Life, Theology and Legacy of John Stott
MS 3P1600/MS 5P1520

Wednesdays 11.00 a.m. - 12.50 p.m. (In person Only)
Specializations (CC/CW/PS)

John Stott (1921 - 2011) was an English evangelical Anglican clergyman and theologian. He was curate and then rector of All Souls Church, Langham Place, London from 1945 until 1975. The author of countless journal articles and dozens of books, Stott was frequently involved in lecture and preaching tours worldwide and was one of the principal authors of the 1974 *Lausanne Covenant*. He became one of the most important figures of evangelicalism in the 20th century. In a November 2004 editorial *New York Times* columnist David Brooks cited Michael Cromartie of the Ethics and Public Policy Center (a think tank and advocacy group) as saying "if evangelicals could elect a pope, Stott is the person they would likely choose." *Time* magazine in 2005 ranked Stott among the one hundred most influential people in the world. Stott's influence in the evangelical world remains significant, with his books still being widely read. The *Langham Trust,* which Stott founded in 1969, continues, among other activities to fund evangelical Ph.D. students. The *London Institute for Contemporary Christianity* (which Stott established in 1982) publishes books and studies, and offers courses designed to help participants communicate the Christian faith in a secular context.

INSTRUCTOR

The Rev'd Dr. Mark G. McKim
markgmckim@icloud.com

COURSE GOALS AND OBJECTIVES

Knowing:

Students should be able to identify and understand the major ideas in Stott's theology, and be able to critique these theologically.

Being:

Students will indicate ways in which their study and reading of Stott has influenced their own spiritual life.

Doing:

Students will relate and apply the major ideas in Stott's theology to contemporary church and society.

REQUIRED TEXTS

Students are to read, mark, learn, and inwardly digest the following textbooks for this course. Material from these books *will* form part of the basis for class discussions and other assignments, including the Take-Home Exam. Consequently, failure to read the assigned texts will have a negative effect on the final grade.

John Stott, *Basic Christianity*

John Stott, *The Cross*

John Stott, *The Incomparable Christ*

Mark G. McKim, *Christian Theology for a Secular Society*

All required texts for this class are available from the Hurlburt Family Bookstore located beside the entrance to the Nathaniel H. Parker Memorial Chapel of McMaster Divinity College. To purchase in advance, you may contact the bookstore manager, Bernice Quek, by phone at 416.620.2934 or 416.668.3434 (mobile); or by email at books@readon.ca. The Hurlburt Family Bookstore also carries other books and merchandise and is open throughout the academic year during posted hours. Some of these books are also available electronically.

GRADING SYSTEM

Percent Grade	Letter Grade	Grade point (12 pts)	Grade point (4 pts)	Grade Guideline
90-100 85-89 80-84	A+ A A-	12 11 10	4.0 4.0 3.7	for work displaying mastery of the subject-matter, creativity and individualized integration of insights and their relationship
77-79 73-76 70-72	B+ B B-	9 8 7	3.3 3.0 2.7	for work displaying a good level of competence and comprehension
67-69 63-66 60-62	C+ C C-	6 5 4	2.3 2.0 1.7	for work which meets basic course requirements but demonstrates a low level of comprehension
57-59 53-56 50-52	D+ D D-	3 2 1	1.3 1.0 0.7	for work which falls below minimum standards
0-49	F	0	0	unsatisfactory work and/or failure to meet course requirements.

COURSE REQUIREMENTS

1. Class Participation
20% of Grade

ALL students are expected to participate in class, through asking relevant and thoughtful questions, and involvement in any discussions. This includes being open about how, why, and in what way the course has impacted the student's own relationship to Christ.

The content of required textbooks will also form the basis of class lecture/discussions. Thus, you should usually have finished each textbook *BEFORE* that book's subject is dealt with in class.

2. Sermon
40% of Grade

Prepare a sermon of about 15 minutes in length which answers the questions: "What was happening at the crucifixion? What did Jesus accomplish there?" "What Difference Does It Make? Your sermon should set out at least three of the ways the questions has been answered. Your sermon is to be a FULL manuscript (not just notes or points).

You will read the four Scripture lessons (see below) and then present/deliver your sermon in class, orally. The class will then discuss the sermon together.

On the day of your presentation/sermon, you will deliver to your professor the following written pieces:

- The manuscript of your sermon
- List of four Scripture readings, according to the traditional four-fold pattern of: an Old Testament lesson, Psalm, Epistle reading, and Gospel reading;
- Three suggested hymns/choruses, viz. - of Preparation, of Approach, of Response;
- A Prayer of Invocation or Collect (which should be related to your sermon)
- A Prayer of Confession (which should be related to your sermon)
- A Prayer of Praise, Thanksgiving and Petition (which should be related to your sermon)
- An indication of the intended occasion for the sermon (e.g. a Communion Sunday,

Holy Cross Sunday, Good Friday)

You will be evaluated both on the oral presentation *and* the written materials submitted to the professor, listed above.

WRITTEN SERMON MANUSCRIPT ASSIGNMENT AND RELATED WRITTEN MATERIALS ARE DUE AT THE SAME TIME AS YOU PRESENT YOUR SERMON IN CLASS.

A SCHEDULE FOR SERMON PRESENTATIONS WILL BE DETERMINED DURING THE FIRST CLASS SESSION.

3. Take Home Exam
40% of Grade

A Take-Home Exam will be distributed at the end of class on March 31. This exam will consist of two questions, for each of which you will write an essay style response. These essays are to be delivered to the professor at the beginning of class on April 7.

DUE AT THE BEGINNING OF CLASS ON: APRIL 7

WRITTEN ASSIGNMENTS: STYLE ETC.

All stylistic considerations (including but not limited to questions of formatting, footnotes, and bibliographic references) must conform to the **McMaster Divinity College Press Style Guide**
https://mcmasterdivinity.ca/resources-forms/mdc-style-guide/
Failure to observe appropriate form will result in grade reductions.

These requirements include writing:

- be typed, double-spaced, and use 12pt Times New Roman font, except for footnotes;
- use footnotes not endnotes;
- use correct grammar and spelling.

Excessive errors in grammar and spelling will adversely affect grades.

LATE ASSIGNMENTS POLICY

Assignments are due at the beginning of class on the date specified. Late assignments will be reduced five percentage points for each day late. Late assignments *may* be accepted without penalty only in the case of an excuse deemed acceptable by the instructor (for examples: medical emergency, bereavement, serious illness or accident).

EXTENSIONS POLICY

Extensions to deadlines will be granted only in *exceptional* circumstances, and generally only when such circumstances involve: medical *emergencies, serious* illness or accident, situations in which a long-awaited surgery or medical procedure has unexpectedly been scheduled earlier than expected, or the hospitalization or death of a close family member or friend.

The solution to missing deadlines is not to ask for an extension but to have good time management skills, and in particular to *do assignments well in advance of deadlines.* Lack of time management skills is NOT a reason for an extension. In pastorate you have to schedule and balance commitments to allow adequate time EVERY week to prepare a sermon. Remember, Sunday comes around every seven days! Time management, scheduling and balancing commitments are skills you need to develop NOW, not after you arrive in pastorate/chaplaincy/teaching or other ministry setting.

Consequently, *none* of the following are adequate reasons for asking for an extension: "I had family visiting/family reunion/sports event." "I ran out of time."

Please note that NO extension can be granted past April 14.

ACADEMIC HONESTY

Academic dishonesty consists of misrepresenting the authorship or ownership of written work through deception or other fraudulent means. In an academic setting this may include copying or using unauthorized aids during tests or examinations; plagiarism, that is, presenting another person's (or generative AI's) words, ideas, data, or creative work as one's own without appropriate acknowledgement and citation; or submitting work for credit in more than one course without instructor permission.

A special note about Generative AI: Students are expected to do their own thinking and write their own papers and assignments. Generative AI is not to be used to do this work. The use of AI to produce content that is then submitted as though it were the student's own work constitutes plagiarism and is a violation of the Academic Honesty Policy. While AI tools may be used to correct errors in English grammar, usage, and mechanics, Generative AI must not be used to translate assignments from a student's native language into English. All degree programs at MDC are taught in the English language. Students are expected to be sufficiently proficient in English to engage fully in academic discourse in these programs.

AODA

In accordance with the Accessibility for Ontarians with Disabilities Act (AODA), McMaster Divinity College (MDC) is committed to supporting a learning environment that is inclusive and accessible to all students, including those with disabilities. Students who require academic accommodations to participate fully in this course must register with Student Accessibility Services (SAS) (https://sas.mcmaster.ca/) of McMaster University. SAS will work directly with the MDC Registrar to ensure reasonably appropriate accommodations are in place. Students with accommodations must use the SAS portal to activate the accommodations relevant to each course at the start of each term in which they are enrolled. Please note that accommodations must be requested in advance to allow sufficient time for implementation. Accommodations are not retroactive and will not be applied to coursework or activities that have already concluded.

Contact Information:

- **Student Accessibility Services General Inquiries:** sas@mcmaster.ca
- **Roksana Sobota (SAS Representative for MDC)**: sobotar@mcmaster.ca
- **MDC Registrar:** mdcreg@mcmaster.ca

GENDER INCLUSIVE LANGUAGE

McMaster Divinity College uses inclusive language for human beings in worship services, student written materials, and all its publications. It is expected that student will use inclusive language in all MDC assignments. When referencing biblical texts, students should preserve the integrity of the original expressions and the names of God while using gender-inclusive language when referring to human beings. Biblical quotations should be taken from a gender-inclusive translation such as: NRSVue (2022), NIV (2011), CEB (2011), NLT (1996), or CEV (1995).

PRESENCE AND MEANINGFUL PARTICIPATION

Presence and participation in this course are expected. Faculty know from many years of experience that a student's level of presence and participation will impact how well she or he will score in the course. Generally, low levels of presence and participation tend to translate to low grades. If you miss a class, you remain responsible for the materials covered during that class.

SYLLABUS OWNERSHIP AND CHANGES

This syllabus belongs to the instructor. He reserves the right to make major changes in it up to and including the beginning of the first day of class, and minor adjustments thereafter, if and as necessary.

CLASS CANCELLATION POLICY

As this course is being taught during the winter semester, it is possible there may be class cancellations due to inclement weather which makes driving/public transportation difficult, dangerous, or impossible.

In the event of a class cancellation the professor will attempt to send an email notification to all students not later than 9.00 a.m. on the day of cancellation.

TENTATIVE CLASS LECTURE PLAN

John Stott, *Basic Christianity*	=	***BC***
John Stott, *The Cross*	=	***TC***
John Stott, *The Incomparable Christ*	=	***IC***
Mark G. McKim, *Christian Theology for a Secular Society*	=	***CTSS***

The dates by which each of the texts should have been read by students are indicated using the above abbreviations.

I. ***Biographical Sketch of John Stott*** January 13

II. ***Introduction to Discipline of Theology*** January 13
January 20

III. ***Theology of John Stott***

A. Scripture January 27

1. Authority of Scripture
2. Relationship of Scripture and Science
3. Alleged Discrepancies Between Different Books of Bible
4. Critique of Stott's View
5. Stott's Evidence for Authority of Scripture

B. God — February 3 — **CTSS**

1. Nature of
2. Trinity

C. Creation — February 10

1. Human Origins/Theistic Evolution
2. Creation Care

D. Sin — February 10 — **IC**

1. Defining
2. Consequences of

E. Jesus Christ — February 10, February 24, March 3 — **TC**

1. Introduction
2. Method/Structure/Organization
3. The Person and Nature of Christ
4. The Work of Christ

    i. Introduction
    ii. Penal Substitutionary Theory of Atonement
    iii. What Happened within the Trinity
    iv. Completion of Work of Christ
    v. The Problem of Forgiveness
    vi. The Twin Problems of Satisfaction and Substitution
    vii. Images of the Atonement
    viii. The Cross as Divine Self-Revelation
    ix. Theology of Glory/Theology of the Cross
    x. The Cross as Conquest of Evil
    xi. Critique of Stott's View of Atonement
    xii. Other Explanations of the Atonement

F. The Church — March 10

1. Nature of
2. Role of Women In

G. Ethics — March 17, March 24

1. Exposition of Sermon on the Mount
2. Stott on the Biblical Basis for Social Action (Public Ethics)

3. Stott on Specific Moral Issues

   i. The Imago Dei/Reverence for Human Life

      a. Abortion
      b. Euthanasia

   ii. Homosexuality
   iii. The Natural Environment
   iv. Christian Nationalism

H. Eschatology March 24 **BC**

1. Corporate Eschatology
2. Personal Eschatology

N.B.: March 31, April 7 and possibly April 14 will be reserved for in-class student sermons.

BIBLIOGRAPHY

Primary Sources:

Many of Stott's books have gone through multiple editions and reprints by multiple publishers. For a useful and reasonably comprehensive bibliography see:

https://www.scribd.com/document/262133896/John-Stotts-Bibliography

The late Anglican bishop Timothy Dudley-Smith produced a thorough bibliography of Stott's works covering the period up to 1994, viz. -

Dudley-Smith, Timothy. *John Stott: A Comprehensive Bibliography Covering the Years 1939-1994*. Leicester: Inter-Varsity Press, 1995.

Secondary Sources:

Boyd, Gregory A. et al., *The Nature of the Atonement: Four Views*. Downers Grove, Illinois: IVP Academic, 2016.

Bunk, Denny et. al. *Four Views on Hell*. 2nd ed. Downers Grove, Illinois: IVP Academic, 2016.

Chapman, Alister. *Godly Ambition: John Stott and the Evangelical Movement*. Oxford: Oxford University Press, 2014.

Chester, Tim. *Stott on the Christian Life: Between Two Worlds*. Theologians of the Christian Life Series. Wheaton, Illinois: Crossway, 2020.

Cameron, Juliam E. M., *John Stott's Right Hand: The Untold Story of Frances Whitehead*. Carlisle, England: Piquant Editions, 1982.

Cleland, Jonathn N. "The Very Heart of the Christian Gospel: Comparing Packer's and Stott's Theologies of the Cross," *in Union Cum Cristo* 8 (2022).

Date, Christopher M., ed. *Rethinking Hell: Readings in Evangelical Conditionalism*. Eugene, Oregon: Cascade Books, 2014.

Dudley-Smith, Timothy. *John Stott: The Making of a Leader*. Downers Grove, Illinois: Intervarsity, 2007.

Edwards, David L. (with John Stott). *Essentials: A Liberal Evangelical Dialogue*. London: Hodder & Stoughton, 1988.

McGrath, Alister. *The Reenchantment of Nature: The Denial of Religion and the Ecological Crisis*. New York: Doubleday, 2002.

Packer, J. I. "The Problem of Eternal Punishment," in *Crux* XXVI.3 (September 1990).

Peterson, Robert A. *Hell on Trial: The Case for Eternal Punishment*. Phillipsburg, N.J.: P & R, 1995.

Peterson, Robert A. "A Traditionalist Response to John Stott's Arguments for Annihilationism," in *Journal of the Evangelical Theological Society* 9December 1994), 553-568. J

Schroder, Ted. *John Stott: A Summary of His Teaching*. Carlisle, England: Piquant Editions, 2021.

Stanley, Brian. *The Global Diffusion of Evangelicalism: The Age of Billy Graham and John Stott*. History of Evangelicalism Series, Vol. 5. Downers Grove, Illinois: IVP Academic, 2013.

Steer, Roger. *Basic Christian: The Inside Story of John Stott*. Downers Grove, Illinois: IVP Books, 2010.

Winter, Bruce W. *Roman Wives, Roman Widows: The Appearance of New Women and the Pauline Communities*. Grand Rapids: Eerdmans, 2003.

Wright, Christopher J. H., *John Stott: A Portrait By His Friends*. Downers Grove, Illinois: Intervarsity, 2011.

Wright, Christopher J.H., et. al. *John Stott: Pastor, Leader and Friend (Four Unique Angles on John Stott's Ministry)*. Peabody, Mass.: Henrickson, 2021.

DPT SYLLABUS SUPPLEMENT

COURSE REQUIREMENTS

Class Participation
20% of Grade

ALL students are expected to participate in class, through asking relevant and thoughtful questions, and involvement in any discussions. This includes being open about how, why, and in what way the course has impacted the student's own relationship to Christ.

The content of required textbooks will also form the basis of class lecture/discussions. Thus, you should usually have finished each textbook *BEFORE* book's subject is dealt with in class.

Sermon
20% of Grade

Prepare a sermon of about 15 minutes in length which answers the questions: "What was happening at the crucifixion? What did Jesus accomplish there?" "What Difference Does It Make?" Your sermon should set out at least three of the ways the questions has been answered. Your sermon is to be a FULL manuscript (not just notes or points).

You will read the four Scripture lessons (see below) and then present/deliver your sermon in class, orally. The class will then discuss the sermon together.

On the day of your presentation/sermon, you will deliver to your professor the following written pieces:

- The manuscript of your sermon
- List of four Scripture readings, according to the traditional four-fold pattern of: an Old Testament lesson, Psalm, Epistle reading, and Gospel reading;
- Three suggested hymns/choruses, viz. - of Preparation, of Approach, of Response;
- A Prayer of Invocation or Collect (which should be related to your sermon)
- A Prayer of Confession (which should be related to your sermon)

- A Prayer of Praise, Thanksgiving and Petition (which should be related to your sermon)

- An indication of the intended occasion for the sermon (e.g. a Communion Sunday, Holy Cross Sunday, Good Friday)

You will be evaluated both on the oral presentation *and* the written materials submitted to the professor, listed above.

WRITTEN SERMON MANUSCRIPT ASSIGNMENT AND RELATED WRITTEN MATERIALS ARE DUE AT THE SAME TIME AS YOU PRESENT YOUR SERMON IN CLASS.

A SCHEDULE FOR SERMON PRESENTATIONS WILL BE DETERMINED DURING THE FIRST CLASS SESSION.

Literature Review and Major Essay
60% of Grade

The DPT is focused on practice-led research which moves from practice to theory with the goal of making a tangible, theoretical contribution to the field of practice, that is, knowledge that impacts practice.

- Paper Proposal: Submit a short written proposal (maximum 2 pages) for your paper in which you identify clearly and concisely your ministry situation and the subject or question of your inquiry (rooted in that ministry situation).
  DUE DATE: JANUARY 27.

- Literature Review (10%): Upon receiving approval for your proposal you will create a literature review. A literature review of not less than 8 books and not less than 8 journal articles on the questin/subject of your major written essay (see below). This review must be approved by your professor *before* beginning work on the major written essay. **DUE DATE: FEBRUARY 11**

- Major Written Essay (50%): *Only after* the literature review is approved may you begin work on your essay. This essay of 6000-8000 words should: indicate the question or subject, describe (briefly) your existing ministry situation and practice, discuss existing practices and theory with respect to the question or subject, and then move to providing an overall new understanding of ministry/practice in your particular ministry situation. **DUE DATE: APRIL 7**