ST502 – Introduction to Pastoral and Theological Studies
Reformed Theological Seminary, Charlotte
Fall 2011

I. Details
A. Times: Thursdays, 8:30–12:00 AM
B. Instructor: Dr. James Anderson
C. Contact: janderson@rts.edu
D. Availability: If you wish to discuss some aspect of the course, please either arrange (via email) an appointment or knock on the door of my office (in E building) if it’s open.

II. Goals
A. To familiarize the student with the basics of Reformed theology (specifically, the Reformation Solas and the “Doctrines of Grace”) in their historical context.
B. To familiarize the student with the core biblical arguments for Reformed theology.
C. To encourage the student to reflect on some of the hermeneutical and practical implications of Reformed theology.
D. To help the student appreciate the significance of a Reformed worldview for pastoral and theological studies.

III. Course Overview
A. Introduction: What is Theology?
B. Foundations: The Doctrine of Scripture
C. Background: The Reformation
D. The Reformation Solas
E. The Reformed Doctrines of Providence and Predestination
F. The Doctrines of Grace (“Five Points of Calvinism: TULIP”)

IV. Course Requirements
A. Class attendance and thoughtful participation.
   1. As per seminary policy, you are required to attend all the lectures. If you know that you will be unable to attend class on a particular date, please inform me in advance, otherwise you may be penalized for your absence.
   2. There will be opportunity for class participation and questions during the lectures.
   3. A proportion of your final grade (see below) will depend on your attendance record and your participation in the classes (thoughtful interaction with the professor and other students).
B. Reading assignments.
   1. A proportion of your final exam mark (and thus your final grade) will depend on your acknowledgment that you have completed the required reading (see below).
   2. You will be penalized for each uncompleted reading assignment.
   3. A reading schedule will be provided at the start of class (available on the Course Home Page).
C. Writing assignment.

1. You should write a paper (3500–4500 words, excluding footnotes) that discusses either one of the five “Reformation Solas” or one of the five “Doctrines of Grace”. You are free to choose which one of these ten articles of doctrine to discuss. Your paper should try to either defend or refute your chosen article of doctrine.

2. Your paper should include all of the following:
   i. A clear statement and explanation of the article of doctrine under discussion, with supporting references.
   ii. An argument either for or against your chosen article, based primarily on a responsible exegesis of relevant biblical texts. You may also use arguments based on other doctrines (e.g., doctrine X is implied by doctrines Y and Z).
   iii. A treatment of at least two prominent objections to the position you have taken (i.e., explain the objections and then try to rebut them). You should cite sources (either popular or scholarly) for these objections.
   iv. A discussion of some of the practical applications of the position you have taken (i.e., answer the question: what real difference does it or should it make in the life of a Christian believer?).
   v. A standard bibliography (see below on sources and citations).

3. Your paper will be graded according to the following criteria, in no particular order: responsible use of Scripture, responsible use of sources, extent of research, creativity, clarity, structure and coherence, cogency of argument, evidence of critical thinking, practical relevance, and good writing style (inc. grammar, spelling, and punctuation).

4. The paper should cite at least 6 scholarly sources.
   i. For the purposes of this paper, a scholarly source is a book or article by a recognized expert in the field (and not aimed at a popular level for a general audience).
   ii. Wikipedia is clearly not a scholarly source.
   iii. That said, with sufficient discernment, Wikipedia can be a useful pointer to scholarly sources and is generally reliable for fact-checking on uncontroversial issues.
   iv. Please consult me if you have any doubts about whether a source is scholarly.
   v. You should not rely heavily on web-based sources. Use the library!

5. The paper should be word-processed, not hand-written.
   i. Use a 12-point font and double line-spacing for the main text.
   ii. Use section headings where applicable to improve readability.
   iii. Use footnotes (10-point font) rather than endnotes.
   iv. Use a recognized scholarly style for citations (e.g., Chicago, Turabian, SBL).

6. The paper should be submitted with a title page containing all of the following: the name and year of the course; your name; the professor’s name; the title of the paper; and the exact word count for the main text of the paper (obtained from your word processor’s word-count feature).

7. You will be penalized if you do not observe the requirements and guidelines above.

8. Your paper is due on December 8. It should be submitted to the assistant (usually Linda Dixon) at the main front desk on or prior to this date. Ensure that the
assistant stamps the paper with the date of submission. Late submissions will be penalized.

D. **Midterm exam.**
   1. The midterm exam will be taken in the week before the fall break: **October 10–14.**
   2. The exam will consist of multiple-choice questions based on the class material covered to date.
   3. At your convenience you should pick up the exam paper from the assistant at the front desk and take the exam in the library.

E. **Final exam.**
   1. The final exam will be taken in exam week: **December 8–13.**
   2. The format of the exam will be a series of short-answer questions plus two longer essay questions. You will have 3 hours to complete it.
   3. You may refer to an English translation of the Bible (but not one with study notes, etc.). You may not refer to any class notes or other study resources.
   4. You will be asked to sign a declaration that you have not discussed the content of the exam with any other students before taking it.
   5. You will also be asked to indicate which of the required reading assignments you have *completed* and to sign a declaration to that effect.

V. **Course Documents**

A. *Instructions for accessing course documents on Course Home Page.*
   1. Login to the Self-Service website ([https://selfservice.rts.edu](https://selfservice.rts.edu)).
   2. Select **Classes > Schedule > Student Schedule.**
   3. Select the period (“2011/Fall”) from the drop-down menu.
   4. Click on the link “Go to Course Home Page” for the relevant class.
   5. Select **Course Documents.**
   6. All the course documents can be found in the “Section Media” folder.

B. **Course outline.**
   1. Other than the syllabus, the course outline is the most important document. You will need a copy (either electronic or printed) in front of you throughout the class.
   2. You are strongly encouraged to supplement the outline with your own notes.
   3. The outline will be uploaded to the Course Home Page the week before class.

C. **Supplementary documents.**
   1. Some of the required and recommended readings (see below) will be available on the Course Home Page.
   2. You should also consult the document “Guide to Annotations on Graded Papers”.

VI. **Grading**

A. Attendance and class participation — 10%
B. Midterm exam — 20%
C. Final exam — 30%
D. Writing assignment — 40%
VII. Required Reading

C. Michael Lawrence, *Biblical Theology in the Life of the Church* (Crossway, 2010).
D. J. I. Packer, “Saved By His Precious Blood”: An Introduction to John Owen’s *The Death of Death in the Death of Christ,* in *A Quest for Godliness* (Crossway, 1994). [A copy of this will be made available on the Course Home Page.]
E. Michael Reeves, *The Unquenchable Flame* (B&H, 2010).
F. Moisés Silva, “The Case for Calvinistic Hermeneutics,” in *An Introduction to Biblical Hermeneutics* (Zondervan, 1994). [A copy of this will be made available on Course Home Page.]

Note: You should obtain copies of all of the above. You should also bring an English translation of the Bible to class. ESV is preferred, since that is what I’ll be using; NIV, NASB, and HCSB are acceptable; KJV and The Message are not!

VIII. Recommended Supplementary Reading

E. Paul Helm, Bruce A. Ware, Roger E. Olson, and John Sanders, *Perspectives on the Doctrine of God* (B&H Academic, 2008). [A four-way debate over the doctrines of providence and foreknowledge between a classical Calvinist (Helm), a fuzzy Calvinist (Ware), a classical Arminian (Olson), and an Open Theist (Sanders). Unlikely to change anyone’s mind, but useful for understanding the basic differences between the positions and the typical rationales for holding them. Not as exegetical as one might wish.]
F. Steve Jeffrey, Mike Ovey, and Andrew Sach, *Pierced For Our Trangressions* (IVP, 2007). [A comprehensive biblical defense of a penal substitutionary understanding of the atonement in the face of recent attacks on the doctrine; strongly recommended.]
G. Dennis W. Jowers, ed., *Four Views on Divine Providence* (Zondervan, 2011). [A four-way debate over the doctrine of providence between a Calvinist (Paul Kjoss Helseth), a Molinist (William Lane Craig), a quasi-Calvinist (Ron Highfield), and an Open Theist (Gregory A. Boyd). Useful for understanding the key differences between the positions represented. Helpful introductory and concluding essays by Jowers.]

I. Abraham Kuyper, *Lectures on Calvinism* (Hendrickson, 2008). [In six lectures delivered at Princeton in 1898, Kuyper argues that Calvinism is not merely a set of doctrines but an entire “life system” (i.e., worldview) with implications for all areas of human life.]


K. Roger E. Olson, *Arminian Theology: Myths and Realities* (IVP, 2006). [Not so much a defense of Arminianism against Calvinism as an attempt to correct common misconceptions and misrepresentations of classical Arminian theology and to clearly present its disagreements with Calvinism. Probably the best book of its kind.]


P. John Piper and Justin Taylor, eds., *Suffering and the Sovereignty of God* (Crossway, 2006). [A collection of essays from a broadly Reformed perspective based on talks given at the 2005 Desiring God National Conference. Not sophisticated treatments, but for the most part theologically sound and pastorally sensitive. The book can be read online at the Desiring God website.]


Note: You are not required to read any of the above, but you may find them useful to consolidate the course material and for further study as your interests dictate. For many of these, the table of contents can be viewed on Amazon.com or Google Books.
## Course Objectives Related to MDiv* Student Learning Outcomes

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<th><strong>Articulation (oral &amp; written)</strong></th>
<th>Rubric</th>
<th>Mini-Justification</th>
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| Broadly understands and articulates knowledge, both oral and written, of essential biblical, theological, historical, and cultural/global information, including details, concepts, and frameworks. | Moderate | 1. Pastoral application paper  
2. Final exam tests knowledge and articulation of course topics  
3. Class discussion questions testing understanding and application |

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<th><strong>Scripture</strong></th>
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| Significant knowledge of the original meaning of Scripture. Also, the concepts for and skill to research further into the original meaning of Scripture and to apply Scripture to a variety of modern circumstances. (Includes appropriate use of original languages and hermeneutics; and integrates theological, historical, and cultural/global perspectives.) | Strong | 1. Detailed discussion of biblical basis for doctrines of grace  
2. Covers basic principles of biblical interpretation  
3. Discussion of Reformed doctrine of Scripture |

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<th><strong>Reformed Theology</strong></th>
<th>Rubric</th>
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<tr>
<td>Significant knowledge of Reformed theology and practice, with emphasis on the Westminster Standards.</td>
<td>Strong</td>
<td>1. Introduction to Reformed theology</td>
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<th><strong>Sanctification</strong></th>
<th>Rubric</th>
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| Demonstrates a love for the Triune God that aids the student’s sanctification. | Minimal | 1. Personal application of doctrines of grace  
2. Emphasis on cross-centered living |

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<th><strong>Desire for Worldview</strong></th>
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<td>Burning desire to conform all of life to the Word of God.</td>
<td>Minimal</td>
<td>1. Relevance of Christian doctrines to all of life</td>
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<th><strong>Winsomely Reformed</strong></th>
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| Embraces a winsomely Reformed ethos. (Includes an appropriate ecumenical spirit with other Christians, especially Evangelicals; a concern to present the Gospel in a God-honoring manner to non-Christians; and a truth-in-love attitude in disagreements.) | Minimal | 1. Distinction between Christian orthodoxy and Reformed distinctives  
2. Respectful engagement with non-Reformed views |

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<th><strong>Preach</strong></th>
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<td>Ability to preach and teach the meaning of Scripture to both heart and mind with clarity and enthusiasm.</td>
<td>Minimal</td>
<td>1. Importance of doctrines as foundation/framework for preaching</td>
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<th><strong>Worship</strong></th>
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<td>Knowledgeable of historic and modern Christian-worship forms; and ability to construct and skill to lead a worship service.</td>
<td>Minimal</td>
<td>1. Introduces Reformed views on worship (application of Sola Scriptura)</td>
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<th><strong>Shepherd</strong></th>
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| Ability to shepherd the local congregation: aiding in spiritual maturity; promoting use of gifts and callings; and encouraging a concern for non-Christians, both in America and worldwide. | Moderate | 1. Emphasis on pastoral application of doctrines of grace  
2. Discusses implications of Reformed theology for evangelism/discipleship |

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<th><strong>Church/World</strong></th>
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| Ability to interact within a denominational context, within the broader worldwide church, and with significant public issues. | Minimal | 1. Understanding and appreciation for Reformed distinctives  
2. Reformed theology placed in context of broader Evangelical tradition |