



SCRIPTURE | THEOLOGY | REFORMED CATHOLICITY

GREYSTONE CONNECT RESOURCE CATALOG

EST. 2015

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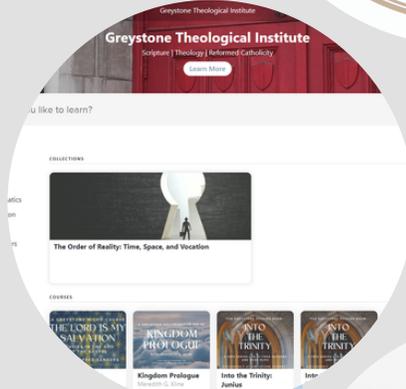
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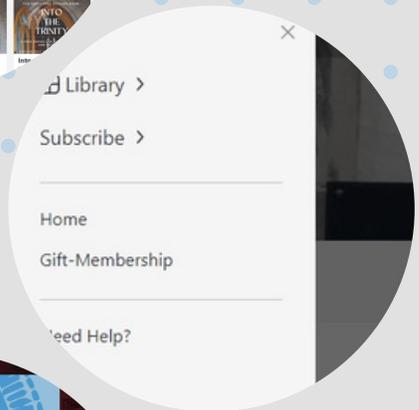
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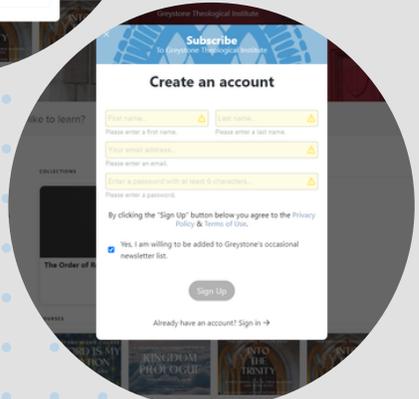
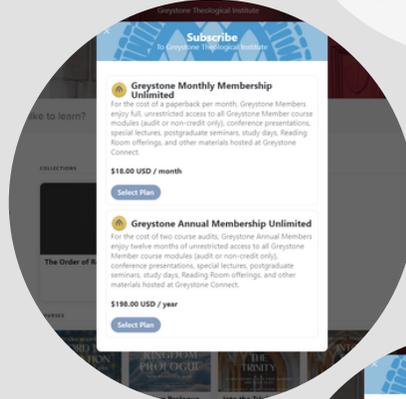
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GREYSTONE CONNECT RESOURCES

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Full Course Modules

Christianity in Late Antiquity | Dr. Mark W. Graham

Summary: Explore the fascinating and critically important story of the Church and its mission between the third and seventh centuries.

Description: The rise of Christianity stands as arguably the most far-reaching social, cultural, political, intellectual, and spiritual shift in human history. During the period known as Late Antiquity, between the third and seventh centuries, the Christian movement was grounded in fundamental ways – most of the major Church Fathers lived, wrote, and taught during this era; six of the seven ecumenical councils met to affirm basics of Christian orthodoxy; and a variety of Christian practices, such as asceticism and pilgrimage, emerged to shape various branches of Christianity. At the same time, the movement was growing exponentially in numbers and reach, spreading out from its Mediterranean and Near Eastern home to stretch from the British Isles to China and from northern Europe to Nubia and Yemen. During this era, the “One, Holy, Catholic, and Apostolic Church” worshiped in languages and cultural expressions ranging from Latin and Greek to Syriac, Armenian, Axumite, Arabic, and even Mandarin Chinese. This course explores the backdrop and context as well as key figures, major historical moments, and central practices of Christianity during this watershed period of history.

Time: 14 hours, 50 minutes

Lectures:

Approaching Christian Late Antiquity

1. History of Christianity vs. Church History
2. Challenges for Interpretation
3. The Labyrinthine World of Apuleius’s *The Golden Ass*, Part 1
4. The Labyrinthine World of Apuleius’s *The Golden Ass*, Part 2
5. The Mediterranean and Near Eastern Worlds of Late Antiquity
6. Political Forces, Part 1

7. Political Forces, Part 2
8. The Role of Bishops
9. Arianism and Christian Remains
10. State Church of Late Antiquity

Apocalyptic Montanism and the Rise of Asceticism

1. Christianity and Classical Culture in the Third Century, Part 1
2. Christianity and Classical Culture in the Third Century, Part 2
3. The Apologists and the Greek/Latin Divide
4. Montanism and the Apocalyptic Tradition; Tertullian
5. Cyprian and Origen
6. The Nature of Montanism
7. Into the Desert: Asceticism and the Rise of Monasticism

Persecutions, Politics, and Paganisms

1. Third-Century Church Catholic, Between Rome and Persia
2. “Universal Persecutions” and Political Crisis
3. The Varieties of Christian Response to Persecutions
4. The End of Persecution
5. Sex, Communion, and the Church
6. Visions, Dreams, and Conversion
7. The Struggle for Imperial Unity and Strength
8. Paganism: Worship and Writings

Arabic Revolutions and Reforms

1. Asceticism and Pilgrimage, Post-Constantine
2. The Politics of Heresy
3. The Armenian Conversion
4. Persia
5. Axum and Nubia
6. Apocalyptic Settlements
7. Northern Arabic Melkites, Monophysites, and Nestorians
8. Cultural Reform: Muhammed and the Quran

The Rise of Islam and the Historiographical Need

1. The Christians of Arabia and the Rise of Islam
2. Islamic Violence and Representation
3. Islamic Architecture (cont.); Jingjiao: the Mission to China, Part 1
4. Jingjiao: The Mission to China, Part 2; Historiographical Needs

The Order of Reality: Time, Space, and Vocation | Dr. Mark A. Garcia

Summary: Examine the space, time, and vocational strands of reality in terms of the Levitical and generally biblical world. Evaluate that biblical world in relation to traditional and contemporary questions regarding human and cosmic meaning, as well as the Church’s identity and calling.

Description: The nature of Christian apologetics has changed in ways that reflect our cultural situation. Whereas an earlier generation approached the apologetic task as the engagement and resolution of certain *ideas* set in opposition to the claims of the Christian faith, our world works with a particular set of *problems*. These problems, real or imagined, tend to provoke the creation of new tribes and conspicuously ritual religions that are united in their rejection of the Christian religion. Apologetics has become focused on ethics.

This new challenge opens up an avenue for Reformed theology to recover the ritual nature of the Christian faith in keeping with advances taking place in biblical studies, Church history and historical theology, systematic theology, and the reconsideration of ancient philosophy. There is an urgent need in our day for theologians to press forward into a subject area often assumed but set aside: “theory,” by which we mean a vision of reality in its ordered relations, nature, and purpose. In its programmatic interest in matters of *time, space, and vocation*, Leviticus provides a kind of catechism of reality which Christians embrace by faith as the true world.

Reflecting on the ways this is so accentuates ways the Church must proclaim the good news of the incarnation, ministry, and centrality of the Lord Jesus Christ to a people harried and overworked (*time*); deeply displaced, homeless, and lacking in practical appreciation of the necessity of the church assembly (*space*); and confused over the nature and integrity of male and female natures and relations, as well as the value and purpose of ordinary callings, in a culture pushing for a new disembodied Gnosticism (*vocation*). Positively, the biblical and theological beauty of the order of reality enchants and suffuses Christian experience with its rootedness in the new creation that has come and is coming in Jesus Christ. This course module explores Christian theory, including the liturgical cosmology of creation and consummation as it bears upon the meaning of humanity within the sure and ordered purposes of God.

Time: 25 hours

Lectures:

Section 1: Levitical Foundations of Christian Theory

This series of lectures explores Leviticus as catechism for reality for the covenant people of God, as properly theory rather than pre-philosophical or mythological (a la Hegel), and its relationship to ancient near eastern cuneiform philosophy. As catechism for reality, Leviticus provides a framework for reading the entire canon of Holy Scripture as well as a foundation for appreciating the ritual nature of reality, human nature and experience, and the Church’s faith, hope, and ministry. This includes commending theological and canonical reflection on the metaphysics and theology at work in what we will call the “Levitical Quadrilateral”: holy, profane, impure, and pure (Lev. 10:10).

Ordered Reality: The Christological-Doxological Divine Project

- 1.1 An Introduction to the Meaning of Everything
- 1.2 Perspectives on Reality
- 1.3 Leviticus as Catechism of Reality
- 1.4 Leviticus as Catechism of Reality (continued)

The Non-Contingency of Christ

- 2.1 Two Views in Modern Biblical Studies: Salvation-Historical and Apocalyptic Readings
- 2.2 Christ in the Johannine Literature
- 2.3 Christ in the Johannine Literature (continued)

Family, Church, and Providential Affinities

- 3.1 Providential and Eschatological Witness to the Kingdom of God
- 3.2 Providential and Eschatological Witness to the Kingdom of God (continued)
- 3.3 Unfolding and Enfolding

Section 2: Sacred Time

This series of lectures explores time within the biblical ritual world with a view to the complex history of our changing concepts of time, the ordering of time for humanity within Scripture in relation to the identity and works of God, the Christology of time in relation to biblical hermeneutics, marking time as a matter of faith, our experience of time in terms of delay and waiting/patience, and the role of faithfulness in time (especially the sabbath idea) in resisting oppression of others, reducing anxiety for ourselves, and advancing the Church's identity in the present as an alternative community in which time is experienced deliberately and theologically.

Waiting

- 1.1 Waiting and the Experience of Time
- 1.2 Waiting, Delay, and Gestation
- 1.3 Waiting for God(ot)

The Festal Shape of Christ: Leviticus 23

- 2.1 Christ and the Shape of Time
- 2.2 Festal Figurations
- 2.3 Christ as the Passing Shadow and as Reality

Sabbath as Resistance

- 3.1 Exodus and the Egyptian Order
- 3.2 The Tyranny of Endless Consumption and Commodification
- 3.3 The Sabbath and the Introduction of the Neighbor

Section 3: Sacred Space

This series of lectures explores space within the biblical ritual world with a view to the aforementioned "Levitical Quadrilateral": holy, profane, impure, and pure (Lev. 10:10). The priority of the communal over the individualistic in Scripture's ritual ontology is examined in relation to sanctuary space considerations including tabernacle, temple, and the church or sacred assembly, and the function of the sacraments in identifying and delimiting sacred space as a Christological-ecclesial reality. Within this overall vision, the theological meaning and existential phenomenon of "home" (including nostalgia) for human persons is unpacked and explored with a view to the enervating aimlessness and fundamentally detached character of contemporary life.

Home

- 1.1 Preliminaries for the Contours of God's Abiding
- 1.2 Constructing the Place of God's Abiding
- 1.3 The Sense of Home

Thirdspace

- 2.1 History of Spatial Theory
- 2.2 Thirdspace and the Ascension; Prosopological Exegesis
- 2.3 Thirdspace in Paul and Hebrews

The Body of Jesus Christ

- 3.1 Hebrews 12: A Cloud of Witnesses and Firstfruits
- 3.2 Contested Spaces
- 3.3 The Body of Jesus Christ

Section 4: Sacred Vocation

This series of lectures explores human identity and nature within the biblical ritual world by exploring male and female as vocational realities. This will include a recounting of the story of theological anthropology, including the Boethian legacy of viewing the human person as a “what” among other “whats” in creation. Appreciating the Christological intention in that Boethian legacy, we will propose a counter-vision in which the human person, distinct as divine image-bearers within creation, are most fundamentally a “who” in a world of “whats.” Human persons are those in whom the historical and eschatological purpose of the triune God are figures historically, physiologically, and liturgically in terms of an elemental, “all the way down” *sexuate* rather than merely sexual significance of our being either male or female, a conviction with great consequences for contemporary debates over gender, domestic life, and the dynamics of life within the Church.

Woman as Figural Confluence of Time, Space, and Vocation

- 1.1 Personhood
- 1.2 The Levitical Woman
- 1.3 Womb as Microcosm

Man, Woman, and the Way of the Lord

- 2.1 The End of Intimate Ambiguity: Bride, City, and Spirit
- 2.2 Woman as the Way: Dissolution and Reconstruction
- 2.3 The Unveiled Woman at Table: The Zealous Love of the Song of Songs

The Meaningfulness of Human Labor

- 3.1 Digging: Theological Reflections on Seamus Heaney’s Poem
- 3.2 The Intersection of Tuesday with Eternity
- 3.3 Inauguration and Glorious Fruitfulness

Advanced Church Polity | Dr. Alan Strange

Description: What lies at the heart of Reformed and Presbyterian church polity is the conviction that the Bible sets forth the fundamentals foundational to the government of the church and that the church is a spiritual, not a civil or biological, institution. This course will explore these and like polity matters, drilling down deep in our church orders to ferret out the implications of the nature of the church. The church, at its heart and in its essence, is a spiritual institution, a kingdom not of this world, and as such employs spiritual means to obtain spiritual ends. The nature of church power is spiritual, the power of the keys; it is ministerial and declarative. That the church enjoys spiritual independency from all other earthly institutions, including the state, is expressed in the doctrine of the spirituality of the church (or in the affirmation of the sphere sovereignty of the church). The proper use, as well as the abuse, of the doctrine of the spirituality of the church and allied concepts, has received much attention in both the academy and the church in recent years. This course will give special attention to American slavery since the spirituality of the church has been abused to defend and excuse that institution. Though American slavery ended more than a century and a half ago, the racism that bought contributed to and developed from it remain with us, providing a continuing challenge to the church. At the same time, the contemporary politicization of all institutions threatens to compromise the church’s true spirituality. We will examine the variety of ways that the faithful have sought to relate church and state and Christianity and politics, seeking not only to assess the past but also

to address the present. This course will focus then on recovering the spirituality of the church, exploring its potential contributions to the ongoing dialog of how the church is to relate to the world in which it finds itself, both in how it distinguishes itself from the world and how it gives itself to the world.

Total time: 17 hours

Lectures:

1. Polity Overview
 - 1.1 Introduction
 - 1.2 Reformed vs. Presbyterian Polity
 - 1.3 The Nature of Church Orders
 - 1.4 *Animus Imponentis* and Confessional Subscription
 - 1.5 Offices in the Church
 - 1.6 Judicatories and Assemblies
 - 1.7 Discipline
 - 1.8 Discipline (cont.)
 - 1.9 Church Power: Polity Differences
 - 1.10 Introduction to Spirituality
2. Church/State Relations in the Bible and History
 - 2.1 Philemon: Paradigm of True Spirituality of the Church
 - 2.2 Spirituality of the Church; The Biblical View of the Church
 - 2.3 The Biblical View of the State; The Medieval Church
 - 2.4 The Medieval Church; The Reformation: Luther and Lutherans
 - 2.5 The Reformation: Calvin and Calvinists
 - 2.6 The Reformation: The Church in Scotland; Resistance Theory
 - 2.7 Covenanting in Scotland and America
 - 2.8 George Bourne
 - 2.9 Is America a Christian Nation?
 - 2.10 Slavery in Israel, in the Ancient Near East, and in Greece and Rome
 - 2.11 The New Testament on Slavery; Christianity and Slavery in Ancient and Medieval World
 - 2.12 African Chattel Slavery and the Irony of America
3. The Churches, Race, and Slavery
 - 3.1 John 18:33-38; Acts 10
 - 3.2 Which Came First: Racism or Slavery?; Prejudice
 - 3.3 Resistance to the Dehumanization of Slaves; American Churches in the 19th Century
 - 3.4 Old School/New School Division
 - 3.5 Growing Sense of Spirituality; Slavery
 - 3.6 Hodge v. Thornwell: The 1859 and 1860 General Assemblies
 - 3.7 The U.S. Civil War and the Politicization of the Church
 - 3.8 Further Politicization of the Presbyterian Church; The Rise of the Social Gospel
 - 3.8 Liberalization, Ecumenism, and Machen
4. Spirituality of the Church
 - 4.1 Philippians 2:1-11: Imitating the Incarnation
 - 4.2 A Better Way Than Cultural Capitulation, Domination, or Abandonment
 - 4.3 Striking the Balance in the Ministry of the Church
 - 4.4 Striking the Balance in the Ministry of the Church (cont.)
 - 4.5 The African Experience in America: Critical Race Theory
 - 4.6 Tisby on American and the Current Identity Crisis
 - 4.7 Present Attempts to Redefine America

- 4.8 How Ought the Church and State to Relate?
- 4.9 An Other-Worldly Ethos; Proper Distinctives
- 4.10 The Impact of Faith on Life and a Right View of the Spirituality of the Church

Theological Anthropology | Dr. Mark A. Garcia

Summary: The Christian understanding of the human person is enchanted by the nature and purpose of our creation by God. And this changes everything. What we think we are as human persons depends on what we think we are for, and this in turn shapes how we live before God and one another in his world.

Description: Through a series of close exegetical, historical, and theological case studies, Theological Anthropology exemplifies the Greystone way of constructive theology in the mode of Reformed catholicity. This advanced course moves beyond survey courses in the theology of human personhood to explore selectively and more thoroughly certain classic and contemporary questions in their historical, theological, ethical, and ecclesiastical contexts. What is a human being? What is the theological significance of a child? How should we think of materiality? Of the ‘intermediate state’? Of our relationship to the cosmos? What is the theological and ethical significance of humanity as ‘male and female’? Are we more than our brains? What is the relationship of ontology and eschatology in how we think of gender, marriage, and human relations? What is the image of God, and how do we recognize its restoration by the Spirit? Are we communal creatures? Are we free agents? What is emotion? What are the implications of theological anthropology for relationships, society, and pastoral care? What does the Reformed theological tradition contribute to our understanding of ourselves and one another?

Total time: 24 hours, 25 minutes

Lectures:

Mapping Theological Anthropology

1. Orientation to Theological Anthropology
2. Key Voices and Questions; The Modern Situation: The Self
3. The Modern Situation: Equality, Essentialism
4. Levitical Humanity and Sexuate Installation

Introducing *Homo Liturgicus*

1. *Homo Liturgicus* and “Skinned” Anthropology
2. Eden as Levitical Sanctuary
3. The Levitical Woman
4. A “Skinned” Anthropology
5. Bone and Flesh: The Life of Job

The Liturgical Dynamism of Man and Woman

1. Glory and the Second Human
2. Eve the Legalist? and Israel’s Triumverate
3. Because Adam Was Formed First, Then Eve
4. The Proverbs 31 Woman; Lydia in Acts 16
5. Lydia and Her Husband; The King’s Glory in Song of Songs

The Song and the Apostle

1. The Song, the Liturgical Woman, and Sexuate Installation
2. Thematic Observations (cont.)
3. “No Male and Female” in Galatians 3:28

4. "No Male and Female" (cont.)
 5. "No Male and Female" (conclusion)
- Imago Dei and Relationality: God, Motherliness, and Friendship
1. God, Gender, and Imaging: The Challenge
 2. Israel and Zion, Male and Female, Land and City
 3. Isaiah and Motherliness
 4. Paul in Galatians: Motherly Authority and Travail
 5. Friendship as Concordia in the Form of Christ
- Image of God and "Sexuate" Asymmetry
1. A Biblical Survey
 2. Structural and Functional Image Paradigms
 3. Relational Image Paradigm; Paul and Stoicism
 4. Hair, Nature, Glory, and Sexual Difference
 5. Glory and Sexuate Asymmetry in 1 Corinthians 11:3, 7-9
- Mind and Body
1. Areas of General Consensus
 2. Substance Dualism
 3. Physicalism
 4. The "I" in "I Believe": Augustine Meets Schleiermacher in Bavinck
 5. Moving Forward
- Embodiment
1. The Bodies and the Body
 2. Movement, Institution, and Habitus
 3. The Liturgical Body
 4. 2 Corinthians 5 and the Intermediate State (2 parts)
- Resurrection of the Body
1. 1 Corinthians 15 and the Body: The Issues
 2. The Structure of 1 Corinthians 15
 3. Resurrection and the Change
- Personhood and Dementia
1. John Swinton on Dementia
 2. Personhood and Capacities
 3. We Are Who We Are as God Relates to Us
 4. The Church's Vocation, and What It Is Not
 5. Final Thoughts
- Emotion
1. Primacy of the Intellect? Narrative and Healing
 2. Revolutions and the Structural Grammar of Emotions and Virtue
 3. The Anchoring Reality and "Local" Circumstance
 4. Humility, Gratitude, and Liturgical Response
- Body, Desire, Reciprocation, Children
1. Coakley, Butler, and Performativity
 2. Gregory of Nyssa and the Transformations of Gender
 3. Relationality, Reciprocity, and Human Development
 4. The Child in the New Testament
- Providence, Human Agency, and Biblical Meaning
1. Theological Anthropology and Biblical Hermeneutics
 2. Providence vs. the Communion of Consciousness
 3. Providence, Prophetic Prediction, and Human Agency
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Hermeneutics of Christian Scripture | Dr. Don Collett

Description: A full Greystone course module in two sections. The first section of the course will reflect on the character of the Bible's unity in the context of the twofold canon. Is this character of this unity primarily historical, literary, conceptual, or theological in character? What difference, if any, does our answer to this question make for our understanding of the Old Testament's witness to Christ? We will then turn to a discussion of the history of biblical interpretation, with special emphasis on the understanding of authorial intention, historical context, and Scripture's theological sense at work in these approaches. The final section will be devoted to exegetical case studies of biblical texts drawn from the Old and New Testament to illuminate these issues in the concrete context of exegesis and interpretation.

Total time: 13 hours

Lectures:

1. Biblical Theology, Canon, and the Character of Holy Scripture
 - 1.1 The Meaning of "Biblical Theology"
 - 1.2 Marcionisms and Christo-telisms
 - 1.3 Rule of Faith and the Character of Christian Scripture
 - 1.4 Canon as Theological Pressure in Text-Formation
 - 1.5 Canon and Periodization
 - 1.6 Scripture's Mode of Presentation
 - 1.7 The Logic of the Two Testaments in Relation to Hebrews 8
2. The Literal Sense and Authorial Consciousness
 - 2.1 The Literal Sense Among the Senses
 - 2.2 Grammatical, Historical, and Theological Sense(s)
 - 2.3 Scripture as Sacramental and the Self-Ordering Nature of Scripture
 - 2.4 The Rise of Authorial Intention and Consciousness
 - 2.5 Anthropology of Consciousness
 - 2.6 Reader-Centered Models
 - 2.7 Reading Time in Ecclesiastes and Genesis
 - 2.8 The Stable Creation Order
3. Trinitarian Semantics and Christian Hermeneutics
 - 3.1 Reading Futility in Ecclesiastes and Trinitarian Hermeneutics
 - 3.2 Genesis and Trinitarian Semantics
 - 3.3 Genesis and Trinitarian Semantics (cont.)
 - 3.4 John 1, Proverbs 8, and Trinitarian Semantics
 - 3.5 Proverbs 8 and the "Beginning"
 - 3.6 Proverbs 8 and the "Beginning" (cont.)
 - 3.7 Wisdom, God, and Creation
4. Old Testament Case Studies
 - 4.1 Reading Genesis 9: A Case Study
 - 4.2 Reading Genesis 9: A Case Study (cont.)
 - 4.3 Reading Genesis 9: A Case Study (cont.)
 - 4.4 Jonah: A Case Study
 - 4.5 Jonah: A Case Study (cont.)
 - 4.6 Providence, Human Cognition, and the Christ Event
5. New Testament Case Studies
 - 5.1 Matthew's Use of Hosea: A Case Study
 - 5.2 Use of the Old Testament in Hebrews

5.3 Use of Hosea in Romans 9

Jeremiah as Christian Scripture | Dr. Matthew Patton

Coming soon.

Domestic Violence in Theology and Ministry | Dr. Mark A. Garcia

Summary: An exegetical and theological investigation of domestic violence including studies in the nature of abuse, divorce theory, and topics in pastoral theology.

Description: This module examines the complicated theme of domestic violence within the world of Holy Scripture and considers the nature of abuse in marriage and family from the perspective of theological anthropology and the vocation of the Church. This module weaves together theological ethics, the use of Scripture, pastoral theology, and applied theological anthropology. Topics include the nature of abuse within a theological anthropology and the Exodus paradigm of redemptive history, the complications of relational sin, justice/righteousness and mercy, divorce theory, forgiveness and reconciliation in pastoral theology, and child abuse.

Total time: 21 hours

Lectures:

The Challenges and Framework of a Difficult Subject

1. Challenges and Responsibilities
2. Let My People Go!: Exodus, Domestic Violence, and Hearing the Groans
3. Let My People Go!: Further Reflections

Egyptian Oppression, DV Myths, and Abusive Types

1. Exodus as Paradigmatic Framework: Introducing Egyptian Oppression
2. Forms of Egyptian Oppression
3. Domestic Violence: Myths and Realities
4. Myths and Realities (cont.); Lundy Bancroft's "Types" of Abuser

Abusive Types and Pastoral Risks

1. Bancroft's Abusive Types (concluded)
2. Risks for Those Involved in Abuse Cases (cont.)
3. Characteristics Common to Abusers
4. The Cyclical Pattern of Abuse

Genesis and *Telos* in Domestic Relations: My Sister's Keeper

1. My Sister's Keeper
2. Wife, Sister, and the Biblical World
3. Metaphor Theory and Cross-Domain Mapping
4. Distinct Conceptual Domains of Ontology and Covenant

Genesis and *Telos* in Domestic Relations: The Figure of Man and Woman

1. The Place of Ontology: The Being of Man and Woman
2. Marias on the Sexuate Condition
3. Marias on the Virile and Feminine Figures of Human Life
4. Marias on the Feminine Figure of Human Life

Genesis 3:16 as Etiology of Domestic Violence

1. Six Major Views for Interpreting Genesis 3:16

2. Reflections and Observations
 3. Judges 19 and Mashal
- The Revolutionary Household of the New Creation
1. Paul's Vision for a New Household and a New Man (Ephesians 5-6)
 2. The Detail and Content of Paul's Vision
 3. Ephesians 5-6, Exodus 21, and the Way of God in Christ
- Domestic Violence and the Ultimate Concerns of Biblical Law
1. Exodus 21, Abusive Neglect, and Biblical Scholarship
 2. Ethics and How Biblical Law Works: Torah as Law Collection, Not Law Code
 3. How Ultimate/Divine Law Works in Relation to Biblical Laws
 4. Deuteronomy 24, Domestic Violence, and the Why of Torah
 5. Deuteronomy 24, Domestic Violence, and the Why of Torah (cont.)
- Matthean Mercy, Domestic Violence, and the Shape of Discipleship
1. Matthew and the Torah as Law Collection
 2. Just Joseph: Mary, Marriage, and Matthean Mercy
 3. Just Joseph (Continued)
 4. Mercy, Moral Imagination, and Righteousness
 5. Matthew, Divorce, and Domestic Violence
- 1 Corinthians 7 and Pastoral Theology
1. 1 Corinthians 7 as Pastoral Theology
 2. 1 Corinthians 7 Continued
 3. 1 Corinthians 7 Continued
 4. 1 Corinthians 7 Continued and Final Reflections
- Power, Forgiveness, and Reconciliation
1. Prelude with the Devil
 2. Story as Torah: Saul and David as Paradigm
 3. Forgiveness and Power: Roles and Responsibilities
 4. The Complexity of Biblical Forgiveness (Steven R. Tracy)
 5. Psychological and Relational Forgiveness

History and Theology of Eastern Orthodoxy | Dr. Mark A. Garcia

Summary: The history and theology of Eastern Orthodoxy in relation to the confessional Reformed theological and ecclesiastical tradition.

Description: The Eastern Orthodox (or "Orthodox Catholic") Church tradition is large, mysterious, and often mistaken as a version of Roman Catholicism. It has proven attractive to some Christians in recent decades who, justly frustrated with evangelical low-church liturgies and historical amnesia, have opted for the aesthetically captivating and apparently simple, ancient tradition of the Orthodox church. This course is an overview and exploration of Orthodoxy that proceeds along two lines. In one, the history and reality of Orthodox theology will be separated from common myths and misunderstandings. The areas of special focus include the councils and tradition, icons and iconography, Trinity and Christology, liturgy and liturgical aesthetics, theosis, hesychasm, apophaticism, and the divine energies. The positive contributions of Orthodoxy--real and potential--will be commended for serious consideration. The second line of the course explores the liturgical and theological vulnerabilities and errors of Orthodoxy. The history of encounters between Orthodoxy and the Reformed tradition, briefly exploring the example of Cyril Lucaris, will be surveyed, and each of the distinctive features of

Orthodox liturgy and theology will be evaluated against the Scriptures and the Reformed tradition.

Total time: 13 hours, 15 minutes

Lectures:

Orientation and Disposition

1. A Dispositional Disclosure: 3 Points
2. Terminology and Unfamiliarity
3. Western Reactions to Eastern Orthodoxy
4. Eastern Orthodoxy and Pagan Thought

History of Eastern Orthodoxy and Eastern Orthodox History

1. Eastern Orthodox, Oriental Orthodox, and the Church of the East
2. Eastern and Western Cultures and Priorities
3. The Byzantine Disposition
4. Photius and the Great Schism
5. The Legacy of the Fourth Crusade and Missionary Efforts
6. Modern Eastern Orthodox History

Icons and Worship

1. Two Worlds, Two Visions of Reality
2. The Communion of Saints
3. Special Veneration of Mary
4. Icons and Religious Imagery
5. Icons, the Bible, and the Incarnation
6. The Christology of Icons
7. Select Points of Response

Scripture and Tradition

1. Scripture in Orthodoxy
2. Scripture within Tradition
3. Responses and Observations

Church and Sacraments

1. Church as Eucharistic Community
2. Apophaticism and Knowing God

The Trinity

1. The Trinity as One and Three

Salvation and Deification

1. Theologizing the Atonement
2. Salvation as the Journey of Theosis
3. The Confession of Dositheus

The How and Why of Conversions to Eastern Orthodoxy

1. Understanding Eastern Orthodox Conversion: Identity and Worship
2. Understanding Eastern Orthodox Conversion: Christian Mission

Short Term and Long Term Assessments

1. Short Term and Long Term Assessments

History of Christianity and Science | Dr. Jason M. Rampelt

Summary: This course presents Christianity and science in historical context, equipping the student with the skills needed to understand the past and assess emerging issues in the future.

Description: This course will introduce you to the vast and variegated ways in which the natural sciences and Christianity have interacted in Western history. It covers the entire period from antiquity up to the recent present. (See the “Preview” tab above for a list of topics covered.) As a Greystone Theological Institute course, you will not only become versed in the main landmarks and debates within this history, but also gain proficiency in interpreting the primary source texts which scholars use to write it. Of equal importance to learning the facts of these historical cases is learning how to interpret the sources which are used to generate such “facts”. This is a skill essential to genuinely learn from past actors and events (rather than merely reinforce preconceived notions), but also to refute interpretations motivated by anti-Christian bias or lazy Christians unwilling to exert the intellectual effort demanded by complex real-world problems.

Total time: 19 hours, 30 minutes

Lectures:

Introduction: ‘Science and Religion’, History and Context

1. ‘Science and Religion’: Ian Barbour’s Four Views
2. ‘Science and Religion’: Beyond Barbour
3. The Invention of the ‘Conflict Thesis’

Christianity and Science as Christianity and Culture

1. A Contemporary Question with a Long History
2. Moses and Israel on the Border of Canaan
3. Contemporary Interpretations of Genesis 1

Early Church Interactions with Natural Philosophy

1. Introduction
2. Augustine, Neoplatonism, and Free Will
3. Hypatia of Alexandria

Aristotle and the Church in the Middle Ages

1. Aristotle’s Long Journey into the European Universities
2. Thomas Aquinas
3. The Condemnations of 1277

Galileo and the Church

1. Introduction
2. Galileo’s Life and Work
3. Galileo’s Trials and Stories About Them

The Scientific Revolution in Christian Context

1. Some Historiographical Qualifications
2. ‘Causes’ of the Scientific Revolution
3. Christian Theology and the Scientific Revolution

Kepler, Newton, and Leibniz

1. Johannes Kepler
2. Isaac Newton
3. Gottfried Wilhelm Leibniz

Natural Theology

1. Introduction: The Biblical Motivation
2. Early Examples
3. A Central Doctrine
4. Why Natural Theology?

Earth Sciences

1. The Birthplace of a Discipline
2. The Former World of Fossils and Extinction

- 3. Flood Geology
- Darwin and His Reception-Part 1
 - 1. Introduction
 - 2. Charles Darwin and His Theory of Transmutation
 - 3. T. H. Huxley, "Darwin's Bulldog"
- Darwin and His Reception-Part 2
 - 1. Christian Scientists Who Supported Darwin
 - 2. Charles Hodge on Darwin
 - 3. B. B. Warfield on Darwin
- Physiology of the Soul
 - 1. Introduction
 - 2. Albrecht von Haller
 - 3. John C. Eccles
- Modern Physics and Cosmology
 - 1. Introduction
 - 2. Modern Physics
 - 3. Modern Cosmology
- Christians at Court
 - 1. The Scopes Trial (1925)
 - 2. Epperson v. Arkansas (1968) and McLean v. Arkansas (1981-1982)
 - 3. Kitzmiller v. Dover (2005)

Reformed Casuistry and Moral Theology | Dr. Mark A. Garcia

Course Description: The rise of Reformed casuistry was tied to the end of the penitential tradition in its most familiar forms, at least for Protestants. Scholars have recently argued very compellingly, however, that casuistry in fact reaches at least as far back as the New Testament writings, and some would push it further back into the Torah. Casuistry, while often a pejorative term today, is simply the pursuit of lived faithfulness. How does the Bible work ethically? In what way does the nature of Scripture determine the proper moral uses of Scripture? How is the moral application or use of natural law the same or different from the moral application or use of Torah in both narrow and general senses? How do the major lights of Reformed casuistry (Perkins, Ames, and Baxter) reflect the now displaced views of their early modern era, and how do they reflect and advance the sober, enduringly wise, and biblical principles of a God-glorifying life? This course will explore casuistry in general, in the Christian tradition, and in the Reformed tradition. Our work will be as much exegetical and dogmatic as it will be historical, and we will take steps to evaluate and not only to describe various approaches to casuistry. This course module will also feature one special lecture by Dr. Atria Larson, Greystone Fellow and scholar of the medieval penitential and canon law tradition.

Total time: 15 hours, 31 minutes

Lectures:

Conscience and Law in Tension

- 1. The Difficulty with "Conscience"
- 2. Conscience and "Common" Sense
- 3. Luther, the Conscience, and Law

Conscience's Mixed Legacy

- 1. The Legacy of the "Lutheran Conscience"

2. Tyndale to Ames on Conscience
3. The Controverted Meaning of Conscience
4. Conscience in 17th Century England

Casuistry: Pastoral Vocation and Classical Roots

1. The Pastor's Duty
2. Great Moral Dilemmas
3. Casuistry: The Classical Model
4. Theory and Practice
5. Casuistry and the Penitentials (Dr. Atria A. Larson, guest lecturer)

William Perkins and the Reformation of Casuistry

1. Divine and Human Laws
2. Conscience and the Conflict Between Secular and Divine Law
3. The True Church and the Papacy
4. Perkins and the Concern of Schism

The Casuistic Theology of William Ames

1. Peter Ramus; The "End" of Theology
2. Perkins and the End of Medieval Casuistry
3. Ames and the Reconfiguration of Reformed Casuistry
4. Ames and Natural Law Theory
5. The Decalogue and Natural Law

Ames (continued); Richard Baxter

1. Covenant and Mutual Obligation; Synteresis, Conscience, and Scripture
2. Synteresis and Conscience (cont.)
3. Readings in Ames: "Of Schism" and "Of the Church"
4. Richard Baxter and the Forgiving Disposition
5. The Forgiving Disposition and the Church Community

Rethinking Law: Torah as Means of Grace

1. Torah as Law Code or Law Collection
2. Biblical Evidence for Using Torah
3. The Wisdom Function of Israel's Case Law
4. Jesus as Revolutionary Torah Conservative

Christ, Casuistry, and Conscientiousness

1. Casuistry and the Moral Order
2. Christ, Casuistry, and "Compromise"
3. Casuistry, Conscience, and Conscientiousness

Reformed Catholicity | Dr. Mark A. Garcia

Summary: An exploration of the historical, biblical, theological, and practical facets of a distinctively Reformed model of catholicity in theological and ecclesial labor.

Description: What kind of community is the Church, and what is the center, and what are the outer limits, of the Christian Faith? How does the confessional Reformed tradition relate to the Christian tradition as a whole? How does the ontology of Scripture as the Church's divinely inspired canon affect the work of theology? Does the story of Scripture's formation illuminate the relationship of Scripture to tradition and confession?

These and other questions are explored in this core class in the Greystone program. "Catholicity" is an often-misunderstood term, and "Reformed Catholicity" sounds to others like a contradiction, but in fact the early and formative voices of Reformed Protestantism were

persuaded the life and health of the Church depends on its catholicity in Protestant, not Roman Catholic terms.

In recent decades, developments in the “theological interpretation of Scripture,” “canonical hermeneutics/theology,” and advanced research into the texts and figures of post-Reformation Reformed theologians and confessions have returned the question of Reformed catholicity to the attention of the Church. New efforts include a considered zeal:

- to retrieve the best of the patristic and medieval traditions on which the Reformation depended;
- to reconsider the Reformed catholic efforts of bodies such as the Regensburg Colloquy and Westminster Assembly as well as figures such as Martin Bucer, William Perkins, John Williamson Nevin, and Herman Bavinck;
- and to renew the Church's practical commitment to the Bible as Holy Scripture rather than mere historical artifact or source material.

Advances in responsible models and commendations of catholicity in theology are plentiful and varied, and some of the most promising ideas proceed not only from scholarly voices across the disciplines in our own day but also through distinctive 20th and 21st century Reformed contributions in biblical theology, on the unity of theology, on canon and Christology, and on Scripture and tradition. These and other shifts in scholarship—especially work on canon, the rule of faith, the nature of history, and pneumatology—place us in an enviable position of great opportunity. This class argues for the nature and the importance of Reformed catholicity and charts the way forward for further development.

Total time: 17 hours, 34 minutes

Lectures:

Catholicity: Terms, Trends, and Trajectories

1. Chronicles and Catholicity
2. Catholicity at Wholeness and as Attitude
3. Survey of Trends in Catholicity, Part 1
4. Survey of Trends in Catholicity, Part 2

Reformed Catholicity: The Appeal and Our Approach

1. Appeal of Catholicity
2. Wholeness, Displacement, Belonging; Ephesians 1 of 2
3. Ephesians and Catholicity 2 of 2

Ignatius and Cyprian

1. Ignatius: Quantitative and Qualitative Catholicity
2. Ignatius and the Criterion of Catholicity
3. Ignatius and Catholicity
4. Cyprian and Mother Church
5. Cyprian, Christ, and Unity

Catholicity as Uniformity? Historical Studies

1. The Cyprian Legacy: Unity, Uniformity, Pluriformity
2. Reformed Voices on Unity; Early Christian Diversity
3. Calvin and Catholicity
4. Regensburg and Catholicity

Reformed Catholics as Community of Patristic Readers

1. Martin Bucer and the Canon of the Mass
2. Catholicity and Patristics: The Examples of William Perkins (1558-1602)
3. Church Notae and the Signa of Catholicity

Catholicity in Communities: Jewel's *Apologia* and the Westminster Assembly

1. John Jewel's *Apologia Ecclesiae Anglicanae*

2. The Louvainists and the Gospellers on Catholicity
 3. The Westminster Assembly and Reformed Catholicity
 4. Westminster and Christian Hebraism (continued)
- Nevin, Bavinck, and the Challenge of Catholicity
1. John Williamson Nevin and the *Notae Ecclesiae*
 2. Nevin and the Actual/Ideal Distinction
 3. Bavinck and "Intensive" Catholicity
- Catholicity, Symbolics, and the Hypothesis of Holy Scripture
1. Dulles and the Question: Catholic and Protestant?
 2. "Catholic Substance" and the "Protestant Principle"
 3. Tradition, Canon, and the "Hypothesis" of Holy Scripture
 4. The Order, Coherence, and Hypothesis of Old Testament Scripture: The Christ of Apostolic Proclamation
- Canon and Catholicity
1. Canon: God's Word to His People
 2. Canon, Covenant, and Reading Rules
 3. Structure of the Pentateuch, Old Testament, and Gospels
 4. The Pauline Letter Collection
- Anamnestic Catholicity
1. Patterns and Practices of a Remembering Mode of Life
 2. Anamnesis in the Old Testament
 3. Anamnesis in the New Testament
- Ephesians and Catholicity
1. Ephesians as a Circular Letter and Catholic Text
 2. Ephesians and Catholicity: Further Examples
 3. Ephesians and Catholicity: Final Examples
 4. Ephesians and Catholicity: Oneness, Trinity, and Sacrament
- Reformed Catholicity: Culture, Patience, Worship
1. The Challenge: Modern Historicism
 2. Continuity of Patristic Exegesis
 3. Cyprianic, Catholic Patience
 4. Patience, Catechetical Liturgy, and Culture Formation

Gender, Divorce, Milton, and the Contexts of WCF 24 | Dr. Mark A. Garcia

Summary: What hath John Milton to do with the Westminster Confession of Faith on Gender, Marriage, and Divorce?

Description: This module explores specific aspects of the historical, theological, and political "intellectual biography" of, and contexts for, the language of the Westminster Confession of Faith on marriage and divorce (WCF 24, esp. sect. 6). This module focuses on the Westminster Assembly's complicated relationship to the Augustinian and canon law traditions on gender and marriage, and to the writings of contemporary divorce polemicist, John Milton, who dedicated the first of his divorce treatises to the Assembly. The textual center of this module is the Anonymous Answer (pamphlet) to Milton, published within the context of the Assembly but not as an official Assembly document. Examining and interpreting this document in its entirety in context, this module is designed as a lecture and seminar exercise in close reading of one text with a view to the expanding circle of its important contexts. It is a case study in the interpretation, personal and ecclesiastical, of an early modern, historically significant, and

theologically complicated text touching on topics of immense classical and current interest. This course module is part of the Greystone postgraduate module series Studies in the Reformed Confessions.

Total time: 18 hours, 46 minutes

Lectures:

Orientation

1. What Hath Milton to do with Westminster?
2. Contexts
3. The Anthropological Dimension
4. Milton's Eve and the Missing Adam, Part 1
5. Milton's Eve and the Missing Adam, Part 2
6. The Porous Self

Milton and the Puritan Domestic Manuals

1. Cleaver and Dod; the Puritan Manuals
2. Puritan Love and Milton's Revolution
3. William Gouge
4. Milton's Marriage Companion, Part 1
5. Milton's Marriage Companion, Part 2
6. Milton's Marriage Companion, Part 3

The Assembly's Ordinance, Heresiography, and the Presbyterian Mobilization

1. The "Presbyterian Mobilization"
2. Milton, the Opportunity, and Polemical Heresiography
3. Milton and the Polemical Persona(s)
4. Surveying Milton's *Doctrine and Discipline of Divorce (DDD)* (1)
5. Surveying *DDD* (2); *Judgement of Martin Bucer, Tetrachordon* (1)
6. Surveying *Tetrachordon* (2), *Colasterion*, and *Christian Doctrine*

The Meaning of "Conversation"

1. Colasterion as Dramatized Divorce of Unfit Partner
2. Milton and the Sex-Preoccupied "Pork"
3. Identifying the Printer "G.M."
4. Introducing the *Answer*
5. The Opening of *Colasterion*

The Ten Arguments

1. Arguments 1-2: How Biblical Commands Work; Mixed Marriage in 1 Corinthians 7
2. Arguments 3-5: Deuteronomy 22; Bearing Infirmities; Christ and the Church
3. Arguments 6-10: Universal Words; One Flesh; Ordinary Troubles; Soul-Body; Women and Children
4. Diane Purkiss on Milton and Women and Children
5. The Prospect of Dispositional Change (Introduction)

Contrariety of Mind or Disposition

1. Balancing the Humors
2. Why Woman? The Augustinian Complication
3. Changeable vs. Unchangeable Nature
4. Adam and Eve Again
5. Milton's Narcissism? The Milton-like Ideal Wife

Divorce, Women, and Law/Gospel Orders

1. Identifying the "Disfavor" and Deuteronomy 24 as Milton's "Main Pillar"
2. A Law to Protect the Woman
3. The New and Higher Ethic of the Gospel

4. The "Fit Conversing Soul"
 5. Protecting the Woman Again: Divorce in Malachi; The *Answer's* Ironic Conclusion
- Milton, the Assembly, and the Confession
1. *Colasterion's* Conclusion
 2. WCF 24 on Marriage
 3. WCF 24 on Divorce

Introduction to Apologetics in Theological Context | Dr. William (Bill) Dennison

Description: An extensive theological introduction to Reformed apologetics in the tradition of Cornelius Van Til, with explorations of historical and contemporary questions in the commendation and defense of the Christian Faith.

Total time: 15 hours

Lectures:

Locating the Apologetic Task

1. The "Time" of Apologetics
2. The "Time" of Apologetics (continued)
3. The "Place" and Nature of Apologetics
4. Persecution, Apologetics, and the Presence of Christ
5. Apologetics as Priestly Defense

Historical Survey (Part 1)

1. Apologetics and the Presence of God; Historical Survey (Part 1)
2. Historical Survey (Part 2): Quadratus, Aristides, Justin Martyr
3. Justin Martyr (continued), Athenagoras, Clement of Alexandria
4. Clement of Alexandria (continued)

Historical Survey (Part 2)

1. Origen
2. Origen (continued); the Latin Apologists: Tertullian
3. Irenaeus, Hippolytus

Historical Issues in Revelation and Apologetics

1. Overview of Aquinas
2. Aquinas and the Five Proofs
3. Old Princeton (Part 1)
4. Old Princeton (Part 2)
5. Augustine (Part 1)
6. Augustine (Part 2)

Calvin, Kuyper, and Presuppositional Apologetics

1. Calvin
2. Book(s) of Revelation
3. Van Til on Revelation and Its Forms; Kuyper
4. Kuyper (continued); Bavinck
5. Bavinck (continued)
6. Van Til's Presuppositional Apologetic

Van Til on God and the Transcendental Critique

1. Van Til and Scripture
2. Van Til and Circular Reasoning
3. Evidence and Persuasion

4. "What" Precedes "That"
5. Brute Fact; the Fall
6. The Fall (continued)

Knowledge, Metaphysics, and Argument

1. Analytical and Analogical Knowledge
2. Metaphysics
3. The One and the Many; Point of Context
4. Antithesis and Common Grace
5. The Impossibility of the Contrary

Studies in New Testament Theology | Dr. Mark A. Garcia

Description: How does the New Testament work? And how is the answer to that question related to what kind of text the New Testament is? The history and contemporary scholarship of New Testament study are at the heart of Christian faith and practice. This is appropriate and important. Historically and dogmatically, what we regard as distinctly Christian in theology and ministry is the result, in increasingly consequential ways, of the fundamental and primitive confession "Lord Jesus Christ." In this postgraduate module on the context, content, and Christian reading of the New Testament as Christian Scripture, we explore this dynamic of the Christian faith as it involves certain questions and issues which remain central in theology: the New Testament's relation to the Old, the relation of Jesus Christ to the ontology of Holy Scripture, the place of Torah within the Church indwelt by the Holy Spirit, the relation of the form and canon of Scripture to its interpretation, and—as the chief concern throughout this module—how Scripture works in light of these considerations. It is in terms of these questions as they bear upon a faithful reading of the Fourfold Gospel, the Pauline Letter Collection, and the Johannine Writings that we will investigate select classic and contemporary topics of advanced scholarly interpretation.

Total time: 12 hours, 24 minutes

Lectures:

Holy Scripture and the Church

1. Holy Scripture as Means of Grace
2. Holy Scripture: Being and Economy
3. "According to the Scriptures"
4. The Form is Part of the Message
5. New Testament Canon and Apostolic Mission-Traditions

Rethinking Law: Torah as Means of Grace

1. Torah as Law Code or Law Collection?
2. Biblical Evidence for Using Torah
3. The Wisdom Function of Israel's Case Law
4. Jesus as Revolutionary Torah Conservative
5. The Progressive Publication of Matthew, Part 1
6. The Progressive Publication of Matthew, Part 2

The Pauline Letter Collection

Canonical Manuscript Families

1. The Pauline Letter Collection, Part 1
2. The Pauline Letter Collection, Part 2
3. The Pauline Letter Collection, Part 3

4. The Pauline Letter Collection, Part 4
5. The Pauline Letter Collection, Part 5

Epaphroditus as Case Study

1. Paul and the Philippians
2. Epaphroditus and the Themes of Philippians
3. Request for Timothy
4. The Story of Christ in the Story of Epaphroditus, Part 1
5. The Story of Christ in the Story of Epaphroditus, Part 2
6. The Story of Christ in the Story of Epaphroditus, Part 3

Christ, Scripture, and Church

1. Scripture, Church, and the Presence of Christ, Part 1
2. Scripture, Church, and the Presence of Christ, Part 2
3. Christ, Logos, and the Word in Hebrews
4. The Ascended Christ and His Churchly Gifts

Job as Christian Scripture | Dr. Don Collett

Description: A wide-ranging exploration of the Old Testament book of Job with an eye to textual, contextual, theological, and canonical facets to a faithful Christian reading.

Total time: 16 hours, 30 minutes

Lectures:

Introduction and History of Interpretation

1. Authorship, Date, and Canonical Setting
2. Genre: Ancient and Inner-biblical
3. Perspective, Structure, and Interpretive Issues: Prologue
4. Interpretive Issues: Dialogues, Elihu Speeches
5. Interpretive Issues: Whirlwind Speeches, Epilogue; History of Reception: LXX Part 1
6. History of Reception: LXX Part 2, James 5:11
7. History of Reception: Rabbinic Readings, Patristic and Medieval, Gregory Part 1
8. History of Reception: Gregory Part 2

History of Interpretation (Cont.)

1. History of Reception: Maimonides
2. History of Reception: Aquinas Part 1
3. History of Reception: Aquinas Part 2, Calvin Part 1
4. History of Reception: Calvin Part 2
5. History of Reception: Calvin Part 3
6. History of Reception: Barth Part 1
7. History of Reception: Barth Part 2

Exegesis

1. Job 1:1 Translations
2. Job 1:1 Job and Adam Part 1
3. Job 1:1 Job and Adam Part 2, Job 1:4-5
4. Job 1-2 Job as God's Representative
5. Job 9 Job's Call for a Mediator Part 1
6. Job 16, 19 32-33 Job's Call for a Mediator Part 2
7. Job 16:7-21 Job's Witness in Heaven

Exegesis and the Rule of Faith

1. Christotelism and Job 19:25-27
2. New Testament Use of the Old and Job 32-33
3. Genesis 2-3, Job's Prologue, and the Rule of Faith
4. Folly and Wisdom and the Dialogues (Job's 3 Friends, Job, and Elihu)
5. What to Do with Elihu?
6. Retributive Suffering in Genesis and the Whirlwind Speeches

Theological Reflection on Job

1. The Theological Significance of Closure in Job
2. Closure and Theophany in the Divine Speeches
3. Job 40:3-5 and 42:1-6 Job's Confessions
4. Job 42:7 Translation and Interpretation
5. Job 42:7 Phronēsis, and the Error of Job's Friends
6. Reading Job in Canonical Context (Job 28 and the Ontology of Wisdom)
7. Reading Job in Canonical Context (Proverbs 8 and the Ontology of Wisdom)
8. The Pastoral Implications of Wisdom in Job

Kingdom Prologue | Dr. Meredith G. Kline

Description: The focus of this study is the book of Genesis and its account of the formative ages in the eschatological movement of the Kingdom of God from creation to consummation. These lectures, taught by Kline at Amoskeag Presbyterian Church, have been edited and remastered for presentation here on Greystone Connect.

Total time: 41 hours, 15 minutes

Lectures:

1. The Literary Structure of Genesis
 - a. The Literary Structure of Genesis
 - b. Literary Structure of Genesis and Antiquity of Man
 - c. Antiquity of Man and Creation
2. Space and Time in the Genesis Cosmogony
 - a. Space and Time in the Genesis Cosmogony (part 1)
 - b. Space and Time in the Genesis Cosmogony (part 2)
 - c. Introduction to the Covenant
 - d. The Covenants of Works and Grace
3. Ancient Near East Treaties and Covenant Theology
 - a. Ancient Near East Treaty Structures
 - b. Ancient Near East Treaties and Common Grace
 - c. Covenant Theology Under Attack
 - d. The Law, the Gospel, and the New Covenant
4. The Covenant Preamble and Historical Prologue
 - a. The Covenant Preamble
 - b. The Covenant Historical Prologue (part 1)
 - c. The Covenant Historical Prologue (part 2)
 - d. The Image of God in Man
5. The Covenant Stipulations
 - a. The Garden Theocracy
 - b. The Garden Environment
 - c. The Covenant Stipulations

- d. The Sabbath
- 6. The Covenant Blessings and Curses
 - a. Priestly Duties of the Covenant
 - b. Probation and Confirmation
 - c. The Curse and the Covenant
 - d. The Flood and the Covenants
- 7. The Noahic Covenant of Common Grace
 - a. Introduction to Intrusion
 - b. Intrusion and Common Grace
 - c. The State and the Church
 - d. The Great Commission and Mosaic Ethics
- 8. Introduction to the Abrahamic Covenant
 - a. Decline of the City of Man
 - b. The Flood
 - c. The Covenant with Abraham
 - d. By Oath Consigned
- 9. The Abrahamic Covenant
 - a. John and Transition of Baptism
 - b. Promises of the Abrahamic Covenant
 - c. The Abrahamic Covenant and Typology
 - d. The Two Kingdoms

Old Testament Prophets | Dr. Meredith G. Kline

Coming soon.

Old Testament Exegesis | Dr. Meredith G. Kline

Coming soon.

A Lukan Theology of Mission | Dr. Flavien Pardigon

Description: Luke is the only New Testament author to offer a continuous narrative of the first decades of the earliest days of the Church. His work is skillfully crafted, profoundly theological, and deeply rooted in the Old Testament Scriptures, and carefully framed as a continuation of the story of the life and work of the ascended Lord Jesus Christ. Luke weaves a rich and complex tapestry that tells his readers the story of how YHWH's work of redemption is accomplished in Christ and his Church. In a time when mission thinking and practice is commonly confusing and confused, a fresh examination of Luke's narrative and Scriptural theology of "mission" is urgently needed. This course module develops a Lukan theology of mission through a biblical and theological reading of Luke-Acts that also pays close attention to its linguistic, intertextual, and narratological dimensions. It also interacts critically and constructively with various contemporary missiological concepts, theories, and practices.

Coming soon.

The Theology of the Holy Spirit | Dr. Robert Letham

Description: The Holy Spirit is the focus of Dr. Letham's forthcoming next volume with P&R Publishers, continuing his series of careful explorations of the Church's confession of God as Trinity. This full Greystone course module is based upon the work published in that forthcoming book, and informed by decades of research and teaching in this important but often neglected area of dogmatics.

Coming soon.

Reformed Liturgics | Dr. Mark A. Garcia

Description: Among Greystone's fundamental commitments is the conviction that the recovery of a biblically determined, historically aware, and theological sophisticated Reformed liturgics is at the heart of the Church's identity and mission in the world. This module will extend select arguments made in the Reformed Catholicity, Order of Reality, and Theological Anthropology modules into the specific concerns of Reformed liturgical theology. Subjects covered include the principal developments and concerns in the history of confessional Reformed liturgics; the place of sacred times and spaces in the world of Holy Scripture in relation to debates over times and spaces in worship; the dialogical, regulative, and the "doxological" principles of Reformed worship; the eucharistic core of the Reformed church in light of the overall nature of pastoral ministry and the Church's witness; and the concept of worship (including the specific ordering of services of worship) as itself a critically important form of pastoral care.

Coming soon.

Micro-courses, Special Lectures, and Events

The Catholicity of the Westminster Assembly | Dr. Robert Letham | Special Lectures

Description: Two lectures on the circumstances and catholicity of the Westminster Assembly and the Westminster Standards.

1. The Westminster Assembly (1643-52): Context and Mandate
2. The Westminster Assembly and Conciliation

Total time: 1 hour, 50 minutes

Early Christianity | Dr. Mark A. Garcia | Micro-course

Summary: The rise and development of Christianity, both in its social and intellectual dimensions, from the close of the apostolic era to the fifth century.

Description: This course examines the rise and development of Christianity, both in its social and intellectual dimensions, from the close of the apostolic era to the fifth century. While a variety of topics are covered, a central part of the narrative focuses on the debates which dominated the era.

Attention will be paid not just to the theological implications of these debates but also to their political, social, and economic context and ramifications.

This course also encourages students to engage critically with the past as a means of understanding and offering a critique of the present. Christianity is not rediscovered every Lord's Day; it is shaped by its past; only as we come to grapple with that past can we really see the present in proper context.

Total time: 10 hours, 44 minutes

Lectures:

History, Faith, Context: Discerning the Truth

1. History, Faith, and Confessing the Lord Jesus Christ
2. Christianity and the Ancient World: Judaism(s) and Rome
3. Doxology and Theology in Relationship
4. Ignatian Catholicity: Christ and the Church

Persecution, Martyrdom, and Authority: Discerning the Christian

1. Persecution and Martyrdom
2. The Martyrdom of Polycarp and the Development of Martyrology
3. Nature of Authority
4. Examples of the Rule and Introduction to the Apologists

The Quest for Nicene Stability

1. From the Apologists to Irenaeus
2. Irenaeus to Tertullian
3. Origen and the Origenist Controversy
4. Arianism to Nicaea and Beyond
5. Final Movements toward Nicene Stability

Monasticism and the Life and Legacy of Ambrose

1. The Rise of Monasticism
2. Donatism and Introduction to Ambrose
3. Priscillianism, Ambrose, and the Rise of the Relics

Augustine

1. Regions, Part 1
2. Regions, Part 2
3. Controversies and Arguments
4. Legacies

Augustine, Pelagius, and Boethius

1. Augustine's Story in Brief
2. Augustine and Pelagianism
3. Theological Issues
4. Boethius

Survey of Other Fathers

1. Clement of Alexandria and Eusebius of Caesarea
2. Ephrem the Syrian, John Chrysostom, and Jerome
3. Cyril of Alexandria, Theodoret of Cyrus, and Leo the Great

The Christ of Reformed Catholicity: Jesus Christ and Eucharist in Ignatius of Antioch | Dr. Mark A. Garcia | Special lecture

Total time: 50 minutes

Into the Trinity:

A Greystone Reading Room Series with Dr. Fred Sanders and Mr. Ryan Hurd

Into the Trinity, Season 1: Polanus

Description: Navigating like expert guides through the great trinitarian texts and theologians of the Christian tradition, Fred Sanders and Ryan Hurd have illuminated and dazzled many with their clear, edifying, and inspiring remarks. *This Greystone Reading Room explores Amandus Polanus and his "18 Axioms on the Trinity."* Combining scholarly insight with accessible explanation, Sanders and Hurd pull old and new treasures out for display and delight. In doing so, they exemplify in their own way the purpose of the Greystone Reading Room. The Trinity is at the heart of Christian worship, faith, and life. This opportunity for regular and faithful direction into the wealth of the Christian and especially the Reformed tradition is a cause for rejoicing.

Total time: 15 hours

1. Introduction to Amandus Polanus: In this introductory session, Fred Sanders and Ryan Hurd orient the short piece by Amandus Polanus, "18 Axioms on the Trinity." They talk about Reformed scholasticism, Amandus Polanus himself, his works, and give a brief overview of the 18 Axioms. In future videos, they will walk through each axiom and talk about how they might pertain to contemporary work on the holy Trinity.
2. Axiom 1 from "18 Axioms on the Trinity": The first axiom primarily focuses on the divine essential unity as the precondition for Trinity. They talk about what the word "Trinity"

actually signifies, about the divine essential unity which is not advanced or determined by the three divine persons, and about how we "translate" technical theology to help the whole church.

3. Axiom 2: The second axiom primarily focuses on the "Trinity of persons": how Trinity is a word signifying the concretely numbered persons, not positing number into the divine essence. Fred and Ryan talk about the early church father Tertullian, and of course the medieval theologian Thomas Aquinas. Once again, Polanus shows concern for our language, not to promote a mere war over words, but simply to think and speak well of God in the practice of divine praise. (NB: Two brief internet glitches happened while recording this session.)
4. Axiom 3: The third axiom primarily focuses on the question of whether the persons are dissimilar or similar. Short answer: No to both! Fred and Ryan talk about what is meant by dissimilarity or similarity; they talk about tritheism and social trinitarianism; and they touch on the fact that we cannot constitute the persons as really distinct by any absolute accident or property. All that is in God is God himself and this is identical to each of the persons, who are absolutely the same with respect to the divine essence.
5. Axiom 4: The fourth axiom finally gets to *homoousios*, but via several further denials based on various errant positions that arose throughout the early centuries of the church. Fred and Ryan talk about what is meant by *homoousios* and talk about various errant ways of doing Trinity. Please note: Due to ignoring the breathing marks, Ryan made a mistake (and misled poor Fred, who started off right!) and thought *enousios* was *henousios*. Polanus's point is that the persons are "in" the essence (*enousios*), though of course they are also "one" with the essence.
6. Axioms 5 and 6.1: The sixth axiom finally affirms the persons are "really distinct." Fred and Ryan talk about what that means, what it doesn't mean, and start to talk about how we are to understand this.
7. Axiom 6.2: The sixth axiom refers to the famous distinction between *alius et alius* and *aliud et aliud*: we affirm the first but deny the second. Fred and Ryan talk about what that means, what it doesn't mean, and start to talk about how we are to understand this.
8. Axioms 7-9: These axioms deal with the relations account, how we constitute divine persons by their real opposed relations of paternity, filiation, and passive spiration respectively. Fred and Ryan talk about what that means, what it doesn't mean, and start to talk about how we are to understand this.
9. Axioms 10 and 11: These axioms continue to deal with the relations account, specifically how while relations are formally distinct from the essence they are not really distinct from it, albeit being really distinct from each other as real opposed relations. Gabriel Biel also makes a feature! Fred and Ryan talk about what all this means, what it doesn't mean, and about how we are to understand this.
10. Axioms 12 and 13: These axioms conclude with some final remarks on the relations account, specifically that relations do not result in composition in any way. Fred and Ryan talk about what all this means, what it doesn't mean, and about how we are to understand this.
11. Axiom 14.1: In this session, Fred Sanders and Ryan Hurd begin the fourteenth axiom in Amandus Polanus' "18 Axioms on the Trinity": the persons with respect to something. They introduce it with a handy chart that provides a broad overview, and consider the persons with respect to the essence commonly considered. And *autotheos* comes up. Fred and Ryan talk about what all this means, what it doesn't mean, and about how we are to understand this.
12. Axiom 14.2: In this session, Fred Sanders and Ryan Hurd continue with the second part of the fourteenth axiom in Amandus Polanus' "18 Axioms on the Trinity ": the persons with respect to something, specifically the divine essence. Polanus gives ten structured

- rules for talking about Trinity, essence and person; and Fred and Ryan talk about what all this means, what it doesn't mean, and about how we are to understand this.
13. Axiom 14.3: In this session, Fred Sanders and Ryan Hurd continue with the third part of the fourteenth axiom in Amandus Polanus' "18 Axioms on the Trinity": the persons with respect to other persons, specifically their "community" or what is common. Polanus reverts again to the *homoousios* of each person. Fred and Ryan talk about what all this means, what it doesn't mean, and how we are to understand this.
 14. Axiom 14.4: In this session, Fred Sanders and Ryan Hurd continue with the fourth part of the fourteenth axiom in Amandus Polanus' "18 Axioms on the Trinity": the persons with respect to other persons, specifically their "equality" to each other. Polanus advances what is common among the persons, preparing to move to their co-inherence subsequently. Fred and Ryan talk about what all this means, what it doesn't mean, and how we are to understand this.
 15. Axiom 14.5: In this session, Fred Sanders and Ryan Hurd move forward to the fifth part of the fourteenth axiom in Amandus Polanus' "18 Axioms on the Trinity": the persons with respect to other persons, specifically perichoresis. Indeed we have finally reached everyone's favorite topic--variously called, as Polanus points out. Fred and Ryan talk about what all this means, what it doesn't mean, and how we are to understand this.
 16. Axiom 14.6: In this session, Fred Sanders and Ryan Hurd move forward to the sixth part of the fourteenth axiom in Amandus Polanus' "18 Axioms on the Trinity": the persons with respect to their distinction, specifically their relations and origin. Fred and Ryan talk about what all this means, what it doesn't mean, and how we are to understand this.
 17. Axiom 14.7: In this session, Fred Sanders and Ryan Hurd move forward to the seventh part of the fourteenth axiom in Amandus Polanus' "18 Axioms on the Trinity": the persons with respect to their distinction, specifically their origin and operation. Fred and Ryan talk about what all this means, what it doesn't mean, and how we are to understand this.
 18. Axiom 14.8: In this session, Fred Sanders and Ryan Hurd conclude the fourteenth axiom in Amandus Polanus' "18 Axioms on the Trinity": the persons with respect to their distinction, specifically external operations, i.e., the divine missions of the Son and Spirit. Fred and Ryan talk about what all this means, what it doesn't mean, and how we are to understand this.
 19. Axioms 15 and 16: Fred and Ryan give more guidance on good ways of talking that maximize greater light, rather than poor ways of speaking that dim the clarity of the doctrine of the Trinity.
 20. Axioms 17 and 18: Polanus concludes by comments on the coexistence of the persons, and the fact that the incarnation does not obtain a quaternity in God.
 21. Polanus: History, Sources, and Theology: In this special session related to Polanus' "18 Axioms on the Trinity," Fred Sanders and Ryan Hurd talk with Dr. Steve Tipton, who provides significant further context on who Polanus is, what his sources and methods are, and also the ideas in play with his theology, also his doctrine of God! Dr. Tipton recently completed his dissertation on Amandus Polanus and the essence/attributes of God, and took his doctorate from Evangelical Theological Faculty (ETF), in Leuven, Belgium. He is also a PCA pastor at a church in Pennsylvania, USA.
 22. Polanus: Use and Application in Theological Formation: In this special session related to Polanus' "18 Axioms on the Trinity," Fred Sanders and Ryan Hurd talk with Dr. Tyler Wittman to discuss insights into the application of Polanus (and the Reformed Orthodox broadly) for theological education and development in the doctrine of the Trinity. Dr. Wittman took his doctorate from St Andrews under the late John Webster, on creation in Thomas and Barth. He is professor of theology at New Orleans Baptist Seminary.

23. Polanus: Scripture Use and Theology Among the Reformed: In this special session related to Polanus' "18 Axioms on the Trinity," Fred Sanders and Ryan Hurd talk with Dr. Ryan McGraw to discuss insights into Polanus' use of Scripture in theology, and his place in the Reformed Orthodox tradition. Dr. McGraw is academic dean and Morton H. Smith professor of systematics at Greenville Presbyterian Theological Seminary and the author of many books and articles.

Into the Trinity, Season 2: Junius

Description: Navigating like expert guides through the great trinitarian texts and theologians of the Christian tradition, Fred Sanders and Ryan Hurd have illuminated and dazzled many with their clear, edifying, and inspiring remarks. *This Greystone Reading Room event considers Franciscus Junius's disputation, "On the Persons of the Father and the Son."* Combining scholarly insight with accessible explanation, Sanders and Hurd pull old and new treasures out for display and delight. In doing so, they exemplify in their own way the purpose of the Greystone Reading Room. The Trinity is at the heart of Christian worship, faith, and life. This opportunity for regular and faithful direction into the wealth of the Christian and especially the Reformed tradition is a cause for rejoicing.

Total time: 11 hours, 30 minutes

1. Introduction to Franciscus Junius' *Disputation on the Father and the Son*: Introduction to the series of conversations; Junius' introduction to the *Disputation*; Junius' Thesis One.
2. Thesis Two: Thesis 2 teaches us how we can understand God the Father more clearly if we make sure not to confuse his personal fatherhood with the way the Triune God is "father" of the world.
3. Theses 3-5: On the distinct personhood of the Father
4. Theses 6-7: On the Firstness of the Father
5. Theses 8-9: On the Father's personal aseity
6. Theses 10-11: On the Father's act of generation and how it differs from creation
7. Theses 12-13: In these final theses on the Father, Junius argues that the Father begets the Son essentially and eternally.
8. Theses 14-15: Here at last Junius turns to the person of the Son, "the second person of the Holy Trinity, always begotten by the Father, spirating with the Father the Holy Spirit, ομοουσιος with the Father, and together with Father and Holy Spirit the only, true, eternal God."
9. Theses 16-17: Junius explains the meaning of "eternal" in "eternal generation," and what tenses are most appropriate for talking about it.
10. Theses 18-19: Junius begins to analyze the divine names given to the Son, starting with "Son" itself.
11. Thesis 20: In this thesis, Junius explains how "Word" is a title that primarily denotes, not his revelatory work toward us, but his eternal relation to the Father.
12. Theses 21-22: The Son is the image of the Father, and this reality with the Trinity is the prior ground of his being the image of God to us.
13. Thesis 23: In this thesis, Junius explains how Jesus saying "the Father is greater than I" does not undercut the fact that Jesus is the perfect image of the Father.
14. Thesis 24: Here Junius explains how names common to the entire Godhead (such as LORD, God, and King of Kings) are applied to the Son in particular.

15. Thesis 25: Having mentioned Jesus' title "King of kings," Junius ponders the nature of Christ's kingdom. It is twofold.
16. Theses 26-27: On the divine attributes
17. Theses 28 and 29.1: On divine operations, and on the rule of appropriation
18. Theses 29.2 and 30: In which Junius explains how unified trinitarian action does not abolish the individual arrangement of the persons among themselves, even in their working.
19. Thesis 31: This thesis is a summary thesis, and we reflect on Junius' handling of traditional scholastic tools.

Determinism in the Brain: A Look at Donald M. MacKay | Dr. Jason M. Rampelt | Special lecture

Description: This lecture explores the work of a Reformed Christian neuroscientist who presents a way of considering the brain as a free agent while still being an entirely physical brain.

Total time: 44 minutes

Anatomy of the Soul | Dr. Byron Curtis | Special lecture

Description: The Hebrew Psalmists habitually employ the names of body organs and body parts to denote the intellectual, moral, and spiritual functions of a human being. Some of these expressions work quite comfortably in English; others rather oddly. "Heart and Soul" make it into pop music—and (alas) into endless renditions on plunky pianos at parties. But how do your kilyôt (kidneys!) "instruct" you "in the night" (Psalm 16:7)? This lecture explores a few of the odder tissues and their issues and seeks to demonstrate how the Psalms indeed serve as a crucial and formative text for constructing a devout and discerning mind in Jesus Christ.

Total time: 35 minutes

The Lord Is My Salvation | Dr. Fred Sanders | Micro-course

Description: How is the gospel of God related to the God of the gospel? How ought the Church to confess with the psalmists that "God is my salvation"? In what ways have modern theologians sometimes wandered from this critically important connection? In this Greystone micro-course, leading trinitarian theologian Fred Sanders explains that in Christian theology, worship, and life we must confess the doctrines of the Trinity and of salvation as "closely related, mutually illuminating, and strictly ordered. When the two doctrines are left unconnected, both suffer. The doctrine of the Trinity begins to seem altogether irrelevant to salvation history and Christian experience, while soteriology meanwhile becomes naturalized, losing its transcendent reference. If they are connected too tightly, on the other hand, human salvation seems inherent to the divine reality itself." In this micro-course Dr. Sanders explains and explores this deep relationship by expounding the doctrine of eternal processions and temporal missions, ultimately showing how a right theology of God determines a proper and well-ordered--rather than disordered--grasp of the gospel, including the atonement, Christology, pneumatology, and the Church.

Total time: 7 hours, 45 minutes

Lectures:

1. Trinity as Norm for Soteriology
2. The Doctrine of the Trinity and the Scope of God's Economy
3. The Modern Trinity
4. Retrieval and Trinitarian Theology
5. The Deep Things of God: The Trinity and Soteriology
6. The Doctrine of the Trinity and the Christian Life
7. Salvation and Eternal Generation of the Son
8. Salvation and Eternal Procession of the Spirit
9. Trinitarian Theology, Gospel Ministry, and Theological Education

A Doxology of Gender: Human Nature as Male and Female | Dr. Mark A. Garcia | Micro-course

N.B. This microcourse consists of a thematic and reconfigured selection of content found in other Connect offerings.

Summary: Recent changes in western culture have challenged the essential and beautiful distinction between male and female. This course provides a fresh Christian framework--rooted in the reality of the biblical world--for reconsidering sexuality and gender, and explores related questions.

Description: Within the domain of theological anthropology, one of our chief aims is a right understanding of human nature. The Scriptures present humanity as fundamentally of two types: male or female. In this series we explore biblical and theological aspects of male and female as vocations within the world of Holy Scripture and in conversation with the Christian tradition.

This module is suitable for individual or group study. After an orientation featuring new lecture content, this course then proceeds to lectures selected from the first half of the Greystone graduate level course, "Theological Anthropology," and from other Greystone modules, organized here under one overarching theme. Readings and discussion questions have been added to facilitate your understanding of the material.

Total time: 14 hours, 50 minutes

Lectures:

The Doxology of Gender: Introductory Framework

1. Our Difficulty with the Difference
2. *Archē, Kratos*, and the Problem with Hierarchy
3. A Linguistic and Theological Problem: Authority, Power, and Hierarchy/Anarchy
4. Supra-Dionysian Patriarchy
5. The Genesis of our Glorious Revelation

Mapping Theological Anthropology: Introduction to Theological Anthropology

1. Orientation to Theological Anthropology

Key Voices and Questions in Theological Anthropology

1. The Modern Situation: The Self
2. The Modern Situation: Equality, Essentialism
3. Levitical Humanity and "Sexuate" Installation

The Liturgical Turn in Theological Anthropology: Introducing "Homo Liturgicus"

1. “Homo Liturgicus” and Radner’s “Skinned” Anthropology
2. Eden as Levitical Sanctuary
3. The Levitical Woman
 - a. Adam as Sacrifice? A Clarification

“Skinned” Anthropology

1. A “Skinned” Anthropology: Further Reflections
2. Bone and Flesh: The Life of Job

The Liturgical Dynamism of Man and Woman

1. Glory and the Second Human
2. Eve the Legalist? and Israel’s Triumvirate
3. Because Adam Was Formed First, Then Eve

Man and Woman in the Scriptures: Proverbs 31 and Lydia of Thyatira

1. The Proverbs 31 Woman and Lydia in Acts 16
2. Lydia and Her Husband; The King’s Glory in Song of Songs

Song of Songs

1. The Song, the Liturgical Woman, and Sexuate Installation
2. Thematic Observations

“No Male and Female” in Galatians 3:28

1. “No Male and Female” in Galatians 3:28
2. “No Male and Female” (cont.)
3. “No Male and Female” (conclusion)

Gender as Vocation: God and Gender Roles

1. God, Gender, and Imaging: The Challenge
2. Israel and Zion, Male and Female, Land and City

Motherliness and Friendship

1. Isaiah and Motherliness
2. Paul in Galatians: Motherly Authority and Travail
3. Friendship as Concordia in the Form of Christ

Image Paradigms

1. A Biblical Survey
2. Structural and Functional Image Paradigms
3. Relational Image Paradigm; Paul and Stoicism

Sexuate Asymmetry

1. Hair, Nature, Glory, and Sexual Difference
2. Glory and Sexuate Asymmetry in 1 Corinthians 11:3, 7-9

Gregory of Nazianzus: An Introduction to His Five Theological Orations | Dr. Mark A. Garcia | Special lecture

Total time: 1 hour, 17 minutes

Gregory Nazianzus and the Five Theological Orations | Dr. Robert Letham | Micro-course

Description: The justly famous *Five Theological Orations* of Gregory of Nazianzus is a series of Doctrinal sermons preached by the Nazianzan in Constantinople in the year 380. They are the anchor and base of the orthodox cause in a critical conflict with the Eunomians who were extreme Arians overconfident in their knowledge of God, and with the Macedonians of

Constantinople who questioned the deity of the Holy Spirit. Among the most important trinitarian theologians of our time, Dr. Robert Letham is eminently qualified to lead this series of lessons and discussion of a close reading of the *Orations*.

Total time: 5 hours, 20 minutes

1. Introduction to the Five Orations; Oration 27
 - 1.1 Introduction to the Five Orations
 - 1.2 Oration 27
2. Oration 28
 - 2.1 Oration 28.1-3
 - 2.2 Oration 28:4-31
3. Oration 29
 - 3.1 Oration 29.1-3
 - 3.2 Oration 29.4-14
 - 3.2 Oration 29.15-21
4. Oration 30
 - 4.1 Oration 30.1-6
 - 4.2 Oration 30.7-21
5. Oration 31
 - 5.1 Oration 31.1-3
 - 5.2 Oration 31.4-12
 - 5.3 Oration 31.13-22
 - 5.4 Oration 31.23-33

Eternal Generation of the Son in Scripture and Theology | Dr. C. Lee Irons | Micro-course

Description: The doctrine of the eternal generation of the Son is a central element of the classical doctrine of the Trinity. However, due to the Enlightenment rejection of medieval ontology, historical-critical exegesis, and heterodox views of eternity and time, the doctrine was cast aside by modernist theologians as so much metaphysical speculation. Even among otherwise conservative Protestants, confidence in the doctrine has significantly eroded as historicizing currents washed ashore. This course will attempt to retrieve the doctrine of eternal generation for today by considering (1) its scriptural basis, (2) its development in the history of theology, and (3) its contemporary retrieval versus Eternal Functional Subordination (EFS).

Total time: 8 hours, 15 minutes

1. Introduction
 - 1.1 Locating Eternal Generation Within the Doctrine of the Trinity; Key Theological Terms
 - 1.2 Characteristics of Eternal Generation
 - 1.3 Importance of Eternal Generation; How the Enlightenment Destroyed Eternal Generation
2. Scriptural Basis, Part 1: Eternal Generation in the Johannine Literature
 - 2.1 *Monogenes* in the New Testament and the Church Fathers
 - 2.2 *Monogenes*: English Bible Tradition; Revisionist Arguments and Response
 - 2.3 The Johannine Passages That Use *Monogenes*

- 2.4 The Johannine Passages That Use *Monogenes* (cont.)
3. Scripture Basis, Part 2: Eternal Generation in Paul, Hebrews, and the Old Testament
 - 3.1 Eternal Generation in Paul
 - 3.2 Eternal Generation in Hebrews; Synthesis of John, Paul, and Hebrews
 - 3.3 Eternal Generation in Psalm 2:7
 - 3.4 Eternal Generation in Psalm 8
4. Development of the Doctrine of Eternal Generation in the History of Theology Up to Aquinas
 - 4.1 Eternal Generation Before Nicaea
 - 4.2 Eternal Generation at Nicaea (325) and the Struggle Against Arianism
 - 4.3 Consolidation of the Three-In-One; Christological Controversies; Augustine
 - 4.4 Medieval Scholasticism
5. Development of the Doctrine of Eternal Generation in the History of Theology: Calvin and After
 - 5.1 Calvin
 - 5.2 Reformed Reception of Calvin's Doctrine of the Aseity of the Son
 - 5.3 American Reformed Theologians; Our Attitude Toward the Nicene Tradition
6. Contemporary Debates and Discussions on Eternal Subordination of the Son
 - 6.1 Trinity as Social Program; Grudem's *Systematic Theology* in 1994 and 2020
 - 6.2 Critique of Grudem's Latest Position: Eternal Generation and Eternal Functional Subordination; Contemporary Retrieval

Herman Bavinck: Trajectories of Current Scholarship | Dr. N. Gray Sutanto | Special lectures

Summary: Two lectures by Dr. N. Gray Sutanto on contemporary, critically important scholarly reassessments of the great Reformed dogmatician, Herman Bavinck, whose sophisticated combination of the classical and modern has long intrigued and challenged interpreters.

Total time: 1 hour, 23 minutes

1. Orthodox and Modern: Herman Bavinck's Organicism
2. Classical and Romantic: Herman Bavinck and General Revelation

Hodge and Warfield on Evolution | Dr. Jason M. Rampelt | Special lecture

Total time: 54 minutes

John Wallis: The Invisible Mediator of the Modern University | Dr. Jason M. Rampelt | Special lecture

Description: Seventeenth century England was a tumultuous time of civil war, church upheaval, and novel modes of scientific thought. The universities there and abroad had enjoyed half a millennium of stability but now faced new challenges to their very survival. The university did survive; in fact, it thrived, becoming the premier engine of rapid intellectual change. This did not happen without the deliberate efforts of John Wallis, longtime professor of mathematics at

Oxford, and other like-minded dons. Following his life and career we witness his keen skill at mediating conflicting positions for the sake of surprisingly conservative values in academia, while adapting to the newest innovations of his time. Those interested in the challenges of faith in a college or university context, the dynamics of intellectual history, or early modern example of intellectual integrity have much to learn from the fascinating story of John Wallis.

Total time: 1 hour, 7 minutes

John Webster Among the Theologians | Dr. Michael Allen | Micro-course

Description: This course of lectures involves a close study of the writings of the late John Webster. Students grow in their ability to read his texts directly and to appreciate the systematic framework of his thought more broadly. In viewing his work closely and broadly alike, its relationship to other theologians is examined, beginning with his early work on modern Protestant theology and moving through to his later, extended engagement of early fathers, medieval doctors, and post-Reformation Reformed scholastics. His practice of theology is examined with respect to various doctrines (e.g. God, covenant, church) as well as with respect to its underlying methodological approach to “theological theology” as an exercise in “biblical reasoning.”

Total time: 13 hours, 30 minutes

Introduction

The Culture of Theology

1. Culture: The Shape of Theological Practice
2. Texts: Scripture, Reading, and the Rhetoric of Theology
3. Traditions: Theology and Public Covenant
4. Conversations: Engaging Differences
5. Criticism, Revelation, and Disturbance
6. Habits Cultivating the Theologian’s Soul

The Kantzer Lectures (*The audio lectures in this lesson are John Webster's Kantzer Lectures in Revealed Theology at the Henry Center for Theological Understanding, followed in each case by Dr. Allen's introduction and commentary.*)

1. John Webster: Immanuel, God’s Presence With Us
 2. Kantzer 1 Introduction: Immanuel, God’s Presence With Us
 3. John Webster: God’s Perfect Life
 4. Kantzer 2: God’s Perfect Life
 5. John Webster: God Is Everywhere But Not Only Everywhere
 6. Kantzer 3: God Is Everywhere But Not Only Everywhere
 7. John Webster: Immanuel
 8. Kantzer 4: Immanuel
 9. John Webster: The Presence of Christ Exalted
 10. Kantzer 5: The Presence of Christ Exalted
 11. John Webster: He Will Be With Them
 12. Kantzer 6: He Will be With Them
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***Le Ferment Divin: Reflections on Christianity and Wine* | Dr. Mark A. Garcia | Special lectures**

Description: Delivered at Greystone's Christianity and Wine events, this is an open-ended series of meditations on the historic and theological relationship between wine and the Christian Faith. Check back for additions to this series throughout the course of the year.

Total time: 1 hour, 5 minutes

1. Communicating Place: Theology and Terroir
2. Appetizer: Foretaste, Faith, and Fullness
3. Dessert: God, Delight, and Hope

Leviticus as Christian Scripture | Dr. Mark A. Garcia | Micro-course

Summary: Reading Leviticus as the Church's Holy Scripture locates Christians with Christ in the center of everything meaningful in the cosmos and in human experience.

Description: Working from important contributions made by old and recent readers of Leviticus, including Ephraim Radner, Richard Whitekettle, and others, this brief guide into select anthropological themes in Leviticus explores the difference ritual theology makes to issues of gender, Christian identity and hope, Christian reading and use of Scripture, and the Gospel.

Total time: 3 hours, 19 minutes

1. Introduction
2. Sacred Space, Time, and Status
3. Eve and the Levitical Woman
4. Woman as the Homologous Well/Well-Spring of Creation
5. Woman as Well-Spring of Glory

Old Testament Survey | Mr. Jonathan Stark | Micro-course

Description: This is intended as a brief overview of the thirty-nine books of the Old Testament. It has in view those who may be preparing for an English Bible exam as part of the process for ministerial ordination, as a refresher course for ordained ministers, or as a supplement for those who have not had the benefit of a seminary education: ruling elders, Christian school teachers, or Sunday school teachers.

Total time: 6 hours, 45 minutes

1. Overview
 - 1.1 Overview of the Pentateuch and Motifs
 - 1.2 Motifs in Genesis and Beyond
2. Sacred Space
 - 2.1 Sacred Space: The Tabernacle and Antecedents
 - 2.2 Future Aspects of the Sacred Space Motif

3. Warfare
 - 3.1 Warfare in Historical Books
 - 3.2 Warfare in Poetical Books
4. Kingship
 - 4.1 Kingship in Historical Books
 - 4.2 Kingship in Poetical Books
5. Communal Meals
 - 5.1 Communal Meals: Part 1
 - 5.2 Communal Meals: Part 2
6. Miraculous Water-Crossing
 - 6.1 Miraculous Water-Crossing in the Historical Books
 - 6.2 Miraculous Water-Crossing in Poetical Books
7. Music
 - 7.1 Music: Part 1
 - 7.2 Music: Part 2
 - 7.3 Music: Part 3
8. Prophetic Call Narratives
 - 8.1 Prophetic Call Narratives: Part 1
 - 8.2 Prophetic Call Narratives: Part 2
9. Exile and Restoration
 - 9.1 Exile and Restoration: Part 1
 - 9.2 Exile and Restoration: Part 2
 - 9.3 Conclusion

Lydia Center Workshop: Ministry in Contexts of Spousal Abuse | Dr. Mark A. Garcia | Event

Description: A one-day workshop regarding common dynamics, mistakes, and needs in pastoral and congregational responses to domestic violence.

Total time: 4 hours 55 minutes

1. Overview; Clearing the Table: Warnings, Myths, and Challenges
2. The Cycle and the Wheel
3. Priorities in Care and Challenges
4. Abuse and How Sin Works; Profiles of Abusers; Communication: Naming as Moral Action

Lydia Symposium 2016 | Dr. Mark A. Garcia, Dr. Rebekah Josberger | Event

Summary: A series of presentations on the compelling, urgent picture of the place of domestic violence concerns in Holy Scripture and the Church.

Description: The 2016 Lydia Symposium featuring presentations by Dr. Mark A. Garcia (Greystone Theological Institute) and Dr. Rebekah Josberger (Multnomah University)

Total time: 6 hours

1. Just Joseph: Mary, Marriage, and Matthean Mercy (Garcia)
2. Torah as Protector of the Vulnerable: Deuteronomy 24 as Abuse Text (Josberger)
3. Are Women Safe in the Church? Women, Safety, and the Samaritan Woman (Garcia)
4. Loving God, Loving Torah (Josberger)

Lydia Symposium 2018 | Dr. Mark A. Garcia, Dr. Atria A. Larson, Dr. Alan D. Strange | Event

Summary: The 2018 Lydia Symposium explores the complex relationship of domestic violence to Church judicial procedure and pastoral care.

Description: My Sister's Keeper: The Gospel, Domestic Violence, and Pastoral Practice (The 2018 Lydia Symposium), featuring:

1. "My Sister's Keeper?" Introductory Remarks (Dr. Mark A. Garcia)
2. The "Let My People Go!" of Exodus as Divine Divorce Decree (Dr. Mark A. Garcia)
3. A Better Use of the Keys (Dr. Alan D. Strange)
4. Canon Law, Church Practice, and Domestic Violence in Historical Perspective (Dr. Atria A. Larson)
5. Catching Up with Ourselves: Sin in the Westminster Standards, Formal Church Judicial Process, and Informal Pastoral Practice (Dr. Mark A. Garcia)
6. Presenters' Roundtable and Q&A (Drs. Garcia, Larson, and Strange)

Total time: 4 hours, 39 minutes

Pastors' Academy Conference: The Sons of Jacob | Dr. Mark A. Garcia, Dr. Garry Williams | Special lectures

Description: From the 2019 Pastors' Academy Conference, "The Sons of Jacob," featuring lectures by Greystone Fellows Dr. Garry Williams (on Joseph) and Dr. Mark A. Garcia (on Tamar).

Total time: 4 hours, 4 minutes

The Sons of Jacob

1. Joseph the Technicolor Type: Dream or Nightmare? Part 1 (Dr. Williams)
2. Joseph the Technicolor Type: Dream or Nightmare? Part 2 (Dr. Williams)
3. Eve, Tamar, and Beyond, Part 1 (Dr. Garcia)
4. Eve, Tamar, and Beyond, Part 2 (Dr. Garcia)

Penance in the Patristic, Medieval, and Reformation Church | Dr. Atria A. Larson | Micro-course

Summary: The fascinating history of penance is always in the background when the assembled Church confesses her sins. But what was penitential theory, why did the Reformers reject it, and

how did it function in society and not only in the Church? And what difference does it make to faith and practice today?

Description: Penance is a concept foreign to modern western values and a term rarely used, both in society and in the church. The Reformers of the sixteenth century famously rejected the practice and theology of the sacrament of penance as it had developed over the previous millennium, including its very identification as a sacrament. Language of contrition, confession, and repentance remained part of their vocabulary, however, and many Reformed churches today include a communal and/or private "confession of sins" in their order of worship. Reformed Christians today bristle at the idea of Roman Catholic penance, but few understand its historical development, both in doctrine and in practice, and few contemplate its varied role within church practice and society as a whole. These thorough but accessible lectures examine various facets of the development of penance beginning in the early church, moving through the medieval period, and ending with the Reformation and Catholic Counter-Reformation.

Total time: 4 hours, 29 minutes

1. Introduction and Penance in the Early Church
2. Penance in the Early Medieval World
3. Penance in the Twelfth Century
4. Penance in the Era of High Scholasticism
5. Penitence in Early Lutheran and Reformed Protestantism

We Distinguish: Scholastic Distinctions in Reformed Theology and Ministry | Dr. Mark Jones

Description: Calvinism is popular today in certain evangelical circles, but what do we mean by the term? There are some misunderstandings about Reformed theology that need to be corrected. This course will show how the scholastic method that was used by several generations of reformers can aid students of theology in their quest to know and promote theological truth. We will focus on the way the reformers viewed Scripture as a source of knowledge of God, the doctrine of the Trinity, the place of good works in the Christian life, and covenant theology. We will also note how these reformers managed diverse views within ecclesiastical harmony, content to leave some questions unanswered.

Total time: 6 hours, 40 minutes

1. Terminology
2. Protestant Scholasticism
3. The Confessional Principle
4. Diversity
5. Trinity, God, and Subordination
6. Good Works
7. The Covenant with Adam and Sin
8. Covenant, Church, and Baptism

Rescuing Mary from Rome: The Virgin in Scripture, Theology, and the Church | Dr. Mark A. Garcia | Special lectures

Description: As a case study in biblical hermeneutics and theology, this series surveys Marian themes in Scripture and in Roman Catholicism with a view to identifying the “leap” made from a variety of legitimate biblical motifs and possibilities to select illegitimate, distinctly Roman Catholic conclusions.

Total time: 2 hours, 52 minutes

1. Introduction: Reading Scripture, Reading Mary; Biblical Typology and the Roman Catholic “Leap”
2. Mary as Daughter of Zion
3. Mary as New Eve and New Ark; the Immaculate Conception
4. Mary as New Ark and Mother of God; Bodily Assumption, Veneration and Intercession, and Perpetual Virginity
5. Mary as the New Temple

Sweet Cement: A Taste of George Herbert | Mr. Jonathan Stark | Special lectures

Description: An audio series of six lessons on the richly theological and devotional poetic works of George Herbert. Jonathan Stark covers a selection of Herbert's most well-known poems and explores the literary, biblical, and theological meaning of his vision of Christian faith and devotion. A text guide to the series is included.

Total time: 4 hours, 19 minutes

Lectures:

1. Introduction
2. The Windows
3. Aaron: Good Investments
4. Tart Wine: The Bunch of Grapes
5. Easter Wings
6. Love III

Technology, Faith, and Human Flourishing | Mr. L. M. Sacasas | Micro-course

Summary: Exploring the contexts and challenges of Christian existence in a technological world.

Description: Weaving together the concerns of theological anthropology with the consequential and changing world of technology, this series explores topics such as the impact of technologies upon Christian commitments to church and neighbor, the relationship of embodiment and nature to technology and faith, and the complications of Christian life in a rapidly changing world of devices and tools.

Total time: 7 hours, 27 minutes

Lectures:

1. A Conversation on Ethics and Technology
 2. Challenge Accepted: Thinking about Technology
 3. Defining Technology
 4. Traditions of Technological Criticism
 5. Ethics of Technological Mediation
 6. Humanist Technology Criticism
 7. Technology, Habit, and the Body
 8. Technology, Embodiment, and Attention
 9. Algorithms, Technological Outsourcing, and the Religion of Technology
 10. Algorithm and the Life of the Mind
 11. Memory Outsourced and Automated
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Theology, Modernity, and the Challenge of Cultural Engagement | Dr. Mark A. Garcia | Special lectures

Total time: 1 hour, 18 minutes

1. Lecture 1
 2. Lecture 2
-

Tolkien's Theology of Beauty | Dr. Lisa Coutras Terris | Special lectures

Total time: 1 hour, 49 minutes

1. Tolkien's Theology of Myth
 2. Tolkien's Theology of Womanhood
 3. Tolkien's Theology of Creation
-

The Trinity and the Gospel | Dr. Fred Sanders | Special lecture

Description: A single lecture given by Dr. Fred Sanders at Greystone Cardiff in Wales.

Total time: 47 minutes

Union with Christ: The Meaning and Promise of a Reformed Idea | Dr. Mark A. Garcia | Special lecture

Total time: 55 minutes

Postgraduate Seminar Series 1 & 2

Postgraduate Seminar: Reformed Orthodoxy in the Church of England, 1660-c. 1730 | Dr. Jake Griesel

Description: The conventional historiography has long depicted the post-Restoration Church of England as having shed itself of its earlier Reformed heritage. Historians have supposed that, after the Great Ejection of 1662, Reformed orthodoxy in England was almost entirely restricted to dissenters, whereas Arminianism became overwhelmingly dominant in the established Church before being challenged by the Calvinistic wing of the evangelical revivals of the 1730s and 40s. This presentation will challenge the foregoing narrative by considering the abiding strength of Reformed orthodoxy within the established Church between the Restoration (1660) and the dawn of the evangelical revivals (c. 1730). Particular attention will be given to how the Church's Thirty-nine Articles and Homilies functioned as confessional authorities as post-Restoration Reformed conformists strove to preserve Reformed orthodoxy against Arminianism as the official orthodoxy of the established Church. | *Total time: 50 minutes*

Postgraduate Seminar: Regensburg Article 5, "Justification" | Dr. A. N. S. Lane

Description: In 1541 leading Catholic and Protestant negotiators agreed a brief statement on justification by faith — Article 5 of the Regensburg Colloquy. Luther described it as an inconsistent patchwork of contradictory ideas. Calvin stated that it contained the substance of true doctrine. Both views have been held ever since. This presentation, drawing on my newly published book of the same title, will argue strongly for Calvin's assessment. It does so by examining carefully the views expressed at the time by the participants and other interested parties. Article 5 fell from favour because of misrepresentations of its teaching and because what was being sought was not agreement on one point only but agreement across the board, which of course did not happen. | *Total time: 56 minutes*

Postgraduate Seminar: Collections, Codes, and Torah: Learning to Love God's Law Like the Psalmist | Dr. Michael LeFebvre

Description: We don't usually put the words "love" and "law" together in the same sentence, yet the Psalms are full of expressions of delight in the Law of the Lord. In fact, the first Psalm introduces the whole psalter as meditations for those who delight in God's Law (Psa. 1:2). If God's Law is supposed to be a source of delight, what are we missing if we tend to regard it as onerous, complicated, and negative? In this conversation, Michael LeFebvre will share from his research into the contextual and structural features of the Torah that help us appreciate both its scholarly fascination and its pastoral riches for the church. | *Total time: 49 minutes*

Postgraduate Seminar: Bishop John Ponet | Dr. Mark Earngey

Description: Bishop John Ponet (1516-1556) was the highest ranking English ecclesiastic on the continent during the Marian exile. From Strasbourg he authored an important treatise on political theology (*Shorte Treatise of Politike Power*, 1556), which according to former US

President John Adams, ‘contains all the essential principles of liberty, which were afterwards dilated on by Sidney and Locke’. This was the first piece of political theology written by an English reformer that advocated for limited monarchy, and even tyrannicide in the case of an ungodly ruler. Various modern political historians and theologians have assumed Ponet received his ideas from John Calvin and have thus cast him as a ‘Calvinist resistance theorist’. Is this the case? By surveying a range of newly discovered books owned and annotated by John Ponet we will observe the surprising sources behind his array of progressive political ideas. Furthermore, we will observe how his ideas were born during his time in Cambridge and only afterwards came to fruition during the conditions of exile. Dr Earngey will begin the seminar with some discussion of new techniques in Reformation research and will outline how these techniques may enable significant contributions to our knowledge of the period. | *Total time: 46 minutes*

Postgraduate Seminar: John Milton, the Westminster Assembly, and Gender, Marriage, and Divorce Theory | Dr. Mark A. Garcia

Description: What is marriage for? How are husband and wife related to one another as a mirror of king and country? What constitutes a warranted divorce? This seminar presentation will outline the historical, theological, and political “intellectual biography” of, and contexts for, the language of the Westminster Confession of Faith on gender, marriage, and divorce (WCF 24). The Assembly’s complicated relationship to the contemporary divorce polemicist, John Milton, is commonly overlooked in readings and uses of the Confession, though Milton dedicated the first of his divorce treatises to the Assembly. The textual center of this interplay is the anonymous “Answer” (pamphlet) to Milton, published within the context of the Assembly but not as an official Assembly document. | *Total time: 1 hour, 13 minutes*

Postgraduate Seminar: On Divine Beatitude | Dr. Fred Sanders | Event

Description: The confession that God is blessed, that he possesses the perfection of divine blessedness or beatitude, stands in need of retrieval today. Among the divine perfections, blessedness repays our contemplation for at least these three reasons: First, it is a summative doctrine that helps us grasp the unity of all other divine perfections; second, it directs our attention to the mystery of God’s own perfect self-possession, which is otherwise difficult to conceive of; and third, it is the bridge doctrine between the doctrine of the one God and the doctrine of the Trinity. In this talk, I will recommend the doctrine of divine blessedness, explain how to restore it to its proper function within the doctrine of God, and describe some of the challenges the doctrine faces in the modern setting. | *Total time: 48 minutes*

Postgraduate Seminar: God the Creator in Isaiah | Dr. Craig Carter

Description: Isaiah 40 is about the nature of the God who can be trusted by the exiles to whom Isaiah directs his announcement of good news. He says that they can trust the LORD because he is the God of Creation and Exodus. How should Isaiah’s creation language be interpreted? Does Isaiah 40 teach *creatio ex nihilo*? Is Isaiah dependent on Genesis 1? Does Genesis 1:1 teach *creatio ex nihilo*? In this seminar, we will attempt to understand what Isaiah 40 means by his description of the LORD as the Creator. | *Total time: 53 minutes*

Postgraduate Seminar: Dietrich Bonhoeffer and the Ethics of Resistance | Dr. Benjamin Burkholder

Description: Bonhoeffer's legacy has been cited by conservative and progressive Christians as support for a wide variety of responses to civil authorities in recent years. Dr. Burkholder will be outlining Bonhoeffer's resistance to the Nazi government and identifying what ultimately led him to join subversive efforts attempting to overthrow the Third Reich. Particular attention will be given to Bonhoeffer's theologically informed rationale for supporting such violent endeavors and its relevance for us today. | *Total time: 57 minutes*

Postgraduate Seminar: Creating a Scholarly Edition of a Text: The Example of Gratian's *De Penitentia* | Dr. Atria A. Larson

Description: Scholarship relies on texts. Good scholarship relies on good editions of texts. Sometimes theologians and pastors take for granted the text on the page in front of them, and sometimes they do not have an awareness of the difference a particular edition before them can make to understanding an author and their theological viewpoints. Some great works of theology do not currently exist in print; others exist in print only because an early modern printer took one manuscript copy and published that version of text. Some editions provide a text but little scholarly apparatus to help the reader understand the text in terms of its source material, specific terminology, and historical context. This pro-seminar will raise some of these issues and provide an example of the process and challenges involved in creating a scholarly edition of a medieval Latin theological text, namely Gratian's *De poenitentia*, or treatise on penance (c. 1130s). In doing so, scholars, students, and pastors can gain a greater understanding of how to spot good editions of texts and how to use them responsibly as readers of the Christian tradition. | *Total time: 52 minutes*

Postgraduate Seminar: The Repentance of the True Israel and the End of Exile | Dr. Matthew Patton

Description: According to Deut 30:1–3, the only way for Israel to return from exile and enjoy renewed fellowship with YHWH is for them to repent with all their heart and soul. But as Jeremiah demonstrates, Israel is constitutionally incapable of this repentance. How will exile ever end? In this conversation, Matthew Patton will share from his research about how the prophet Jeremiah engenders hope for a new Israel which is capable of genuine repentance. The conversation will explore how this hope is realized in both Christ and the church, which, in union with each other, comprise the new Israel whom God has decisively delivered from exile. | *Total time: 50 minutes*

Postgraduate Seminar: Calvin as Prophet | Dr. Jon Balsarak

Description: Was John Calvin a Prophet? This is a tricky question on which there are different opinions. But it's an important one for understanding Calvin and the Reformation. To address it, we will consider early modern understandings of the prophet, before turning to consider Calvin himself. I will set out what I take to be persuasive arguments showing that Calvin believed himself to be a prophet like Jeremiah (Jer 1:10). By that I mean, he believed himself raised up by God at a time when the church was in decline, with the calling to lead it back to the right path. This meant he believed he possessed divine authority to do this. We will consider the way this belief shaped Calvin's self-understanding and relationships with others before examining objections to the idea of Calvin as prophet and the significance of our findings. | *Total time: 40 minutes*

Postgraduate Seminar: Before Jonathan Edwards | Dr. Adriaan Neele

Description: In this Greystone Postgraduate Seminar Dr. Adriaan Neele critically explores the recent academic attention to the developments of intellectual history after Jonathan Edwards. With a view to his most recent book *Before Jonathan Edwards: Sources of New England Theology* (OUP, 2019), Neele presents Edwards's use of Reformed orthodox and Protestant scholastic primary sources in the context of the challenges of orthodoxy in his day. Despite the breadth of Edwards scholarship, his use of primary sources has been little analyzed. Yet, as Neele will show, Edwards's thinking on the importance of these primary sources has significant implications not only for the status of the New England theology of pre-Revolutionary America but also for our understanding of Edwards today. | *Total time: 1 hour, 5 minutes*

Postgraduate Seminar: Time and Eternity: A Modest Proposal for a Domestic Heaven | Dr. Ephraim Radner

Description: Dr. Radner will be discussing Time and Eternity, in a more synoptic fashion, that takes up some of his past interests in Scriptural figural hermeneutics (*Time and the Word*) and the relation of mortality and eternity (*A Time to Keep*). Reflecting on the untimely death of children as a case study, Dr. Radner will explore a way of bringing these two aspects of his work together more synthetically, reflecting on "time" and "eternity" from a Christian perspective informed by these elements noted above and the temporal constraints of mortal human lives as revealed Scripturally. | *Total time: 1 hour, 4 minutes*

Postgraduate Seminar: Getting Beyond the Institutes: An Assessment of the Current State of Calvin Studies | Dr. Karin Maag

Description: How has the field of studies on John Calvin and early modern Calvinism developed over the last fifty years, and what has changed? This presentation will provide an overview of the main themes of interest in Calvin studies at the moment and a discussion of Calvin's writings and their usefulness for research projects at the graduate level. Participants will gain a deeper and more contextual understanding of the range of sources and approaches to the study of Calvin's thought and impact. | *Total time: 47 minutes*

Postgraduate Seminar: Reformed Responses to Socinianism | Dr. Robert Letham

Description: Emerging in the late sixteenth century, originally from the largely Italian anti-trinitarian group that had concerned Calvin in his later career, was a new radical rationalist movement that challenged the foundations of orthodox Christianity. It did so based on a literal reading of the Bible. Faustus Socinus (1539-1602) was a key early figure. The movement was consolidated in Poland at Racóv, its position codified in the Racovian Catechism (1605). In England, at the time of the Westminster Assembly (1643-52), Socinianism was not perceived as a major threat, the Assembly being largely focused on antinomianism. However, within only a few years it erupted with the first English edition of the Racovian Catechism and the publications of John Biddle. In this presentation we will focus on three figures who opposed the English Socinian development. How effectively did they answer the attacks? Was this development merely a symptom of a wider cultural departure from Christian orthodoxy, against which particular responses were doomed to be ineffectual? Adapted with permission from the Introduction to "The Trinitarian Gospel versus Socinianism" (Vol. 2) from *The Complete Works of John Owen*. Forthcoming publication with Crossway, a publishing ministry of Good News Publishers. All rights reserved. | *Total time: 1 hour*

Postgraduate Seminar: “Wisdom, Be Attentive!” Bulgakov’s Sophiology and the Image of God | Dr. Roberto De La Noval

Description: In the course of his rather brief religious life, materialist-economist-turned-Orthodox theologian Fr. Sergius Bulgakov (1871-1944) wrote on the breadth of Christian theology: sacramentology, pneumatology, Christology, eschatology—the list goes on. But his most original, and most controversial, contribution to theology was his theology of Sophia, the Divine Wisdom of Proverbs whom Bulgakov identified with both the divine essence and the nature of the world. How can God’s Sophia be both divine and created? The answer lies in the doctrine of the “image of God,” which Bulgakov richly develops as he teases out the full implications of the “co-imaging” of God and humankind in humanity’s divine image (Gen. 1:26-27). Once the doctrine of Sophia is understood as an attempt to articulate the deep consonance between the divine and the human, Bulgakov’s speculative project, as well its impact in diverse spheres of theology, such as his theology of revelation and his theology of human gender, become clearer, and Christians of diverse theological traditions can fruitfully come to enjoy the nectar of this Christian wine in its new, sophiological wineskins. | *Total time: 1 hour*

Postgraduate Seminar: Hosea in the Book of the Twelve and in Christian Theology | Dr. Don Collett

Description: The book of Hosea’s modern reception history has largely been devoted to pursuing literary-critical or historical issues, for example, the identity of Hosea’s wife, the specific nature of her adultery, and the question whether she is the same woman being described in chapter 3. Most of the questions that interest scholarly readers pertain to the book itself, especially the prologue in chapters 1-3, rather than its function within the Twelve. Such approaches fail to appreciate the manner in which Hosea establishes a theological context for helping readers understand the LORD’s providential ‘visitations’ or ‘ways’ with the broken body of Israel in the Twelve. The ultimate purpose of these visitations is to renew and restore the marriage covenant

between himself and Israel through figural acts of death and resurrection, acts which find their basis in the life-giving name and character of the LORD disclosed in Exodus 34:5-7. | *Total time: 44 minutes*