

## Introduction to Pastoral and Theological Studies

Reformed Theological Seminary  
Washington D.C.

6ST502 (3 Credits)

Washington D.C. (location?)

Fall 2008

Wednesday 7:30 PM - 10:00 PM, September 3<sup>rd</sup> – December 17<sup>th</sup> (no class November 26<sup>th</sup>)

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*Office Hours:* make an appointment – I will be delighted to meet with you.

*Soiree:* Jackie and I would like to invite you and spouses/dates (sorry, no children) to dinner at our home on Saturday, October 4<sup>th</sup> at 5 p.m. Dress is casual. Please come and enjoy food and friends. Our address is 13939 Malcolm Jameson Way, Centreville, Virginia 20120.

*Course Description:*

This course introduces biblical, theological and ministry studies in the Reformed tradition. It is most usefully taken as an introduction to the RTS curriculum, that is, in the beginning of your studies (especially of systematic theology). We will seek to understand the Reformed family profile in history, piety and worldview. Most important, we will work at constructing theology – what is a biblical, orthodox and Reformed theology?

Lecture Outline

1. “God saves sinners.”
  - 1.1 Discussion of Packer
  - 1.2 Five points (ULTIP)
    - 1.2.1 Unconditional Election
    - 1.2.2 Definite (Limited) Atonement
    - 1.2.3 Total Depravity
    - 1.2.4 Irresistible Grace.
    - 1.2.5 Perseverance of the Saints
2. History, worldview and worship
  - 2.1 Reformed Theology in the history of theology
  - 2.2 The Bible and confessions of faith
  - 2.3 Piety
  - 2.4 Worldview – creation, fall, redemption  
Creation ordinances: labor, Sabbath, marriage, procreation

- 2.5 Worship and the Word
- 3. Biblical Interpretation
  - 3.1 What is the bible?
  - 3.2 The unity of the Bible – history, literature, and theology
- 4. Theological method
  - 4.1 Theology
  - 4.2 Theology and revelation
  - 4.3 Theology and faith
  - 4.4 Theology and epistemology
  - 4.5 Theology and God as self-revealing
  - 4.6 Language: God's and ours
    - 4.6.1 Curriculum, Biblical Theology and Systematic Theology
  - 4.7 General Revelation and Special Revelation

### **Texts**

Books marked \* are required of all students. Among the others, you have options (see below).

\* Jacques Barzun, *Simple and Direct, A Rhetoric for Writers* (any edition). Very inexpensive copies are available used. Check out bookfinder.com.

\**The Canons of Dordt* (available at the course homepage on iqweb).

Edmund P. Clowney, *CM Christian Meditation* (any edition, available from wtsbooks.com).

W. Robert Godfrey, *An Unexpected Journey: Discovering Reformed Christianity* (Philipsburg, N.J.: P&R Publishing, 2004).

W. Robert Godfrey, *Reformation Sketches: Insights Into Luther, Calvin and the Confessions* (Philipsburg, N.J.: P&R Publishing, 2003).

\* Graeme Goldsworthy, *According to Plan: The Unfolding Revelation of God in the Bible* (Downers Grove, Ill.: Intervarsity Press, 1991).

Peter A. Lillback, ed., *The Practical Calvinist: An Introduction to the Presbyterian and Reformed Heritage* (Ross-shire: Mentor, 2002, available at wtsbooks.com).

J. Gresham Machen, *Christianity and Liberalism* (any edition).

\* James I. Packer, *“Fundamentalism” and the Word of God, Some Evangelical Principles* (any edition).<sup>1</sup>

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<sup>1</sup> If you have read this for another course, please substitute John M. Frame, *The Doctrine of the Knowledge of God, A Theology of Lordship*, Chapters 1-3 and 10.

\* James I. Packer, “Introduction to John Owen’s *Death of Death in the Death of Christ*” (on iqweb).

\* Vern S. Poythress, “The Presence of God Qualifying Our Notions of Grammatical Historical Exegesis” (on iqweb).

\* Rowland S. Ward, *The Westminster Confession of Faith, A Study Guide, Expanded Edition* ISBN 09586241 8 6

\*The *Westminster Confession of Faith* (on iqweb).

### Assignments

1. Class attendance is required. I won’t call the roll, but students who are often absent or late without excuse will be penalized.

2. You are asked to complete all reading assignments on the dates indicated below. Completed reading will be worth 10% of your final grade. I will ask about it on the final exam.

### Weekly Assignments

<i>Date</i>	<i>Lecture Topic</i>	<i>Reading</i>
September 3 <sup>rd</sup>	God’s Sovereignty	Packer, “Introduction to <i>The Death of Death</i> ”
September 10 <sup>th</sup>	ultip	<i>The Canons of Dordt</i>
September 17 <sup>th</sup>	Biblical Basis of ultip	<b>Barzun assignment due.</b> See below.
September 24 <sup>th</sup>	History, worship and worldview	
October 1 <sup>st</sup>	History, worship and worldview	
October 8 <sup>th</sup>	History, worship and worldview	Reading choices 2.a. completed. See below.
October 15 <sup>th</sup>	Student presentations	
October 22 <sup>nd</sup>	History, worship and worldview	Ward, <i>Westminster Confession Study Guide</i> completed
October 29 <sup>th</sup>	Biblical Interpretation	“The Presence of God”
November 5 <sup>th</sup>	Biblical Interpretation	<i>According to Plan</i> completed.
November 12 <sup>th</sup>	Theology	<b><i>Westminster Confession paper due</i></b>
November 19 <sup>th</sup>	Theology	
December 3 <sup>rd</sup>	Theology	“ <i>Fundamentalism</i> ” and the <i>Word of God</i>
December 10 <sup>th</sup>	Theology	<b>Goldsworthy and Poythress digest due</b>
December 17 <sup>th</sup>	Final Exam	Congratulations!!

## Readings

1. God's sovereignty in salvation. Read James I. Packer, "Introduction to John Owen's *Death of Death in the Death of Christ*" and *The Canons of Dordt*.
2. Reformation family profile:
  - a. Choose **one** of the following three:
    - Peter A. Lillback, ed., *The Practical Calvinist: An Introduction to the Presbyterian and Reformed Heritage* (Ross-shire: Mentor, 2002), Part I (all), Part II, the essays by Ferguson (A.i.b.), Trueman (A.i.c.), Coffin (B.ii.) and Oliphint (B.iv.), **and** from Part II, eight other essays of your choice. Broad Reformed history and theology.
    - W. Robert Godfrey, *Reformation Sketches: Insights Into Luther, Calvin and the Confessions* and Edmund P. Clowney, *CM Christian Meditation* (any edition, available from wtsbooks.com). Emphasizes Reformed piety.
    - J. Gresham Machen, *Christianity and Liberalism* and W. Robert Godfrey, *An Unexpected Journey: Discovering Reformed Christianity*. Emphasizes American Reformed experience.
  - b. *The Westminster Confession of Faith* and Ward, Rowland S. *The Westminster Confession of Faith, A Study Guide*, all.
3. Biblical interpretation, the basis of it all – Graeme Goldsworthy, *According to Plan: The Unfolding Revelation of God in the Bible* (Downers Grove, Ill.: Intervarsity Press, 1991) and Vern Poythress, "The Presence of God Qualifying Our Notions of Grammatical Historical Exegesis."
4. Theologizing – James I. Packer, "*Fundamentalism*" and *the Word of God, Some Evangelical Principles*.<sup>2</sup>

## Writing

1. Complete the exercises in Jacques Barzun, *Simple and Direct: A Rhetoric for Writers*, Chapter 3. Due at the beginning of class on September 17<sup>th</sup>. I do not accept late assignments. This is worth 10% of your final grade.
2. A class presentation of 15-20 minutes responding to your choice of reading in 2.a. above (the essays in Lillback, Part II or to Godfrey/Clowney, or to Machen/Godfrey). What issues did you find interesting or challenging there? What questions did they provoke? Were the authors' answers adequate? How will you seek to answer them better? What impact did they have on

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<sup>2</sup> If you have read this for another course, please substitute John M. Frame, *The Doctrine of the Knowledge of God*, A Theology of Lordship, Chapters 1-3 and 10.

your sense of call to ministry? I want you to interact with something substantial in the material, not just give your own impressions. In other words, give me *both*. Class presentations will be made on October 15<sup>th</sup>. Provide a single-page outline of your thoughts at the previous class on October 8<sup>th</sup>. This is worth 20% of your final grade.

3. An 8-12 page essay responding to *The Westminster Confession of Faith*. The *Ward Study Guide* will help your study. What questions does it raise for you? What questions does it answer? This is a beginning exercise in view of church doctrinal exams, which most students will have at some point. This is due at the beginning of class on November 12<sup>th</sup>.

I expect you to use standard paper conventions found in Kate Turabian, *A Manual for Writers of Term Papers, Theses, and Dissertations*. There is a short form at [http://www.press.uchicago.edu/books/turabian/turabian\\_citationguide.html](http://www.press.uchicago.edu/books/turabian/turabian_citationguide.html). Failure to follow these will reduce your grade. Please put your **name** only on the title page, **not on headers or footers**. This is worth 20% of your final grade.

4. A (total) ten-twelve page digest (double spaced, twelve point font) of Goldsworthy, *According to Plan* and Poythress “The Presence of God.” A written digest is not simply a repetition but a summary or overview organized to highlight the author's main ideas and distinctive emphases. It may have one of several formats – an outline, a running commentary, a series of brief paragraphs. It should be concise without being superficial. Due at the beginning of class on December 10<sup>th</sup>. This is worth 10% of your final grade.

5. There will be a 2-hour final exam on the lectures and Packer, “*Fundamentalism*” and the *Word of God*.<sup>3</sup> The test will be given at 7:30 pm on December 17<sup>th</sup>. In answering the questions, I expect you to give as much detail as possible (biblical texts, terms, and explanation). This is worth 30% of your final grade.

Grading Scale: The standard RTS grading scale will be used (*Catalog*, p. 45).

### **Approximate Time Required**

Class lectures	33 hours
1. Barzun, Chapter 3 exercises	2 hours
Introduction to <i>The Death of Death &amp; Dordt</i>	3 hours
2.a. readings (choice) plus presentation	15 hours
2.b. <i>Westminster Confession of Faith</i> plus essay	15 hours
<i>According to Plan</i> and Poythress, plus digest	10 hours
“ <i>Fundamentalism</i> ” and the <i>Word of God</i> <sup>4</sup>	7 hours
Preparation for the final exam	20 hours
<b>Total</b>	105 hours

<sup>3</sup> If you have read this for another course, please substitute John M. Frame, *The Doctrine of the Knowledge of God*, A Theology of Lordship, Chapters 1-3 and 10.

<sup>4</sup> See below for study questions on Packer’s book.

## *Appendix*

### *Policy on Late Papers:*

Simply put, late papers are **not** accepted based on the following rationale:

- a. The issue is not so much an inconvenience to the professor. If that were the primary issue, then he would grade late papers because it is fundamental to his Christian commitment to put the interests of others before his own.
- b. The issue concerns the apparent laxity with which extensions are often granted. This is not Christian education. Wisdom is living within boundaries. The cosmos exists because the Creator provided boundaries for air, water, land. Moreover, he provided temporal boundaries for seasons. Without boundaries, the cosmos would degenerate back into anarchy. It is the essence of Christian living that we live within boundaries. Liberals want no boundaries. They want freedom without form, liberty without law, lovemaking without marriage. This is a fundamental battle. It is distressing when Christians do not show respect for boundaries and when students do not respect temporal boundaries.
- c. Wisdom also entails knowing the goal and devising a strategy to achieve it. Students must be aware from the syllabus what is required of them and should be able to strategize a successful model to achieve it. Laxity and uncertainty with regard to deadlines actually confuse the students and militate against a good Christian education. Paradoxically, “grace” sounds Christian and pastoral and “law” sounds non-Christian; but, sometimes so-called “grace” and “pastoral concerns” encourage libertarianism and in truth is non-Christian and non-pastoral. Consciously or unconsciously students realize that there is a fudge factor here, enabling them to rationalize their not turning in work on time.
- d. The issue also pertains to spiritual life, a subject on which a seminary rightly prides itself. However, the spiritual life includes self-control, discipline, etc. Students reap good fruit from hard work.’<sup>5</sup>

### *Supplemental Bibliography*

Frame, John M. *The Doctrine of the Christian Life, A Theology of Lordship* (Phillipsburg, N.J.: P & R Publishing, 2008).

Frame, John M. *The Doctrine of the Knowledge of God, A Theology of Lordship* (Phillipsburg, N.J.: P & R Publishing, 1987).

Frame, John M. *Salvation Belongs to the Lord: An Introduction to Systematic Theology* (Phillipsburg, N.J.: P & R Publishing, 2006).

Goldsworthy, Graeme. *Gospel Centered Hermeneutics: Foundations and Principles of Evangelical Biblical Interpretation* (Downers Grove, Ill.: Intervarsity, 2006).

Johnson, Dennis E. *Him We Proclaim: Preaching Christ from All the Scriptures* (Phillipsburg, N.J.: P&R Publishing, 2007).

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<sup>5</sup> Adapted from Professor Bruce K. Waltke.

Kuyper, Abraham. *Lectures on Calvinism*.

McNeill, John T. *The History and Character of Calvinism* (New York: Oxford, 1954).

Murray, John. *The Collected Writings of John Murray*. Four volumes. (Edinburgh: Banner of Truth, 1976-82).

Packer, James I. *A Quest for Godliness: The Puritan Vision of the Christian Life* (Wheaton, Ill.: Crossway, 1990).

Packer, James I. *Concise Theology* (Wheaton, Ill.: Crossway).

Warfield, Benjamin B. "A Brief and Untechnical Statement of the Reformed Faith," available at <http://www.graceonlinelibrary.org/etc/prINTER-friendly.asp?ID=59>

*An Exam*

**Introduction to Pastoral and Theological Studies**

FINAL EXAMINATION

Spring 2008

TIME LIMIT: **three** (3) hours

NOTE: You may use an English Bible (as well as the Bible in the original languages), without notes or other helps.

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1. What are the five points of Calvinism, and why are they important?
2. What are the "creation ordinances" and what place do they have in a Christian worldview?
3. Discuss Frame's presentation of a non-Christian view of God's immanence and transcendence contrasted with the Christian view of God's immanence and transcendence.
4. I completed % of the required reading.

This pledge must be written out and signed on your examination paper:

I pledge my honor that I have neither given nor received any assistance -- verbal, written, or electronic -- on this examination beyond that specifically permitted by the instructor in charge.

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You may collect your graded exam at the RTS office.

*Study Questions on Packer, "Fundamentalism" and the Word of God*

Pp. 9ff, Can you summarize Packer's presentation of the opposition to fundamentalism? Packer is primarily writing against Gabriel Herbert's book *Fundamentalism and the Church of God*, London, 1957.

- Pp. 24ff, Can you summarize the origin of the term "fundamentalism"?
- P. 25, Note the importance of Warfield and Machen.
- Pp. 25f How does Packer define "Liberal"?
- P. 28, Who were the Fundamentalists?
- P. 33, "futuristic chiliasm" = premillennial theory about the second coming of Christ (a world-wide millennium, then Christ returns).
- P. 36, Why did Machen not like to be called a "Fundamentalist"?
- P. 37, How does the doctrine of the Holy Spirit protect against Liberalism?
- P. 41, Note Packer's repeated use of the *Westminster Confession of Faith* as a historic doctrinal standard, though he is not a Presbyterian.
- P. 43, Packer says we must expect Christendom to be "always a theological battlefield." How will this battle manifest itself in your own ecclesiastical setting?
- P. 44, How pivotal is the issue of authority in doctrinal division?
- Pp. 46ff, What are the three rival views of authority? Describe each. Which is the proper one?
- P. 47, Discuss: "What Scripture says, God says." How does Packer describe the sufficiency and perspicuity of Scripture?
- P. 49, How does an attack on the sufficiency and perspicuity of Scripture often lead to exaggerated church authority (e.g., "What the Church says, God says.")? The Traditionalism described by Packer takes a variety of forms and is not limited to the Roman Catholic Church. What is "faith" for a Traditionalist? How does this contrast with the evangelical and Reformed view of "saving faith" as involving *notitia* (knowledge), *asensus* (assent), and *fiducia* (trust)?
- P. 50, How can mysticism, rationalism, and combinations of these two all be forms of Subjectivism?
- P. 51, What is "faith" for the Subjectivist?
- P. 53, Note the importance of the Ten Commandments for our understanding of revelation. What special place do they hold in the history of the Church?
- Pp. 54ff, Summarize Christ's attitude toward the Old Testament.
- P. 61, Is there any tension between Christ and the Scriptures?
- P. 66, Did the early church make the canon?
- P. 73, Note Packer's summary statement in the bottom paragraph.
- P. 76, What is the relationship between revelation and mystery?
- P. 77, Define "inspiration." Note B.B. Warfield's important articles.
- Pp. 78f, Evangelicals are commonly charged by liberals (especially those influenced by Karl Barth) with holding to the dictation theory of inspiration.
- Pp. 80ff, What is God's concursive operation in inspiration?
- P. 81, Can God and man be free agents in the same action?
- Pp. 82ff, How can the Christological Analogy (Scripture, like Christ, is both divine and human) be either properly or improperly applied to the doctrine of Scripture?
- Pp. 85ff, Is it proper to call the Bible the Word of God? Why?
- P. 88, Is it technically proper to say the Bible contains the Word of God? Why may it, however, be practically unwise?
- P. 89, Why does Packer insist upon verbal inspiration?
- P. 90, How is textual criticism different from higher criticism?
- P. 92, Note that verbal revelation = propositional revelation. Why is verbal, propositional revelation necessary for salvation?

Pp. 93f Compare and contrast the form of the Bible and the Westminster Confession of Faith. Which is more literary and complex?

Pp. 94ff, Define "infallible." Define "inerrant."

P. 95, Note with great care Packer's rather disturbing yet true observation: "Both ["infallibility" and "inerrancy"] have been so variously employed in theological discussion that they now bear no precise meaning at all." Why do you think this is so?

American evangelicals developed the Chicago Statement on Biblical Inerrancy in response to just this problem of diverse definition. It is a very useful doctrinal statement.

Why ultimately is the Bible inerrant?

P. 96, Is the inerrant Bible always inerrantly interpreted? Where the Bible does touch on history or science, is it inerrant? Where the Bible does touch on the human mind, heart, or condition, is it inerrant? Does this mean that the Bible is a textbook of science? Does this mean that the Bible is irrelevant to the proper study of science?

Pp. 100f, How is a liberal view of Scripture inherently elitist?

P. 102, "...the intended sense of the writer is to be taken as fundamental."

Pp. 102ff, How does "literal interpretation" of Scripture avoid being literalistic?

P. 106, What is the analogy of Scripture?

P. 108, When you come upon two passages in the Bible you cannot harmonize, does that destroy the doctrine of inerrancy? Is it proper to argue from Christ and His authority to the authority and trustworthiness of the Bible, as Packer does?

P. 109, How is humility an important prerequisite to preaching and teaching God's Word?

P. 115, What is the nature of faith?

P. 116, What is the proper basis for credence?

P. 118, How is the illumination of the Holy Spirit vital to proper Bible study?

Pp. 128ff, What are the three tasks of reason? Explain each.

Pp. 129f, How does truly "scientific criticism" operate?

P. 136, Why is application of biblical principles to all of life so vital for evangelism and discipleship?

Pp. 137f, What are Gnosticism, Arianism, Deism, and Liberalism?

P. 139, Where does sin have its root in your life? How is a critical treatment of Scripture a grave moral lapse?

Pp. 140f, Are faith and reason antitheses? What are true antitheses?

P. 142, When Packer wrote this book, old Liberalism was dead and the Biblical Theology Movement was in full swing. This had a different approach to Scripture (because critical and rationalistic) than the Reformed Biblical Theology, practiced by Geerhardus Vos, Herman Ridderbos, Palmer Robertson and Richard B. Gaffin.

P. 147, How was Old Liberalism both scientific and culturally minded?

P. 148, Friedrich D.E. Schleiermacher (1768-1834) = the father of liberal theology and author of *The Christian Faith* who began his Christian life as a Moravian. His *principium theologiae* was "rational reflection on the feeling of ultimate dependence."

P. 149, Adolf von Harnack (1851-1930) = critical church historian and major exponent of the liberal theology.

P. 151, Packer's prediction was correct: Liberalism did not really die. It merely shed its 19th Century parochialism and changed into a mixture of skepticism and inclusive pluralism, all the while clinging religiously to its critical treatment of Scripture.

Pp. 158f, Define myth.

P. 159, Neo-Orthodoxy = a 20th Century theological movement which sought a new direction for theology in reaction to Old Liberalism by first returning to Reformation roots. The precise boundaries of neo-orthodoxy are disputed, in as much as it is a term of derision! However, in common RTS usage it includes such diverse figures as Karl Barth, Emil Brunner, Rudolph Bultmann, Paul Tillich, C.H. Dodd, Reinhold Niebuhr, and T.F. Torrance. How does neo-orthodoxy easily decay into mysticism?