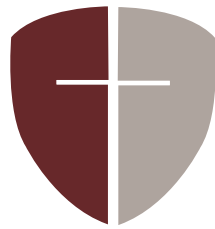


RTS

DISTANCE EDUCATION



Systematic Theology: Scripture, Theology Proper, Anthropology

0ST515, 3 Hours

Lectures by
Douglas F. Kelly, Ph.D.

RTS Distance Education

This course notebook is for the coordination of your course materials, including reading assignments and lecture recordings. Each course notebook for RTS Distance Education is arranged by the GUIDE acronym. The five components of GUIDE are organized in each lesson by the following steps in the notebook:

GUIDE

Getting Started To do the lessons, reading and listening assignments are listed.

Understanding To maximize learning, the purposes are given.

Investigating To explore the content, outlines are provided for note taking.

Developing To expand content, readings are suggested.

Evaluating To help review, lesson questions are based on purposes.

COURSE SYLLABUS

ST: Scrip, Theo, Anth; OST515 3 hours
Lecturing Professor: Dr. Douglas F. Kelly
Professor of Record: Rev. D. Blair Smith
Reformed Theological Seminary, Distance Education



Lecturing Professor



Dr. Douglas Kelly is a scholar marked by profound piety as exemplified in volumes such as *If God Already Knows, Why Pray?* and *Preachers with Power: Four Stalwarts of the South*. His firm grasp of multiple languages and his theological competence are capably demonstrated in translating such works as Sermons by John Calvin on II Samuel. He is serving with David Wright of the University of Edinburgh as a general editor for a revision of Calvin's Old Testament Commentaries. In addition, he is co-editor for a twenty volume dogmatics series, for which he is writing a volume on the Trinity. He has written *Creation and Change: Genesis 1.1 - 2.4 in the Light of Changing Scientific Paradigms* and *Carolina Scots: An Historical and Genealogical Study of Over 100 Years of Emigration*, and is currently writing a systematic theology.

Professor of Record



Rev. D. Blair Smith is the Assistant Professor of Systematic Theology. Blair earned his Th.M. in Theology from Harvard Divinity School, where he wrote his thesis on "Athanasius's Trinitarian Theology of Redemption, with Special Reference to the Holy Spirit." He is currently a Ph.D. candidate in Historical Theology (Patristics) at Durham University in England under Professor Lewis Ayres, one of the world's leading patristic scholars. The working title of his dissertation is "The Fatherhood of God in Fourth-Century Pro-Nicene Trinitarian Theology." During a portion of his doctoral studies, Blair served as a Research Visitor at the University of Notre Dame. Blair is an ordained minister in the Presbyterian Church in America and served for more than seven years as the Pastor of Adult Education at Fourth Presbyterian Church in Bethesda, MD. He is married to Lisa and together have 4 children. Follow Professor Smith on Twitter: @dblairsmith.

Course Description

This course explores the doctrines of Scripture from a systematic perspective. Topics include Scripture, theology proper, and anthropology.

Course Objectives

It is our intention to base the content of this survey of doctrine on the exegesis of Scripture. We will be making continual reference to the Reformed tradition, and will deal with the Patristic heritage where this has particular relevance. Reference will be made to other theological traditions and periods as well. All through, we shall attempt to relate these truths to contemporary life, thought, and ministry.

Required Textbooks

Bavinck, Herman. *The Doctrine of God*. Carlisle: Banner of Truth, 1997.

Berkhof, Louis. *Systematic Theology*. Grand Rapids: Eerdmans, 1996.

The Bible.

Calvin, John. *Institutes of the Christian Religion*. Edited by John T. McNeill. Translated by Ford Lewis Battles. Philadelphia: Westminster Press, 1960.

Geisler, Norman, ed. *Inerrancy*. Grand Rapids: Zondervan, 1980.

Kelly, Douglas F. *Creation and Change: Genesis 1.1 - 2.4 in the Light of Changing Scientific Paradigms*. Ross-shire: Mentor, 1997.

Kelly, Douglas F. Various readings (downloadable from the Learning Management System (LMS)).

Westminster Confession of Faith. Glasgow: Free Presbyterian Publications, 1997.

All required books are available through the RTS Online Bookstore at www.mindandheart.com.

COURSE REQUIREMENTS

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Reformed Theological Seminary, Distance Education



Online Student Handbook

The Online Student Handbook has been designed to assist you in successfully navigating the Distance Education experience, whether you are taking a single course or pursuing a certificate or degree program. In it you will find valuable information, step-by-step instructions, study helps, and essential forms to guide you through every aspect of your distance education opportunity from registration to graduation. Please use this resource as your first-stop reference manual. You will find it located at the RTS Distance Education website (www.rts.edu/distance) under the Student Services tab.

Summary of Requirements

- Follow the Study Guide provided.
- Listen to all Recorded Lectures.
- Complete all Readings.
- Participate in Forum Discussions (with other students and Professor)
- Take the Mid Term Exam
- Take the Final Exam.
- Write a Major Response Paper
- Submit Mentor Report/Course Application Paper

Forum Discussions (15%)

The student is required to interact in two (2) forums:

1. Student-Professor Posts (15 total posts)
 - A. Personal Introduction Forum: The student is required to post a brief personal introduction to the professor/class. Suggested details include your vocation, where you live, your church background, why you chose RTS, and what you hope to gain through the course (1 required post).
 - B. 5 Topical Discussion Q&A Forums: The student is required to answer each topical discussion question with one (1) response. The professor will acknowledge the student's answer and will follow up with a subsequent question to which the student must also answer with one (1) response. Each topical discussion question therefore requires two (2) total posts/responses from the student (Total of 5 forums x 2 posts = 10 total posts).
 - C. Student-Professor Forum: The student is required to post four (4) times in this forum. Posts in this forum should focus on course-related content such as research paper topics, lectures and reading assignments, or other academic issues related to the course.
2. Student-Student Forum (5 total posts)
 - A post may be either a new topic or a response to an already existing topic.

Examinations (Midterm: 30%, Final: 30%)

There are two examinations for this course. The midterm examination will cover the lectures and readings from Lesson One through Lesson Eight. The final examination will cover the lectures and readings from Lesson Nine through Lesson Eleven.

The midterm and final exams for this course are to be taken online in the Learning Management System (LMS). Please note that you will need to have a proctor for your exams. Your proctor can be anyone except a relative or current RTS Student. After clicking on the exam link you will be given detailed instructions about the exam. Please read these instructions carefully before entering the exam.

Major Response Paper (20%)

Each student is required to submit, at the completion of the course, a 12- to 15-page research paper on a topic relevant to the course (see section titled “Research Paper”). This paper should integrate as much of the lecture material as possible. Primary and secondary sources should be incorporated whenever possible. This will show that the student has interacted with the material appropriately. Give fair treatment to opposing viewpoints. The paper must not be over 15 typewritten pages (12-point type font size, Times New Roman font style or equivalent) and must use the guidelines in the current edition of *A Manual for Writers of Term Papers, Theses, and Dissertations*, by Kate L. Turabian.

Mentor Report/Course Application Paper (5%)

Each Global/Non-Residential student is required to have a mentor submit a report at the end of the course. This report will contribute to 5% of the student’s grade. For students who are not Global/Non-Residential, you are asked to write a 200 word summary of how you perceive what you have learned in this course will fit into the objectives you have for your ministry, your educational goals, or other objectives you wish to achieve in life.

Assignments

Best practice for your time management is for you to submit all assignments at the end of the week in which they fall, using the upload links provided in the LMS. All work must be submitted by midnight of the course end date, per your course start letter. You are responsible for turning in all assignments on time; no late submissions are permitted. Any student who needs an extension must get approval from the Registrar prior to that time.

Contact Information

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COURSE OUTLINE

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Lesson One

Knowledge of God
Introduction to Systematic Theology

Lesson Two

The Phenomenon of Man's Religiousness
Revelation

Lesson Three

The Biblical Testimony Regarding Inspiration
Inerrancy and Perspicuity

Lesson Four

The Knowability of God
The Names of God

Lesson Five

General Approach to the Trinity
New Testament and Early Church Trinitarian Theology

Lesson Six

Central Affirmations of Trinitarian Doctrine

Lesson Seven

Traditional Theological Distinctions and Practical Application of Trinitarian Doctrine

Lesson Eight

The Attributes of God

Lesson Nine

The Divine Decrees

Lesson Ten

Creation and Providence

Lesson Eleven

Anthropology and Covenants

RESEARCH PAPER

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Assignment

Choose one topic from among the following topic options. Write a 12-15 page paper, utilizing the theological categories presented in this course and demonstrating from how scripture bears upon your subject. Significant interaction with course lectures, notes, and reading is encouraged insofar as they relate to your topic

Your paper should be 12 pt. font and double spaced, formatted according to Turabian style with single spaced 10 pt. font footnotes (not endnotes) and a properly formatted bibliography at the end. Please make sure that your paper has in the first paragraph a clearly presented thesis statement defining the aim and scope of the paper. In addition, your paper should cite at least 8 scholarly sources; 2 of these sources must be academic journal articles. For the purposes of this paper, a scholarly source is a book or article by a recognized expert in the field, not aimed at a popular level for a general audience (Wikipedia is not a scholarly source, but may be useful in locating scholarly sources.). Please consult student services ([dessa@rts.edu](mailto:dess@rts.edu)) if you have any doubts about whether a source is scholarly.

It is highly recommended that the student:

- View the Reading and Writing Tips videos before starting their research paper. These videos can be accessed on the course home page by clicking on the light bulb icon labeled Tips.
- Read the Research Paper Formatting Guide document found under Modules in the Course Resources Section.
- Access the Research Paper Helps page found under Modules in the Course Resources Section.
- Use the Historical Theology Sample Paper as a guide for formatting and writing with a clear thesis. This can be found under Modules in the Course Resources Section.
- Discuss with the Professor of Record (by phone, forums, video conference, etc.) their paper topic prior to writing, as the professor of record will be able to guide the student in their writing and help with recommending resources. (For further help with tracking down and acquiring resources please contact the Distance Education librarian David Ponter. His contact information can be found in the Research Paper Helps page.)

Choose from one of the topics below:

1. Has revelation ceased with the close of the canon of Scripture, or does it continue today? (Look at this matter exegetically, and theologically.)
2. Prepare an exegetically-based theological paper on relevant sections of the first two chapters of Romans, with special reference to the knowledge of God held by pagans. What are the implications of this knowledge for societal morals, for final judgment, and for the missionary enterprise?

3. Discuss the central Trinitarian truth of circumincession or perichoresis or mutual indwelling. What does this mean within the Godhead? What are its wider implications for the corporate life of Christians? Be sure to deal with scriptural passages.
4. Discuss the doctrine of election (narrow topic to one angle).
5. Compare and contrast the Christian view of God as Triune and the Islamic view of God as one (either unipersonal or an impersonal monad).
6. Discuss contemporary challenges to the Reformed doctrine of the Bible.

SUPPLEMENTARY EXAM STUDY QUESTIONS

ST: Scrip, Theo, Anth; OST515 3 hours
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NOTE: This guide is designed to *supplement* the various Developing and Evaluating questions found at the end of each lesson in the Study Guide, which should be the foundation of your study and preparation for the Midterm and Final exams. You will not be required to turn in the work you do for these Supplementary Exam Study Questions or the Developing and Evaluating questions from the Study Guide.

Midterm

1. Meaning of “theology”
2. Vos on the four departments of theology (exegetical, historical, systematic, practical)
3. Vos on the relationship between biblical and systematic theology
4. The traditional reformed starting point in theology
5. The Marxist theory of the origin of religion
6. Freud’s explanation of the origin of religion
7. Distinguish natural and supernatural revelation.
8. Distinguish between general and special revelation.
9. Why is natural revelation insufficient to lead us to a saving knowledge of God?
10. For what does general revelation hold all men responsible?
11. What does Calvin compare to a pair of eyeglasses?
12. Mention 3 types of special revelation.
13. What is meant by the “perspicuity of the Scripture?”
14. The importance of sound doctrine of Scripture
15. What is meant by: Christ as “the epistemological logos?”
16. What, basically, does Calvin mean by God’s “accommodation?”
17. How do you deal with the argument since God is infinite and man is finite, God cannot truly speak in limited human words?
18. What does 2 Timothy 3:16 mean by theopneustos?
19. What is the basic teaching of 2 Peter 1:19-21 concerning the mode of the inspiration of the Scriptures?
20. Discuss the attitude of the New Testament towards the OT.
21. How does the NT witness to its own authority?
22. What is the relationship of Christ and the apostles in the writing of Scripture?
23. What NT passage refers to the other NT writings as “Scriptures”?

24. Discuss the internal testimony of the Holy Spirit.
25. Does the internal testimony of Holy Spirit add anything new to the Scriptures?
26. What is our starting point in knowing God?
27. What is the difference between apprehending and comprehending God?
28. What is meant by: the “noetic effects” of sin?
29. Compare and contrast the concept of the names of God and human names.
30. Compare and contrast analogical, univocal and equivocal language.
31. Discuss the place of anthropomorphisms in Scripture.
32. What does Warfield see as the attitude of the NT writers to the God of the OT?
33. According to Gregory Nazianzus, why was the Trinity not clearly revealed in the OT?
34. What is “the fundamental proof” of the Trinity in the NT?
35. List some passages in which the three persons of the Trinity are brought together in the NT.
36. Discuss the significance of the homoousios.
37. Discuss “one substance (or ousia), three persons”.
38. What is meant by perichoresis in the Trinitarian doctrine?”
39. What does Zizioulas say that the definition of substance (being) implies when used of God?
40. What is the problem with thinking that God was something like “bare being” to which three personalities were somehow later added?
41. What is wrong with setting up a “casual structure” or “series of dependence” among the Persons of the Trinity?
42. What is the problem with attempting to anchor the unity of the Trinity in the Person of the Father rather than in His being?
43. What is the distinction between ontological and economical trinity?
44. Within traditional Trinitarian doctrine, to what does “filiation” and “spiration” refer? Who is said to be “ingenerate”?
45. Compare and contrast the definitions of personality of Boethius and Richard of St. Victor.
46. Discuss the Docetic heresy briefly.
47. Discuss the Ebionite heresy briefly.
48. What was the Modalistic Monarchianism?
49. What was the Dynamic Monarchianism?
50. What ancient heresy is Jehovah’s Witnesses most like?
51. What ancient heresy is Mormonism most like?
52. What was Ariansim?
53. Discuss the relation of God’s attributes to His being/essence.
54. Distinguish between communicable and incommunicable attributes.

55. Which attributes of God are considered to be “incommunicable?”
56. Which attributes of God are considered to be “communicable?”
57. Distinguish between “moral” and “natural” attributes.
58. How can God remain immutable and yet be involved in changes in history?
59. Infinity means that God is not limited in three regards. What are they?
60. What is God’s simplicity?
61. Discuss God’s spirituality.
62. What are the “mental attributes” of God?
63. Discuss the wisdom of God.
64. In what three traditional ways is God’s veracity thought of?
65. Where is the standard of goodness?
66. What is the connection between God’s being and the ultimate standard of goodness?

Final

1. Discuss God and joy.
2. Discuss God and humility.
3. What are some scriptural passages and concepts that, according to Wollebius, speak of the decrees of God (74)?
4. Memorize the Westminster Shorter Catechism, question 7.
5. What connection does Warfield draw between “plan” and “person”?
6. According to Boettner, why is the biblical doctrine of sovereignty comforting?
7. What three points does the Westminster Confession of Faith (III. 1) deny about God and the eternal decrees?
8. Discuss this statement: Men are “free” from external compulsion, but not from the control of their own nature.
9. Deal with this objection: “If you are elect, does it not make any difference what you do, you will still be saved?”
10. Answer this question: “What if someone wanted to be saved, but was not elect?”
11. What does the main OT word for election (bahar) basically mean?
12. How does the OT use the word knowledge (yada)?
13. Discuss the OT background of Israel’s election.
14. Discuss Israel’s election in the covenant context.
15. Discuss the remnant concept.
16. What shift of emphasis regarding election occurs after the Incarnation?
17. Discuss the meaning of: “Not all were Israel which were of Israel” (Rom. 9:6).
18. Discuss what Romans 11 teaches about the future of the Jews.
19. How does Paul deal in Rom. 9 with the objection that if election depends on God, then for someone to be lost is God’s fault?

20. Discuss Christ as the elect one.
21. Does Dabney consider the decrees of election and reprobation to be parallel?
22. What is the basic meaning of reprobation?
23. Why do you think the doctrine of creation is important?
24. What, basically, does T. S. Kuhn mean by, “a paradigm shift?”
25. What type of literature is found in Genesis 1 and 2?
26. What is the NT view of the early chapters of Genesis?
27. What is the very basic outline of Genesis?
28. Discuss the OT words and concept of absolute creation.
29. What is the alternative to absolute creation?
30. What are the basic points of the two laws of thermodynamics and what are their implications?
31. What happened on the first day of creation?
32. Discuss the “gap theory.”
33. Discuss the meaning of “day” in Genesis 1 and 2.
34. What happened on the second day of creation?
35. What three “divisions” are noted on the third day of creation?
36. Summarize the events of the six days of creation.
37. List the “four-fold state” of man in relation to the possibility of sinning.
38. Discuss Calvin on man’s “twofold knowledge.”
39. How do you explain the difference between Gen. 1:1-23 and 2:4-25 as accounts of creation?
40. Discuss the implications (as listed in the class lectures) of God having created man’s body (Gen. 2:7).
41. What does Scripture basically teach concerning one’s soul? (Do not discuss Dichotomy or Trichotomy here).
42. What is the trichotomist position concerning the soul and spirit?
43. What scriptural evidence is used to support trichotomy?
44. What is the dichotomist position?
45. What scriptural evidence supports dichotomy?
46. If the dichotomist position seems more scriptural in light of the majority of relevant passages, how would you interpret 1 Thess. 5:23 and Heb. 4:12?
47. Discuss briefly “traduciansim” and “creationism” in the context of the origin of the soul.
48. Discuss Biblical evidence for why the image of God was or was not retained in man after the Fall. Be specific.
49. What, according to class notes, is involved in man’s being created in God’s image?
50. Discuss the pros and cons of the phrase “Covenant of Works” (or “Adamic Administration,” etc.).

51. Did the Fall relieve man of the responsibility to love and serve God? Why or why not?
52. Discuss the prohibition involved in the Covenant of Works (Adamic Administration).
53. What was the three-fold aspect of death in the threat given to Adam (Gen. 2:17; 3:17-19)?
54. What was the implied promise?
55. Why do you think fallen man was not allowed to eat of “the tree of life?”
56. Discuss briefly Adam’s headship and the principle of representation in human society.
57. Discuss the continuing relevance of the covenant of works.
58. If the Fall is foreordained, why is God not the author of sin? (See Westminster Confession III. 1.)
59. Discuss how man’s relationship to God changed after the Fall. Discuss the curse on the woman and the meaning of “thy desire shall be to thy husband.”
60. Discuss the curse on the man and its side effects on work and the body (dust).
61. Discuss the character of sin as something more than “privation of the good.”
62. Discuss sin as guilt and pollution.
63. Discuss guilt as involving “demerit” and “the judgment of demerit.”
64. What is meant by original sin?
65. What is the relation of original sin to actual sin?
66. Distinguish *voluntas* from *arbitrium*.
67. Discuss the implications of the statement: “Man’s actions are based upon his character.”
68. Give scriptural evidence that in the Fall, man lost *arbitrium* (see Westminster Confession IX.3).
69. The concept of common grace as compared to special/saving grace.
70. What are the specific effects of common grace?
71. What are the things that common grace does not do?
72. What are the purposes of common grace?
73. List the five major characteristics given in John Murray’s definition of covenant. In light of Gal. 3:17-22, what is the relationship of the Abrahamic and Mosaic covenants?
74. Discuss the main contrast between Sinaitic Covenant and the New Covenant in Heb. 8:7-13; 10:16-17 (and cf. Jer. 31:31-34).
75. What is the main point of the contrast between law and grace in II Cor. 3:6-15?
76. What does Hebrews 11 teach about the continuity (or discontinuity) of the Covenant of Grace in the history of redemption?
77. What are the two major characteristics of the Mosaic covenant?

COURSE BIBLIOGRAPHY

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Course Objectives Related to MAR Student Learning Outcomes

Course: Systematic Theology: Scripture, Theology Proper, Anthropology

Professor: Dr. Douglas Kelly

MAR Student Learning Outcomes <i>In order to measure the success of the MAR curriculum, RTS has defined the following as the intended outcomes of the student learning process. Each course contributes to these overall outcomes. This rubric shows the contribution of this course to the MAR outcomes.</i>		Rubric	Mini-Justification
		<ul style="list-style-type: none"> ➤ Strong ➤ Moderate ➤ Minimal ➤ None 	
Articulation (oral & written)	Broadly understands and articulates knowledge, both oral and written, of essential biblical, theological, historical, and cultural/global information, including details, concepts, and frameworks.	Strong	In-depth treatment of some fundamental and often difficult theological issues.
Scripture	Significant knowledge of the original meaning of Scripture. Also, the concepts for and skill to research further into the original meaning of Scripture and to apply Scripture to a variety of modern circumstances. (Includes appropriate use of original languages and hermeneutics; and integrates theological, historical, and cultural/global perspectives.)	Strong	The method of the course is to focus on biblical texts that deal with theological questions. Not, however, a course in the technical exegesis of original language texts. Applies that Bible study to a number of historical and modern discussions.
Reformed Theology	Significant knowledge of Reformed theology and practice, with emphasis on the Westminster Standards.	Strong	Aims to expound and defend Reformed views of God and Scripture. Students read relevant portions of the confessions, though the focus is on Scripture.
Sanctification	Demonstrates a love for the Triune God that aids the student's sanctification.	Strong	The course emphasizes that one cannot know God properly without loving and serving him. That is the nature of the covenant.
Desire for Worldview	Burning desire to conform all of life to the Word of God.	Strong	The topics covered constitute our fundamental worldview. The course emphasizes that the Lordship of God is comprehensive, covering all areas of life.
Winsomely Reformed/ Evangelistic	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.)	Moderate	An attempt is made to present distinctively Reformed positions without demonizing those who disagree. The subjects of this course are more or less the ones on which all Christians agree, and that agreement is stressed.
Teach	Ability to teach the meaning of Scripture to both heart and mind with clarity and enthusiasm.	Moderate	The course material is presented in such a way that it can be taught to heart and mind.
Church/World	Ability to interact within a denominational context, within the broader worldwide church, and with significant public issues.	Minimal	Not too much here on denominations or world Christianity, but the course does focus on convictions that the whole church has in common for the most part.
MAR Specific SLO	An ability to integrate such knowledge and understanding into one's own calling in society	Moderate	The course provides content to our witness to non-Christians, answering difficult questions, such as about evil and the reliability of Scripture.