



Free Church College

Reverent and rigorous Christian scholarship

Bachelor of Theology

Course Catalogue 2009/10

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Introduction

The curriculum for the degree of Bachelor of Theology extends over a minimum of three academic years of full-time study. Candidates who have completed cognate courses in another institution, but have withdrawn from its degree programme, may be awarded credits (up to a maximum of 180) in respect of these courses. They may then be permitted to count these credits as part of the overall requirements for the BTh Degree (360 credits).

The prescribed curriculum for the degree of Bachelor of Theology consists of 12 courses: Elementary Greek and Elementary Hebrew, plus two courses from each of the College's five departments (Old Testament, New Testament, Church History, Systematic Theology and Practical Theology).

Each course involves one academic year of full-time study and is worth 30 Credits. Courses are normally divided into two components, each lasting for one semester (15 weeks).

Elementary Greek is normally taken in Year One and Elementary Hebrew in Year Two. Students who achieve the requisite standard in Elementary Hebrew are strongly urged to proceed to *Old Testament Language, Exegesis and Theology*; and students who achieve the requisite standard in Elementary Greek are strongly urged to proceed to *New Testament Language, Exegesis and Theology*; but both departments offer alternative non-language courses (*Old Testament Studies* and *New Testament Studies* respectively). Students who take these non-language courses will be required to undertake additional work in English-based exegesis. Details of this additional work are published annually in the departmental Course Handbooks.

As an alternative to Elementary Hebrew students may take a year-long course involving two components, *World Religions* and *Christian Spirituality*.

The minimum requirements for the award of credits for a course are specified in the Course Handbooks distributed to all students at the beginning of each academic year. The normal requirements are:

- Regular attendance at all meetings of the class
- Satisfactory and punctual completion of all essays and other course work
- Taking all prescribed examinations, and achieving a satisfactory standard

All candidates will also be required to submit a 10,000 word dissertation. The subject of the dissertation may be chosen from any one of the College's five departments.

Old Testament Language, Exegesis and Theology

The curriculum in Old Testament extends over two academic sessions. It consists of two courses, each worth 30 credits. Each course contains two modules, each occupying one semester:

OT 101	The Pentateuch
OT 102	The Historical Books
OT 201	Psalms and Wisdom Literature
OT 202	Prophecy.

Additionally students may undertake study of the Hebrew language. This course lasts for two semesters and is worth 30 credits. Ordinarily the Hebrew class is taken in the second year of study, and students wishing to pursue Hebrew further take *Old Testament Language, Exegesis and Theology 2* in the third year of their course. Students not wishing further formal language study would take *Old Testament Studies 2*.

Aims

Classes in this department seek to develop an understanding of the basic content of the Old Testament, critical awareness of the methods of interpretation that have been developed over the centuries to interpret the Old Testament, an ability to evaluate modern interpretative techniques as applied to Scripture, the development of exegetic skills, and competency in assessing the significance of the text in relation to the contemporary concerns of the Christian community and the kerygmatic imperative facing the Church. At each stage the aim is to study the texts as viewed against their cultural and historical background as well as in their canonical setting in relation to Christian teaching and the historic faith of the Church.

Assessment

Student performance is assessed both on course work (essays) and on end of semester class examinations.

Course Requirements

The requirements for a pass in a class are: regular attendance on class lectures; completion and timely submission of all course work; sitting both end of semester examinations; a Grade Point Average of 9 (Grade D3) or higher over all forms of assessment.

Old Testament Studies 1

Level 1

30 credits

The course consists of two modules (**OT101** and **OT102**), each of one semester's duration.

In **OT101** the Pentateuch is examined with respect to its literary form and structure, and particular attention is paid to the textual basis for Christian teaching in themes such as creation, the fall, covenant, Messianic hope, sacrifice and law. Particular passages are assigned for exegetical study, and students are introduced to various aspects of current Old Testament studies, e.g. "Is there a single integrating theme in the Old Testament?"

In **OT102** the historical books are examined, with particular passages being assigned for exegetical study. Attention is paid to the biblical view of history and the presence of the miraculous in Old Testament texts. While the literary aspects of the Old Testament narratives are not neglected, the principal aim is to determine the message of the various books. Problems of biblical chronology are also studied, and attention is given to the relationship between the biblical accounts of events and what is known from other sources.

Intended Outcomes

1. The student will show an increasing ability to engage in study and scholarly analysis of the Old Testament using appropriate critical apparatus.
2. The student will develop an awareness of the ancient Near Eastern background of the Pentateuch.
3. The student will be able to evaluate and interact with modern critical techniques.
4. The student will develop an awareness of the relevance of the Pentateuch to the modern world and an ability to express its teaching in a current context.
5. The student will develop an awareness of the issues involved in interpreting Old Testament history, and of the redemptive historical evaluation of Old Testament history.

Assessment

There will be a 3 hour examination at the end of each semester. There will be four compulsory questions, two involving exegesis of a passage studied in class, and two essay questions chosen from a number of options.

Students are also required to submit an essay on an announced theme.

Elementary Hebrew

Level 2

30 credits

Entrance Qualification

Entry to this course requires a previous pass in *Old Testament Studies 1*.

Class Hours

The class meets four times a week, Tuesday to Friday, at 10.00 am, throughout both semesters.

There is a set text: Mark D. Futato, *Beginning Biblical Hebrew* (Winona Lake: Eisenbrauns. Corrected and reprinted, 2005.)

Teaching Aims

The focus is on the structure of the language and on the acquisition of basic linguistic forms (especially the verb) and of a core working vocabulary. Half the class time is taken up with presentation of the material to be learned, and the other half with working through and discussing various elementary exercises.

As time permits, in the second semester there will also be study of various prose passages from the Old Testament.

Assessment

In each semester there will be four in-class tests focussing on acquisition of vocabulary and basic grammatical forms. The average mark obtained in these tests constitutes 40% of the course mark for the year. There will be an examination at the end of each semester, covering all work up to date. These examinations contribute 60% to the overall mark for the course.

Old Testament Language, Exegesis and Theology 2 Old Testament Studies 2

Level 3

30 credits

Students pursuing Hebrew studies further take *Old Testament Language, Exegesis and Theology 2*, and those students who do not take Hebrew in their third year follow the *Old Testament Studies 2* option. The main syllabus for these courses is the same.

Entrance Qualification

Entry to *Old Testament Language, Exegesis and Theology 2* requires previous passes in Old Testament Studies 1 and Hebrew. Entry to *Old Testament Studies 2* requires a previous pass in Old Testament Studies 1.

The core course consists of two modules (**OT201** and **OT202**), each lasting for one semester.

OT201 begins with a general discussion of the characteristics of Semitic and Hebrew poetry. There are then two major divisions in the module: the Psalms and Wisdom literature. In both, attention is paid to the exegesis of theologically significant passages. Consideration is also given to

the development of the book of Psalms and what significance this has for the canon of the Old Testament Scriptures.

In **OT202** the development of prophecy is studied, including the theology of the prophets. Particular attention is paid to the teaching of the major prophets: Isaiah, Jeremiah and Ezekiel. Various passages are assigned for exegetical study particularly in the progress of Messianic prophecy and its interpretation in the light of the New Testament.

Intended Outcomes

Psalms:

1. The student will develop an understanding of introductory, historical and theological matters relating to the Psalms.
2. The student will develop the ability to define and set out a conservative understanding of the Psalms and of appropriate hermeneutical approaches to them.
3. The student will become aware of modern interpretative techniques for the Psalms, and be able to assess the validity of their insights.
4. The student will appreciate the value of the book of Psalms for the worship of the covenant community and embodying the response of their faith.
5. The student will develop an ability to exegete the Psalms in their Old Testament context and in the light of their New Testament fulfilment.

Wisdom Literature:

1. The student will acquire an understanding of introductory, historical and theological matters relating to Wisdom literature.
2. The student will become awareness of the interaction between wisdom in Israel and in the surrounding world.
3. The student will develop an ability to expound the theological distinctives of Wisdom literature.

Prophecy:

1. The student will develop an awareness of the critical issues involved in Old Testament prophecy.
2. The student will show an increasing ability to engage in study and scholarly critique of the Old Testament using appropriate critical apparatus.
3. The student will develop an ability to exegete passages from the Prophets in their original context and in the light of their fulfilment.
4. The student will develop an awareness of the interaction between Old and New Testament passages relating to the Messiah.

Assessment

There will be a 3 hour examination at the end of each semester. There will be five compulsory questions, three involving exegesis of a passage studied in class, and two essay questions chosen from a number of options. Students are also required to submit an essay on an announced theme.

New Testament Language, Exegesis and Theology

The curriculum in New Testament extends over two academic sessions. It consists of two courses, each worth 30 credits. Each course contains two modules, each occupying one semester:

New Testament Language, Exegesis and Theology 1/New Testament Studies 1

NT 101 *Introduction to the Study of the New Testament/Theology of the Synoptic Gospels*

NT 102 *The Writings and Theology of John /The Early Church - the Writings of Luke-Acts*

New Testament Language, Exegesis and Theology 2/New Testament Studies 2

NT 201 *The Life, Letters and Teaching of Paul*

NT 202 *The Letter to the Hebrews/ The General Letters/ The Revelation*

Additionally students may undertake study of the Greek language. This course lasts for two semesters and is worth 30 credits. Ordinarily the Greek class is taken in the first year of study, over two semesters (GK 001, GK 002), and students wishing to pursue Greek further take New Testament Language, Exegesis and Theology in the second (GK 100) and third years of their course (GK 200). Students not wishing further formal language study would take New Testament Studies 1 and 2, which requires more exegesis based on the English text (NET 100, NET 200).

Course aim

To provide the Christian professional with an understanding of the content and significance of the documents which make up the New Testament viewed against their cultural and historical setting as well as in their canonical setting in relation to Christian teaching and the historic faith of the Church.

Intended outcomes

Students should achieve:-

1. An understanding of the basic content of the New Testament.
2. Critical awareness of the methods of interpretation that have been developed over the centuries.
3. Ability to evaluate modern interpretative critical techniques as applied to Scripture.
4. The development of exegetical skill.
5. Competency in assessing the significance of the text in relation to the contemporary concerns of the Christian community and the missionary objectives laid upon the Church.

Method of the course

Lectures will be given on all the major topics of New Testament introduction and theology. In addition, much emphasis will be given to exegesis of important passages, and considerable time is devoted to class-room discussion where the students can contribute to the theological and exegetical process.

Students are required to attend all meetings of the appropriate classes.

Assessment

Student performance is assessed both on course work (essays/language tests) and on end of semester class examinations. Course work accounts for 40% of the assessment.

Course Requirements

The requirements for a pass in *New Testament 1* and *New Testament 2* are:

- Regular attendance on class lectures
- Completion and timeous submission of all course work
- Sitting both end of semester examinations
- A grade point average of 9 (Grade D3) or higher over all forms of assessment

Elementary Greek

Level 1

Credits 30

The work of this department covers two main areas: the study of Biblical Greek and the study of New Testament Exegesis and Theology. Nothing is more important to a Christian pastor or evangelist than proficiency in the New Testament, and the study of New Testament Greek furthers that goal.

Intended outcomes:

1. The *Elementary Greek* class aims to give students a knowledge of the basic vocabulary of New Testament Greek and an introduction to its grammar and syntax.
2. Using an in-house production, supplemented by *The Elements of New Testament Greek*, Jeremy Duff (CUP) students should be able to read and translate many parts of the New Testament in Greek by the end of the first year.

Timetable

The class meets Tuesday to Friday at 10 am. The first class meets on Thursday 10 September, 2009.

Assessment

There will be a test in class each semester which will constitute 40% of the overall *Elementary Greek* mark. There will also be an examination at the end of each semester which will constitute 60% of the overall *Elementary Greek* mark.

New Testament Language, Exegesis and Theology 1

New Testament Studies 1

Level 2

Credits: 30

This course is compulsory for all candidates for the Degree of Bachelor of Theology and the Licentiate in Theology. It is normally taken in the second year of the programme of studies. This may be taken as a course which includes further study of the Greek language (*New Testament Language, Exegesis and Theology 1*) which requires a pass in Elementary Greek, or as a non-language course (*New Testament Studies 1*).

Common to both of these are two modules (NT 101 and NT 102), each of one semester's duration.

NT 101 *Introduction to the Study of the New Testament/Theology of the Synoptic Gospels*

NT 102 *The Writings and Theology of John /The Early Church - the Writings of Luke-Acts*

The first component, *Introduction to the Study of the New Testament/Theology of the Synoptic Gospels*, begins with lectures on the political, social and religious background of the New Testament, the formation of the New Testament Canon and the history of New Testament interpretation since the Reformation. After an introduction to the Synoptic Gospels, the course proceeds to an interwoven approach to the life, titles, miracles, parables and teaching of Jesus, focusing primarily on the subject of the Kingdom of God.

The second component, *The Writings and Theology of John /The Early Church - the Writings of Luke-Acts*, introduce the student more formally to the literary structures of John and Luke Acts. The lectures on John's Gospel introduce the book and its unique structure, exploring its teaching on God, Christ, the Holy Spirit and Salvation. The writings of Luke-Acts provide even more insight on the links between gospel and the early church and its mission.

GK 100. For those who are continuing the study of New Testament Greek (GK 100) an opportunity is given to translate and exegete passages from all four Gospels and the book of Acts. Students will also become familiar with the various lexical aids and computer programs designed to aid study of biblical texts in Greek.

NET 100. Those who choose not to pursue their study of New Testament Greek will perform additional exegetical assignments based on the English New Testament text (NET 100). They will, however, be able to benefit fully from the class exegetical lectures which are all conducted on the basis of the English text.

Timetable

The class meets Tuesday (Greek translation) to Friday at 11.00. The first class meets on Wednesday 9 September, 2009.

Intended Outcomes: NT 101

Students should achieve:-

1. An awareness of the political, social and religious environment in which the New Testament was formed and compiled
2. An increasing ability to engage in the scholarly study of the New Testament making due use of critical apparatus

3. Gain understanding to evaluate modern interpretative critical techniques applied to the Synoptic Gospels
4. An awareness of the life and teaching of Jesus, in particular in relation to the Kingdom of God, as presented in the Synoptic Gospels
5. Understanding of the importance of assessing the situations out of which the Synoptic Gospels arose and the effect this has on the presentation of the life and teaching of Jesus in the Synoptic Gospels

Intended Outcomes: NT 102

Students should achieve:-

1. An awareness of the importance of purpose and background in approaching books of the New Testament
2. An appreciation of the importance of style and structure in Lucan and Johannine writings in particular
3. Increased understanding of Johannine Christology and Soteriology
4. Familiarity with the political, social and religious environment which lies behind the extension of the New Testament Church in the Book of Acts
5. An appreciation of the theological purpose that lies behind the Gospel of John and the writings of Luke
6. Ability to assess the historicity and accuracy of the formation, organisation and extension of the early Christian Church as presented by Luke
7. Increased awareness of the importance of assessing style, structure and narrative in the study and exegesis of the New Testament

Assessment

Course work – 40%: Those doing the language course (GK 100) will sit a Greek test once per semester, while those who are doing the non-language course (NET 100) will submit one exegetical essay based on the English text. In addition, Both language and non-language students must submit a 2,000-word exegetical essay each semester.

Examination – 60%: There will be a 3 hour examination at the end of each semester.

NT101: Essential Reading

P. J. Achtemeier, J. B. Green
and M. M. Thompson

Introducing the New Testament, its Literature and Theology

C. L. Blomberg

Interpreting the Parables

C. L. Blomberg

Jesus and the Gospels

E. Ferguson

Background of Early Christianity

J. H. Greenlee

Introduction to New Testament Textual Criticism,

I. H. Marshall

New Testament Theology: Many Witnesses, One Gospel

A. J. Patzia

The Making of the New Testament, Part V

N T Wright

Jesus and the Victory of God

NT102: Essential Reading

C. K. Barrett	<i>Critical and Exegetical Commentary on the Acts of the Apostles</i>
F. F. Bruce	<i>New Testament History</i>
G. M. Burge	<i>Interpreting the Gospel of John</i>
D. A. Carson	<i>The Gospel According to John</i>
Joel B. Green	<i>The Gospel of Luke</i>
I. H. Marshall	<i>Luke:; Historian & Theologian</i>
S. S. Smalley	<i>John - Evangelist & Interpreter</i>

New Testament Language, Exegesis and Theology 2 New Testament Studies 2

Level 3

Credits: 30

This course is compulsory for all candidates for the Degree of Bachelor of Theology and the Licentiate in Theology. It is normally taken in the third year of the Programme of Studies. This may be taken as a course which includes further study of the Greek language (*New Testament Language, Exegesis and Theology 2*) which requires a pass in GK 100, or as a non-language course (*New Testament Studies 2*).

Common to both of these are two modules (NT 201 and NT 202), each of one semester's duration.

NT 201 *The Life, Letters and Teaching of Paul*

NT 202 *The Letter to the Hebrews/The General Letters/The Revelation*

The first component, *The Life, Letters and Teaching of Paul* begins with an introduction to the background to Paul's letters, an examination of the significance of his conversion, and a chronology of his ministry followed by an introduction to each of the letters ascribed to him in the New Testament canon. The teaching of Paul on Scripture, the law and the Spirit are examined in some depth.

The second component, *The Letter to the Hebrews/The General Letters/The Revelation*, will briefly introduce the *General Letters* (James, 1 and 2 Peter, 1, 2, 3, John and Jude) but the focus of the teaching and exegesis will be on Hebrews and the book of Revelation. This will enable the student to appreciate the use of the Old Testament in the New (Hebrews) and how to interpret Christian apocalyptic material (Revelation).

GK 200 For those who are continuing the study of New Testament Greek (GK 200) an opportunity is given to translate and exegete passages from relevant sections of the letters of Paul, Hebrews and Revelation. Students will also become increasingly competent with the various lexical aids and computer programs designed to aid study of biblical texts in Greek.

NET 200 Those who choose not to pursue their study of New Testament Greek will perform additional exegetical assignments based on the English New Testament text (NET 200). They will,

however, be able to benefit fully from the class exegetical lectures which are all conducted on the basis of the English text.

Timetable

The class meets Tuesday (Greek translation) to Friday at 12.00. The first class meets on Wednesday 9 September, 2009.

Intended Outcomes: NT 201

Students should achieve:

1. An understanding of Paul within the ancient background of his own day as a Jew, a Roman Citizen, a Christian and apostle;
2. Awareness of the controversy over authorship of some of the canonical Pauline letters;
3. An ability to ascertain the background behind the Letters of Paul and to make competent use of modern scholarly tools in exegeting these letters;
4. Familiarity with various approaches to Pauline theology in post reformation scholarship so as to be able to make an assessment of their validity;
5. An ability to ascertain, define and assess certain doctrines and ethics taught by Paul in the Letters ascribed to him in the New Testament.

Intended Outcomes: NT 202

Students should achieve:

1. Further appreciation of the different styles of language and content within the New Testament;
2. Understanding of the background of and the themes engaged with in the General Letters, Hebrews and Revelation;
3. Awareness of the different uses made of the Old Testament by writers of the New Testament, particularly with respect to Hebrews and Revelation;
4. Appreciation of the importance of genre and structure in interpretation of the Apocalypse.

Assessment:

Course work – 40%: Those doing the language course (GK 200) will sit a Greek test once per semester, while those who are doing the non-language course (NET 200) will submit one exegetical essay based on the English text. In addition, both language and non-language students must submit a 2,000-word exegetical essay each semester.

Examination – 60%: there will also be a 3 hour examination at the end of each semester.

NT201: Essential Reading

F. F. Bruce	<i>Paul: Apostle of the Free Spirit</i>
G. D. Fee	<i>God's Empowering Presence: The Holy Spirit in the Letters of Paul</i>
John B. Polhill	<i>Paul and his Letters</i>
E. P. Sanders	<i>Paul and Palestinian Judaism</i>
T. R. Schreimer	<i>Paul: Apostle of God's Glory in Christ</i>
B. Witherington III	<i>The Paul Quest</i>

NT202: Essential Reading

R. J Bauckham	<i>2 Peter, Jude</i>
G. K. Beale	<i>The Book of Revelation</i>
F. F. Bruce	<i>The Epistle to the Hebrews</i>
P. Davies	<i>The Epistle of James</i>
W. Hendricksen	<i>More Than Conquerors: An Interpretation of the Book of Revelation</i>
I. H. Marshall	<i>The Epistles of John</i>

Church History

The curriculum in Church History extends over two academic sessions. It consists of two courses, each worth 30 credits. Each course contains two components, each occupying one semester, as follows:

Church History 1

CH 1.1: *The Expansion of Christianity*

CH 1.2: *The Reformation*

Church History 2

CH 2.1: *Christianity in Scotland: John Knox to the Marrow Controversy*

CH 2.2: *Christianity in Scotland: Thomas Boston to the Present Day*

Course Aims

The course aims to give a comprehensive overview of the worldwide expansion of Christianity with particular emphasis on Europe; to furnish students with an understanding of the origins of Protestantism and the ideas which inspired it; and to introduce them to the post-Reformation history and thought of the Protestant Church in Scotland. It also aims to foster familiarity with the resources available to the ecclesiastical historian and to develop skills in critical analysis, orderly presentation and reasoned argument.

Method of the Course

Church History courses will consist of both lectures and seminars. For the latter, from time to time, students will be expected to prepare and introduce short papers on prescribed subjects which will then be used as the basis for seminar discussion.

Students are required to attend all meetings of the class each semester

In the course of the lectures students will be directed to a range of relevant historical literature with which they will be expected to give evidence of critical acquaintance.

Assessment

Assessment is based on both Course Work (Essays) and end-of-semester Class Examinations. Course Work accounts for 50% of the assessment. In both Essays and Class Examinations, students will be expected to demonstrate knowledge of original sources, and of critical reading and appraisal of secondary sources. Seminar-papers will not be formally graded.

Course Requirements

The requirements for a Pass in both *Church History 1* and *Church History 2* are:

- Regular attendance at class lectures
- Completion of all Course Work
- Sitting both end-of-semester examinations
- A Grade Point Average of 9 (Grade D3) or higher over all forms of assessment

Church History 1

Level: 1

Credits: 30

This course consists of two components, each occupying one semester.

CH 1.1 The Expansion of Christianity

CH 1.2 The Reformation

The first component will give an overview of the worldwide expansion of Christianity over two millennia. While there will be an emphasis on developments in Europe, the course recognises that the history of Christianity is the history of a global religion.

The second component begins with a brief survey of the social and ecclesiastical condition of Europe on the eve of the Reformation. It then looks at the origin and progress of the Reformation in Germany, Switzerland, France, the Netherlands, and England, before looking in greater detail at the course of the Reformation in Scotland.

Eligibility

The course is compulsory for all candidates for the degree of Bachelor of Theology and the Licentiate in Theology. It is normally taken in the first year of the 3-year programme or the third year of the 4-year programme.

Timetable

The class meets Tuesday to Friday at 11.00am.

Assessment

There will be a three hour examination at the end of each semester. This will constitute 50% of the assessment. Examination papers will offer a choice of **three** out of **nine** questions.

Students will also be required to submit a 2,000-word essay in each semester. This will account for 50% of the assessment.

Intended Outcomes

CH 1.1

Students are expected to achieve:

1. Understanding of the broad development of Christianity in both Europe and the world as a whole.
2. Acquaintance with source documents and pertinent texts, enabling students to develop further study in areas of particular interest.
3. Ability to think critically on the impact of current historical thinking and research.
4. Awareness of the importance of Christian missionary work past and present.
5. Awareness of the various strategies employed to effect the expansion of Christianity in different areas of the world.
6. Understanding of the main theological traditions in global Christianity.

CH 1.2

Students are expected to achieve:

1. Insight into the religious, political, social and economic situation in Europe just prior to the Reformation.
2. Appreciation of the impact of popular access to the scriptures.
3. Awareness of the strengths and weaknesses of the leaders of the Reformation.
4. Appreciation of the relation between the development of the Reformation and the variations in the general political environment from country to country.
5. Understanding of the connection between the ideas of the Reformation and the faith, life, order and worship of the church today.

Required Reading

CH 1.1

Stephen Neill *A History of Christian Missions*, and a close acquaintance with one of the following general survey textbooks:

B.L. Shelley *Church History in Plain Language*

W. Walker *A History of the Christian Church*

CH 1.2

Carter Lindberg *The European Reformations*

Church History 2

Level: 2

Credits: 30

This course traces the development of Christian (mainly Presbyterian) thought in Scotland from the Reformation to the Twentieth Century, at the same time relating theological movements to general ecclesiastical and social trends.

This course consists of two components, each occupying one semester.

CH 2.1 Christianity in Scotland: John Knox to the Marrow Controversy

CH 2.2 Christianity in Scotland: Thomas Boston to the Present Day

Method of the Course

The overall method of the course is chronological, in which individual thinkers are focussed on in their historical context. Lectures, followed by discussion, will be the normal method of course-delivery. There will also be seminar discussion of important primary documents.

Aims

The aim of the course is to introduce students to the church history and theological literature of Presbyterian Scotland, to generate a sense of the flow and interaction of ideas and the development of principles, and to promote skill in using the tools and resources available for the study of Scottish church history and Scottish Christian thought.

Intended Outcomes

Students should achieve:

1. A basic grasp of the history of ideas in Scottish life and culture, particularly on theological topics.
2. Familiarity with the contribution of individual theologians and with enduring Scottish contributions on particular theological topics.
3. Awareness of theological progress, shifts and developments in the period under review.
4. Insight into the relation between the story of Scottish theology and the wider history of the Scottish church.
5. Acquaintance with the bibliographical and other resources relevant to continuing study of Scottish church history and theology.
6. Ability to explain the historical background to current ecclesiastical life, faith, order and worship.

Eligibility

This course is obligatory for all candidates for the degree of Bachelor of Theology and for the Licentiate in Theology. Admission is conditional on securing a pass in Church History 1. It is normally taken in the second year of the 3-year course or the fourth year of the 4-year course.

Timetable

The class meets Tuesday to Friday at 9.00am.

Assessment

There will be a three-hour examination at the end of each semester. This will constitute 50% of the assessment. Examination papers will offer a choice of **three** out of **nine** questions.

Students will also be required to submit a 2,500-word essay in each semester. This will constitute 50% of the assessment.

Preliminary reading

Rab Houston *Scotland: A Very Short Introduction*

Basic Texts

J H S Burleigh *A Church History of Scotland*

J Macleod *Scottish Theology in Relation to Church History*

J Walker *The Theology and Theologians of Scotland, 1560-1750*

T F Torrance *Scottish Theology from John Knox to John McLeod Campbell*

Attention is also drawn to the following **reference** work:

NMdeS Cameron et al (eds) *Dictionary of Scottish Church History and Theology*

Practical Theology

Students normally attend courses in this department in the first and third years of their programme. The syllabus consists of two courses, each worth 30 Credits, with the following course components:

Practical Theology 1

PT 1.1 *Homiletics and Liturgy*

PT 1.2 *World Religions*

PT 1.3 *Evangelism and Mission*

Practical Theology 2

PT 2.1 *Hermeneutics*

PT 2.2 *Christian Ethics*

PT 2.3 *Pastoral Care*

PT 2.4 *Ecclesiology*

Aim

The Practical Theology syllabus aims to provide a rigorous theological framework for the various forms of Christian ministry; and, in particular, to encourage critical reflection on worship, preaching, evangelism, missiology and pastoral care, as well as on issues of Christian ethics and church order. It also seeks to introduce students to the main features of the main non-Christian faiths and to the key principles of modern biblical interpretation.

Eligibility

Candidates for the BTh degree and for the *Licentiate in Theology* are required to take both Practical Theology 1 and Practical Theology 2. Candidates may not proceed to Practical Theology 2 till they have secured a pass in Practical Theology 1.

Method of the course

The Homiletics component of the course will be delivered partly through preaching- workshops. Otherwise, teaching will mainly be through lectures. The small size of the classes allows for lectures to slip easily into inter-active seminars, and considerable time will be given to class-room discussion. Questions are not permitted *during* lectures, but students are encouraged to submit written questions at any time.

Specific reading will be indicated for the various topics covered, and private reading of this literature is an essential part of the course.

Assessment

Student performance is assessed both on Course Work (Essays) and on end-of-semester Class Examinations. Specific assessment arrangements will be indicated for each course component.

Practical Theology 1

Credits: 30

Level: 1

This course consists of three components:

PT 1.1 Homiletics and Liturgy (one semester)

PT 1.2 Christianity and World Religions (half-semester)

PT 1.3 Evangelism and Mission (half-semester)

Eligibility

All components of this course are compulsory for all candidates for both the degree of *Bachelor of Theology* and the *Licentiate in Theology*. It is normally taken in the first year of the programme of studies.

Timetable

The class will normally meet from 2-5 pm on Tuesday afternoons.

Assessment

A student's overall mark for Practical Theology 1 will be based on his/her average Aggregation Score in all prescribed essays and examinations over the three components. To see the Aggregation score for each grade consult the *Student Handbook* under *Assessment*.

Course requirements

The requirements for a Pass in *Practical Theology 1* are:

- Regular attendance on class lectures
- Completion of all Course Work
- Sitting both end-of-semester examinations
- A Grade Point Average of 9 (D3) or higher over all forms of assessment

PT 1.1 Homiletics and Liturgy

Lecturer: Professor D Macleod

This component occupies one semester. Each meeting will begin with a preaching workshop, in which students will be introduced to various approaches to sermon construction. This workshop will be followed, after a short break, by a series of lectures covering such topics as the Nature of Christian Worship, Orders of Service, Public Prayer, Christian Praise, Communication Theory and the Preparation and Delivery of Sermons.

Rationale

The course is based on the understanding that homiletics and liturgy should be governed by rigorous theological principles and that all those engaged in Christian ministry should be prepared to engage in life-long self-critical reflection in the light of biblical teaching, the Christian liturgical tradition, changing social conditions and modern communication theory.

Timetable

The first meeting of the class will be in the Senate Room on **Thursday 10 September** at 2pm. Thereafter the class will meet on Tuesday afternoons from 2-5pm.

Aims

To introduce students to the principles of Christian liturgy and Christian communication, to encourage critical reflection on the application of these principles in a modern multi-cultural setting and to give basic guidance on preparing and delivering clear and relevant sermons and addresses based on sound interpretation and application of biblical texts.

Intended Outcomes

Students who satisfactorily complete this course-component should be able to:

- Define and describe the elements of Christian worship
- Reflect critically on adjusting the order of worship to local circumstances
- Show familiarity with key documents in the Christian liturgical tradition
- Conduct public worship appropriately
- Define Christian preaching in the light of Scripture, history and contemporary models
- Defend the practice of preaching in the context of modern debates about communication and learning
- Critically evaluate different approaches to preaching
- Apply appropriate criteria in choosing and interpreting biblical texts for preaching
- Prepare sermons and addresses, reflecting appropriate research, arrangement, illustration and application
- Deliver sermons and addresses to an acceptable standard, employing basic expository and communication skills and developing a personal style.

Course outline: Practical theology 1.1

1. The nature of Christian worship
2. John Calvin and the Regulative Principle
3. The elements of worship
4. The circumstances of worship
5. The Order of Worship: historic examples
6. The Order of Worship: general principles
7. The Order of Worship: Morning Service
8. The Order of Worship: Christian Praise
9. The Order of Worship: Public Prayer
10. The Order of worship: Preaching
 - The contemporary debate about preaching
 - The New Testament idea of preaching
 - The preacher
 - The audience
 - From text to sermon
 - The essentials of a sermon
 - Delivery of the sermon
11. The Order of Worship: the Lord's Supper
12. The Order of Worship: Baptism
13. The Order of Worship: the Funeral Service

Assessment

1. A written sermon/address (2,000 words) on a scripture text or religious topic of the student's own choice. This will constitute 50% of the assessment.
2. A three-hour examination covering the work of the entire semester. Students will be required to answer **three** out of **six** questions.

Practical Theology 1.2 World Religions

Lecturer: Rev. Duncan Peters

Rationale

The rationale of this half-semester course-component is that in a multi-faith society and in a pluralist world it is necessary for students to understand other religions and to be equipped to engage intelligently and sympathetically with the adherents of these religions.

Timetable

The class will meet in the Senate Room from 2-5 pm on Tuesday afternoons during the first half of the second semester.

Aims

To provide

- an introduction to the origins, historical development, beliefs, practices of other faiths
- an introduction to some theological, apologetic and missiological issues arising from dialogue with adherents of these faiths
- some phenomenological exposure through a field trip.

Intended Outcomes

Students should

- have an understanding of the beliefs and practices of the major world faiths
- have first hand exposure through visit to a place of worship
- be equipped to engage with leaders and adherents of other faiths in a local context
- understand and respond to the main theological and apologetic issues that arise from dialogue with adherents of the religions surveyed
- be equipped to communicate the Christian message in other religious contexts
- have an understanding of some of the different missiological approaches to people of other faiths

Course outline: Practical Theology 1.2

Weeks 1-4: Islam

1. Introduction to Islam
2. Field trip – visit to a mosque
3. Theological and apologetic issues in Christian/Muslim dialogue
4. Missiological approaches in Islamic contexts

Week 5 Hinduism

Week 6 Buddhism

Assessment: Students will be required to submit an essay of 2,000 words. The **Due Date** for the essay is **Tuesday 2 March 2010**.

Practical Theology 1.3 Evangelism & Mission

Lecturer: Rev. Neil Macmillan

Rationale

This half-semester course-component is based on the premise that the church is a new community created by God to extend his kingdom in this world through mission and evangelism. Students are encouraged to place mission at the heart of church life and of their own Christian ministry and to be able to offer effective leadership in this sphere.

Timetable

The class will meet in Room 24 from 2-5 pm on Tuesday afternoons during the second half of the second semester. The first meeting of the class will be on Tuesday 16 March 2010.

Aims

It is intended that the course will give students an understanding of mission that is rooted in Scripture, theologically informed, and historically aware. It will also seek to give students an insight into missionary strategies being developed for the contemporary church in the United Kingdom and across the world.

The course will argue that the local church is the primary locus for mission and evangelism and will seek to provide students with the skills to analyse the functioning of different churches in this light. This will include introducing students to a theoretical understanding of the principles and practice of church revitalisation and church planting.

Intended Outcomes

Students should be able to:

- Give a critical overview of the theology and practice of mission in the history of the church
- Demonstrate a well developed biblical overview of the Christian gospel and its impact on ministry and mission in the church
- Articulate a critical analysis of the relationship between gospel and culture, with a particular focus on the issue of contextualisation
- Critically engage with different approaches to the relationship between the gospel and social justice
- Review and develop the relationship between gospel, mission and evangelism in local church settings in a variety of ethnic and cultural contexts
- Evaluate critically various approaches to church revitalisation and church planting.

Course outline: Practical Theology 1.3

Week 1: The Bible, Theology & Mission

- Mission in biblical perspective
- Theological imperatives for mission

Week 2: Gospel & Mission

- Understanding and communicating the gospel
- Maintaining a gospel focus
- The church as a missional community

Week 3: History, Culture & Mission

- Approaches to mission in the history of the church
- The gospel and culture
- Mission and contextualisation; current debates

Week 4: Justice & Mission in the Age of Globalisation

- Globalisation, urban mission and contemporary approaches to mission
- Integral mission

Week 5: The Local Church & Mission

- Renewal dynamics in the local church
- Church revitalisation- principles and practice

Week 6: Church Planting & Mission

- Principles of church planting
- Models of church planting

Practical Theology 2

Credits: 30

Level: 2

This course consist of four half-semester components, as follows:

PT 2.1 Hermeneutics

PT 2.2 Christian Ethics

PT 2.3 Pastoral Care

PT2.4 Ecclesiology

Eligibility

All components of this course are compulsory for all candidates for both the degree of *Bachelor of Theology* and the *Licentiate in Theology*. It is normally taken in the third year of the programme of studies. The prerequisite for admission to the course is a Pass in Practical Theology 1.

Timetable

The class will normally meet from 2-5 pm on Tuesday afternoons.

Assessment

A student's overall mark for Practical Theology 2 will be based on his/her average Aggregation Score in all prescribed essays and examinations over the four components. Course work (essays) amounts to 50% of the overall assessment.

For the Aggregation score for each grade, consult the *Student Handbook* under *Assessment*.

Course requirements

The requirements for a Pass in *Practical Theology 2* are:

- Regular attendance on class lectures
- Completion of all Course Work
- Sitting both end-of-semester examinations
- A Grade Point Average of 9 (D3) or higher over all forms of assessment

PT 2.1 Hermeneutics

Lecturer: Rev. Alasdair I. Macleod

Rationale

The Bible as inspired Scripture occupies a properly unique place in the life and work of the church and it is vital that those engaged in its work should be able to interpret it with spiritual and scholarly integrity. The discipline of hermeneutics has received enormous attention in recent years and those engaged in any form of Christian ministry should be aware of that work and able both to face its challenges and benefit from its insights.

Timetable

The class normally meets from 2-5 pm in Room 24 on Tuesday afternoons throughout the first half of the first semester.

Aims

The course aims to help students develop further expertise as interpreters of the Bible, to guide them in understanding and evaluating contemporary perspectives and strategies for reading and understanding Scripture, and to encourage them to reflect on the pastoral task of faithfully interpreting the sacred text for Christian thinking and living today.

Intended Outcomes

Students who successfully complete the course should be able to:

- Articulate the contributions to hermeneutics of some key thinkers, both past and present.
- Describe and critique various approaches to the issues of Text, Author and Reader.
- Assess contemporary debates about the role of theology in the interpretation of Scripture.
- Understand and evaluate several influential ways of reading the Bible in today's world.
- Employ insights from contemporary hermeneutics in their own interpretation of the Bible.
- Use the Bible to question some of their own presuppositions and assumptions.
- Offer practical strategies to others to enable them to better understand and apply Scripture.
- Serve as models to others of good interpretative practice.

Course Content: Practical Theology 2.1

The course will begin by laying a theological foundation for reading the Bible as Christian Scripture, with a Trinitarian theology of divine agency in inspiration and interpretation. After a brief overview of some key figures in the story of Christian hermeneutics through the centuries, attention will turn to a survey of the hermeneutical landscape today and in particular to the influence of postmodern theory. Sustained reflection will then be given to the issues of Text, Author and Reader, introducing recent discussions about their relative importance and dealing with some of the important issues raised within each of these three categories. Contemporary theological debate will also be addressed, by considering some canonical and biblical-theological approaches, and by looking at the recent explosion of interest in theological and confessional interpretation. As examples of diverse readings of the text today, there will be exposure to ethical, political, feminist and missional readings, with evaluation of them. Attention will also be given to the church as a hermeneutical community and to the global church as a resource for fresh understandings of Scripture. The course will end with some discussion of the interpretation and use of Scripture in a variety of contexts in pastoral practice.

Assessment

A 2,500 word essay. Students are referred to the College Statement of Policy on Assessment for rules governing essays.

PT 2.2 Christian Ethics

Lecturer: Professor Donald M. Macdonald

Rationale

Christian ethics is understood to be based on the character and will of God as revealed in the Bible and especially in the person of Jesus Christ. It is therefore both prescriptive and personal and applies to both the individual and the community. The course focuses on applying Biblical principles to a range of contemporary ethical issues, in light of the historical ethical teaching of the church and in critical interaction with modern secular views. Those involved in Christian ministry should be able to understand modern ethical problems and articulate an informed Christian response in preaching and in pastoral situations.

Timetable

The class normally meets from 2-5 pm in Room 24 on Tuesday afternoons throughout the second half of the first semester.

Aims

To provide an introduction to Christian ethics, to explore and expound the Biblical basis for Christian ethics, to promote a critical awareness of the history of Christian ethical teaching, and to promote an informed application of biblical teaching to selected contemporary ethical issues in critical interaction with secular views.

Intended Outcomes

Students should be able to:

- evaluate key ethical themes in the biblical revelation, especially in the creation ordinances, the Decalogue, the kingdom ethics of Jesus, and the ethical teaching of the epistles
- evaluate representative secular and Christian approaches to Ethics
- show critical understanding of selected modern ethical problems
- apply biblical teaching to selected modern ethical problems
- demonstrate pastoral sensitivity in the application of Christian moral teaching

Course Outline: Practical Theology 2.2

Week 1: a brief survey of the sources of ethical teaching in the Bible and how the Church has understood and applied it.

- The use of the Bible in ethics
- Creation, covenant and law
- Redemption and the ethics of Jesus
- Ethical teaching of the epistles.

Week 2: the methodology of Christian ethics is studied, mainly using Robin Gill's, *A Textbook of Christian Ethics*.

- Types of approach to ethical questions; the influence of relativism.
- Thomas Aquinas and Natural Law.
- Fletcher and Situation Ethics.
- Calvin and some later Reformed views.

Week 3-6: Biblical teaching is applied to a range of contemporary ethical problems, in dialogue with some representative writings from differing traditions, using Robin Gill's *A Textbook of Christian Ethics*. Possible subjects for discussion include:

- Politics, Economics and Justice
- War and Peace
- The environment
- Marriage and divorce
- Homosexuality
- Abortion
- Euthansia

Assessment: A three hour written examination at the end of the semester, in which students answer three questions out of six.

PT 2.3 Pastoral Care

Lecturer: Rev. Alasdair I. Macleod

Rationale

This course in pastoral care is based on the Biblical understanding of the Christian minister as pastor/teacher. It is not a course for training ‘counsellors’, but students are encouraged to gain insights from various secular and Christian methods of counselling and to develop the attitudes and skills necessary for a caring pastoral ministry, including warmth, genuineness, empathy, unconditional acceptance, active listening and confidentiality.

Timetable

The class will meet in Room 24 from 2-5 pm on Tuesday afternoons during the first half of the second semester.

Aims

To introduce students to good models of pastoral care, to introduce them to basic concepts of psychology and mental illness, to provide a framework for understanding various methods of counselling and to apply their insights to pastoral ministry.

Intended Outcomes

Students who successfully complete the course should be able to:

- articulate a clear understanding of the theology of pastoral care in the ministry;
- demonstrate an understanding of the concept of mental illness and various secular models of counselling and psychotherapy;
- interact critically with various Christian views on the relevance of psychology and counselling to pastoral ministry, and formulate their own position;
- identify, analyse and prepare strategies for dealing with the problems most commonly encountered in the work of pastoral care;
- know when and in what direction to advise people to seek more trained help for their problem;
- gain insights and skills which will be foundational for ongoing learning and ministry in pastoral care.

Course outline: Pastoral Theology 2.3

Weeks 1-2: Introduction to pastoral care:

- Biblical and theological basis of pastoral care
- Historical development of pastoral care
- Pastoral care in physical illness; disability
- Pastoral care in mental illness: The various types of mental illness are described and pointers given to recognising and dealing with common states such as depression.
- Application to specific situations, e.g., dementia, terminal illness, bereavement

Week 3-4: Pastoral counselling

1. Secular models of psychotherapy and counselling
2. Representative schools of Christian counselling
3. Key figures in psychology and psychotherapy
 - B F Skinner and behaviourism.
 - Sigmund Freud, psychoanalysis and his legacy.
 - Carl Rogers, person-centred therapy and his influence.
 - Abraham Maslow and trans-personalism; the 'new therapies'.
4. The rise of the Christian pastoral counselling movement
 - Anton Boisen, Frank Lake, William Kyle and Howard Clinebell
5. Various Christian approaches
 - Jay Adams, Gary Collins, Selwyn Hughes and Roger Hurding.
6. Pitfalls in pastoral care.

Week 5-6: Selected pastoral problems

Possible subjects for discussion include:

- Marriage problems
- Sexual abuse
- Alcoholism
- Substance abuse
- Eating disorders

Assessment: A 2,500 word essay. Students are referred to the College Statement of Policy on Assessment for rules governing essays.

PT 2.4 Ecclesiology
Lecturer: Professor Donald Macleod

Rationale

This course component derives its relevance from the fact that the church, as the Body of Christ, is the centre of the life of the redeemed community. It is also the primary locus of basic Christian ministries, including pastoral care, social concern and evangelism.

Timetable

The class meets in Room 23 (Systematic Theology classroom) from 2-5 on Tuesday afternoons during the second half of the second semester.

Aims

Students who successfully complete this course-component should develop:

- An appreciation of the link between salvation and church membership
- A good working understanding of the idea of the church
- An appreciation of the catholicity and independence of the church
- Awareness of the nature of the main forms of church polity and of the differences between them
- Familiarity with the discussions on the doctrine of the church which have taken place in Presbyterian, and particularly, Scottish theology
- A competent grasp of the fundamentals of Presbyterian polity
- Ability to evaluate critically both their own ecclesiastical heritage and modern trends in ecclesiology
- Personal working guidelines relating to the governance of their various churches

Course outline: ecclesiology

1. The idea of the church
2. The membership of the church
3. The purity of the church
4. The marks of the church
5. The ministries of the church
6. The organisation of the church
7. The unity of the church
8. The independence of the church

Assessment

Assessment will be by means of a three-hour written examination in which students will be expected to answer three out of six questions.

Systematic Theology

The curriculum in Systematic Theology extends over two academic sessions and covers all the major doctrines of Christianity. It consists of two courses, each worth 30 credits. Each course contains two components, each occupying one semester, as follows:

Systematic Theology 1

ST 1.1 *God and his Word*

ST 1.2 *The Triune God and his World*

Systematic Theology 2

ST 2.1 *Christology and Atonement*

ST 2.2 *The Christian Experience of Salvation*

Eligibility

Candidates for the BTh degree and for the Licentiate in Theology (LTh) are required to take both Systematic Theology 1 and Systematic Theology 2. The prerequisite for admission to Systematic Theology is a Pass in Practical Theology 1. Students cannot proceed to Systematic Theology 2 till they have secured a Pass in Systematic Theology 1.

Course aim

To provide prospective Christian professionals with a comprehensive understanding of the main doctrines of Christianity.

Intended outcomes

Students should achieve:

1. Professional-level familiarity with all the traditional *loci* of Christian theology.
2. Acquaintance with the history of Christian thought, particularly its Patristic, Protestant, Puritan, Scottish and Modern phases.
3. Awareness of contemporary challenges to Christian orthodoxy and an ability to assess their strengths and weaknesses.
4. Critical awareness of current trends in Christian theology.
5. Familiarity with the tools and resources available for the study of theological questions; and an ability to use these tools for independent research and analysis.
6. A sense of theological proportion, enabling the student to distinguish between what is primary and what is secondary in Christian doctrine.
7. A creative, critical attitude towards traditional theological formulations.

Theological standpoint

The course is conducted from the standpoint of personal commitment to the Westminster Confession of Faith. In particular, it reflects the theology of the Disruption Fathers and of Old Princeton, modified by Highland Evangelicalism and Kuyperian Calvinism. It also draws heavily on Patristic Theology and on modern New Testament scholarship.

Against such a background, however, students are required to interact creatively with other Christian traditions and to develop familiarity with contemporary theological trends.

Method of the course

Lectures will be given on all the major topics of Christian theology, but will not cover all topics in uniform depth. Particular attention will be paid to areas not adequately covered in standard textbooks; to the historic *dogmas* of the Church (enshrined in her Creeds and Confessions); and to doctrines which are matters of current debate and controversy. Considerable time will be devoted to class-room discussion, in which all students are expected to participate.

Students are required to attend all meetings of the class.

A short list of *Required Reading* is appended to each component. Students will also be referred to a wide range of additional literature. Private reading of this literature is an essential part of the course.

Assessment

Student performance is assessed both on Course Work (Essays) and on end-of-semester Class Examinations. Examinations will cover the *Required Reading* as well as lecture topics.

Course Work (essays) accounts for 50% of the assessment.

Class-room requirements

Students are *required* to bring their Greek New Testaments and copies of the Westminster Confession with them to all lectures and seminars.

Preliminary bibliography

Students are strongly recommended to buy Calvin's *Institutes* (2 vols.) The most readable edition is that edited by John T McNeil and translated by Ford Lewis Battles (London: SCM Press, 1960). However, the older edition translated by Henry Beveridge (r.i. London: James Clarke, 1962) is often closer to Calvin's original.

Among the many compendia the following are the most useful for those beginning to study Reformed theology:

Bavinck, H	<i>Reformed Dogmatics</i> , Vols. 1, 2 & 3
Grudem, W	<i>Systematic Theology</i>
Heppe, H	<i>Reformed Dogmatics</i>
Hodge, C	<i>Systematic Theology</i>
Hodge, A A	<i>Evangelical Theology</i>
McGrath, A	<i>Christian Theology: An Introduction</i>
Shedd, W G T	<i>Dogmatic Theology</i>

Systematic Theology 1

Level: 2

Credits: 30

This course consists of two components, each occupying one semester.

Eligibility

This course is compulsory for all candidates for the degree of Bachelor of Theology and the Licentiate in Theology. It is normally taken in the second year of the programme of studies. The prerequisite is a Pass in Practical Theology 1.

Timetable

The class meets Tuesday to Friday at 12.00.

Assessment

There will be a three-hour *examination* at the end of each semester. These examinations will constitute 50% of the assessment. Students will also be required to submit one essay of 2,500 words in each semester. The essays will account for 50% of the assessment.

Course requirements

The requirements for a Pass in *Systematic Theology 1* are:

- Regular attendance on class lectures
- Completion of all Course Work
- Sitting both end-of-semester examinations
- A Grade Point Average of 9 (Grade D3) or higher over all forms of assessment

ST 1.11 God and His Word

The first component, *God and his Word*, begins by addressing the question, Can God be known? It then proceeds to explore the idea of revelation, focusing particularly on the concepts of General and Special Revelation and on the Reformed doctrine of scripture, emphasising the role of scripture as a divine speech-act, exploring the ideas of organic and plenary inspiration, and concluding with a survey of the attributes of scripture (authority, perfection, perspicuity and finality).

Having laid this foundation, the second half of the semester is devoted to exploring the Christian understanding of God, through his self-disclosure in scripture. This component begins by looking briefly at the question of the order in which we should treat the doctrine of the trinity and the doctrine of God, and then goes on to look at two main questions: What is God (*Quid est Deus?*) and, What like is God (*Qualis est Deus?*). The former is approached *via* the significance of the names which God give himself in scripture; the latter *via* reflection on the divine attributes. After a brief critical survey of the way in which the attributes have traditionally been expounded, lectures deal with such topics as the holiness, righteousness, grace (including common grace) and love of God. The final lectures explore the significance of two current discourses: divine impassibility and divine accommodation.

Intended outcomes

Students should achieve:

1. Introduction to the major names and movements in the history of theology
2. Awareness of the interaction between theology and philosophy
3. Familiarity with the concepts of revelation and inspiration
4. Appreciation of the humanness of the Bible and of the proper role of textual, historical and literary criticism
5. Ability to give a critical evaluation of inherited and traditional approaches to the Christian doctrine of God
6. Familiarity with Christian perceptions of the attributes of God; and with the biblical basis for these perceptions
7. Introduction to more problematical concepts such as divine passibility and divine accommodation

Prescribed reading: *God and His Word*

Bavinck, H	<i>Reformed Dogmatics</i> , Vol. 2, pp.95-255
Calvin	<i>Institutes</i> , I.I-V, I.VII, II.X-XI.
Van Til, C	<i>Introduction to B. B. Warfield, The Inspiration and Authority of the Bible</i>
Warfield, BB	Articles, “The Biblical Idea of Revelation” and “The Biblical Idea of Inspiration” in <i>The Inspiration and Authority of the Bible.</i>
Warfield, BB	“The Westminster Doctrine of Holy Scripture” in <i>The Westminster Assembly and its Work</i>

ST 1.2 The Triune God and His World

This component first of all explores the biblical basis for the doctrine of the trinity, before going on to explore the revelation of the doctrine, particularly in the New Testament. Detailed attention is given to the question of the deity of Christ and to the deity and personality of the Holy Spirit, and this is followed by a brief survey of the history of the doctrine of the trinity, before looking carefully at such concepts as person, eternal sonship, the *homoousion*, *perichoresis* and the *filioque*.

This is followed by an examination of the doctrine of the divine decree as set forth in the Westminster Confession, looking successively at cosmic predestination, election and preterition. This leads into a discussion of the biblical doctrine of creation, exploring the relations of this doctrine to modern thought and assessing the viability of such notions as Intelligent Design. After a brief study of the doctrine of providence the course concludes with lectures on biblical anthropology, relating the historic Christian understanding of human nature to modern reflection and discovery, and examining such issues as gender, “man” and the environment, the Fall and original sin.

Intended outcomes

Students should achieve:-

1. Familiarity with the biblical basis for the doctrine of the trinity
2. Introduction to the key concepts in the church doctrine of the trinity
3. Awareness of on-going discussions with regard to the doctrine of the trinity

4. Introduction to the Reformed doctrine of predestination
5. Familiarity with the biblical doctrine of creation and its relation to modern thought
6. A grasp of the main contours of biblical anthropology, including the ideas of the *imago Dei*, the Fall, Original Sin, issues of gender and the relation between “man” and his environment.

Prescribed reading: *The Triune God and His World*

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|---------------|---|
| Calvin | <i>Institutes</i> , I.XIII, I.XV, II.I-V, III.XXI-XXIV |
| Cunningham, W | “Calvinism and the Doctrine of Philosophical Necessity” (in <i>The Reformers and the Theology of the Reformation</i> , pp.) |
| Murray, J | <i>Collected Writings</i> , Vol. 2, pp.3-89 |
| Warfield, B B | <i>Biblical and Theological Studies</i> (“The Biblical Doctrine of the Trinity”, “The Divine Messiah in the Old Testament”, “The Spirit of God in the Old Testament”) |
| Warfield, B B | <i>Studies in Tertullian and Augustine</i> (“Tertullian and the Beginnings of the Doctrine of the Trinity”) |

Systematic Theology 2

Level: 3

Credits: 30

This course consists of two components, each occupying one semester.

ST 2.1 Redemption Accomplished: Christology and Atonement
ST 2.2 Redemption Applied: the Christian Experience of Salvation

Timetable

The class meets at 10.00 a.m, Tuesday to Friday, throughout the Session.

Eligibility

This course is compulsory for all candidates for the Degree of Bachelor of Theology and the Licentiate in Theology. It is normally taken in the third/final year of the programme of studies. Admission to the class is conditional upon a Pass in *Systematic Theology 1*.

Assessment

There will be a three-hour examination at the end of each semester. This will constitute 50% of the assessment. Students will also be required to submit one essay of 3,000 words in each semester. The essays will account for 50% of the assessment.

Course requirements

The requirements for a Pass in *Systematic Theology 2* are:

- Regular attendance on class lectures
- Completion of all Course Work
- Sitting both end-of-semester examinations
- A Grade Point Average of 9 (Grade D3) or higher over all forms of assessment

ST 2.1 Redemption accomplished: Christology and atonement

This component begins with a study of the doctrine of the incarnation. It then explores such questions as the role of the Holy Spirit in the life of Christ, the significance of his Virgin Birth and the meaning of “yet without sin”. Considerable attention is devoted to such concepts as the hypostatic union, the communion in attributes and the status of Mary as the *theotokos*. The Kenotic Theory of the Incarnation is carefully examined.

This is followed by reflection on the Christian doctrine of the atonement, beginning with the historical fact of the suffering of Christ and then proceeding to examine the biblical rationale for this suffering in terms of vicarious sacrifice. Careful attention is given to the impact of Christ’s sacrifice on sin, on God, on sinners and on the powers of darkness. This includes an examination of the concepts of expiation, propitiation, reconciliation, redemption and victory. Students are briefly introduced to the discussions which have taken place with regard to the extent of the atonement, before looking, finally, at the exaltation of Christ and the question of his uniqueness.

Intended outcomes:

Students should achieve:

1. A clear grasp of the Christian doctrine of the incarnation
2. Familiarity with the issues involved in the early Christological controversies
3. Awareness of the main tendencies in recent Christological study
4. A clear understanding of the key concepts in the New Testament doctrine of the atonement
5. A basic acquaintance with the history of the doctrine of the atonement
6. Ability to evaluate intra-Confessional debates on such issues as the extent of the atonement

Required reading

Baillie, D	<i>God Was In Christ</i> , pp. 85-105
Barth, K	<i>Church Dogmatics</i> , Vol. I. 2, pp. 172-202
Calvin	<i>Institutes</i> , II.XII-XVII
Cunningham, W	"Calvin and Beza" <i>(The Reformers and the Theology of the Reformation)</i>
Morris, L	<i>The Apostolic Preaching of the Cross</i> , pp. 144-213 ("Propitiation")
Murray, J	<i>Redemption Accomplished and Applied</i> , pp.9-78
Nicole, R	"C H Dodd and the Doctrine of Propitiation" (in <i>Standing Forth</i> , pp.343-385)
Warfield, B B	"The Emotional Life of our Lord" (see <i>The Person and Work of Christ</i>)

ST 2.2: Redemption Applied

The subject of the second component is *Redemption Applied*. Beginning with the divine initiative (effectual calling), the lectures proceed to examine the human response (conversion, including both faith and repentance). This is followed by a survey of the "benefits" of the resulting union with Christ, including justification, adoption, baptism in the Spirit and sanctification. Attention is given to the New Perspective on justification and to such ideas as Definitive Sanctification. Lectures are also given on the Holy Day, the sacraments and Christian Liberty. The course concludes with reflection on Christian hope, particularly the ideas of perseverance and glorification.

Intended Outcomes

Students should achieve:-

1. Clear understanding of the main elements in the Protestant doctrine of salvation
2. Introduction to the idea of the *ordo salutis*
3. A critical appreciation of such modern restatements of Protestant doctrine as the New Perspective on Justification
4. A critical understanding of the nature of the sacraments and of their place in the life and worship of the various Christian traditions
5. Ability to reflect theologically on key elements in Christian discipleship.

Required reading

- Bruce, R *The Mystery of the Lord's Supper*
Calvin *Institutes*, III.II, III.VI-X, III.XIX, IV.XIV-XVII.
Cunningham, W "Zwingle, and the Doctrine of the Sacraments" in *The Reformers and the Theology of the Reformation*
Kirk, J (ed.) *The Second Book of Discipline*
MacPherson, J *The Doctrine of the Church in Scottish Theology*
Murray, J "Definitive Sanctification" (*Works*, Vol 2, pp. 277ff)
Murray, J *Redemption Accomplished and Applied*, pp.79-181

Christian Spirituality with World Religions

Level: 3

Credits: 30

This is an elective course which students (other than candidates for the ministry of the Free Church of Scotland) may take as an alternative to Elementary Hebrew. It consists of two components, each occupying one semester, and each worth 15 Credits. It will normally be taken in the second year of the BTh and LTh programmes.

Eligibility

The prerequisite for admission to the course is a Pass in Practical Theology 1.

Timetable

To be arranged.

Method of the course

If numbers justify it, the course will be delivered mainly by means of a series of lectures, interspersed with tutor-led seminars on selections from the classical texts. Where necessary, handouts will be provided. If numbers are small, the course will be delivered by means of regular essays, the essays to be reviewed in personal tutorials.

Christian Spirituality

This course-component will be available in the first semester. It will explore the relation between spirituality in general and specifically Christian discipleship, before proceeding to explore key themes in Christian spirituality. This is followed by reflection on the cultivation of the spiritual life. The course concludes with a consideration of the crises which may beset Christian spirituality.

Course aim

To introduce students to a variety of Christian approaches to cultivating the spiritual life; and to enable them to reflect rigorously but reverently on key elements in Christian devotion and practice.

Intended learning outcomes

Students should achieve:

1. Understanding of the notion of spirituality in general and of Christian spirituality in particular
2. A critical appreciation of the various types of Christian spirituality
3. Appreciation of spiritual traditions remote from their own
4. Ability to reflect critically upon the main themes of Christian spirituality
5. Familiarity with key texts in the history of Christian spirituality
6. Ability to reflect critically upon their own spirituality
7. Awareness of the main crises encountered in Christian spirituality
8. Ability to give basic pastoral help to those facing crises in their spirituality

Assessment

Assessment will be by means of one Class Examination and one Essay of 2,500 words. The essay will constitute 50% of the assessment.

Essential reading

- Alexander, *Thoughts on Religious Experience*
- Augustine, *Confessions*
- Bonhoeffer, *Letters and Papers from Prison*
- Bonhoeffer, *The Cost of Discipleship*
- Calvin, *Institutes*, Bk. III.6-10, 20
- Drummond, *The Greatest Thing in the World*
- Kuyper, *Lectures on Calvinism*
- C S Lewis, *The Screwtape Letters*
- McGrath, *Christian Spirituality*
- Scougal, *The Life of God in the Soul of Man*
- Warfield, "Spiritual Culture in the Theological Seminary" (*Selected Shorter Writings – II*, pp.468-496)

World Religions

This course-component will be available in the second semester. It is designed to give students the opportunity to explore some of the major world religions in greater depth than is done in PT 1.3.

Course aim

To enable students to understand the history, scriptures, beliefs, practices, worldviews and cultures of some major world religions and to explore how these religions are responding to modernity, secularisation and new religious movements, as well as their interface with Christianity.

Intended learning outcomes

Students who complete the course should be able to:

- Articulate a Biblical and theological basis for the study of religion
- Understand and evaluate the various modern methods of studying and understanding religions and their adherents
- Show familiarity with the history, scriptures, beliefs and practices of several major world religions
- Articulate the worldview of each religion studied and how this is expressed in culture and practices in various contexts
- Evaluate how these religions interact with modernity, secularisation and other religious movements
- Critically evaluate the interaction of Christianity with these religions

Assessment

Assessment will be by means of one Class Examination and one Essay of 2,500 words. The essay will constitute 50% of the assessment.

Preliminary reading

P Connolly, ed., *Approaches to the Study of Religion*, 1999

Ida Glaser, *The Bible and Other Faiths*, Leicester: IVP, 2005