

ST5550 – Christian Encounter with Islam

Reformed Theological Seminary, Charlotte

Spring 2021

I. Details

- A. Times: Thursdays, 8:30–11:00 (including half-hour break for prayer meeting)
- B. Instructor: Dr. James N. Anderson
- C. Contact: janderson@rts.edu
- D. Availability: If you wish to discuss some aspect of the course, please speak to me after class or email me to arrange an office appointment. (I'm also available for lunches with students to chat about any topics of interest or concern, theological or otherwise.)

II. Goals

- A. To introduce the student to Islamic history, culture, traditions, beliefs, and practices.
- B. To raise the student's awareness of the considerable diversity found within Islam, both historically and in its contemporary expressions.
- C. To encourage the student to think biblically and critically about Christian engagement with Islam, both in the past and in the present.
- D. To develop a deeper and more accurate understanding of Islam, so as to cultivate a greater love for our Muslim neighbors and a more effective witness toward them.

III. Course Overview

- A. Introduction: Why Study Islam?
- B. Christian Principles for Comparative Religion
- C. Overview of Islam
- D. History of Islam (6thC to 21stC)
- E. Islamic Sources: Qur'an, Sunna, Hadith
- F. Islamic Law
- G. Diversity in Islam
- H. Islamic Culture
- I. Christian Encounters with Islam: Historical Examples
- J. Christian Encounters with Islam: Evangelism, Apologetics, Missions
- K. Controversial Issues
- L. Summary and Conclusion

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. You will be expected to use the internet in the classroom *only for appropriate class-related activities*. Please consult **Appendix A** regarding the RTS Charlotte policy on classroom technology usage.
 4. 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 grade will depend on how much of the required reading you have completed.
 2. A reading report indicating the *percentage completed* of each required reading item is due on **May 13**. The report should be submitted via the course website (look for the link on the **Modules** page) on or prior to this date. Late submissions will be penalized.
 3. A reading schedule will be provided at the start of class.
- C. *Personal conversation report.*
1. You are required to spend *at least one (1) hour* in conversation with a Muslim, asking them about their Islam faith and practice. You should then write a short report (around 1000 words) reflecting on what you learned from this experience. The purpose of this assignment is not to proselytize, but rather to get the Muslim to explain their religion from their own perspective. Some of the questions you might ask:
 - i. What do they believe about the Qur'an and Muhammad?
 - ii. How do they live out their faith on a day-to-day basis?
 - iii. What are their views on Jesus, the Bible, and Christianity?
 - iv. What are their views on sin, salvation, and the afterlife?
 - v. What common misunderstandings of Islam have they encountered?
 2. Your report should reflect on the ways in which your preconceptions about Islam were confirmed and/or challenged as a result of the conversation.
 - i. Were you surprised by anything you heard?
 - ii. How did the conversation affect your attitude toward Islam and Muslims?
 3. If you do not personally know any Muslims, you should first explore your own circle of acquaintances to see if anyone you know can connect you with someone who would be willing to engage in this conversation. If that proves unsuccessful, consider contacting a local mosque or posting an invitation on social media.
 4. Your personal conversation report is due on **May 13**. It should be uploaded to the course website (look for the link on the **Modules** page) on or prior to this date. Late submissions will be penalized.
- D. *Research paper.*
1. You are required to write a critical research paper (3500–4500 words, excluding footnotes) on any topic addressed in the lectures or readings. If you're in any doubt about whether your topic is a suitable one, please check with me first. Some suggestions:
 - i. Comparing the Bible and the Qur'an (teachings, origins, interpretation, etc.)
 - ii. Comparing Islamic and Reformed views on free will and predestination
 - iii. Evaluating "Insider Movements"
 - iv. Islamic views on sin and salvation

- v. Challenges in evangelizing Muslims (theological, cultural, political, etc.)
 - vi. Christian responses to Muslim polemics
 - vii. Lessons from the writings and ministry of Samuel Zwemer
 - viii. Cooperation with Muslims on social issues (abortion, religious freedom, etc.)
2. Whatever topic you choose, make sure that your paper has a clear, focused thesis.
 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, practical relevance, evidence of critical thinking, and good writing style (inc. grammar, spelling, and punctuation).
 4. The paper should cite *at least 8 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)—ideally one that has been peer-reviewed.
 - 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 internet 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. For good examples of scholarly papers using scholarly sources, take a look at the online papers from the *Journal of the Evangelical Theological Society* ([here](#)) and the *Westminster Theological Journal* ([here](#)). For good examples of research papers from RTS Charlotte students, visit the *Pen and Parchment* webpage ([here](#)).
 9. Your paper is due on **May 13**. It should be uploaded to the course website (look for the link on the **Modules** page) on or prior to this date. Late submissions will be penalized.
- E. *Midterm exam*.
1. The midterm exam should be taken during the period **March 15–26**. Please consult **Appendix B** regarding the exam process.
 2. The exam will consist of 30 MCQs based on the class material covered to date. You will have one hour to complete the exam and you will not be allowed to refer to any class notes or other study resources.
- F. *Final exam*.
1. The final exam should be taken during the exam period: **May 13–18**.

2. The exam will consist of three short-essay questions based on all of the class material and all of the required reading. You will have three hours to complete it.
3. You may refer to English translations of the Bible and the Qur'an (but not versions 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 anyone who has previously taken the exam.

V. Course Documents

- A. *Instructions for accessing course documents.*
 1. Log in to the RTS Canvas website (<https://rts.instructure.com>).
 2. Select "Christian Encounter with Islam" from the **Courses** menu.
 3. All of the course documents will be accessible from the **Modules** page.
- 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 website the week before class.
- C. *Supplementary documents.*
 1. The reading schedule and some of the required reading items (see below) will be available on the course website.
 2. You should also consult the documents "Research Paper Checklist" and "Guide to Annotations on Graded Papers" *before* you write your paper.

VI. Grading

- A. Class attendance and participation — 10%
- B. Reading assignments — 15%
- C. Personal conversation report — 10%
- D. Research paper — 30%
- E. Midterm exam — 15%
- F. Final exam — 20%

VII. Required Reading

You should obtain copies of all the items below. A reading schedule will be provided at the start of class.

- A. Selections from *The Qur'an*, translated by M. A. S. Abdel Haleem, Oxford World's Classics (Oxford University Press, 2008). [Available as an [eBook via EBSCO](#).]
- B. Colin Chapman, *Cross and Crescent: Responding to the Challenge of Islam* (InterVarsity Press, 2008). [Available as an [eBook via EBSCO](#).]
- C. Peter G. Riddell and Peter Cotterell, *Islam in Context: Past, Present, and Future* (Baker, 2003).
- D. James R. White, *What Every Christian Needs to Know About the Qur'an* (Bethany House, 2013). [Available as an [eBook via EBSCO](#).]
- E. Gary R. Corwin, "Ten Things Worth Knowing about Islam" and "Muslim Ministry in the Days Ahead: Two Fault Lines, Two Favorable Winds," in *Envisioning Effective*

Ministry: Evangelism in a Muslim Context, ed. Laurie Fortunak Nichols and Gary R. Corwin (EMIS, 2010). [Available on the course website.]

- G. Timothy C. Tennent, "Followers of Jesus (Isa) in Islamic Mosques: A Closer Examination of C-5 'High Spectrum' Contextualization," *International Journal of Frontier Missions* 23 (Fall 2006). [Available on the course website.]
- H. John Travis, Phil Parshall, Herbert Hofer, and Rebecca Lewis, "Four Responses to Tennent," *International Journal of Frontier Missions* 23 (Fall 2006). [Available on the course website.]

VIII. Recommended Supplementary Reading

You are not *required* to read any of the items below, 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. These sources reflect a wide range of Muslim, Christian, and secular perspectives on Islam—some sympathetic, some moderately critical, some highly critical—but all are informative and thought-provoking to some degree. Further recommendations for specific topics are included in the course outline

Note also the resources on the RTS LibGuide for the course: <https://rts.libguides.com/islamguide>

A. General Introductions

1. Daniel W. Brown, *A New Introduction to Islam* (Wiley-Blackwell, 2nd ed., 2009). [An undergraduate-level textbook by a well-regarded scholar of Islam.]
2. Bassam M. Chedid, *Islam: What Every Christian Should Know* (Evangelical Press, 2004). [A reliable popular-level introduction to Islamic history, beliefs, and practices, concluding with some insights about evangelizing Muslims. Chedid is the founder and president of the Children of Abraham ministry and adjunct professor at RTS/J.]
3. John L. Esposito, *Islam: The Straight Path* (Oxford University Press, 4th ed., 2010). [A widely-used textbook by one of the leading Western scholars of Islam. Covers the major issues very well, although Esposito evidently wants to soften Islam's sharp edges and his biases are on full display in his discussion of 'Islamophobia'.]
4. John L. Esposito, *What Everyone Needs to Know About Islam* (Oxford University Press, 2nd ed., 2011). [A popular-level introduction to Islam beliefs, practices, and culture, arranged as a series of questions and answers, with a particular eye toward current socio-political issues. Esposito is one of the leading Western scholars of Islam.]
5. C. T. R. Hower, *Understanding Islam: An Introduction* (Fortress Press, 2006). [A particularly readable introductory textbook; covers all the major bases.]
6. Fazlur Rahman, *Islam* (University of Chicago Press, 2nd ed., 2002). [A significant and influential survey by a "liberal and modernist" Muslim scholar.]

B. Reference Works

1. *The Encyclopaedia of Islam* (E. J. Brill, new ed., 1989). [The standard reference work; available in the RTS/C library.]
2. John L. Esposito, ed., *The Oxford Encyclopedia of the Islamic World* (Oxford University Press, rev. ed., 2009). [Not as extensive as the Brill set, but more accessible and up-to-date.]

3. Cyril Glasse, *The New Encyclopedia of Islam* (Rowman & Littlefield, 2013).
[Generally reliable; the usual caveats about a single-author encyclopedia apply.]
- C. Muhammad and the Qur'an
1. Alfred Guillaume, trans., *The Life of Muhammad: A Translation of Ibn Ishaq's Sirat Rasul Allah* (Oxford University Press, 1967).
[Ibn Ishaq's (d. 768) historical account is one of the earliest and most respected.]
 2. John Kaltner, *Introducing the Qur'an for Today's Reader* (Fortress Press, 2011).
[A helpful topical survey of quranic teachings.]
 3. Martin Lings, *Muhammad: His Life Based on the Earliest Sources* (Inner Traditions, rev. ed., 2006).
[A sympathetic scholarly biography based on 8th/9th-century sources.]
 4. Seyyed Hossein Nasr, ed., *The Study Quran* (HarperOne, 2015).
[A new translation with parallel commentary based on various *tafsir* sources. Very useful for understanding how moderate Muslims interpret the Qur'an today.]
 5. Fazlur Rahman, *Major Themes of the Qur'an* (University of Chicago Press, 2009).
[A summary of quranic teachings by a modernist Muslim scholar.]
 6. Gabriel Said Reynolds, *The Emergence of Islam: Classical Traditions in Contemporary Perspective* (Fortress Press, 2012).
[A scholarly introduction to the history of Muhammad, his successors, and the Qur'an; raises critical questions about the traditional Muslim narratives.]
 7. Keith E. Small, *Textual Criticism and Qur'an Manuscripts* (Lexington Books, 2011).
[A fascinating but technical study of the Qur'an applying standard textual critical methods; challenges popular Muslim beliefs and assumptions about the Qur'an.]
 8. Keith E. Small, *Holy Books have a History* (Avant Ministries, n.d.).
[A short comparison of the textual histories of the New Testament and the Qur'an; an accessible summary of the conclusions of Small's doctoral research.]
 9. Robert Spencer, *Did Muhammad Exist? An Inquiry into Islam's Obscure Origins* (ISI Books, 2012).
[A "quest for the historical Muhammad" with very negative conclusions. Spencer is one of the most outspoken critics of Islam writing today. Many would consider him to be hyper-skeptical, but his book raises some serious questions for Muslims.]
- D. Christian Engagement with Islam
1. Thabiti Anyabwile, *The Gospel for Muslims: An Encouragement to Share Christ with Confidence* (Moody, 2010).
[A practical, gospel-centered book by an evangelical pastor and former Muslim.]
 2. Laurie Fortunak Nichols and Gary R. Corwin, eds., *Envisioning Effective Ministry: Evangelism in a Muslim Context* (EMIS, 2010).
[A very helpful collection of short articles from the *Evangelical Missions Quarterly* addressing current challenges and debates in Muslim evangelism, church planting, and contextualization.]
 3. David Garrison, *A Wind in the House of Islam: How God is Drawing Muslims Around the World to Faith in Jesus Christ* (Wigtake Resources, 2014).
[Garrison documents the many "movements to Christ" which have emerged in the Muslim world in the last half-century. Informative, encouraging, and challenging.]

4. Norman L. Geisler and Abdul Saleeb, *Answering Islam: The Crescent in Light of the Cross* (Baker, 2nd ed., 2002).
[An introduction to the basic teachings of Islam followed by a critical evaluation from an evangelical Christian perspective.]
5. Timothy George, *Is the Father of Jesus the God of Muhammad* (Zondervan, 2002).
[George gives an overview of Islam and a nuanced, well-informed answer to the title question, noting the irreconcilable differences between Christianity and Islam.]
6. J.D. Greear, *Breaking the Islam Code: Understanding the Soul Questions of Every Muslim* (Harvest House Publishers, 2010).
[A very insightful and practical book on evangelizing Muslims.]
7. Nabeel T. Jabbour, *The Crescent Through the Eyes of the Cross: Insights from an Arab Christian* (NavPress, 2008).
[A mostly helpful resource for understanding the Muslim mindset with respect to Christianity and the West. Also provides invaluable insights on how to evangelize Muslims. Jabbour is sympathetic toward Insider Movements.]
8. Joshua Lingel, Jeff Morton, and Bill Nikides, eds., *Chrislam: How Missionaries are Promoting an Islamized Gospel* (i2 Ministries Publications, rev. ed., 2012).
[A collection of essays countering so-called “Insider Movements”.]
9. Bruce A. McDowell and Anees Zaka, *Muslims and Christians at the Table: Promoting Biblical Understanding Among North American Muslims* (P&R, 1999).
[A practical (but pre-9/11) guide to understanding North American Muslims and to building bridges for evangelism by promoting biblical understanding. The authors have several decades of experience ministering to Muslims in Philadelphia.]
10. Chawkat Moucarray, *The Prophet and the Messiah: An Arab Christian’s Perspective on Islam & Christianity* (InterVarsity Press, 2001).
[A reliable (but pre-9/11) introduction to Islam, its differences with Christianity, and Christian responses to Muslim objections. The author’s discussion of the Arab-Israeli conflict is badly skewed, in my judgment.]
11. Gordon Nickel, *The Gentle Answer to the Muslim Accusation of Biblical Falsification* (Bruton Gate, 2015).
[A superb defense of the integrity of the Bible in response to the common Muslim accusation that Jews and Christians have corrupted their scriptures. Also documents the contradictions, alterations, and dubious textual history of the Qur’an.]
12. Phil Parshall, *The Cross and the Crescent: Understanding the Muslim Heart and Mind* (InterVarsity Press, 2002).
[Useful mainly for understanding how Muslims view the world and cope with the challenges of life; very conversational and anecdotal in style.]
13. Nabeel Qureshi, *Seeking Allah, Finding Jesus* (Zondervan, 2014).
[Gripping testimony of an Ahmadiyya Muslim who was challenged to investigate the historical claims of Christianity, as compared with those of Islam, and ended up converting to Christ. Both illuminating and encouraging.]
14. Nabeel Qureshi, *Answering Jihad* (Zondervan, 2016).
[Generally a very good exposition and evaluation of the concept of *jihad* in Islam and its modern manifestations, but weakened by its lack of source citations.]

15. Nabeel Qureshi, *No God but One: Allah or Jesus?* (Zondervan, 2016).
[Qureshi's follow-up to *Seeking Allah, Finding Jesus*, in which he argues that the evidence of history supports the truth-claims of Christianity rather than Islam.]
 16. Miroslav Volf, Ghazi bin Muhammad, and Melissa Yarrington, *A Common Word: Muslims and Christians on Loving God and Neighbor* (Eerdmans, 2010).
[Muslim and Christian scholars offer perspectives on the themes of love for God and for neighbor, emphasizing perceived commonalities between Islam and Christianity. Includes the full text of "A Common Word Between Us and You" and "Loving God and Neighbor Together: A Christian Response" (the so-called "Yale Response").]
 17. Miroslav Volf, *Allah: A Christian Response* (HarperCollins, 2011).
[Volf, an influential theologian at Yale Divinity School, argues that Christians and Muslims worship the same God. Aims to promote inter-religious tolerance.]
 18. J. Christy Wilson, Samuel M. Zwemer, *Apostle to Islam: A Biography of Samuel M. Zwemer* (Baker Book House, 1952).
 19. Samuel M. Zwemer, ed. Roger S. Greenway, *Islam and the Cross: Selections from "The Apostle to Islam"* (P&R, 2002).
[Zwemer (1867-1952) was a pioneering Reformed missionary in the Middle East, later appointed professor of missions at Princeton Theological Seminary.]
- E. Other Resources
1. *The Muslim 500: The World's 500 Most Influential Muslims* (The Royal Islamic Strategic Studies Centre, Jordan; available online at <https://themuslim500.com/>).
[Published annually by a group of leading Islamic scholars, this e-book provides an informative and fascinating window on the Muslim world. Includes useful statistics and survey articles on Islam in the world today.]
 2. Mahmoud Mustafa Ayoub, *A Muslim View of Christianity* (Orbis Books, 2007).
[A series of essays on Muslim-Christian dialogue by a modernist Islamic scholar.]
 3. John L. Esposito and Dalia Mogahed, *Who Speaks for Islam? What a Billion Muslims Really Think* (Gallup Press, 2007).
[Intended as an empirically researched corrective to popular assumptions about what Muslims believe. From the blurb: "Gallup conducted tens of thousands of interviews with residents of more than 35 nations that are predominantly Muslim or have significant Muslim populations." Illuminating at points, but the book contains more interpretation than actual hard data and the authors clearly have an agenda.]
 4. Tom Holland, *In the Shadow of the Sword: The Birth of Islam and the Rise of the Global Arab Empire* (Doubleday, 2012).
[A provocative account of the rise of Islam that challenges the 'received' view.]
 5. Samuel P. Huntington, *The Class of Civilizations and the Remaking of World Order* (Simon & Schuster, 1996).
[An influential and controversial work on international affairs. Huntington argues that the post-Cold War world will be divided mainly according to cultural/religious identities, resulting in a major fault-line between the West and the Rest (esp. the Muslim world).]
 6. Bernard Lewis, *What Went Wrong? The Class Between Islam and Modernity in the Middle East* (Oxford University Press, 2002).

- [Lewis charts the rise and fall of Islam over the centuries, with a view to explaining present-day Muslim bewilderment and frustration at the decline of Islamic power.]
7. Nuh Ha Mim Keller, trans., *Al-Maqasid: Nawawi's Manual of Islam* (Amana Publications, rev. ed., 2002).
[Nawawi was a 13th-century Islamic legal scholar. This relatively short work gives fascinating insight into what it means to be a “good Muslim” and how exactly the “Five Pillars of Islam” should be practiced.]
 8. Robert R. Reilly, *The Closing of the Muslim Mind: How Intellectual Suicide Created the Modern Islamist Crisis* (ISI Books, 2011).
[Reilly argues that the crisis in Islam today has its roots in a “battle for the Muslim mind” fought between two rival Islamic schools of theology in the medieval era.]
 9. Edward W. Said, *Orientalism* (Vintage Books, 1994).
[An influential and controversial critique of post-colonial Western prejudices and misrepresentations of the Middle East. Said was a Palestinian-American professor of literature at Columbia University.]
 10. Patrick Sookhdeo, *Global Jihad: The Future in the Face of Militant Islam* (Isaac Publishing, 2007).
[A very thorough (and sobering) survey of militant Islam and its roots. Sookhdeo is the founder and director of the Institute for the Study of Islam and Christianity.]

F. Internet Resources

1. Qur'an
 - i. Quran.com (<https://quran.com/>)
 - ii. Qur'an Browser (<http://qb.gomen.org/QuranBrowser/>)
 - iii. StudyQuran (<https://www.studyquran.org/>)
 - iv. Tanzil Quran Navigator (<https://tanzil.net/>)
 - v. Quranic Arabic Corpus (<http://corpus.quran.com/>)
2. Hadith
 - i. Sunnah.com (<https://sunnah.com/>)
 - ii. Sahih Bukhari (<https://www.sahih-bukhari.com/>)
 - iii. Sahih Muslim (<https://www.sahihmuslim.com/>)
3. Tafsir
 - i. AlTafsir.com (<https://www.altafsir.com/>)
 - ii. Quran Tafsir Ibn Kathir (<https://www.qtafsir.com/>)
4. Promoting Islam
 - i. Al-Islam.org (<https://www.al-islam.org/>)
 - ii. Islamic Awareness (<https://www.islamic-awareness.org/>)
 - iii. True Islam [Ahmadiyya] (<https://www.trueislam.com/>)
5. Christian Engagement with Islam
 - i. Alpha and Omega Ministries (<https://www.aomin.org/>)
 - ii. Answering Islam (<https://www.answering-islam.org/>)
 - iii. Crescent Project (<https://www.crescentproject.org/>)
 - iv. Frontiers (<https://www.frontiers.org/>)

Appendix A: RTS Charlotte Classroom Technology Usage

Academic Dean's Office

RTS Charlotte recognizes how essential it is for students to have reliable, campus-wide access to the internet. For that reason, we have made Wi-Fi available for our student body, not only in the library and student lounges, but also in the classrooms. We know that students need to use the internet to download class materials, access files on the Cloud, and locate other important information.

However, we also recognize that internet access in the classroom provides opportunity for abuse and misuse. Some students have unfortunately used their internet access to engage in many activities that distract them from the classroom lectures (e.g., surfing the web, checking sports scores, playing games). Not only does such activity hamper a student's own seminary education, but it distracts other students who can easily view the screens of nearby students. In addition, donors and classroom guests (who often sit in the back) can see this inappropriate internet usage, which reflects poorly on RTS.

In order to address this issue, we must appeal to the integrity of the students as ones who are preparing for a lifetime of ministry to Christ and his church. We expect each student to take personal responsibility for proper classroom technology usage and to encourage others around them to do the same. All RTS Charlotte students are accountable to the policies stated in the Student Handbook and Academic Catalog are therefore expected to use technology in the classroom only for appropriate class-related activities.

From the Student Handbook: "Classroom etiquette also includes leaving cell phones turned off, refraining from surfing the Internet and laptop computer games and communicating to your neighbor during lectures. Student conduct is under the supervision of the Dean of Students."

Appendix B: Instructions for Exams with LockDown Browser

1. Install the LockDown Browser application on the computer you intend to use for exams, prior to sitting for the exam, using this link:
<https://download.respondus.com/lockdown/download.php?id=998253613>
 - This link is ONLY for RTS students and covers both Mac and Windows applications.
 - Be sure that you are able to login to your Canvas account from the LockDown Browser before scheduling a time to take your exam.
 - The LockDown Browser application is already installed on the computers in the RTS Charlotte library. (Note that if you elect to use the library computers, your proctor must still be present throughout the duration of the exam.)
 - If you use internet filtering software (for example, Covenant Eyes) you may need to disable it before beginning an exam with LockDown Browser. Some types of filtering software can block your computer's connection to Canvas. Also, please be sure to add an exception for our Canvas URL: <https://rts.instructure.com>
2. Make arrangements with a proctor to supervise the exam within the date timeframe set by the professor. The proctor cannot be a family member, current RTS student (current = taken a class within the past year but not yet graduated), or member of the library staff. Typical proctors are pastors or church staff members. The document "Proctor Expectations Letter.doc" has been provided on your Canvas homepage in order to facilitate communication with your proctor. For your convenience, there will be several on-campus proctor blocks where a proctor will be available to supervise your exam. Dates and times will be posted on Canvas and announced in the weekly *Semper*.
3. The proctor must observe student taking exam and ensure that there are no devices or resources available other than the computer being used for the exam.
4. Access the exam during the date window specified for that exam:
 - a. Start the LockDown Browser application using a wired or known reliable WiFi connection. We do not recommend using restaurant or coffee shop WiFi to take exams.
 - b. Login to your Canvas account using your Self-Service username and password. If you need to reset your Self-Service password, you may do so at <https://selfservice.rts.edu>
 - c. Navigate to the exam. You will not be able to access the exam with a standard web browser. For additional details on using LockDown Browser, review this [Student Quick Start Guide \(PDF\)](#).
 - d. Time clock will begin once you open the exam.
 - e. Exam must be completed in one sitting. You may not exit and return to exam later.
 - f. The exam will contain questions requiring the proctor contact information, an honor pledge, and certification that your proctor was present during the entire exam period.
5. Proctors may be contacted to verify information regarding exam administration.
6. In the rare case of a technical issue (for example, if internet service goes out during exam), the proctor should contact the course TA. While the TAs may not be immediately available, the date and time of the email will document when the issue was reported. Please have your TA's contact information available for your proctor before opening the exam. Once you open the exam using the LockDown Browser, you will not be able to access other programs on your computers.

Course Objectives Related to MDiv* Student Learning Outcomes

Course: Christian Encounter with Islam
 Professor: James N. Anderson
 Campus: Charlotte
 Date: 4/8/19

MDiv* Student Learning Outcomes		Rubric	Mini-Justification
<p><i>In order to measure the success of the MDiv 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 MDiv outcomes.</i></p> <p><i>*As the MDiv is the core degree at RTS, the MDiv rubric will be used in this syllabus.</i></p>		<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. Also includes ability to preach and teach the meaning of Scripture to both heart and mind with clarity and enthusiasm.	Strong	1. Research paper tests student's ability to clearly and accurately articulate understanding of Islamic history, culture, and theology 2. Class discussion questions test understanding and application
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.)	Moderate	1. Discusses biblical texts relevant to Christian engagement with Islam 2. Compares Bible with Qur'an 3. Discusses issues for Bible translation in Muslim contexts
Reformed Theology	Significant knowledge of Reformed theology and practice, with emphasis on the Westminster Standards.	Moderate	1. Discusses engagement with Islam by Reformed theologians and missionaries 2. Compares and contrasts Reformed doctrines and Islamic doctrines
Sanctification	Demonstrates a love for the Triune God that aids the student's sanctification.	Minimal	1. Emphasizes the grace of the gospel of Christ over against the works-salvation of Islam
Worldview	Burning desire to conform all of life to the Word of God. Includes ability to interact within a denominational context, within the broader worldwide church, and with significant public issues.	Moderate	1. Sustained reflection on the Islamic worldview in light of (and contrasted with) the Christian worldview
Winsomely Reformed	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.)	Strong	1. Encourages a critical but charitable approach to engaging with Islam from a distinctively Reformed perspective
Pastoral Ministry	Ability to minister the Word of God to hearts and lives of both church and unchurched, to include preaching, teaching, leading in worship, leading and shepherding the local congregation, aiding in spiritual maturity, concern for non-Christians.	Moderate	1. Cultivates passion for outreach to Muslims as application of the "two great commandments" (Matt. 22)