Systematic Theology (Dogmatics)

Theology I: Prolegomena and Principium
   A. Prolegomena
   B. Principium

Theology II: Theology Proper — The Being and Works of God
   A. The Existence of God
   B. The Names of God
   C. The Attributes of God
   D. The Triunity of God
   E. The Works of God
   F. Appendix: The Angelic World

Theology III: Mankind, Sin, and Salvation
   A. Mankind/Humanity
   B. Sin (Hamartiology)
   C. Salvation (Soteriology)

Theology IV: The Church and the Kingdom of God
   A. Ecclesiology
   B. Eschatology
Theology I: Prolegomena and *Principium*

A. Prolegomena
   1. Meaning
      a. Definition
         1) Etymology
            a) Theology
            b) Dogmatics
         2) Object
            a) Subjectivist (Anthropocentric)
            b) Objectivist (Theocentric)
         3) Genus
            a) Scientia
            b) Sapientia
         4) Character
            a) Theoretical
            b) Practical
      b. Possibility
         1) Assumptions
            a) Paradigm
               (i) Categories
               (ii) Causality
            b) Principia
               (i) True
               (ii) False
                  (a) Philosophy
                  (b) Religion
         2) Limitations
      c. Necessity
Archetypal
Knowledge God has of Himself
– that no human can ever know

Ectypal
Accomodated Knowledge
– all that God has chosen to make known

Unio
Knowledge of Jesus Christ in Humiliation and Exaltation

Visio
Angels and Elect in Patria

Revelatio
Elect in Via – General and Special
Theology I: Prolegomena and Principium

**Principia**

**Systematic Theology: Prolegomena**

**Ground of Being**

Principium essendi

God

**Ground of Knowing**

Principium cognoscendi

- externum
  - Creation
  - Light of Reason
- internum
  - Scripture
  - Faith

Natural Knowledge

Spiritual Knowledge

Light of Reason

Faith

Scripture

Creation
2. **Method**
   a. **Task**
      1) Materials (Sources)
         a) Primary
            i) External: Scripture (Norm)
               (a) Hermeneutics
               (b) *Heilsgeschichte*
            ii) Internal: Faith
      b) Secondary
         i) External
            (a) Tradition
            (b) Authority
         ii) Internal
            (a) Reason
            (b) Experience
   2) **Habitus**
   b. **Aim**
      1) Ultimate
      2) Proximate
         a) Ecclesial
         b) Cultural
   c. **Order**
      1) Analytic
      2) Synthetic
B. Principium

1. Revelation
   a. Meaning
   b. Agency
      1) Mode One: General Revelation
         a) Sources
            (1) External
            (2) Internal
               (a) Cognitive
               (b) Non-cognitive
         b) Substance
      2) Mode Two: Special Revelation
         a) Sources
            (1) Direct
            (2) Indirect
         b) Substance
   c. Significance
2. **Inspiration**
   a. **Principle**
      1) Definition
      2) Degrees
         a) Locus
         b) Scope
         c) Extent
      3) Dimensions
         a) Form
         b) Function
         c) Style
   b. **Process**
      1) Dynamic
      2) Organic
      3) Verbal
      4) Mechanical
   c. **Properties**
      1) Intrinsic
         a) Veracity
         b) Relevance
         c) Efficacy
      2) Extrinsic
         a) Authority
            (i) Reliability
               (a) Authenticity
               (b) Historicity
               (c) Credibility
            (a) Necessity
         b) Perspicuity
            (i) External
            (2) Internal
         c) Sufficiency
            (i) Material
            (2) Formal
### Inspiration in Contemporary Protestant Orthodoxy

<table>
<thead>
<tr>
<th>Model</th>
<th>Method</th>
<th>Mode</th>
<th>Manner</th>
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<tbody>
<tr>
<td><strong>The human writers stressed</strong></td>
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<tr>
<td>(Process focused — personal)</td>
<td>Dynamic</td>
<td>Abductive</td>
<td>Concomitant</td>
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<tr>
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<td>Organic</td>
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<td><strong>The supernatural writings stressed</strong></td>
<td>Verbal</td>
<td>Deductive</td>
<td>Concursive</td>
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<tr>
<td>(Product focused — propositional)</td>
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<td>(Accent: Form-Function)</td>
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<tr>
<td></td>
<td>Mechanical</td>
<td>Reductive</td>
<td>Confluent</td>
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<td>(Accent: Form)</td>
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* Cultural perspective, world view
Theology II: Theology Proper — The Being and Works of God

A. The Existence of God
   1. Assumptions
   2. Arguments
      a. Rational
         1) a priori
         2) a posteriori
      b. Rhetorical

B. The Names of God
   1. Old Testament
   2. New Testament

C. The Attributes of God
   1. Preview
      (The Problem of Predication and the Divine Simplicity)
   2. Paradigm
      a. Incommunicable
         1) Independent
         2) Immutable
         3) Infinite
            a) Space
            b) Time
            c) Degree
      b. Communicable
         1) Intellectual
         2) Moral: Virtues and Affections
            a) Holy
            b) Righteous
            c) Good
D. The Triunity of God
   1. Foundation
      a. Scripture
      b. Tradition
         1) Heresies
         2) Councils
         3) Terminology
      c. Analogy (Vestigia Trinitatis)
   2. Explanation
      a. Oneness
      b. Threeness
         1) Order
         2) Properties
            a) Father (Unbegotten)
            b) Son (Begotten)
            c) Holy Spirit (Procession)
         3) Operations
            a) Father (εκ)
            b) Son (δια)
            c) Holy Spirit (εν)
Theology II: Theology Proper — The Being and Works of God

Trinitarian Controversy

NT / Orthodoxy

Tertullian
(Economic Subordinationism; West)

Origen
(Logos Subordinationism; East)

Nicea (325 CE)

Athanasius

Cappadocians

Pneumatomachians

Nicaea (381)

Augustine

Trinitarian Heresies

Tritheism

Monarchianism

Dynamic
(Eastern proclivity)

Modalistic
(Western proclivity)

Arianism
(Radical Subordinationism)

Sabellianism

Church History / Theology Proper

Adoptionism

Patriginianism

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Augustine’s summary:

1. The Father is God.
2. The Son is God.
3. The Holy Spirit is God.
4. The Father is not the Son.
5. The Son is not the Holy Spirit.
6. The Holy Spirit is not the Father.
7. There is only one God.
E. The Works of God

1. *Ad Intra: The Divine Decrees*
   a. Ground (The free and sovereign will of God)
      1) Debate
      2) Distinctions
   b. Nature
      1) Eternal
      2) Absolute
      3) Universal
   c. End (The glory of God)

2. *Ad Extra: Creation and Providence*
   a. Creation
      1) Spiritual (see appendix: The Angelic World)
      2) Material
         a) Statement (Theological)
            “*The Triune God,*
            *by an act of his own free will and good pleasure,*
            *created all things for the manifestation of his glory.*"
         b) Narrative (Biblical)
            (i) Genre
            (ii) Arrangement
               (a) Stage One: *ex nihilo*
               (b) Stage Two: *hexaemeron*
                  i. Time
                  ii. Manner
                  iii. Order
            c) Alternatives (Rational)
               (i) Philosophical
                  (a) Dualism
                  (b) Monism
               (2) Scientific (Materialism)
b. Providence

1) Idea
   a) Definition
      (1) General
      (2) Special
   b) Scope (Omnipotence and human freedom)
      (1) Incompatibilist (Libertarian)
      (2) Compatibilist (Volitional)
   c) Extent (Theodicy and the problem of evil)

2) Elements
   a) Preservation
   b) Concurrence
      (1) Predetermined
      (2) Simultaneous
      (3) Immediate
   c) Governance
      (1) Ordinaria
      (2) Extraordinaria (Miracles)
         (a) Nature
         (b) Possibility
         (c) Purpose
F. Appendix: The Angelic World

1. Existence
   a. Origin
   b. Nature
      1) Spiritual
      2) Personal
      3) Powerful
   c. Assembly (Company)
      1) Number
      2) Rank
      3) Order
         a) Organization
         b) Activities

2. Fall
   a. Sin
      1) Time
      2) Cause
      3) Description (Poetic)
   b. Consequence
      1) Abode
      2) Status
      3) Destiny
Theology III: Mankind, Sin, and Salvation

A. Mankind/Humanity

1. Origin
   a. Creation
      1) Immediate
      2) Mediate
   b. Constitution
      1) Monism
      2) Dualism
      a) Body
         (i) Form
         (ii) Gender/Sexuality
      b) Soul
         (i) Structure
            (a) Dichotomist
            (b) Trichotomist
         (ii) Origin
            (a) Creationist
            (b) Traducian

2. Nature/Dignity (*Imago Dei*)
   a. Qualities (Substantive)
      1) Essential
      2) Accidental (Original righteousness)
         a) Naturalist
         b) Supernaturalist
   b. Dominion (Functional)
      1) Universal
      2) Local

3. Unity/Solidarity
B. **Sin** (Hamartiology)
   1. **Origin**
      a. Probation
      b. Temptation
      c. Fall
   2. **Nature**
      a. General
         1) Philosophical (Ethical)
         2) Theological
      b. Particular
         1) Extent
         2) Degrees
      c. Universal
   3. **Transmission** (Original sin)
      a. Guilt (Imputation)
         1) Immediate
            a) Federal
            b) Natural (Seminal)
         2) Mediate
      b. Pollution
         1) Depravity
         2) Inability
   4. **Penalty** (Death)
      a. Physical
      b. Spiritual
C. **Salvation** (Soteriology)
   
   1. **Christology** (Accomplished)
      
      a. **Person**
         
         1) Natures
            a) Deity
            b) Humanity
         2) Union
            a) Essence
               (1) Statement (Chalcedon, 451 CE)
               (2) Explanation
                  a) Orthodox
                     i. Hypostatic
                     ii. Kenōtic?
                  b) Heterodox
                     i. Apollinarian
                     ii. Nestorian
                     iii. Monophysite/Monothelite
               (3) Analogy
         b) Effects (*Communicatio*)
            (1) Affirmations
            (2) Denials
b. **Work** (States/Offices)
   1) Humiliation
      a) Incarnation (Prophet)
         (1) Birth
         (2) Life
            (a) Obedience
               i. Active
               ii. Passive
         (b) Suffering
         (c) Impeccability
      (3) Death
         (a) Burial
         (b) Descent?
   b) Atonement (Priest)
      (1) Necessity
      (2) Nature
         (a) Substance
            i. Objective
            ii. Vicarious
         (b) Objections/Alternatives
         (c) Aspects
            i. Propitiation
            ii. Redemption
            iii. Reconciliation
      (3) Extent (Intent)
         (a) Sufficiency
         (b) Efficiency
   2) Exaltation
      a) Resurrection
      b) Ascension
      c) Session (Priest/King)
**Propitiation**

Sin is an unbearable outrage to God's holiness.

The atonement addresses this holy outrage, satisfying the demands of God's holiness.

**Redemption**

Sin has a power that keeps people in bondage.

The atonement purchases people out of this slavery, releasing the elect from their bondage to sin.

**Reconciliation**

Sin causes enmity between God and people.

The atonement brings together God and people, restoring, for the elect, access to the presence of God.

**Salvation**

The *necessity* of the atonement is grounded on God's love and righteousness.

The *nature* of the atonement is "penal substitutionary."

The *intent* of the atonement is to reconcile God to the elect and the elect to God.
2. **Pneumatology** (Applied)
   
a. **Person**

b. **Work**
   
1) General (Common grace)
2) Particular (Special grace)
   
a) *Unio cum Christo*
   
(1) Positional (Federal)
(2) Experiential

b) *Ordo salutis* (Golden Chain)
   
(1) Predetermined (Election)
   
(a) Unconditional
   
   i. Supralapsarian
   
   ii. Infralapsarian

(b) Conditional

(2) Immediate
   
(a) Condition
   
   i. Calling/Regeneration (Passive)
   
   ii. Conversion (Active)
   
   a. Repentance
   
   b. Faith

(b) Status
   
   i. Justification
   
   ii. Adoption

(3) Subsequent
   
(a) Sanctification
   
   i. Evangelical
   
   ii. Sacerdotal

(b) Perseverance

(4) Ultimate (Glorification)
Theology IV: The Church and the Kingdom of God

A. **Ecclesiology**  
   *(Subpoints will follow at later date)*

B. **Eschatology**  
   *(Subpoints will follow at later date)*