

## 06ST5200: Christology, Soteriology, Eschatology

RTS Washington, D.C.

Fall 2022

Oct. 10-11 (8am-5pm), 12 (8am-12pm), 20 (8am-12pm), 21-22 (8am-5pm)

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### Course description

A continuation of Systematic Theology 1 (ST5200). This course includes the topics of Christology, soteriology, and eschatology.

### Class meetings

October 10-12 and 20-22, 2022

### Required textbooks

*NOTE: Students who would like to pursue an advanced course of study may negotiate different assigned readings with the instructor. This must be done during the first week of class and may not be recanted once agreed upon.*

Michael Allen, *Grounded in Heaven: Recentering Christian Hope and Life on God* (Eerdmans); ISBN: 9780802874535 (Students will read all of this book.)

Herman Bavinck, *Reformed Dogmatics*, Volume 3 (Baker); ISBN: 9780801026560 (Students will read chapters 5-9 of this book.)

Herman Bavinck, *Reformed Dogmatics*, Volume 4 (Baker); ISBN: 9780801026577 (Students will read chapters 1-4 and 12-18 of this book.)

R. B. Jamieson, *The Paradox of Sonship: Christology in the Epistle to the Hebrews*

Gregory of Nazianzus, *On God and Christ: The Five Theological Orations and Two Letters to Cledonius* (SVSP); ISBN: 0881412406 (with study guide prepared by Michael Allen) (Students will read all of this book, plus the study guide.)

Richard Gaffin, "The Work of Christ Applied"; (Available on Canvas)

Jonathan Gibson, "For Whom Did Christ Die? Particularism and Universalism in the Pauline Epistles"; (Available on Canvas)

Jonathan Gibson, "The Glorious, Indivisible, Trinitarian Work of God in Christ: Definite Atonement in Paul's Theology of Salvation"; (Available on Canvas)

Tony Lane, "The Wrath of God as an Aspect of the Love of God"; (Available on Canvas)

Scott R. Swain, "Covenant of Redemption"; (Available on Canvas)

Scott R. Swain, "The Spirit of Life, Effectual Calling, and Regeneration"; (Available on Canvas)

Kevin J. Vanhoozer, "Redemption Accomplished: Atonement"; (Available on Canvas)

### **Assignments**

- 1. Hebrews report (5% of final grade):** Students are required to read Hebrews slowly and prayerfully at least four times over the course of the semester. Students will provide a reading report on the exam indicating whether or not they have done so.
- 2. Westminster Shorter Catechism Exam (10% of final grade):** Students will memorize and be tested on WSC Q&A 20-38.
- 3. Reading report (20% of final grade):** Attached to the exam, students will turn in a reading report stating the percentage of the assigned readings that they have read with reasonable care over the course of the semester.
- 4. Research paper (25% of final grade):** Students will write 12-15 page research paper on one of the topics treated in the course. Papers will be evaluated based on their ability (1) to articulate a clear thesis that rests upon sound biblical and theological argumentation and that addresses the strongest counterarguments to the thesis; (2) to engage with appropriate scholarly resources (at least ten, with bibliography attached); (3) to follow the prescribed format (double spaced, Times New Roman font, Turabian format). For more details on the research paper, see below: "How to research and write a research paper."
- 5. Exam (40% of final grade):** Students will take one exam which will test their critical grasp of doctrinal topics covered in class lectures, readings, and the Reformed confessions as well as your ability to communicate doctrinal topics in a clear and cogent manner. The exam is to be uploaded in Canvas.

**All assignments are due in Canvas on Friday, December 9, 2022, at 11:59pm.**

## Academic Policies

1. **Late assignments:** Apart from exceptional circumstances, I will not accept late assignments for credit. Please contact me by email and copy my assistant, Tyler Freire ([tfreire@rts.edu](mailto:tfreire@rts.edu)), if you need to request an extension.
2. **Plagiarism:** Plagiarism, whether intentional or unintentional, will result in a failing grade for the course.

## Schedule of Assignments

**NOTE:** *It is recommended that you complete all readings prior to our class meetings.*

<b>Oct 10</b>	Class meets (8am-5pm)
<b>Oct 11</b>	Class meets (8am-5pm)
<b>Oct 12</b>	Class meets (8am-12pm)
<b>Oct 20</b>	Class meets (8am-12pm)
<b>Oct 21</b>	Class meets (8am-5pm)
<b>Oct 22</b>	Class meets (8am-5pm)
<b>Dec 9</b>	<b><i>Final Exam, Research Paper, WSC Exam, Reading Report, &amp; Hebrews Report due at 11:59pm</i></b> (all submitted online via Canvas)

## How to research and write a research paper<sup>1</sup>

### I. Elements of a sound theological argument

#### a. Introduction

##### i. The major elements of a sound theological argument include the following<sup>2</sup>

1. Thesis/claim
2. Grounds
3. Warrants
4. Backing
5. Qualifier
6. Rebuttal

**\*Note:** These are *elements* of a sound theological argument, not *sections* of your research paper.

##### ii. More briefly put, those elements include

1. Thesis/claim
2. Arguments and evidence that supports your thesis
3. Arguments and evidence that rebut objections to your thesis

#### b. **Thesis/claim:** A thesis statement is the major claim or assertion of your research paper. The entire research paper is devoted to establishing your thesis through sound biblical and theological argumentation and to defending your thesis against objections.

##### i. Diagnostic questions

1. Is my thesis significant?
2. Is my thesis specific?

##### ii. Examples of good thesis statements

1. "Although the Westminster Standards do not refer specifically to the doctrine of the *pactum salutis*, the substance of the doctrine as taught by many 17<sup>th</sup> Century Reformed divines is affirmed therein."
2. "In his controversial redefinition of the traditional Protestant doctrine of justification, N. T. Wright confuses the general issue of covenant membership with the particular issue of justification, which does not connote one's covenant membership but one's legal right to covenant blessings."
3. "Although Reformed systematic theology is sometimes accused of neglecting the person and work of the Holy Spirit, the triadic structure of the Reformed doctrine of salvation (i.e., *pactum*

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<sup>1</sup> For further guidance on this topic, see Wayne C. Booth, Gregory G. Colomb, and Joseph M. Williams, *The Craft of Research*.

<sup>2</sup> Adapted from Stephen Toulmin, *The Uses of Argument*.

*salutis, historia salutis, ordo salutis*) provides a robust framework for appreciating the Holy Spirit's role in saving sinners."

4. "The grace of adoption is the temporal term (i.e., goal) of the Son's incarnate mission."
- iii. **A good resource for developing a theological thesis: the "quaestio"** (see, for example, Zacharias Ursinus' *Commentary on the Heidelberg Catechism* or Francis Turretin's *Institutes of Elenctic Theology*)
- iv. **Distinguishing the "order of recovery" from the "order of composition": a good plan of research that leads to a good research paper**
  1. Usually, one develops a thesis very late in the process of researching a topic.
  2. Thus, one's research strategy should not be first to devise a thesis and then to do one's research.
  3. Rather, one should (i) find a topic that interests you, (ii) research it thoroughly, (iii) gather a broad understanding of the issues, questions, debates, and arguments related to your topic, (iv) finally instruct a thesis that one can argue on the basis of the research you have undertaken.
  4. You can then structure your paper around proving and defending your thesis statement on the basis of your research.
- c. **Grounds:** Grounds provide the reasons and evidences used to support the paper's thesis/major claim
  - i. **Note:** The *type* of theology paper that you are writing (see II. below) will determine the *type* of grounds to which you must appeal in establishing your thesis.
  - ii. **Potential sources for grounding a theological claim include:**
    1. Biblical exegesis
    2. Ecclesiastical authority (creeds, confessions, trusted doctors of the church, ecclesiastical consensus); in classical reasoning, these subordinate authorities provide "probable" arguments in doctrinal argumentation
    3. Historical evidence
    4. Rational arguments<sup>3</sup>
    5. Reliable scholarship (primary and secondary sources)
- d. **Warrants:** Warrants (which often remain implicit in your paper) connect your *grounds* to your *thesis/claim* by explaining the logical relevance of your grounds to your thesis. In other words, warrants answer the question: "Why do *these* arguments or *this* evidence 'count as' support for *this* thesis/claim?"
  - i. **You do not always need to state your warrants explicitly.** Sometimes

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<sup>3</sup> Chapter eight of John Frame's *DKG* provides a helpful introduction to the use of rational argumentation in theology.

warrants are shared by you and your reader or by the persons whose claims are being debated in your paper.

**\*For example:** A paper criticizing N. T. Wright's view of justification would not necessarily need to explain why biblical exegesis must be determinative for one's view of justification. That is not a point of dispute between Wright and confessional Protestants.

- ii. **You may need to spell out your warrants when they are not shared by all parties in a debate, or when the particular relevance of an argument or piece of evidence may not be self-evident to your reader.**

**\*For example:** A paper defending the practice of infant baptism might need to explain why it is that an OT passage would bear on the discussion of a NT sacrament.

- iii. **In the process of your research, you should *always* ask yourself whether or not your arguments and evidence are warranted, i.e., *whether and how* they provide support to your thesis/claim.**

- e. **Backing:** Backing provides further support for your warrants, though it may not support your thesis directly.

**\*For example:** In trying to explain the warrant for using OT texts in an argument for infant baptism, you might appeal to the sound hermeneutical principle of building *other* doctrines via redemptive-historical exegesis, i.e., by reading the Bible from beginning to end.

- f. **Qualifiers:** Qualifiers put limitations on your thesis/claim and protect you from overstating your case.

- i. **Sample thesis:** "Although Reformed systematic theology is sometimes accused of neglecting the person and work of the Holy Spirit, the triadic structure of the Reformed doctrine of salvation (i.e., *pactum salutis, historia salutis, ordo salutis*) provides a robust framework for appreciating the Holy Spirit's role in saving sinners."

- ii. **Sample qualifier:** "Although Reformed systematic theology is sometimes accused of neglecting the person and work of the Holy Spirit, the triadic structure of the Reformed doctrine of salvation (i.e., *pactum salutis, historia salutis, ordo salutis*) provides a robust framework for appreciating the Holy Spirit's role in saving sinners. *To be sure, Reformed Christians have sometimes failed to appreciate the significance of the third person of the Trinity, but this occurs as a result of neglecting their system of theology and not as its natural consequence.*"

- g. **Rebuttal:** In your rebuttal, you acknowledge, accurately summarize, and refute objections to your claim, as well as the grounds (and sometimes warrants) upon which those objections are based.

**\*Note: Strong thesis statements** are built upon the acknowledgement, fair summarization, and cogent refutation of the **strongest possible objections** to the thesis.

## II. Types of theology papers

- a. All papers in this course must articulate and defend a **thesis statement** related to **one of the doctrines discussed in this course**.
- b. Nevertheless, you may approach your topic from one of the following different perspectives:
  - i. **The primarily *exegetical* theology paper:** Focus on a particular biblical text or series of biblical texts which articulate the biblical “grammar” of your doctrine.
  - ii. **The primarily *historical* theology paper:** Focus on a historical figure(s), text(s), or event(s) related to your chosen doctrinal topic.
  - iii. **The primarily *dogmatic* theology paper:** Focus on expounding a particular doctrinal *locus*, providing a summary of the biblical and theological grounds upon which that *locus* rests, and refuting the major objections to it.

## III. Research paper format

- a. There is a difference between ***constructing*** a sound theological argument (= logic) and ***presenting*** a sound theological argument (= rhetoric). Through your ***research***, you will construct a sound theological argument. In your ***paper***, you will present that argument in rhetorically fitting, clear English prose.
- b. **Paper structure**
  - i. **Introduction:** The first 2-3 paragraphs of your paper should:
    1. Pique the reader’s interest in your topic.
    2. Provide a brief introduction to the problem (*quaestio*) which your paper seeks to address [Note: your work in I.B.4.c.(iii) provides the basis for this.]
    3. Clearly state your ***thesis***—*the specific, significant claim* that your paper seeks to prove through sound argumentation and evidence and to defend against objections (note: your thesis is a *claim* that *addresses or answers* the problem/*quaestio* you raise in your introduction [see sample theses above]).
    4. Provide a brief overview of the structure of your paper.
  - ii. **Body**
    1. In the body of your paper, you will elaborate upon your thesis, adequately furnish grounds that support your thesis, discuss and defend warrants as necessary, and deal with objections fairly and decisively.
    2. The *structure* of the body of your paper will vary depending upon the type of paper that you are writing (e.g., exegetical, historical, dogmatic, etc.).
    3. Nevertheless, the structure should be transparent to your reader and should be written in such a way that the reader can follow your argument as easily as possible.

- iii. **Conclusion:** In the last paragraph of your paper, you will restate/summarize your thesis and its supporting argumentation, and briefly point to the relevance of your thesis for the church's thought and/or life.
- iv. **Sample structure for the body of a paper written to support the following thesis:** "Although the Westminster Standards do not refer explicitly to the doctrine of the *pactum salutis*, the substance of the doctrine as taught by many 17<sup>th</sup> century Reformed divines is affirmed therein."
  - 1. Introduction
  - 2. Body
    - a. Briefly trace the *historical development* of the doctrine of the *pactum salutis* and summarize the major *elements* of the doctrine as presented by 17<sup>th</sup> century Reformed divines.
    - b. Demonstrate that the *term* "*pactum salutis*" (or its terminological equivalents) does not appear in the Westminster Standards.
    - c. Demonstrate that the *elements* of the doctrine do appear in the Westminster Standards; discuss the *places* where those elements do appear; discuss any *terms* that appear in the Westminster Standards and that typically appear in discussions of the *pactum salutis* (e.g., "surety," etc.).
    - d. Discuss reasons (found in your research and/or offered by other scholars) why the *pactum salutis* is not explicitly mentioned in the Westminster Standards, including suggestions that the Westminster divines either *objected* to this doctrine or found it otherwise *unworthy of inclusion* in the Confession and Catechisms.
    - e. Discuss corroborating evidence for believing that the Westminster Standards affirm the substance of the doctrine (e.g., explicit mention of the doctrine in "The Sum of Saving Knowledge"; explicit mention of the doctrine in The Savoy Declaration; explicit defense of the doctrine by Westminster divines in other publications; etc.).
  - 3. Conclusion

#### IV. Other requirements

- a. The paper should be 12-15 pages, double spaced, 12 pt. Times New Roman font, Turabian format.
- b. The paper should be written in clear, interesting, formal English prose (use a proofreader!), without any grammatical or spelling mistakes.
- c. The paper should interact intelligently and fairly with at least 10 scholarly (non-

internet) resources.

**V. A note on authorial point of view**

- a. In this research paper, you are not expected to make an original contribution to scholarship or to change the landscape of academic theology in the 21st century.
- b. One of the main goals of this paper is to help you become a *thoughtful and articulate representative* of the church's confession. In other words, this paper should help you become someone who speaks eloquently *for* the church on the basis of an *intelligent, well-instructed grasp* of the biblical and theological foundations of the church's confession (cf. 2 Pet 3.16).
- c. This goal is not a roadblock to true theological creativity but a means of empowering and enabling true theological creativity: One must *first* have a profound grasp of the "grammar" of theology before one can compose "creative" theological statements (in prayer, sermons, papers, etc.). Too often, we skip the foundational step of mastering our theological "grammar," and that is why we often stutter.

## Select bibliography

Michael Allen, *Justification and the Gospel*

Michael Allen, *Sanctification*

Khaled Anatolios, *Deification through the Cross: An Eastern Christian Understanding of Salvation*

Khaled Anatolios, *Retrieving Nicaea: The Development and Meaning of Trinitarian Doctrine*

John Barclay, *Paul and the Gift*

Karl Barth, *Church Dogmatics*, 4 vols.

Richard Bauckham, *God Crucified: Monotheism and Christology in the New Testament*

Hans Boersma, *Seeing God: The Beatific Vision in Christian Tradition*

Wilhelmus à Brakel, *The Christian's Reasonable Service*, 4 vols.

James Buchanan, *The Doctrine of Justification*

John Calvin, *Institutes of the Christian Religion*

*Catechism of the Catholic Church*, 2d edition

Gordon Fee, *Pauline Christology*

Richard B. Gaffin, "By Faith, Not By Sight": *Paul and the Order of Salvation*

Simon Gathercole, *Defending Substitution: An Essay on Atonement in Paul*

Paul L. Gavrilyuk, *The Suffering of the Impassible God: The Dialectics of Patristic Thought*

David Gibson and Jonathan Gibson, ed., *From Heaven He Came and Sought Her: Definite Atonement in Historical, Biblical, Theological, and Pastoral Perspective*

W. Robert Godfrey, *Saving the Reformation: The Pastoral Theology of the Canons of Dort*

Paul J. Griffiths, *Decreation: The Last Things of All Creatures*

Edward R. Hardy, ed., *Christology of the Later Fathers*

Adam J. Johnson, *T & T Clark Companion to Atonement*

Kelly M. Kopic and Bruce L. McCormack, eds., *Mapping Modern Theology*

Jonathan Linebaugh, ed., *God's Two Words: Law and Gospel in the Lutheran and Reformed Traditions*

Ian McFarland, *The Word Became Flesh: A Theology of the Incarnation*

Grant Macaskill, *Union with Christ in the New Testament*

Richard Muller, *Calvin and the Reformed Tradition: On the Work of Christ and the Order of Salvation*

John Murray, *Redemption Accomplished and Applied*

Aidan Nicols, *Chalice of God: A Systematic Theology in Outline*

John Owen, *Brief Declaration and Vindication of the Doctrine of the Trinity* [includes a chapter, "Of the Satisfaction of Christ"] in *Works of John Owen*, vol. 2

John Owen, *Christologia* in *Works of John Owen*, vol. 1

John Owen, *Overcoming Sin and Temptation*, ed. Kelly M. Kopic and Justin Taylor

Robert A. Peterson, *Hell on Trial: The Case for Eternal Punishment*

J. C. Ryle, *Holiness: Its Nature, Hindrances, Difficulties, and Roots*

Friedrich Schleiermacher, *The Christian Faith*

John Stott, *The Cross of Christ*

Kathryn Tanner, *Christ the Key*

Francis Turretin, *Institutes of Elenctic Theology*, 3 vols.

J. van Genderen and W. H. Velema, *Concise Reformed Dogmatics*

Cornelis P. Venema, *Chosen in Christ: Revisiting the Contours of Predestination*

Cornelis P. Venema, *The Promise of the Future*

Adonis Vidu, *The Same God Who Works All Things: Inseparable Operations in Trinitarian Theology*

Thomas Joseph White, *The Incarnate Lord: A Thomistic Study in Christology*

Rowan Williams, *Christ the Heart of Creation*

Herman Witsius, *The Economy of the Covenants Between God and Man*

N. T. Wright, *The Resurrection of the Son of God*



### Course Objectives Related to MDiv\* Student Learning Outcomes

Course: ST5200

Campus: Washington, D.C.

Professor: Swain

Date: Fall 2022

<b>MDiv* Student Learning Outcomes</b> <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> <i>*As the MDiv is the core degree at RTS, the MDiv rubric will be used in this syllabus.</i>		<b>Rubric</b> ➤ Strong ➤ Moderate ➤ Minimal ➤ None	<b>Mini-Justification</b>
<b>Articulation (oral &amp; written)</b>	Broadly understands and articulates knowledge, both oral and written, of essential biblical, theological, historical, and cultural/global information, including details, concepts, and frameworks.	Strong	Exam, paper
<b>Scripture</b>	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	Focus of all ST courses
<b>Reformed Theology</b>	Significant knowledge of Reformed theology and practice, with emphasis on the Westminster Standards.	Strong	Focus of all ST courses
<b>Sanctification</b>	Demonstrates a love for the Triune God that aids the student's sanctification.	Moderate	Emphasized in lectures
<b>Desire for Worldview</b>	Burning desire to conform all of life to the Word of God.	Strong	Focus of all ST courses
<b>Winsomely Reformed</b>	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.)	Moderate	
<b>Preach</b>	Ability to preach and teach the meaning of Scripture to both heart and mind with clarity and enthusiasm.	Minimal	ST provides deeper understanding of Scripture