ST530 – Apologetics
Reformed Theological Seminary, Charlotte
Winter 2011

I. Details
   A. Dates: January 17–21
   B. Times: Mon 1:00–4:30; Tue–Thu 9:00–4:30; Fri 9:00–12:00
   C. Instructor: Dr. James Anderson
   D. Contact: janderson@rts.edu
   E. 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 survey the biblical foundations for apologetics, including the basics of a biblical epistemology (theory of knowledge and rationality).
   B. To familiarize the student with the major schools of apologetic methodology: their basic rationales, their representative thinkers, and their distinctive approaches to prominent issues in apologetics.
   C. To present a defense of Reformed presuppositional (worldview) apologetics: its biblical and theological warrant, its philosophical cogency, and its practical effectiveness.
   D. To familiarize the student with prominent issues in apologetics and how they can be addressed from a Reformed presuppositional perspective.
   E. To strengthen the student’s own faith, and to equip them to strengthen the faith of other Christians, through an appreciation of Christian apologetics.

III. Course Overview
   A. Biblical Foundations for Apologetics
   B. Survey of Contemporary Approaches to Apologetics
   C. Reformed Presuppositional Apologetics: Principles and Practice
   D. Issues in Apologetics (1): The Existence of the Biblical God
   E. Issues in Apologetics (2): The Divine Inspiration of the Bible
   F. Issues in Apologetics (3): The Resurrection of Jesus Christ
   G. Issues in Apologetics (4): The Problem of Evil and Suffering
   H. Issues in Apologetics (5): Science and Scripture

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. Since this is an intensive one-week course, attendance is particularly important; missing one day of class entails missing up to seven lectures.
      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 readings (see below).
2. You will be penalized for each uncompleted reading assignment.

C. Writing assignment.
1. You should write a paper (3000–4000 words, excluding bibliography) taking the form of a dialogue with either a non-Christian or a Christian who is struggling with the intellectual aspects of their faith.
2. You have **two options** for the dialogue paper; you should choose one or the other.
   i. The first option is to write an entirely fictional dialogue between a Christian apologist and a non-Christian or a Christian with doubts or intellectual anxieties. If you choose this option, you should aim to represent both sides of the dialogue in a realistic, fair, and challenging way (i.e., avoid “straw men”).
   ii. The second option is to engage in a real written exchange with a non-Christian or a Christian with doubts or intellectual anxieties, e.g., via email or a web-based discussion forum. You should edit the dialogue as needed to maintain clarity and conciseness (i.e., format it to make clear the flow of discussion, correct obvious errors of spelling or grammar, excise irrelevant or tangential material). If the final word count of the dialogue is less than 3000 words, you should supplement it with a critical commentary on the exchange (where you would aim to take any subsequent discussion, how you might have argued differently in retrospect, etc.).
3. The paper should illustrate that you have a good understanding of the goals, principles, and methods of apologetics discussed in the lectures and readings.
4. Your paper will be graded according to the following criteria, in no particular order: realism, responsible use of Scripture, extent of research, creativity, clarity, structure and coherence, cogency of argument, evidence of critical thinking, and good writing style (inc. grammar, spelling, and punctuation).
5. The paper should include a standard bibliography citing sources used in the writing of the assignment and sources that document or further develop the points raised in the dialogue.
6. 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).
7. 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).
8. Your paper is due on **March 4**. 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.

9. Your paper will be returned to you after grading with limited feedback. Consult the document “Guide to Annotations on Graded Papers” to crack the code. If you wish to receive more detailed feedback, please email me to arrange an appointment.

D. Final exam.
1. The final exam is due on March 4. It should be completed in the library on or prior to this date. The exam paper can be obtained from the assistant (usually Linda Dixon) at the main front desk immediately prior to sitting the exam.
2. The format of the exam will be a series of short-answer questions plus two longer essay questions. You will have 2 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).
2. Select Classes > Schedule > Student Schedule.
3. Select the period (“2011/Winter”) 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. Class attendance and participation — 10%
B. Final exam (including credit for reading assignments) — 40%
C. Writing assignment — 50%

VII. Required Readings


Note: You should obtain copies of all of the above. You should try to read A before class begins. You should certainly have read A-G (completely, including appendices) in preparation for the paper and final exam. You do not need to read H from cover to cover, but you should have it available as a reference during class.

VIII. **Recommended Supplementary Readings**

A. James N. Anderson, “Secular Responses to the Problem of Induction” (2000). [A copy of this will be made available on the Course Home Page.]

B. James N. Anderson, “The Lord of Non-Contradiction: An Argument for God from Logic” (2010). [A copy of this will be made available on the Course Home Page.]


H. Paul Copan and William Lane Craig, eds., *Contending with Christianity’s Critics: Answering New Atheists & Other Objectors* (B&H, 2009). [Eighteen short chapters penned by leading evangelical scholars responding to the claims of the New Atheists and other contemporary critics.]
I. William Lane Craig and J. P. Moreland, eds., *Naturalism: A Critical Analysis* (Routledge, 2000). [A collection of essays offering a sophisticated and comprehensive critique of metaphysical naturalism. A good number of the arguments could be fairly described as presuppositional in thrust.]


K. William Lane Craig and Chad Meister, eds., *God is Great, God is Good: Why Believing in God is Reasonable and Responsible* (InterVarsity Press, 2009). [Another collection of essays responding to the New Atheists. Not all contributors write from an evangelical perspective. Includes a interview with Antony Flew following his ‘conversion’ from atheism to theism (or something close to theism).]

L. William Edgar and K. Scott Oliphint, eds., *Christian Apologetics Past & Present: A Primary Source Reader* (Volume 1, To 1500) (Crossway, 2009). [An excellent selection of primary source readings on Christian apologetics from the apostolic era to the close of the Middle Ages, with helpful commentary by two Westminster Seminary pros.]

M. James Fieser and Bradley Dowden, eds., *Internet Encyclopedia of Philosophy* (http://www.iep.utm.edu). [A free, online, peer-reviewed encyclopedia of philosophy; contains good articles on many of the philosophical concepts discussed in the course.]


O. R. Douglas Geivett and Gary R. Habermas, *In Defense of Miracles: A Comprehensive Case for God’s Action in History* (InterVarsity Press, 1997). [A collection of essays that together offer a comprehensive case (part presuppositional, part evidential) that miracles are possible in principle, that miracle claims can be rationally believed, and that the major miracle claims of the Bible are true.]


Q. Timothy Keller, *The Reason for God: Belief in an Age of Skepticism* (Dutton, 2008). [An apologia for the Christian faith aimed at 21st-century Western unbelievers. Keller’s approach is eclectic, but has presuppositionalist themes; he cites Van Til and Frame as positive influences. A good example of culturally-aware apologetics.]


T. C. S. Lewis, *Miracles* (Fount Paperbacks, 1974). [Lewis’s classic defense of miracles (and supernaturalism more broadly); includes an insightful refutation of metaphysical naturalism.]


**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.