I Course Description

A study of **Christology**, giving particular emphasis to both the Person *and* Work of Jesus Christ. The course will attempt to survey the material from an exegetical, biblical-theological, historical and creedal basis, giving particular attention to points of interest and debate in our own time.

II Course Objectives

The principal aim of the Systematic Theology courses is to provide students with a comprehensive understanding of the main doctrines of Christianity. The course aims at introducing the student to the discipline of systematic theology, in particular, to Theological Prolegomena, and the doctrines of Scripture, God and man. Students should have a competent grasp of the issues involved and a facility to communicate them with some fluency. Some memorization is essential in this process. Theology is both exegetical and historical, sociological and ecclesiastical, biblical and systematic. Tensions often arise when one aspect is stressed at the expense of another. This is a course in systematic theology—concerned with the answer to a series of inter-related questions: What does the entire Bible teach on a specific issue? How have theologians of the past and present formulated this issue? Answers to these questions are often expressed *confessionally*, and many branches of the church require of their ordained clergy (teaching elders) a commitment to these doctrines in a more or less strict sense. Students ought to be able to handle themselves well in the modern debate over controversial issues.

Many students will be examined on these doctrines in church courts and this objective will also be maintained. Additionally, all good theology should be doxological. Obedience in worship will be the chief objective of this course.

Students aims:

1. A basic familiarity with the traditional loci of Christian theology.
2. Acquaintance with the history of Christian thought, particularly its Patristic, Protestant, Puritan (Westminsterian) and Modern phases.
3. Awareness of contemporary challenges to Christian orthodoxy and an ability to assess their strengths and weaknesses.
5. Familiarity with the tools and resources available for study of theological issues; and an ability to use these tools for independent research and analysis.
6. A sense of theological proportion, enabling the student to distinguish between what is primary and what is secondary in Christian doctrine.
7. The development of a respect for traditional theological formulations together with an ability to critically evaluate them.
III Theological Standpoint

The course will be taught from the standpoint of a personal commitment to the Westminster Confession of Faith (full disclosure of presuppositional bias!). In particular, it reflects the theology of sixteenth and seventeenth century theologians (students advocating separation rather than continuity in theological expression here need to read the 4-volumed work of Richard Muller, Post-Reformation Reformed Dogmatics 4 vols. (Baker, 2003), before challenging the professor about it!). In particular, students will detect a penchant for puritan theologians of the caliber of Owen, Manton, Sibbes and Charnock. Scottish sympathies abound, especially for William Cunningham (his view of Calvin on the Supper notwithstanding). Additional input will be evidenced from the Princetonians (Warfield and Hodge), the wisdom of John Murray (his four-volume set of “complete writings” ought to be in every student’s library). As the professor gets older, greater recognition of theology’s Patristic roots are taking shape.

IV Teaching/Class Methodology

Lectures will cover all the major topics, but there will not be uniformity. Some topics are more important than others. Some topics are covered adequately in the reading material (when this is the case, it will be pointed out in class).

V Course Requirements

I. READING

Careful reading is required of the following materials:

John Calvin, *Institutes of the Christian Religion* 2.12-17 (1:464-528) 64 pp
Herman Bavinck, *Reformed Dogmatics* (One Volume edition OR Vol. 3)
Donald MacLeod, *The Person of Christ* (IVP) 300pp
Ovey, Sachs, Jeffery *Pierced for our Transgressions* 336 pp
John Owen, *Death of Death in the Death of Christ* 300pp

II. CLASS ATTENDANCE

Class attendance will be imperative for successful completion of this course.

III. EVALUATION

The course will be divided into three unequal parts:

Quizzes (30%)
Paper (40%)
Final examination (30%) (class work only)
Quizzes (each worth 3%) My TA will be responsible for getting these quizzes to you. You may opt to do them at RTS campus or you may elect to have them sent to a proctor (in which case you will need to send my TA an email address for your proctor).

All work (quizzes, paper and exam) must be completed by Midnight, Friday, February 20, 2014.

1. Calvin Institutes Book II, Chapter XII 464-474
   Bavinck Reformed Dogmatics Person of Christ¹ 223-319
2. Calvin Institutes Book II, Chapter XIII 474-481
   Bavinck Reformed Dogmatics Christ’s Humiliation 323-417
3. Calvin Institutes Book II, Chapter XIV 482-493
   Bavinck Reformed Dogmatics Christ’s Exaltation 418-482
4. Calvin Institutes Book II, Chapter XV 494-503
   MacLeod Person of Christ Intro, Part One 15-152
5. Calvin Institutes Book II, Chapter XVI 503-528
   MacLeod Person of Christ Part Two, Epilogue 155-264
6. Calvin Institutes Book II, Chapter XVII 528-534
   Owen Death of Death Intro, Book 1
7. Owen Death of Death Book II
8. Owen Death of Death Book III, Book IV 124-312
9. Ovey/Sachs Pierced for our Transgression Part One 13-203
10. Ovey/Sachs Pierced for our Transgression Part Two 205-333

Extension Policy

All assignments are to be completed by the deadlines announced in this syllabus or in class.

Extensions for assignments and exams due within the normal duration of the course must be approved beforehand by the Professor. A grade penalty may be assessed.

¹ Numbers are for the 4-volume edition.
Bibliography (2010)


Mackintosh, H. R. The Doctrine of the Person of Christ. Reprint; New York: Charles Scribner’s, 1942.


### MDiv* Student Learning Outcomes

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.

*As the MDiv is the core degree at RTS, the MDiv rubric will be used in this syllabus.

<table>
<thead>
<tr>
<th>Rubric</th>
<th>Mini-Justification</th>
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<tbody>
<tr>
<td>Strong</td>
<td>Expertise in theological formulation is a requirement</td>
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<tr>
<td>Moderate</td>
<td></td>
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<tr>
<td>Minimal</td>
<td></td>
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<tr>
<td>None</td>
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#### 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.

**Rubric**: STRONG

**Mini-Justification**: All doctrinal formulations must be the product of accurate exegesis of Scripture

#### 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.)

**Rubric**: STRONG

**Mini-Justification**: All doctrinal formulations must be the product of accurate exegesis of Scripture

#### Reformed Theology

Significant knowledge of Reformed theology and practice, with emphasis on the Westminster Standards.

**Rubric**: STRONG

**Mini-Justification**: The course consists in a study of Reformed Theology

#### Sanctification

Demonstrates a love for the Triune God that aids the student’s sanctification.

**Rubric**: STRONG

**Mini-Justification**: Truth/Doctrine is on order to godliness

#### Desire for Worldview

Burning desire to conform all of life to the Word of God.

**Rubric**: STRONG

**Mini-Justification**: Reformed Theology has given considerable emphasis to the impact of theology on the whole of life

#### 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.)

**Rubric**: STRONG

**Mini-Justification**: The course will encourage winsome debate and disagreement

#### Preach

Ability to preach and teach the meaning of Scripture to both heart and mind with clarity and enthusiasm.

**Rubric**: STRONG

**Mini-Justification**: The Professor is only interested in theology that can be preached