

REFORMED THEOLOGICAL SEMINARY
04ST5150/1 Scripture, Theology Proper, Anthropology (3 hours)

Syllabus

Atlanta – Fall 2019
Derek W. H. Thomas

[Sept 6-7; 27-28; Nov. 1-2; 15-16]

Friday 6-9 pm

Saturday 8.30-4.30pm

Course Description

A study of **theological prolegomena** (introduction, theological method), **doctrine of Scripture** (revelation, inspiration, authority), **theology proper** (God, Trinity, creation, providence) and **anthropology** (man, Fall, sin). Our survey of doctrine will be based on the exegesis of Scripture, with continual reference to historical theology. All along we will remember the crucial nexus between faith and life, doctrine and practice, and thus endeavor to stress the importance of these doctrines for Christian thought, life, and ministry.

Prerequisites

Students who are wondering as to the value of Systematic Theology to preaching should consult the following:

J. I. Packer, "The Preacher as theologian: preaching and systematic theology," in *Collected Shorter Writings of J. I. Packer: 3 Honouring the Written Word of God*, (Carlisle, Cumbria: Paternoster Publications, 1999), pp.301-316; "Preaching and Systematic Theology," by Donald MacLeod, in *The Preacher and Preaching* ed. Sam T. Logan (P & R, 1986), pp. 246-272. John Murray, "Systematic Theology," in *Collected Writings of John Murray*, 4 vols. (Edinburgh: The Banner of Truth Trust, 1977), Vol. 4, pp. 1-21.

Course Objectives

The principal aim of the Systematic courses (4ST508, 4ST512, and 4ST518) 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.

Note should be taken of the following quotations:

“Theology seems often to the outsider just so much word-spinning air-borne discourse which never touches down except disastrously.” [Ian Ramsey, Models for Divine Activity (London: SCM Press, 1973), 1.]

“There are theologians in the bottom of hell who are more interested in their own thoughts about God than in God himself.” [C. S. Lewis]

“Theology is the science of living blessedly for ever” [William Perkins, The Golden Chaine (1590), 1]

Students should achieve the following:

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
4. Critical awareness of current trends in Christian theology
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

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 should read the 4-volumed work by 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.

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).

Course Requirements

I. READING

Required Texts

Careful reading is required of the following materials:

Miroslav Wolf, *Allah: A Christian Response* (ACR) (HarperOne, 2012)
Herman Bavinck, *Reformed Dogmatics: Abridged in One Volume* (ST1 relevant sections only) (**HB1**)
Stephen Nichols & Eric Brandt *Ancient Word, Changing Worlds: The Doctrine of Scripture in a Modern Age* (**SNEB**) (Crossway, 2009)
John Calvin, *Institutes of the Christian Religion* (**ICR**) (Westminster/John Knox, 1559 edition, Battles trans.) (Book 1)
Donald MacLeod, *Shared Life* (**SL**)
Anthony Hoekema, *Created in God's Image* (**CGI**) (Eerdmans)

Westminster Confession of Faith and Catechism (Free Presbyterian Publications): *WCF* 1-9; *WLC* 1-29; 91-152; *WSC* 1-19. (Note: The Westminster Confession and Shorter Catechisms are available online at this address: http://www.reformed.org/documents/wcf_with_proofs/; and <http://www.opc.org/sc.html>.

Weekly Quizzes

There are 10 reading quizzes. I will have a TA to ensure these can be taken in the most convenient manner during the Fall semester.

Reading Schedule (Note regarding the Bavinck text: some of you may already have the three-volume edition so I have allocated the page numbers for both. HB stands for the 3 volume edition; HB1 stands for the single-volume edition)

1. SNEB 1-76; ICR, pp. 35-51 (Book 1 chaps 1-4).
(Note that this is due on the first day of class)
2. SNEB 87-end; ICR, pp. 51-74 (Book 1 chaps 5-6)
3. ICR, pp. 74-93 (Book 1 chaps 7-8); HB1 147 - 172.
4. ICR, pp. 93-99 (Book 1 chaps 9-10); HB1 147-216
5. ICR, pp. 99-120 (book 1 chaps 11-12); SL, pp. 1-136.
6. ICR, pp. 120-159 (Book 1 chap 13); HB1 217- 262
7. ICR, pp. 159-183 (Book 1 chap 14); CGI chaps 2-5

8. ICR, pp. 183-197 (Book 1 chap15); CGI chap 6
9. ICR, pp. 197-210 (Book 1 chap 16); CGI chaps 7-10
10. ICR, pp. 210-237 (Book 1 chap17-18); HB1 263-310.

II. Evaluation

- a. Quizzes (30%)
These are based on the scheduled reading assignments. Quizzes will take place at the beginning of each class. (10 mins.)
- b. Term Paper (30%)
The details of what is expected in a term paper will be posted on the course home page.
- c. Final Exam (30%)
The examination will cover the entire material, including the reading material, and will test the student's competence to integrate it into his overall theological skills. You may expect the examination to lengthy, requiring detailed knowledge.
- d. Book Review of Wolf: *Allah* (10%) 5-7 pages.
- e. Extension Policy:
All assignments and exams are to be completed by the deadlines announced in this syllabus or in class. **Deadline for all work is the Friday following the last day of regular classes 2019.**

Extensions for assignments and exams due within the normal duration of the course must be approved beforehand by the Professor. Extensions of two weeks or less beyond the date of the last deadline for the course must be approved beforehand by the Professor. A grade penalty may be assessed.

Extensions of greater than two weeks but not more than six weeks beyond the last deadline for the course may be granted in extenuating circumstances (i.e. illness, family emergency). For an extension of more than two weeks the student must request an Extension Request Form from the Student Services Office. The request must be approved by the Professor and the Academic Dean. A grade penalty may be assessed. (RTS Catalog p. 42 and RTS Atlanta Student Handbook p. 14)

Any incompletes not cleared six weeks after the last published due date for course work will be converted to a failing grade. Professors may have the failing grade changed to a passing grade by request. (RTS Catalog p. 42)

- f. Contact

Should you need to contact me, you may do so the following e-mail address:

dthomas@rts.edu

Anthony Hoekema, *Created in God's Image* (Eerdmans)

This work we can give a qualified endorsement. Its strengths are several. Clearly and simply written, it is one of the few recent works on the doctrine of man, or Christian anthropology, from an evangelical and Reformed perspective. Hoekema also incorporates repeated application to the fields of psychology and Christian counseling/therapy, making it especially relevant to students in the MFT program. There are, however, facets to A.A. Hoekema's work (AAH) which give us some pause in making it required reading for ST1:

- 1) Hoekema and his audience at Calvin Theological Seminary were all primarily concerned with theology as developed in the Dutch ethnic stream in the Netherlands, Canada, and the USA, making much of the material he references inaccessible to the average American audience.
- 2) This Dutch milieu skews his treatment in a decidedly Continental direction, focusing on developments in Germany at the expense of Great Britain and America, which have historically adopted the Westminster Confession of Faith as their Reformed subordinate standard.
- 3) Hoekema gives a vast amount of space to modern theology--especially that of Barth, Brunner, Bultmann, and Berkouwer--at the expense of both the Patristic and Puritan periods.
- 4) The judgment exercised by Hoekema on certain doctrinal matters is at times rather curious or even inclusivist.

While each of these objections is worthy of sober consideration and due caution, none are so insurmountable as to merit the elimination of this work from the required reading list.

p. vii NB: the chapter headings indicate the major areas of doctrinal interest in Christian anthropology: the image of God and sin

p. 17 G.C. Berkouwer (b. 1903): former Professor of Dogmatics at the Free University of Amsterdam, noted sympathetic critic of Barthianism, and author of the series *Dogmatics in Outline*. See article in *New Dictionary of Theology* (NDT), DOWNERS GROVE: INTERVARSITY PRESS, 1988, p. 89f.

p. 22 Rationality is a prerequisite of true love. Why does AAH make them sound almost antithetical?

p. 24 Is "victim" language appropriate for the Fall?

p. 25 NB: John Murray's treatment of "old self" or "old man". This is vital for a proper view of sanctification.

p. 36 Note the jump across 1000 years of church history! Don't get whiplash! 22

p. 39 love vs. intellect: apples vs. oranges (This is not one of AAH's more brilliant comments about God.)

p. 43f Caution: AAH has relied very heavily upon the dated work on Calvin's anthropology by the Scottish Barthian T. F. Torrance. This early work has been attacked and corrected by Mary Potter Engel's *John Calvin's Perspectival Anthropology*, in *American Academy of Religion Academy Series*, no. 52, ed. by Susan Thistlethwaite. Atlanta, GA: Scholars Press, 1988. Torrance asserts--like Karl Barth--that the image of God is not in man but above him only in the person of Christ. AAH does avoid this more radical teaching, in spite of his use of Torrance's tome.

p. 49 NB: Karl Barth's typically negative, protesting stance. Often his protests contain a grain of truth when viewed within their contemporary context. But, be warned: that does not mean his neo-orthodox conclusions should be uncritically adopted. Much of Barth's "I-Thou" musing is not uniquely Christian, being based on the philosophical exercises of Jewish scholar Martin Buber.

p. 51 NB: "On this point Barth does not give us a clear answer." You will find this not to be an uncommon trait of Barth, especially for the non-expert. Be careful not to read your own subjective feelings into Barth's inviting text, a common fallacy in American neo-orthodox circles.

p. 52 It is not clear to me that Brunner draws a historical distinction between Creation and Sin, but rather a logical one. Does AAH see the same?

p. 57 NB: "What Brunner means, I presume,...." Like with Barth's, the non-expert is liable to be either confused or invited to read his own feelings into Brunner's text. The pastoral and theological advice of your instructor is that you focus your own personal reading on the classics, especially Calvin. This will be of much more help in your counseling/therapy work than neo-orthodox tomes.

p. 59 What can unveil "the secret of the whole man"? What limits does this place upon your use of material from natural revelation in counseling/therapy? How important is the Bible to your work?

p. 65 The recurrent theme of "static vs. dynamic" or "being vs. doing" or "noun vs. verb" is of fairly recent origin. Be careful! All "dynamic" systems are not equally valid or correct. What do these terms mean in this context?

p. 73 AAH asserts the primacy of Christ's love in His life. On what grounds does AAH assert this "fact"? [When you discover it, then please let your instructor know!] While it may sound warm and fuzzy, AAH is traveling across very deep theological waters here, which could be developed in a number of liberal/heretical directions. Thankfully, he does not seem to develop this idea to any great extent. You do the same--leave this thread unpulled!

p. 74 Admit it or not, AAH is into Christology here--the study of the person and work of Christ. Unfortunately, he does not expound his Christology here in traditional categories (e.g., according to the *munus triplex* pattern), but instead is using rather vague modern terms. To say that Christ is "wholly directed toward" God or His fellow man is to speak in relational categories without a clear ethical reference to the Word and Law of God. Always make your own foundational principle or commitment clear, especially in the moral realm.

p. 75f AAH follows his non-classic Christological categories in outlining his anthropology. Since Jesus in the perfect *imago Dei*, so we too can be analyzed along AAH's Christological lines. This is not bad, but just don't lose sight of your absolutes in the fog of emotional/relational language.

p. 78 Is AAH's call for social fellowship outside of our own people group a biblical imperative or an encroachment of postmodern multi-culturalism? Were our grandparents any less in the image of God because they didn't interact with other cultures and peoples on a daily basis? NB: the concept of biblical fellowship is being stretched here beyond its biblical intent. Careful!

p. 79 The "cultural mandate" is key: read with care!
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p. 83 By "structure of man" AAH means man's make-up as body, soul, and their relationship. Each and every part or faculty of man was touched and twisted by the Fall.

p. 86 Note the definitions of "regeneration" and "sanctification." NB: do not confuse emotional excitement per se with sanctification, which is a common American evangelical sin! Just because you feel closer to someone does not necessarily mean you are more sanctified. Just because you are excited by an idea or event does not necessarily mean you are more sanctified.

p. 88 AAH is here developing the concept of a Christian world and life view. What is your world and life view? How biblical (and therefore pleasing to God) is it?

- p. 89 The "ecclesiastical aspect" of the image of God in man is an often overlooked fact. Being active in a local biblical church is a sanctification issue, even when you are a busy student. Don't neglect this dimension of your life while at RTS!
- p. 93 AAH seems to imply here that all national, cultural, and ethnic distinction will be cleansed in heaven. This is rather speculative, owing more to egalitarianism than the Scriptures.
- p. 98 This speculative musing on sex in heaven I find of little help. Perhaps you can enlighten me!
- p. 103 NB: AAH (re)defines "self-image" in a more helpful Christian direction.
- p. 104 What change in Adam and Eve's self-image SHOULD have occurred due to the Fall? What did God think of them? Should they not think the same?
- p. 106 AAH's "realistic image" is quite helpful.
- p. 107 Note the definitions of "justification" and "sanctification".
- p. 109 Does AAH take the real guilt and real consequences of abiding sin in the believer's life seriously enough? I think not. How should we feel when we sin or when God chastises us for our sins?
- p. 111 Too bad AAH balances his treatment with only one key sentence on abiding sin in the life of the believer. A more expanded treatment would be more helpful in this important pastoral care and counseling area.
- p. 116 NB: AAH has shifted his argument from a purely exegetical/textual level to a theological level. Train yourself to pick up on such moves!
- p. 117 "Redemptive history" is history studied with a view to God's redeeming of His people. Thus, it starts with Adam and moves forward through the Scriptures.
- p. 119 AAH's position against the terminology of "the covenant of works" is one of great debate. The Westminster Confession and Catechisms are happy enough using the term. AAH and others in the 20th Century object for the reasons he gives here. We'll deal with this matter in class lecture. However, note that AAH maximizes criticism of terminology and minimizes affirmation of substance to just one sentence. This is unbalanced. While on some levels I prefer the Westminster Larger Catechism's terminology of "covenant of life," I find AAH's simplistic objections inadequate.
- p. 123 Were there really "no actual witnesses to some of the events described in Genesis 1-3"? What about God and the heavenly host of angels?
- p. 124 Based partly on "recent scientific evidence," AAH concludes that "the literary genre of these chapters is different from that of other historical sections of the Bible." Note AAH's uncritical acceptance of the conclusions of recent scientific study, which is most often based on atheistic presuppositions. Note further that to protect the Bible from supposed errors in this area, AAH leaps to the claim that Genesis is a different literary genre than other sections of the Bible. If he had made even a feeble attempt to derive this claim from the text of Genesis itself, we might be willing to take it more seriously. As stated, this is speculation of the worst sort.
- p. 125 Thankfully AAH continues to hold to a literal interpretation of the Genesis narrative, even if he is non-exclusivist in doing so.
- p. 126 God told Moses! Aalders' position was also taught 100 years earlier by James Woodrow of Columbia Theological Seminary, who was deposed from the Faculty for such teachings.

p. 127 There is little unique about the literary character of the Genesis narrative. The reckless remedy of genre shifting would be cricket too for many other key passages.

p. 128 Read carefully the first full paragraph!

p. 131 AAH's stress on the mystery of the origin of sin is defensive and perhaps too broad. He is, however, attempting to protect God from the charge of being the author of sin, which in itself is true and helpful. Adam and Eve were strong enough to stand and weak enough to fall.

p. 132 AAH's claim of the irrationality of sin is so broad as to sound like an ontological necessity rather than a moral/ethical fact. AAH is dancing to Barth's tune here. Does God not know the why of sin? Could He not tell us? Certainly this mystery is not deeper than the Trinity or the incarnation. Perhaps one day we shall hear more from Him on the why of sin, if He wishes to tell us!

p. 133 Use this passage of Scripture in discussing sin with those experiencing disappointment, shame, guilt, and fear!

p. 134 NB: the *Protoevangelium* AAH claims: "God's first response to human sin, therefore, is a response of grace." Is this really true? Look at the passage in question. Does not grace follow the condemnation of sin?

ANNOTATED BIBLIOGRAPHY FOR DEFENDING THE TRINITY

Francis Turretin, *Institutes of Elenctic Theology* Vol 1 translated by George Musgrave Ginger edited by James T. Dennison, Jr. pp. 253-310

The 17th century Reformed theologians tackles most of the major heresies that challenged the doctrine of the Trinity. In particular he addresses the Socinians "To understand this primary question which we agitate with the ancient as well as the more modern anti-Trinitarians, take notice that the orthodox faith is this: in the one only and most simple essence of God these are three distinct persons so distinguished from each other by incommunicable properties or modes of subsisting that one cannot be the other-although by an inexpressible circum-*inse*ssion (*emperichoresis*) they always remain and exist in each other mutually." p. 265 Turretin has a section on the modalists starting on page 270 and going to page 282.

The Lord of Glory, A study of the Designations of Our Lord in the New Testament with especial reference to His Deity B.B. Warfield (Grand Rapids: Baker Book House 1974).

This is another excellent work from the pen of B. B. Warfield. Warfield surveys the entire New Testament for the designations for Jesus Christ. Because of the increasing denials of Jesus' Deity Warfield emphasized all those designations which proclaimed the Deity of Christ. The bulk of book considers the four Gospels.

"The Biblical Doctrine of the Trinity" originally in *The International Standard Bible Encyclopedia*, James Orr, General editor by B. B. Warfield found in [The Works of Benjamin B. Warfield vol 2 Biblical Doctrines](#) originally published by (New York: Oxford University Press 1929) reprinted by (Baker Book House 1981) pp. 133-172.

Warfield is the late 19th century early 20th century equivalent to John Owen. Even his short articles resemble German panzer divisions rolling across the Dutch country side in the effect they have on error. One of Warfield's main arguments is as follows "*In a word, Jesus Christ and the Holy Spirit are the fundamental proof of the doctrine of the Trinity. This is as much as to say that all the evidence of whatever kind, and from whatever source derived, that Jesus Christ is God manifested in the flesh, and that the Holy Spirit is a Divine Person, is just so much evidence for the doctrine of the Trinity.*" pp 146

"The Person of Christ" originally in *The International Standard Bible Encyclopedia*, James Orr, General editor by B.B. Warfield. found in [The Works of Benjamin B. Warfield vol 2 Biblical Doctrines](#) originally published by (New York: Oxford University Press 1929) reprinted by (Baker Book House 1981) pp. 175-209

B.B. Warfield surveys the teaching of Paul, the Epistle to the Hebrews, the other Epistles, and the teaching of Jesus regarding to the person of Christ. While the thrust of the article is to demonstrate the integrity of the person of Christ as being God and man in one person Warfield does demonstrate the true divinity of Jesus, the Son of God, the second person of the Trinity.

"God our Father and the Lord Jesus Christ" originally from *The Princeton Theological Review*, v. xv, 1917, pp. 1-20 by B. B. Warfield. found in [The Works of Benjamin B. Warfield vol 2 Biblical Doctrines](#) originally published by (New York: Oxford University Press 1929) reprinted by (Baker Book House 1981) pp. 213-231

B.B. Warfield shows how the phrase "God our Father and the Lord Jesus Christ" is a Christian periphrasis for God. Warfield also shows how the periphrasis is also used in many of Paul's closing prayers to "designate the Divine Being to whom the prayer is offered." This article is another example of the Warfield's exhaustive defense of orthodoxy.

"The Christ that Paul Preached" originally from *The Expositor*, 8th ser., v. xv, 1918, pp. 90-110 by B. B. Warfield. found in The Works of Benjamin B. Warfield vol 2 Biblical Doctrines originally published by (New York: Oxford University Press 1929) reprinted by (Baker Book House 1981) pp. 235-252

According to Warfield Paul, the apostle, believed that the Lordship of Jesus Christ pointed to the full divinity of Jesus Christ. Warfield is combating one of the numerous 19th century opponents of Christ's divinity, in particular, W. Bousset.

"God" originally from "A Dictionary of the Bible", edited by John D. Davis, 1898 pp. 251-253 by B. B. Warfield. found in The Works of Benjamin B. Warfield vol 9 Studies in Theology originally published by (New York: Oxford University Press 1929) reprinted by (Baker Book House 1981) pp. 109-114

A short article the three stages or three planes of revelation by which God is revealed to man, (a) God, the Infinite Spirit (b) God, the Redeemer of sinners, and (c) God, the Father, Son, and Holy Ghost.

"Jesus Christ" from "The New Schaff-Herzog Encyclopedia of Religious Knowledge," vi. pp. 150-160. Pub, Funk & Wagnalls CI 1910 by B. B. Warfield. found in The Works of Benjamin B. Warfield vol 3 Christology and Criticism originally published by (New York: Oxford University Press 1929) reprinted by Baker Book House 1981) pp. 259-310

Warfield demonstrates that the Synoptics, the writings of Paul, the other epistles, Acts, and the Gospel of John all portray Jesus as a supernatural "divine" person unlike the "Lives of Christ" which the 19th century liberals presented.

"The 'Two Natures' and Recent Christological Speculation" from "The American Journal of Theology, xv. 1911, pp. 337-361; 546-568 by B. B. Warfield. found in The Works of Benjamin B. Warfield vol 3 Christology and Criticism originally published by (New York: Oxford University Press 1929) reprinted by Baker Book House 1981) pp.259-310

Many 19th century academic theologians revolted against the two natures of Jesus in order to deny that Jesus was fully God. Warfield surveys the revolt and then systematically demolishes it. He says "The significance of this revolt becomes at once apparent, when we reflect that the doctrine of the Two Natures is only another way of stating the doctrine of the Incarnation; and the doctrine of the Incarnation is the hinge on which the Christian system turns. No Two Natures, no Incarnation; no Incarnation, no Christianity in any distinctive sense." (p.259)

"The Twentieth-Century Christ" from "The Hibbert Journal, xii. 1914, pp. 583-602 found in The Works of Benjamin B. Warfield vol 3 Christology and Criticism originally published by (New York: Oxford University Press 1929) reprinted by Baker Book House 1981) pp.371-389

This article is Warfield's response to Kenotism. "The idea is that the Son of God, in becoming man, abandoned His deity, extinguished it, so to speak, by immersing it in the stream of human life." (p. 375) Kenotism has reappeared today particularly among certain "Christian" sects.

"The Doctrine of the Holy Trinity explained and Vindicated" by John Owen The Works of John Owen vol 2 edited by William H. Goold first published in this edition by (Johnstone & Hunter 1850-53) reprinted by (Edinburgh: Banner of Truth Trust 1965) pp. 377-454

John Owen was one of the greatest Puritan theologians. Much of his treatise was to counter one of the chief opponent to trinitarian theology Socinius, a 16th century theologian who argued that Jesus was a mere man and that the Holy Spirit was God's energy. Socinius was the forerunner of modern Unitarianism. John Owen is heavy reading but thorough.

"Discourse on the Holy Spirit" by John Owen The Works of John Owen vol 3 edited by William H. Goold first published in this edition by (Johnstone & Hunter 1850-53) reprinted by (Edinburgh: Banner of Truth Trust 1965)

Chapter 3 titled "Divine Nature and Personality of the Holy Spirit proved and Vindicated" specifically affirms and defends the doctrine that the Holy Spirit is fully God and yet a distinct person. See pages 64-92.

Institutes of the Christian Religion, Book 1 "The Knowledge of God the Creator" John Calvin Library of Christian Classics Volume XX Edited by John T. McNeill translated and Indexed by Ford Lewis Battles (Philadelphia: The Westminster Press 1960)

In book one Calvin attacks Servetus an anti-Trinitarian writer who Calvin says "God is assumed to be tripartite when three persons are said to reside in his essence; this is an imaginary triad, because it clashes with ideas which do not truly subsist in God's essence, but represent God to us in one manifestation or another." (p. 147) Calvin refutes Servetus heresy and the tackles the heresy of Valentine Gentile who according to Calvin "From this morass another similar monster has come forth. For certain rascals, to escape the invidiousness and shame of Servetus' impiety, indeed confessed that there are three persons; but they added the provision that the Father, who is truly and properly the sole God, in forming the Son and the Spirit, infused into them his own deity." Calvin marshals Scriptural and Patristic evidence against these and other anti trinitarian positions.

Summa Theologica St. Thomas Aquinas translated by the Fathers of the English Dominican Providence (Westminster, Maryland: Christian Classics 1981) questions 27-43 pages 144-226

A more philosophical treatment of the trinity but extremely detailed. Aquinas quotes the Bible, the Patristics and other Medieval theologians.

Against Praxeas Tertullian The Ante-Nicene Fathers Vol 3 translated by Dr. Holmes (Grand Rapids: Wm. B. Eerdmans co. 1980) pp. 597-627

Tertullian, an early Latin theologian, answered Praxeas, one the earliest modalists. Praxeas argued that Christ was but the manifestation of the Father. Tertullian's treatise tackles the meaning of "persona" in order to affirm the unity of God while affirming the distinctiveness of the three persons, The Father, The Son, and the Holy Spirit.

De Trinitate St. Hilary of Poitiers The Nicene and Post-Nicene Fathers Vol IX by L. Pullan and E.W. Watson 1898 (Grand Rapids: Wm B. Eerdmans Co 1980)

The greatest Latin theologian who defended the Nicene creed against the heresy of Arius. According to R.P.C. Hanson in The Search for the Christian Doctrine of God (Edinburgh: T&T Clark 1988) Hilary "relies constantly on Tertullian: he followed him in almost every detail (though not quite every detail) of this theology." (p.472) Hilary is not heavily influenced by the theology of Origen or Clement of Alexander. According to Hanson "Hilary is an unusual theologian. He has been called the Wester Athanasius. In fact his thought little resembles that of Athanasius, but in originality and insight he is nearly his equal." (p. 477) It is essential to see Hilary as distinct from the Eastern wing of Christendom. He is not derived from them and is not therefore as affected by Neo Platonism as Origen and even the Cappadocians.

Contra Gentes Athanasius An excellent critical edition is the Oxford Early Christian Texts Edited and translated by Robert W. Thomson. De Incarnatione by Athanasius is included in the volume. (Oxford at the Clarendon Press 1971)

Athanasius was one of the great opponents of Arianism in the East. His work was highly polemic but firmly based in Scripture even though his use of certain Scriptures such as Proverbs 8:22 are

far fetched. (See R.P.C. Hanson in The Search for the Christian Doctrine of God (Edinburgh: T&T Clark 1988) pages 417-445.

The Trinity St. Augustine of Hippo translated by A.W. Haddan in The Nicene and Post-Nicene Fathers vol 3 (Grand Rapids: Wm B. Eerdmans Co 1980)

A major Patristic defense of the Trinity. See introduction of William G. T. Shedd in the Nicene and Post-Nicene Fathers vol 3. Shedd argues that Augustine divides his treatise into two lines of defense, Scriptural or exegetical and rational. Augustine's philosophical defense uses the idea that God's personality requires trinality. "the personality of God depends upon the trinality of the Divine Essence--that if there are not interior distinctions in the infinite Being, he cannot be self-contemplative, self-cognitive, or self-communing." (o. 7-8 Shedd introduction)

The Trinity book 3 Richard of St. Victor in The Classics of Western Spirituality translated by Grover A. Zinn (New York: Paulist Press 1979 pages 373-397

Richard of St. Victor was a medieval mystic whose work on the Trinity advanced the Church's understanding the Trinity affects the Church's understanding of love, community and man himself.

MODERN REFERENCES

Creeds, Councils & Christ Gerald Bray (Downers Grove: InterVarsity Press 1984)

Bray gives a popular defense of historic creeds and their necessity for the Christian Church. He starts with the erosion of orthodoxy during the 19th and 20th century. He then goes back to articulate how creeds and confessions functioned in the early Church. He then traces the development of Christian theology in the early Church. He gives an excellent apology for the ecumenical creeds and their Scriptural base.

The Search for the Christian Doctrine of God R.P.C. Hanson (Edinburgh: T&T Clark 1988)

A recent scholarly treatment of the Arian controversy 318-381 AD. Hanson surveys all the major Pro-Nicene and Anti-Nicene theologians. He clearly differentiates the Latin Fathers from the Greek. The book is carefully written and detailed.

Christ in Christian Tradition vol one From the Apostolic age to Chalcedon (451) Aloys Grillmeier, S.J. translated by John Bowden (Atlanta: John Knox Press)

Grillmeier deals with the person of Christ from the Apostolic age to Chalcedon. See in particular his treatment of Tertullian and the word "persona" pages 117-131

The Doctrine of God Christopher B. Kaiser *Foundations for Faith series* (First published by Marshall Morgan & Scott 1982 Crossway Books in America)

A short (152 pages including indexes) treatment of the doctrine of God that includes the doctrine of the Trinity. Kaiser briefly surveys Biblical data and then covers the history of the development of the doctrine of God. It is a good summary treatment. See his contrast between St. Richard of Victor and Thomas Aquinas (page 88-91)

One God in Trinity edited by Peter Toon and James D. Spiceland (Westchester, Illinois: Cornerstone Books 1980)

Toon edited a series of articles given at Durham in 1978 by the historical theology group of the British Tyndale Fellowship. The first five chapters deal with the meaning of the Trinity, the Trinity in the New Testament and the Patristic period. The last five chapters deal with 20th century theology and the Trinity, Barth, Lonergan, Moltmann, Process theology and recent British

theology. The article on recent British theology is by Brian Hebblethwaite who deals principally with the work of Wiles and Lampe. Unfortunately Hebblethwaite's own methodology poses real problems. *"The doctrine of the Trinity cannot be established simply by citing authoritative texts, whether of Scripture or tradition. Its primary source is certainly divine revelation, but, as Leonard Hadgson saw, revelation is a matter of events, of divine actions in human history and in human lives. Revelation is not opposed to reason. Part of our response to God's self-revealing acts is precisely our rational reflection on the sense they make."* pages 160-161 The above shows a Barthian view of revelation which undercuts any authoritative formulation on the Trinity or any other doctrine.

Jesus as God (The New Testament use of Θεός in Reference to Jesus) Murray J. Harris (Grand Rapids: Baker Book House, 1992)

A detailed treatment of all the uses of Θεός for Jesus in the New Testament. Murray tackles John 1:1-14 and John 20:28 as well as all the main passages where Jesus is called God.

Shared Life Donald Macleod (Manilla: Campus Harvest, 1994)

This book provides an ideal beginner's introduction to the doctrine of the Trinity. It is biblical, simple, clear, straight-forward, and practical (without being superficial). For the more advanced reader, it offers other benefits. It is compact and learned--chock full of historical insights, astute theological observations, and strong experiential applications. The simplicity of its style belies the author's grasp and penetration of the subject. Macleod is a master of making difficult things seem simple, without compromising their profundity or detracting from the proper mystery which should characterize our study of God. It furnishes the reader with: 1) an excellent overview of biblical teaching on the trinity; 2) a fine summary of the historical development of the church doctrine of the trinity; 3) challenging practical application of this great truth to daily Christian living; and 4) a helpful response to current attacks on the Christian doctrine of the trinity. All of this, Macleod manages to squeeze into less than a hundred pages.

REFORMED  THEOLOGICAL SEMINARY
SYSTEM

Course Objectives Related to MDiv* Student Learning Outcomes

Course: 4ST5150/1
Professor: Thomas
Campus: Atlanta
Date: Fall 2019

MDiv* Student Learning Outcomes		Rubric	Mini-Justification
<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. Also includes ability to preach and teach the meaning of Scripture to both heart and mind with clarity and enthusiasm.	STRONG	Expertise in theological formulation is a requirement
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	All doctrinal formulations must be the produce of accurate exegesis and synthesis
Reformed Theology	Significant knowledge of Reformed theology and practice, with emphasis on the Westminster Standards.	STRONG	The course consists in a study of Reformed Theology
Sanctification	Demonstrates a love for the Triune God that aids the student's sanctification.	STRONG	Truth is in order to godliness
Desire for Worldview	Burning desire to conform all of life to the Word of God.	STRONG	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.)	STRONG	The course will encourage winsome debate and disagreement.

Pastoral Ministry	Ability to minister the Word of God to hearts and lives of both church and unchurched, to include preaching, teaching, leading in worship, leading, and shepherding the local congregation, aiding in spiritual maturity, concern for non-Xns.	STRONG	The aim of all theology should be to help students pastor themselves and others.
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