ST 3, The Doctrines of Soteriology and Eschatology

Reformed Theological Seminary
Washington D.C.

6ST520 (3 Credits)
McLean Presbyterian Church
Spring 2009
Thursday 7:30 – 10, February 5 – May 28, 2009 (no class April 9th)

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Office Hours: I will be at Greenberry’s Coffee and Tea in McLean each Thursday before class, at 6:15. I will have my cell 703-408-3157.

Course Description:

Goals

1. To increase understanding and confidence in historic Christian doctrine.

2. To present God’s eschatological work of saving sinners, and ways of speaking about his salvation consistent with Scripture.

3. To elicit a greater love for our Triune God and his revelation.

Texts

Herman Bavinck, Reformed Dogmatics, Volumes 3 and 4 (HB 3 and HB 4) (If you have trouble ordering this or other books from Amazon, try the Westminster Seminary bookstore at www.wtsbooks.com). Focus your reading by using the Study Guide found on iqweb.


1 Taking the systematic theology courses in sequence (despite statements to the contrary!) will increase your ability in theology. However, first-time students may like to look at S. Grenz, Pocket Dictionary of Theological Terms, and J. I. Packer, Concise Theology (they are not assigned).

Howard Griffith, “‘The First Title of the Spirit’: Adoption in Calvin’s Soteriology” (on iqweb).


The *Westminster Confession of Faith (WC)* and the *Westminster Shorter Catechism (SC)*.

**Assignments**

1. Class attendance is required. I will not call the roll, but students who are often absent or late without excuse will be penalized.

2. You are asked to complete all reading assignments on the dates indicated below. Completed reading will be worth 10% of your final grade. I will ask about it on the final exam.

**Weekly Assignments**

<table>
<thead>
<tr>
<th>Date</th>
<th>Lecture Topic</th>
<th>Required Reading</th>
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</thead>
<tbody>
<tr>
<td>February 5</td>
<td>Orientation to Soteriology and Eschatology</td>
<td>HB 3, Chapter 9, pp. 485-540; WC Chs. 8, 9.</td>
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<tr>
<td>February 19</td>
<td>Union with Christ</td>
<td>HB 3, Chapter 9, pp. 541-595.</td>
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<tr>
<td>February 26</td>
<td>Union with Christ</td>
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<tr>
<td>March 5</td>
<td>Regeneration</td>
<td>HB 4, Chapter 1. WC 10; SC 31-32.</td>
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<tr>
<td>March 12</td>
<td>Faith</td>
<td>HB 4, Chapter 2; WC 14, 15; SC 32, 86, 87.</td>
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<tr>
<td>March 19</td>
<td>Justification</td>
<td>HB 4, Chapter 3.</td>
</tr>
<tr>
<td>March 26</td>
<td>Justification</td>
<td>Gaffin, <em>By Faith</em>, Chapter 4</td>
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</tbody>
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2 Note there are other readings that will be tested on the final exam. See 4. below.
3. Midterm Exam on the Doctrine of Soteriology (everything we have covered to that point). This 2-hour exam will be posted on iqweb, and you may take it any time from Friday, April 17th until Thursday, April 23rd. The exam is due at the beginning of class on Thursday, April 23rd. I do not accept late exams. This exam will be worth 45% of your final grade.


   This 3-hour exam will be given in class on the evening of May 28th at 7:30 pm. The exam will be worth 45% of your final grade.

5. Memorize and recite Romans 8:28-30 (any translation) and *Westminster Shorter Catechism* 30. I will ask about this on the Final Exam.

**Approximate Time Investment**

<table>
<thead>
<tr>
<th>Activity</th>
<th>Hours</th>
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<tbody>
<tr>
<td>Lectures</td>
<td>36</td>
</tr>
<tr>
<td>Reading</td>
<td>46 (@ 15 pages/hour)</td>
</tr>
<tr>
<td>Midterm Exam (2 hours, plus preparation)</td>
<td>15</td>
</tr>
<tr>
<td>Memorization</td>
<td>3</td>
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</tbody>
</table>
Final exam (2 hours, plus preparation) | 30 hours
Total | 130 hours

Grading Scale: standard RTS grading scale (Catalog, p. 45).

Appendix

Policy on Late Assignments

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

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“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 for 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.”
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3 94 hours (not including class hours)/75 days (= 5 days/week, not including class days or Sundays, minus Easter week) = 1.25 hours/day.

4 Adapted from Professor Bruce K. Waltke.