

ST5100 – Introduction to Pastoral and Theological Studies

Reformed Theological Seminary, Charlotte

Fall 2021

I. Details

- A. Schedule: Tuesdays, 8:00am–12:00pm (including one-hour break for Chapel)
- B. Professor: 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 orient the student to the disciplines and challenges of pastoral and theological studies at a Reformed seminary.
- B. To familiarize the student with the basics of Reformed theology (specifically, the Reformation *Solas* and the Doctrines of Grace) in their historical context.
- C. To familiarize the student with the core biblical arguments for Reformed theology.
- D. To encourage the student to reflect on some of the hermeneutical and practical implications of Reformed theology.
- E. To help the student appreciate the significance of a Reformed worldview for pastoral and theological studies.

III. Course Overview

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

IV. Course Requirements

- A. *Class attendance and thoughtful participation.*
 - 1. As per seminary policy, you are required to attend all the lectures. If you know that you will be unable to attend class on a particular date, please inform me in advance, otherwise you may be penalized for your absence.
 - 2. There will be opportunity for class participation and questions during the lectures.
 - 3. 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 **December 9**. 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. *Writing assignment.*

1. You should write a paper (3500–4500 words, excluding footnotes) that discusses either one of the five Reformation *Solas* or one of the five Doctrines of Grace. You are free to choose which one of these ten articles of doctrine to discuss. Your paper should try to either *defend* or *refute* your chosen article of doctrine.
2. Your paper should include all of the following:
 - i. A clear statement and explanation of the article of doctrine under discussion, with supporting references.
 - ii. An argument either for or against your chosen article, based primarily on a responsible exegesis of relevant biblical texts. You may also use arguments based on other doctrines (e.g., doctrine X is implied by doctrines Y and Z).
 - iii. A treatment of at least two prominent objections to the position you have taken (i.e., explain the objections and then try to rebut them). You should cite sources (either popular or scholarly) for these objections.
 - iv. A discussion of some of the practical applications of the position you have taken (i.e., answer the question: what real difference does it or should it make in the life of a Christian believer?).
 - v. A standard bibliography (see below on sources and citations).
3. Your paper will be graded according to the following criteria, in no particular order: responsible use of Scripture, responsible use of sources, extent of research, creativity, clarity, structure and coherence, cogency of argument, evidence of critical thinking, practical relevance, and good writing style (inc. grammar, spelling, and punctuation).
4. The paper should cite *at least 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 **December 9**. 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 *5 percentage points for each day beyond the deadline*.
- D. *Midterm exam*.
1. The midterm exam should be taken during the period **October 11–22**. 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.
- E. *Final exam*.
1. The final exam will be taken during the exam period: **December 9–14**.
 2. The format of the exam will be a series of short-answer questions plus two longer essay questions. You will have three 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 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 "Introduction to Pastoral and Theological Studies" 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 start the writing assignment.

VI. Grading

- A. Class attendance and participation — 10%
- B. Reading assignments — 15%
- C. Writing assignment — 40%
- D. Midterm exam — 15%
- E. 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. You should also bring an English translation of the Bible to class. ESV is preferred, since that is what I'll be using. NIV, NASB, and HCSB are acceptable; KJV and *The Message* are not!

- A. Andrew Cameron & Brian Rosner, *The Trials of Theology* (Christian Focus, 2010).
- B. John M. Frame, "How to Write a Theological Paper," Appendix F in *The Doctrine of the Knowledge of God* (P&R, 1987). [Available on the course website.]
- C. Michael Lawrence, *Biblical Theology in the Life of the Church* (Crossway, 2010). [Available as an [eBook via EBSCO](#).]
- D. J. I. Packer, "'Saved By His Precious Blood': An Introduction to John Owen's *The Death of Death in the Death of Christ*," in *A Quest for Godliness* (Crossway, 1994). [Available on the course website.]
- E. Michael Reeves, *The Unquenchable Flame* (B&H, 2010).
- F. Moisés Silva, "The Case for Calvinistic Hermeneutics," in *An Introduction to Biblical Hermeneutics* (Zondervan, 1994). [Available on the course website.]
- G. R. C. Sproul, *What Is Reformed Theology?* (Baker Books, 2016).

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. Further recommendations for specific topics are included in the course outline.

- A. Theological Foundations
 1. John Calvin, *Institutes of the Christian Religion*, ed. John T. McNeill, trans. Ford Lewis Battles (Westminster John Knox, 1960). [An overview of Christian doctrine from the original Calvinist; a classic of Reformed theology. Battles' translation is widely considered to be the best. Henry Beveridge's earlier translation is available online in various places (e.g., [here](#)).]
 2. John M. Frame, *Salvation Belongs to the Lord* (P&R, 2006). [An accessible introduction to systematic theology from a Reformed perspective.]
 3. Abraham Kuyper, *Lectures on Calvinism* (Hendrickson, 2008). [In six lectures delivered at Princeton in 1898, Kuyper argues that Calvinism is not merely a set of doctrines but an entire "life system" (i.e., worldview) with implications for all areas of human life.]

4. J. I. Packer, *'Fundamentalism' and the Word of God* (IVP, 1958; multiple reprints).
[A classic defense of the orthodox doctrine of Scripture against its liberal critics. Packer argues that the evangelical view of God's Word is not a modern innovation but just the view of Christ and his apostles. The book is as relevant today as ever.]
 5. John Wenham, *Christ and the Bible* (Wipf & Stock, 3rd ed., 2009).
[A classic treatment of Jesus' high view of Scripture.]
- B. Reformational Theology
1. J. V. Fesko, *Justification: Understanding the Classic Reformed Doctrine* (P&R, 2008).
[An excellent historical, exegetical, and theological treatment of the doctrine.]
 2. Steve Jeffrey, Mike Ovey, and Andrew Sach, *Pierced For Our Transgressions* (IVP, 2007).
[A comprehensive biblical defense of a penal substitutionary understanding of the atonement in the face of recent attacks on the doctrine. Highly recommended.]
 3. John Murray, *Redemption: Accomplished and Applied* (Eerdmans, 1984).
[A classic exposition of the Reformed view of the atonement and the *ordo salutis*.]
 4. Thomas Schreiner, *Faith Alone: The Doctrine of Justification* (Zondervan, 2015).
[A solid exposition and defense of *Sola Fide*. Addresses various recent challenges.]
 5. David VanDrunen, *God's Glory Alone: The Majestic Heart of Christian Faith and Life* (Zondervan, 2015).
[A good introduction that covers historical, biblical, and pastoral perspectives.]
 6. James R. White, *The God Who Justifies* (Bethany House, 2001).
[A thorough exegetical defense of the doctrine of justification by faith alone.]
 7. James R. White, *Scripture Alone* (Bethany House, 2004).
[An insightful defense of the sufficiency of Scripture; responds to RC objections.]
- C. Providence and Predestination
1. David E. Alexander and Daniel M. Johnson, eds., *Calvinism and the Problem of Evil* (Pickwick Publications, 2016).
[A collection of scholarly essays exploring Calvinist responses to the problem of evil; deals in depth with the philosophical issues of divine providence, human free will, and theodicy. Includes an essay by yours truly.]
 2. Guillaume Bignon, *Excusing Sinners and Blaming God* (Pickwick Publications, 2017).
[A sophisticated work that seeks to rebut two objections to Calvinism: that it undermines human responsibility for sin and that it makes God culpable for sin.]
 3. Paul Helm, *The Providence of God* (IVP, 1993).
[A classic exposition of the doctrine of providence by a Reformed philosophical theologian.]
 4. Paul Helm, Bruce A. Ware, Roger E. Olson, and John Sanders, *Perspectives on the Doctrine of God* (B&H Academic, 2008).
[A four-way debate over the doctrines of providence and foreknowledge between a classical Calvinist (Helm), a fuzzy Calvinist (Ware), a classical Arminian (Olson), and an Open Theist (Sanders). Unlikely to change anyone's mind, but still useful for understanding the basic differences between the positions and the typical rationales for holding them. Not as exegetical as one might wish.]

5. Dennis W. Jowers, ed., *Four Views on Divine Providence* (Zondervan, 2011).
[A four-way debate over the doctrine of providence between a Calvinist (Paul Kjoss Helseth), a Molinist (William Lane Craig), a quasi-Calvinist (Ron Highfield), and an Open Theist (Gregory A. Boyd). Useful for understanding the key differences between the positions represented. Helpful introductory and concluding essays by Jowers.]
 6. Douglas F. Kelly, *If God Already Knows Why Pray?* (Christian Focus, 2005).
[A practical and encouraging (and deceptively profound) introduction to the theology of prayer by a Reformed scholar, powerfully illustrated from personal experience.]
 7. J. I. Packer, *Evangelism and the Sovereignty of God* (IVP, 1961; multiple reprints).
[A classic treatment by a Reformed Anglican theologian.]
 8. John Piper and Justin Taylor, eds., *Suffering and the Sovereignty of God* (Crossway, 2006).
[A collection of essays from a broadly Reformed perspective based on talks given at the 2005 Desiring God National Conference. Not sophisticated treatments, but for the most part theologically sound and pastorally sensitive. The book can be read online at the Desiring God website.]
- D. The Doctrines of Grace (Calvinism)
1. David L. Allen and Steve W. Lemke, eds., *Whosoever Will: A Biblical-Theological Critique of Five-Point Calvinism* (B&H Academic, 2010).
[Various essays targeting “Five-Point Calvinism”—yes, even Total Depravity.]
 2. Matthew Barrett, *Salvation by Grace: The Case for Effectual Calling and Regeneration* (P&R, 2013).
[A thorough biblical defense of the doctrine of efficacious grace.]
 3. D. A. Carson, *The Difficult Doctrine of the Love of God* (Crossway, 2000).
[A helpful little study on the love of God and its relation to God’s sovereignty and wrath, from a broadly Calvinist perspective. PDF available online [here](#).]
 4. F. Leroy Forlines, *Classical Arminianism* (Randall House, 2011).
[A defense of the teachings of Jacob Arminius in opposition to Calvinism.]
 5. David Gibson and Jonathan Gibson, eds., *From Heaven He Came and Sought Her: Definite Atonement in Historical, Biblical, Theological, and Pastoral Perspective* (Crossway, 2013).
[An impressive multi-author defense of the doctrine of definite/limited atonement.]
 6. Michael S. Horton, *For Calvinism* (Zondervan, 2011).
[A winsome and articulate defense of Calvinism, pitched at the popular level. Note also the companion volume, *Against Calvinism*, by Roger Olson.]
 7. Roger E. Olson, *Arminian Theology: Myths and Realities* (IVP, 2006).
[Not so much a defense of Arminianism against Calvinism as an attempt to correct common misconceptions and misrepresentations of classical Arminian theology and to clearly present its disagreements with Calvinism. Probably the best book of its kind.]
 8. Roger E. Olson, *Against Calvinism* (Zondervan, 2011).
[Olson is one of the most prominent Arminian critics of Calvinism writing today, although I find many of his criticisms to be quite superficial. Note the companion volume, *For Calvinism*, authored by Michael Horton.]

9. Robert A. Peterson, *Election and Free Will* (P&R, 2007).
[A solid and workmanlike defense of unconditional election; rather dry in style.]
10. Clark H. Pinnock, ed., *The Grace of God, the Will of Man* (Academia Books, 1989).
[An influential collection of essays in defense of (versions of) Arminianism.]
11. Robert E. Picirilli, *Grace, Faith, Free Will* (Randall House, 2002).
[A defense of Arminianism from historical, systematic, and exegetical perspectives.]
12. Sam Storms, *Chosen for Life: The Case for Divine Election* (Crossway, 2007).
[A lucid and thorough case for the doctrine of unconditional election.]
13. Jerry L. Walls and Joseph R. Dongell, *Why I Am Not a Calvinist* (IVP, 2004).
[A responsible case for classical (Wesleyan) Arminianism; stronger philosophically than exegetically.]

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 or for finals, Academic Calendar:
 - 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: Introduction to Pastoral and Theological Studies
 Professor: James N. Anderson
 Campus: Charlotte
 Date: 5/28/19

<u>MDiv* Student Learning Outcomes</u>		<u>Rubric</u>	<u>Mini-Justification</u>
<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> <i>*As the MDiv is the core degree at RTS, the MDiv rubric will be used in this syllabus.</i>		<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.	Moderate	<ol style="list-style-type: none"> 1. Pastoral application paper 2. Final exam tests knowledge and articulation of course topics 3. Class discussion questions testing 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.)	Strong	<ol style="list-style-type: none"> 1. Detailed discussion of biblical basis for doctrines of grace 2. Discussion of interaction between theological disciplines: exegetical, biblical, systematic, historical 3. Discussion of Reformed doctrine of Scripture
Reformed Theology	Significant knowledge of Reformed theology and practice, with emphasis on the Westminster Standards.	Strong	<ol style="list-style-type: none"> 1. Introduction to Reformed theology 2. Interaction with WCF articles
Sanctification	Demonstrates a love for the Triune God that aids the student's sanctification.	Minimal	<ol style="list-style-type: none"> 1. Personal application of doctrines of grace 2. Emphasis on cross-centered living
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	<ol style="list-style-type: none"> 1. Relevance of Christian doctrines to all of life 2. Understanding and appreciation for Reformed distinctives 3. Reformed theology placed in context of broader Protestant/Evangelical tradition
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.)	Moderate	<ol style="list-style-type: none"> 1. Distinction between Christian orthodoxy and Reformed distinctives 2. Respectful engagement with non-Reformed views
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.	Strong	<ol style="list-style-type: none"> 1. Importance of doctrines as foundation/framework for preaching 2. Introduces Reformed views on worship (application of Sola Scriptura) 3. Emphasis on pastoral application of doctrines of grace 4. Discusses implications of Reformed theology for evangelism/discipleship