Reformed Theological Seminary  
Washington D.C.  
Monday February 11 – April 21 (No class on March 17th)  
7:30 – 10 PM  
McLean Presbyterian Church  

Dr. Howard Griffith  
Assistant Professor of Systematic Theology  
13939 Malcolm Jameson Way, Centreville, Virginia 20120  
hgriffith@rts.edu  
703-830-3553  

Office Hours: make an appointment – I will be delighted to meet with you.  

Spring Fling: All students and spouses/dates (sorry, no children) are invited to dinner at the Griffith home on Saturday March 8th at 5 p.m. Dress is casual. Please come and enjoy a relaxed soiree.  

Purpose of the Course  
We will study two important loci of Christian theology, the doctrines of man, created and fallen, and Christ, humiliated and exalted. We will seek to understand the biblical-theological basis, historical discussion, and contemporary application of these doctrines at the heart of the gospel. 

May the Holy Spirit enable us to understand biblical teaching and believe it, that Christ may dwell in our hearts by faith and we may be “filled to all the fullness of God.”  

Approximate Time Investment  

<table>
<thead>
<tr>
<th>Lectures</th>
<th>25 hours</th>
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<tbody>
<tr>
<td>Reading</td>
<td>39 hours</td>
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<tr>
<td>Research paper</td>
<td>30 hours</td>
</tr>
<tr>
<td>Final exam (3 hours, plus preparation)</td>
<td>20 hours</td>
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<tr>
<td>Memorization</td>
<td>2 hours</td>
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<tr>
<td><strong>Total</strong></td>
<td><strong>116 hours</strong></td>
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Lecture Outline  

Preliminary remarks.  
1. Man in covenant with God as his image, created and fallen.  

1 If this is your first seminary class, you may like to read, as an introduction, Part 2 of Jim Packer’s Concise Theology. (This is not an assignment.)
a. Christ, Adam and covenant.
b. Image of God. Exegetical foundations and components of the image. Law as imperative of creational indicative. Distinction between Roman Catholic, Neo-Orthodox and Reformation doctrine.
c. Origin of sin.
d. Sin’s transmission.

2. Common and special grace.

3. The covenant of grace, accomplishing and applying redemption.
b. Covenant as means and relationship.
c. Accomplishment of redemption and fellowship throughout redemptive history.

4. The Mediator of the covenant and his incarnation.
a. Christ as covenant servant.
c. Summary of controversies about the person of Christ.
d. The “communication of attributes.”
e. Kingdom of God and “Son of Man.”
f. Human development and temptations of Jesus.

5. Christ’s work in sufferings and glory.
Preliminary remarks: 1 Cor 15:3-4.
a. “All his life, especially in his death.” Miracles of Jesus.
b. NT terms for redemption. Sacrifice, redemption, reconciliation, propitiation.
c. Centrality of penal substitution. Particular redemption.
d. The Resurrection as the redemption of Christ.
e. “Even after his exaltation, there remains much for Christ to do.”

Required Reading


(Note: Volume 1 of Bavinck will not be used.)

The Canons of Dordt, available at [http://calvin.canrc.org/resources/bop/candort/](http://calvin.canrc.org/resources/bop/candort/), and many other places (e.g. Schaff, *Creeds of Christendom*).

Assignments

Read in order:

Man as creature, image of God, in covenant with Him.

1. Bavinck 2: 511-588. 3 hours.
2. *Westminster Confession of Faith* Chapters 4 and 7. .5 hours.

Man in sin:

4. Bavinck 3: 25-190. 8 hours.
5. Canons of Dort, Third and Fourth Heads/Main Points of Doctrine (read each article and the rejection of errors). .5 hours.

The above readings correspond to lecture topics 1 and 2.

The plan of salvation:

7. Bavinck 2: 337-405. 3 hours.
8. Canons of Dort, First Head/Main Point of Doctrine. .5 hours.

The covenant of grace:

11. *Westminster Confession of Faith* Chapter 7. .5 hours.
12. Frame, “Law and Gospel” .5 hours.

These readings correspond to lecture topic 3.

The Mediator of the covenant and his incarnation:


These readings correspond to lecture topic 4.

The saving work of Christ in humiliation and exaltation:
15. Bavinck 3: 323-482. 8 hours.
16. Canons of Dort, Second Head/Main Point of Doctrine. .5 hours.
17. *Westminster Confession of Faith* Chapter 8.4-8. .5 hours.
These readings correspond to lecture topic 5.

**Memorize** 2 Corinthians 5:18-6:2 in any translation and recite to a friend. Report completion on the final exam.

**Research Paper** (3,750 words):

This is a major research paper, and should reflect a solid amount of scholarly exploration of any theological interest of your choice, within the ST 2 topics (such as image of God, sin, person and work of Christ, etc.). Your reference points should be what Scripture says and the Reformed Confessions, on the one hand, and what is being affirmed today, on the other. Plenty of critical engagement with theologians on your topic is expected. Though you may choose to focus *mainly* on 1-2 figures or books, be sure to bring in plenty of other scholarly voices to enrich the discussion.

The paper must have a clear central argument (thesis statement), which you argue throughout by presenting evidence in a logical development. Use good grammar and transitions. For footnotes and bibliography, follow the format found in Kate L. Turabian, *A Manual for Writers of Term Papers, Theses, and Dissertations*. Papers should be double spaced, 12-point font, with a maximum word count of 3,750 words (15 pages). You may not use a paper written for another course.

Possible Paper Topics

What did God promise Adam?
Is the “covenant of grace” construct biblical?
Is the body included in the image of God?
Is the image of God social or individual?
Do women and men image God the same way?
How is race related to the image of God?
What is the relation of biblical law to sin?
Does Jesus Christ retain his human nature eternally?
What is the “emptying” of Philippians 2:7?
How could Jesus be tempted?
Are Jesus’ miracles a model for our ministry today?
Is the penal substitutionary atonement a form of abuse?
What kind of body does Jesus have in his resurrected state?
Did Jesus assume a fallen human nature?
Reformed and Lutheran views of Christ’s humiliation.
The Nestorian view of Christ.
The necessity of the incarnation/would Jesus have become incarnate apart from human sin?
The research paper is due postmarked by **April 19th 2008.** 30 hours.

**Grading System for Papers:**

A: Good grasp of basic issues, plus something extraordinary, worthy of publication in a technical or a popular publication. That special excellence may be of various kinds: formulation, illustration, comprehensiveness, subtlety/nuance, creativity, argument, insight, correlations with other issues, historical perspective, philosophical sophistication, and research beyond the requirements of the assignment. One of these will be enough!

A-: An A paper, except that it requires some minor improvement before an editor should finally accept it for publication.

B+: Good grasp of basic issues but without the special excellences noted above. A few minor glitches.

B: The average grade for graduate study. Good grasp of basic issues, but can be significantly improved.

B-: Shows an understanding of the issues, but marred by significant errors, unclarities (conceptual or linguistic), unpersuasive arguments, and/or shallow thinking.

C+: Raises suspicions about whether these terms and concepts are used appropriately. Does show serious study and preparation.

C: Uses ideas with some accuracy, but without mastery or insight; thus the paper is often confused.

C-: The student has a relatively poor, but barely competent, understanding of the subject.

D: I don’t give D’s on papers.

F: Failure to complete the assignment satisfactorily. Such performance would disqualify a candidate for ministry if it were part of a presbytery exam.

Most of my students get B’s. I try to keep A’s and C’s to a relatively small number. F’s are extremely rare.²

**Exam:** There will be a 3 hour final exam (closed book, without notes), on the readings and lectures, due postmarked by **May 3rd.** Please send a hard copy (rather than electronic) to me at RTS, 1028 Balls Hill Road, McLean, Virginia 22101. Late exams

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² Adapted from Professor John M. Frame.
will not be accepted. Completion of required reading will help you with the exam; incomplete reading will be penalized. Preparation for final exam, 20 hours.

Policy on Late Papers and Exams:

Simply put, late papers and exams are **not** accepted based on the following rationale:

“a. The issue is not so much an inconvenience to the professor. If that were the primary issue, then he would grade late papers because it is fundamental to his Christian commitment to put the interests of others before his own.
b. The issue concerns the apparent laxity with which extensions are often granted. This is not Christian education. Wisdom is living within boundaries. The cosmos exists because the Creator provided boundaries for air, water, land. Moreover, he provided temporal boundaries for seasons. Without boundaries, the cosmos would degenerate back into anarchy. It is the essence of Christian living that we live within boundaries. Liberals want no boundaries. They want freedom without form, liberty without law, lovemaking without marriage. This is a fundamental battle. It is distressing when Christians do not show respect boundaries and when students do not respect temporal boundaries.
c. Wisdom also entails knowing the goal and devising a strategy to achieve it. Students must be aware from the syllabus what is required of them and should be able to strategize a successful model to achieve it. Laxity and uncertainty with regard to deadlines actually confuse the students and militate against a good Christian education. Paradoxically, “grace” sounds Christian and pastoral and “law” sounds non-Christian; but, sometimes so-called “grace” and “pastoral concerns” encourage libertarianism and in truth is non-Christian and non-pastoral. Consciously or unconsciously students realize that there is a fudge factor here, enabling them to rationalize their not turning in work on time.
d. The issue also pertains to spiritual life, a subject on which a seminary rightly prides itself. However, the spiritual life includes self-control, discipline, etc. Students reap good fruit from hard work.”

**Grades:**

- Completed Reading 10%
- Paper 30%
- Final Exam 60%

**Extra Credit:** Complete the exercises from Jacques Barzun, *Simple and Direct: A Rhetoric for Writers*, Chapter 5. You can receive up to 50 extra points by performing well on this assignment. **Due May 10**th.

**Supplemental Bibliography**

**The Nature and Destiny of Humanity**

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3 Adapted from Professor Bruce K. Waltke.
G. C. Berkouwer, *Man the Image of God; Sin*
John M. Frame, *Salvation Belongs to the Lord, An Introduction to Systematic Theology*, 85-158 and 175-183
A. Hoekema, *Created in God’s Image*
J. B. Hurley, *Man and Woman in Biblical Perspective*
John Murray, *The Imputation of Adam’s Sin*
T. F. Torrance, *Calvin’s Doctrine of Man*
J. I. Packer, *Knowing Man; Christianity the True Humanism*
Rowland S. Ward, *God and Adam: Reformed Theology and the Creation Covenant*

**The Plan of Salvation**

B.B. Warfield, *The Plan of Salvation*

**Common Grace**


**The Covenant of Grace**

John Murray, *The Covenant of Grace*

**The Person of Christ**

Richard Bauckham, *The Crucified God*
G. C. Berkouwer, *The Person of Christ*
James Dunn, *Jesus and the Spirit*
Donald Macleod, *The Person of Christ; Glory to Golgotha: Controversial Issues in the Life of Christ*
N. T. Wright, *Jesus and the Victory of God*

**The Work of Christ**

G. C. Berkouwer, *The Work of Christ*
R. Gaffin, *Resurrection and Redemption*
M. S. Horton, *Lord and Servant*
R. Letham, *The Work of Christ*
S. Jefferey, et al, *Pierced for Our Transgressions*
Leon L. Morris, *The Apostolic Preaching of the Cross*

**Appendix A**

*The Westminster Shorter Catechism* on the Person and Work of Christ

**Q. 20. Did God leave all mankind to perish in the estate of sin and misery?** A. God having, out of his mere good pleasure, from all eternity, elected some to everlasting life, did enter into a covenant of grace, to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation by a redeemer.

**Q. 21. Who is the redeemer of God’s elect?** A. The only redeemer of God’s elect is the Lord Jesus Christ, who, being the eternal Son of God, became man, and so was, and continueth to be, God and man in two distinct natures, and one person, forever.

**Q. 22. How did Christ, being the Son of God, become man?** A. Christ, the Son of God, became man, by taking to himself a true body and a reasonable soul, being conceived by the power of the Holy Ghost in the womb of the virgin Mary, and born of her, yet without sin.

**Q. 23. What offices doth Christ execute as our redeemer?** A. Christ, as our redeemer, executeth the offices of a prophet, of a priest, and of a king, both in his estate of humiliation and exaltation.

**Q. 24. How doth Christ execute the office of a prophet?** A. Christ executeth the office of a prophet, in revealing to us, by his word and Spirit, the will of God for our salvation.

**Q. 25. How doth Christ execute the office of a priest?** A. Christ executeth the office of a priest, in his once offering up of himself a sacrifice to satisfy divine justice, and reconcile us to God; and in making continual intercession for us.

**Q. 26. How doth Christ execute the office of a king?** A. Christ executeth the office of a king, in subduing us to himself, in ruling and defending us, and in restraining and conquering all his and our enemies.

**Q. 27. Wherein did Christ’s humiliation consist?** A. Christ’s humiliation consisted in his being born, and that in a low condition, made under the law, undergoing the miseries of this life, the wrath of God, and the cursed death of the cross; in being buried, and continuing under the power of death for a time.

**Q. 28. Wherein consisteth Christ’s exaltation?** A. Christ’s exaltation consisteth in his rising again from the dead on the third day, in ascending up into heaven, in sitting at the right hand of God the Father, and in coming to judge the world at the last day.