald Macleod, *Behold Your God*
- Sinclair B. Ferguson, *The Holy Spirit*
- J.A. Pipa, Jr. and David W. Hall, eds., *Did God Create in Six Days?*

**Anthropology** (man, Fall, sin)
- James B. Hurley, *Man and Woman in Biblical Perspective*
- George W. Knight III, *The Role Relationship of Men and Women*
- John Piper and Wayne Grudem, eds. *Recovering Biblical Manhood and Womanhood*
- Iain D. Campbell, *The Doctrine of Sin*

**Pastoral Theology**
- Richard Baxter, *The Reformed Pastor*
- Charles Bridges, *The Christian Ministry*
- Patrick Fairbairn, *Pastoral Theology*
- J.I. Packer, *A Quest for Godliness*
- C.H. Spurgeon, *Lectures to My Students*
The following criteria will be used in grading all written work for this course:

GENERAL
☐ Sufficiently ☐ Not sufficiently focused or developed.
☐ Not organized clearly. ☐ Read instructions again.

DEVELOPMENT
☐ Shows ☐ Does not show clear plan and purpose.

TREATMENT
☐ The thesis or objective of your piece should be stated more clearly.
☐ Raises more issues than can be adequately treated in a piece of this length.
☐ Contains ☐ does not contain enough data to enable the reader to understand the problems/ issues.
☐ Gives attention to Biblical principles ☐ Paper contains good exegetical work.
☐ Interacts well with Confessional documents (esp. WCF and Catechisms).
☐ Displays knowledge of and interacts with ☐ views within the broader Reformed tradition
   ☐ views within modern evangelicalism ☐ contrasting secular views.
☐ Paper contains good pastoral advice to Christian seeking to obey the Word of the Lord.
☐ The treatment ☐ is ☐ is not objective enough.
☐ You have too much material not germane to the subject.
☐ Too short to adequately develop your subject.

DOCUMENTATION
☐ Good. ☐ Adequate. ☐ Lacking adequate documentation.

APPENDICES/EXHIBITS
☐ Appropriate to the case.
☐ There are good, available documents you could have used.

BIBLIOGRAPHY
☐ No bibliography!
☐ The bibliography is adequate.
☐ The bibliography is excellent.
☐ The bibliography leaves out some important sources on your topic.

APPEARANCE
☐ Neat
☐ Sloppy

ERRORS
☐ Grammatical. ☐ Spelling errors. ☐ Some typographical errors.
☐ Because the paper was late, I have unfortunately had to reduce your grade by five points per day from the
due date, in fairness to your peers.

The grade I have assigned you is based upon your fulfillment of the instructions for the assignment, the overall quality of your presentation, my assessment of your grasp of the subject matter, your skill in communication of the material, and how well you did your work in comparison with your peers in the course.

I have read all of the assigned text. (Signature)______________________________

Answer the following questions, making specific reference to the text beyond where indicated:

1. What is revelation, and where is this definition justified in Scripture? [p. 117]
2. Which is better: the natural/supernatural or general/special revelation distinction? Why?
3. Of what use is general revelation to the Christian?
4. How is general revelation insufficient? Why?
5. What does special revelation do for us?
6. What is the nature of inspiration? Prove it!
7. What is the extent of inspiration? How do you know?

I have read all of the assigned text. (Signature)________________________

Answer the following questions, making specific reference to the text beyond where indicated:

1. How does Packer define “Liberal”? [p. 25f]
2. What are the three rival views of authority Packer discusses? Describe each. [p. 46ff]
3. Define “inspiration.”
4. What is God’s concursive operation in inspiration? [p. 80ff]
5. Is it proper to call the Bible the Word of God? Why?
6. Define “infallible” and “inerrant”.
7. Relate inspiration and illumination. [p. 118f]
8. Discuss the four ways Packer says Liberalism is wrongheaded. [p. 160ff]

I have read all of the assigned text.  (Signature)______________________________________

Answer the following questions, making specific reference to the text beyond where indicated:

1. If human fallibility be accepted a priori, then to what are we driven? [Murray, pp. 5–6]
2. Where do we turn for our doctrine of Scripture, and what kinds of evidence are found there?
3. Does Murray profess to agree with Barth’s doctrine of Scripture? Why or why not?
Assigned Texts: Karl Barth, *Church Dogmatics I/1*, 88-124.

I have read all of the assigned text.  (Signature)_____________________________

Answer the following questions, making specific reference to the text beyond where indicated:

1. What is the threefold form of the Word of God identified by Barth?
2. What evidence does Barth marshal to defend his threefold form of the Word of God?
3. How does Barth think of exegesis? [pp. 106f]
4. For Barth, how does the Bible become the Word of God? [pp. 113-120, especially 117]
5. Would the Hansons agree with McKim and Rodgers that inerrancy is a late 19th Century invention of Charles Hodge and B.B. Warfield? [pp. 38-50]
6. How can the Hansons’ charge of a *petitio principii* be answered? [p. 44]
7. What use of the Bible do the Hansons propose even though not viewing it as inspired? [pp. 114-128]
Assigned Texts:

- Tertullian, *Contra Praxeas.*
- Basil, *De Spiritu Sancto,* 1·11 and 21·27.
- Augustine, *De Trinitate,* Book I.

I have read all of the assigned text.  (Signature)______________________________

Answer the following questions, making specific reference to the text beyond where indicated:

Outline the arguments of Tertullian, Basil, and Augustine.
Answer the following questions, making specific reference to the text beyond where indicated:

1. How does Calvin defend extra-biblical, theological terms? [C, p. 123ff]
2. How does Calvin prove the deity of Christ? [C, p. 129ff]
3. How does Calvin prove the deity of the Spirit? [C, p. 138ff]
5. Is the Father the only “essence giver” within the Trinity? [C, pp. 149ff]
6. According to Heppe, upon what does the doctrine of the Trinity rest? [H, p. 110]
7. Contrast *alius et alius* and *aliud et aliud* in the doctrine of the Trinity. [H, pp. 112f]
8. Is the incarnation a work of the full Trinity or just the Son? [H, pp. 116f]
9. What is the Trinity *opera ad intra*? [H, p. 120ff]
10. What is the Protestant Orthodox Scholastic attitude to the Filioque Clause? [H, p. 131]
Assigned Texts:  
Schleiermacher, The Christian Faith, 738-751
Barth, Church Dogmatics I/1, 333-347
Bray, The Doctrine of God, 197-224

I have read all of the assigned text.  (Signature)______________________________

Answer the following questions, making specific reference to the text beyond where indicated:

1. Does Schleiermacher believe in the Trinity? Prove your answer from his treatment!
2. How does Barth argue against the vestigium trinitatis, and why does he really do so?
3. List and explain Bray’s five distinctives of trinitarian doctrine in Reformation theology.
I have read all of the assigned text. (Signature)____________________________________

Answer the following question, making specific reference to the text:

1. What eight important and helpful points about the doctrine of the Trinity did you find in Macleod, one per chapter?

I have read all of the assigned text. (Signature)______________________________

Answer the following question, making specific reference to the text:

1. In light of Kelly’s treatment of the issue, what view of creation do you embrace and why? Make specific reference to Kelly’s treatment in your answer.

I have read all of the assigned text.  (Signature)____________________________________

Outline Calvin's treatment of providence here in his *Institutes of the Christian Religion.*

I have read all of the assigned text. (Signature)__________________________

Outline Aquinas’ argument here.

I have read all of the assigned text.  (Signature)_______________________________

1. What does Calvin list as the uses of the Moral Law?
2. According to Calvin, what are the 10 Commandments to us?
3. Where do we gain a proper understanding of the Law?  Explain.
4. What are the 2 Tables of the Law?  Compare and contrast various divisions.
5. If you were born on an even month, summarize Calvin’s purpose and application for the commandments in the 1st Table of the Law.  If you were born on an odd month, summarize Calvin’s purpose and application for the commandments in the 2nd Table of the Law.