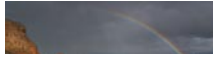


ST 2, The Doctrines of Anthropology and Christology



Reformed Theological Seminary
Washington DC

6ST514 (2 Credits)¹
Spring 2012
Wednesday 730-10
February 1—April 18 (No class April 4, 11)

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Office Hours: call me at 703/408-3157. I enjoy meeting with as many students as possible. After we move in at Tyson's, I will set regular office hours.

Course Description:

Goals

1. To increase understanding and confidence in historic Christian doctrine.
2. To present our creation and fall in Adam and our new creation in Christ, and ways of speaking of them faithful to Scripture.
3. To elicit a greater love for Christ our Lord.

Texts

*Herman Bavinck, *Reformed Dogmatics*, Volumes 2 and 3.

Richard B. Gaffin, "The last Adam, the life-giving Spirit" (on the course homepage).

*Steven Jeffrey, et al, *Pierced for Our Transgressions*.

*John Murray, *The Covenant of Grace*.

James I. Packer, "Introduction: On Covenant Theology" in Herman Witsius, *The Economy of the Covenants* (on the course homepage).

¹ Taking the systematic theology courses in sequence (despite statements to the contrary), though not required, will improve your ability and grades in theology. However, first-time students may like to look at J. van Genderen and W. H. Velema, *Concise Reformed Dogmatics*. It is not assigned, but "ConRefDog" is quite compatible with Bavinck.

Vern S. Poythress, “The Church as Family: Why Male Leadership in the Home Requires Male Leadership in the Church” available at http://www.frame-poythress.org/poythress_articles/1990TheChurch.htm

Benjamin B. Warfield, “On the Emotional Life of Our Lord” (on the course homepage).

Paul Wells, “The cry of dereliction: the beloved Son cursed and condemned” (on the course homepage).

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

* most students will wish to purchase these.

Lecture Outline

In Adam:

1. The Covenant of Works (Creation).
2. The Image of God.
3. Origin and transmission of sin.
4. Nature of sin.

In Christ:

5. The Covenant Mediator.
 - 5.1. Christ as covenant servant
 - 5.2. unipersonality— John 1:1-4; Heb 1; Col 1:15-20
 - 5.3. summary of controversies
 - 5.4. “communication of attributes”
6. Christ in Humiliation.
 - 6.1. “all his life, especially in his death.” miracles of Jesus
 - 6.2. N T terms for redemption
 - 6.3. centrality of penal substitution
7. Christ in Exaltation.
 - 7.1. the resurrection as the redemption of Christ
 - 7.2. “even after his exaltation, there remains much for Christ to do.”
8. The Covenant of Grace (New Creation).
 - 8.1. nature of covenant – unilateral, bilateral, future oriented

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. I will quiz you at the beginning of each class. Completed reading will be worth 20% of your final grade. I will ask about it on the final exam.

Date	Lecture Topic	Required Reading
February 1	<i>In Adam:</i> 1 The Covenant of Works (Creation)	HB 2: Chapter 13; WC Chs. 4 & 7.
February 8		Gaffin, “The Last Adam, the life-giving Spirit.”
February 15	2 The Image of God	HB 2, Chapters 11-12; “The Church as Family”
February 22	3 The Origin and Transmission of Sin	HB 3: Chapter 3, Chapters 1-2.
February 29	4 The Nature of Sin	HB 3: Chapter 4. WC Chapter 6.
March 7	<i>In Christ:</i> 5 The Covenant Mediator	Warfield, “On the Emotional Life of Our Lord”; HB 3: Chapter 6. WC Chapter 8.
March 14	6 Christ in Humiliation	Wells, “The Cry of dereliction: the beloved Son cursed and condemned”; HB 3: Chapter 7.
March 21		Jeffrey, <i>Pierced</i> .
March 28	7 Christ in Exaltation	HB 3: Chapter 8.
April 18	8 The Covenant of Grace (New Creation)	Murray, <i>The Covenant of Grace</i> ; HB 3: Chapter 5; Packer, “Introduction: On Covenant Theology”

3. Final Exam: this 3-hour exam will cover the lectures and reading. This exam will be worth 50% of your final grade. The exam will be on the course homepage. You are to download it, and take it in a 3-hour period, with an elder or minister as a proctor. Then upload your exam paper to the course homepage by midnight on April 28, 2012. I do not accept late exams.

4. Memorize and recite (any translation) 2 Corinthians 5:17-6:2 and *Westminster Shorter Catechism* 21. I will ask about this on the final exam.

5. Research paper: In 10-15 pages (no more, no less, double spaced, 12 point font) discuss a topic in the area of the Christology.² Let your interests lead you to a topic. (See “How to Write a Theological Paper” on the course homepage.) The paper is due, in hard copy, at the seminary

² You may like to evaluate a contemporary theological position on Christ—was he a Spirit-filled man? Did Jesus assume a fallen human nature? Did Jesus confess sin? Was he a political liberator? Are his miracles symbols? What is his work now?—et cetera.

office by noon on Thursday, May 17, 2012 (**no electronic submissions**). I do not accept late papers.

The paper must have a thesis statement—it must assert something. (Make this clear *somehow near the beginning*.) Then develop an argument that proves your thesis. *All M.Div. students are expected to make significant use of the original languages of Scripture.* In other words, there must be accurate description, but also more than description, namely evaluation *according to the Bible*. Here I am not looking for a few proof texts, but for real interaction with a central passage (or passages) of Scripture in context. (This means you will use commentaries.) Bad: “Baptism is an ordinance of Christ meant to be continued in his church until he returns (Matthew 28:18-20).” Good: “Baptism is an ordinance of Christ meant to be repeated in his church until he returns, because ...”—thesis statement follows—then there are paragraphs which explain the Scripture in its context in Matthew. Other theological points may now be mentioned and evaluated, showing how Moltmann, or Horton, for example, agree or how far they might agree, but what has been left unsaid, for example. Bad: “Roger Nicole is a credo-baptist, while Meredith G. Kline is a paedo-baptist.” Good: “In denying infant baptism Beasley-Murray takes a position that proves unbiblical, because he says the New Testament teaches that baptism saves. It is true that a number of passages of the New Testament indicate that God does signify salvation with water baptism, but a number also indicate that not all the water-baptized are saved”—Scripture exposition follows, showing what you mean by “signifies” and what scriptures indicate this—Then further elaboration: “Beasley-Murray answers this point about this text by saying ‘No!’ because he ...”—then you reply, “However, what he fails to state, or notice, is...” At the end of the paper, you should sum up what you have found.

You should be familiar with the readings assigned for the course, and go beyond them in the paper. You must use at least eight good (solid-scholarly, not popular-theological—no magazines like *Christianity Today* or *Modern Reformation*), non-internet, sources (of course you may find articles on the internet, but in no case may you cite a blog), including the Westminster Standards. A good source is the kind a theologian would cite. (The Matthew Henry Commentary is not a good source.) You may *not* use a study Bible as a source. The point of good sources is your use of them—how do they stimulate your interest, challenge your position, enhance your argument, etc.?

Formal Term Paper Standards

I expect you to use standard paper conventions found in Kate Turabian, *A Manual for Writers of Term Papers, Theses, and Dissertations*. There is a quick version at http://www.press.uchicago.edu/books/turabian/turabian_citationguide.html. Failure to follow these conventions will reduce your grade. Please include a title page with your name, but **omit headers or footers that include your name. Also, include a bibliography.** You may collect your graded paper at the RTS office.

Beware of plagiarism. See “RTS Student Handbook,” p. 12 for discussion and note http://www.nytimes.com/2010/07/13/opinion/13tue4.html?_r=1.

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! M.Div. students, and MAR students who have studied Greek or Hebrew, must make relevant use of the meaning of Scripture in the original languages to receive the grade “A.” This may require extra work.

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 that largely 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: Shows effort but absolutely nothing more.

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 rare.³

The paper will count as 30% of your grade.

Approximate Time Investment

Lectures	25 hours
Reading	46 hours
Memorization	3 hours
Final exam (3 hours, plus preparation)	15 hours

³ Abbreviations for Comments on Papers: A – awkward; Amb – ambiguous; Arg - more argument needed; C – compress; Circle (drawn around some text)- usually refers to misspelling or other obvious mistake; D – define; E - expand, elaborate, explain; EA - emphasis argument; F - too figurative for context; G - grammatical error; Ill – illegible; Illus - illustrate, give example; Int – interesting; M - misleading in context; O - overstated, overgeneralized; PS- problem in paragraph structure; R – redundant; Ref- reference (of pronoun, etc.); Rel- irrelevant, or relevance unclear; Rep – repetitious; Resp - not responsive (In a dialogue: one party raises a good question to which the other does not respond.); S - summary needed; Scr - needs more scripture support; Simp – oversimplified; SM - straw man (a view nobody holds); SS - problem in sentence structure; St - style inappropriate; T - transition needed; U – unclear; V – vague; W - questionable word-choice; Wk - weak writing (too many passives, King James English, etc.); WO - word order; WV - whose view? yours? another author?

Term paper	16 hours
Total	104 hours

Appendix

1. Policy on Late Assignments

Simply put, late assignments are **not** accepted based on the following rationale:⁴

“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.”

2. The Formula of Chalcedon

“We the, following the holy Fathers, all with one consent, teach men to confess one and the same Son, our Lord Jesus Christ, the same perfect in Godhead and also perfect in manhood; truly God and truly man, of a reasonable soul (anti-_____) and body; consubstantial with the Father according to the godhead (anti-_____), and consubstantial with us according to the manhood; in all things like unto us, without sin; begotten before all ages of the Father according to the Godhead, and in these latter days, for us and for our salvation, born of the Virgin Mary, the

⁴ Adapted from Professor Bruce K. Waltke.

Mother of God (**anti-_____**), according to the manhood (**solves _____**); one and the same Christ, Son, Lord, Only-begotten, to be acknowledged in two natures, *unconfusedly* (**anti-_____**), *immutably* (**anti-_____**), *indivisibly, inseparably* (**anti-_____**); the distinction of natures being by no means taken away by the union, but rather the property of each nature being preserved, and concurring in one Person and one Subsistence, not parted or divided into two persons (**anti-_____**), but one and the same Son, and only begotten, God the Word, the Lord Jesus Christ, as the prophets from the beginning have declared concerning him, and the Lord Jesus Christ himself has taught us, and the Creed of the holy Fathers has handed down to us.”⁵

3. The *Westminster Shorter Catechism* on Anthropology and Christology

Q. 12. What special act of providence did God exercise toward man in the estate wherein he was created? □ A. When God had created man, he entered into a covenant of life with him, upon condition of perfect obedience; forbidding him to eat of the tree of the knowledge of good and evil, upon the pain of death.

Q. 13. Did our first parents continue in the estate wherein they were created? □ A. Our first parents, being left to the freedom of their own will, fell from the estate wherein they were created, by sinning against God.

Q. 14. What is sin? □ A. Sin is any want of conformity unto, or transgression of, the law of God.

Q. 15. What was the sin whereby our first parents fell from the estate wherein they were created? □ A. The sin whereby our first parents fell from the estate wherein they were created was their eating the forbidden fruit.

Q. 16. Did all mankind fall in Adam’s first transgression? □ A. The covenant being made with Adam, not only for himself, but for his posterity; all mankind, descending from him by ordinary generation, sinned in him, and fell with him, in his first transgression.

Q. 17. Into what estate did the fall bring mankind? □ A. The fall brought mankind into an estate of sin and misery.

Q. 18. Wherein consists the sinfulness of that estate whereinto man fell? □ A. The sinfulness of that estate whereinto man fell consists in the guilt of Adam’s first sin, the want of original righteousness, and the corruption of his whole nature, which is commonly called original sin; together with all actual transgressions which proceed from it.

⁵ P. Schaff, *The Creeds of Christendom*, 2:62-3.

Q. 19. What is the misery of that estate whereinto man fell? □ A. All mankind by their fall lost communion with God, are under his wrath and curse, and so made liable to all miseries in this life, to death itself, and to the pains of hell forever.

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.

Course Objectives Related to MDiv* Student Learning Outcomes

Course: 6ST514, The Doctrines of Anthropology and Christology
Professor: Howard Griffith

Campus: Washington
Date: Spring 2012

<u>MDiv* Student Learning Outcomes</u>		<u>Rubric</u>	<u>Mini-Justification</u>
<p><i>In order to measure the success of the MDiv curriculum, RTS has defined the following as the intended outcomes of the student learning process. Each course contributes to these overall outcomes. This rubric shows the contribution of this course to the MDiv outcomes.</i></p> <p><i>*As the MDiv is the core degree at RTS, the MDiv rubric will be used in this syllabus.</i></p>		<ul style="list-style-type: none"> ➤ Strong ➤ Moderate ➤ Minimal ➤ None 	
Articulation (oral & written)	Broadly understands and articulates knowledge, both oral and written, of essential biblical, theological, historical, and cultural/global information, including details, concepts, and frameworks.	Strong	Exams and a paper on doctrinal matters vitally related to everything.
Scripture	Significant knowledge of the original meaning of Scripture. Also, the concepts for and skill to research further into the original meaning of Scripture and to apply Scripture to a variety of modern circumstances. (Includes appropriate use of original languages and hermeneutics; and integrates theological, historical, and cultural/global perspectives.)	Strong	Not an exegesis class, but we read and lecture on both systematic and biblical-theological aspects of each doctrine. Scripture memory.
Reformed Theology	Significant knowledge of Reformed theology and practice, with emphasis on the Westminster Standards.	Strong	The covenantal character of redemption is stressed.
Sanctification	Demonstrates a love for the Triune God that aids the student's sanctification.	Strong	Christ himself is the subject of our study.
Desire for Worldview	Burning desire to conform all of life to the Word of God.	Moderate	Stresses the nature of Christ's Kingdom.
Winsomely Reformed	Embraces a winsomely Reformed ethos. (Includes an appropriate ecumenical spirit with other Christians, especially Evangelicals; a concern to present the Gospel in a God-honoring manner to non-Christians; and a truth-in-love attitude in disagreements.)	Strong	I will seek to show the value of Reformed theology for the benefit of all Christians.
Preach	Ability to preach and teach the meaning	Moderate	I do some preaching in this class,

	of Scripture to both heart and mind with clarity and enthusiasm.		but do not require the students to do any.
Worship	Knowledgeable of historic and modern Christian-worship forms; and ability to construct and skill to lead a worship service.	None	
Shepherd	Ability to shepherd the local congregation: aiding in spiritual maturity; promoting use of gifts and callings; and encouraging a concern for non-Christians, both in America and worldwide.	Strong	Stress on the importance of these issues as people deal with life.
Church/World	Ability to interact within a denominational context, within the broader worldwide church, and with significant public issues.	Moderate	We do consider common grace—thus the value of God’s mercy expressed beyond the elect.