



EDINBURGH
THEOLOGICAL SEMINARY

Bachelor of Theology (B.Th)
Course Contents 2019-20

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The University of Glasgow



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Bachelor of Theology: Course Content

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 Candidates who have completed cognate courses in another institution, but have withdrawn from its degree programme, may be awarded credits (up to a maximum of 180) in respect of these courses.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 B.Th Degree (360 credits).

The prescribed curriculum for the degree of Bachelor of Theology consists of 12 courses at 30 credits each. Compulsory courses include: two courses in Old Testament (Old Testament 1 and 2); two courses in New Testament (New Testament 1 and 2); two courses in Systematic Theology (Systematic Theology 1 and 2); two courses in Practical Theology (Practical Theology 1 and 2); and one course in Church History (Church History 1). In addition, those who are training for a full-time teaching/preaching ministry are expected to take Elementary Greek and Elementary Hebrew, and those who are to serve in Scotland are expected to take Church History 2 (Scottish Church history). However, for those whose interests and focus is elsewhere, up to three electives (each at 30 credits) may be taken, all of which consist of self-directed, supervised courses/electives with seminars at the requisite academic level in any of the five departments (Old Testament, New Testament, Church History, Systematic Theology and Practical Theology) as agreed by the Course Organiser and the appropriate External Examiner.

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

Elementary Greek (or an elective) is normally taken in Year One of the 3-year B.Th and Elementary Hebrew (or an elective) normally in Year Two of the 3-year B.Th. 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.

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 (this includes distance learning students)
- 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 Seminary's five departments.

Old Testament Language, Exegesis and Theology

External Examiner: Professor Andrew Clarke

Course Organiser: Rev Daniel Sladek

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	Wisdom Literature and Poetic Books
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 (3-year B.Th), and students wishing to pursue Hebrew further take *Old Testament Language, Exegesis and Theology 2* in the third year of their course (3-year B.Th). 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 coursework and end of semester 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 any 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

Lecturer: Rev Daniel Sladek

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. Particular emphasis is given to the literary aspects of Old Testament narratives as a key to understanding particular passages. The principal aim is to determine the message of the various books.

Intended Outcomes

With regards to the relevant portion of the Old Testament canon,

1. The student will demonstrate an understanding of the ancient Near Eastern background appropriate both chronologically and culturally to the Biblical passage being studied, and an ability to evaluate its relevance for a correct understanding of that passage.
2. The student will demonstrate an awareness of the theological and literary features of the relevant Biblical books.
3. The student will be able to interpret selected passages of Scripture using appropriate exegetical principals.
4. The student will be able to evaluate and interact with modern critical theories relating to the relevant Biblical books.
5. The student will be able to show of the relevance of the Old Testament to the modern world and to express its teaching in a current context.

Class Hours

The class meets four hours a week throughout both semesters.

Assessment

Assessment will be based on class presentations, a portfolio of coursework, and an exegetical essay due at the end of the semester.

Elementary Hebrew

Level: 2

30 credits

Lecturer: Rev Daniel Sladek

Entrance Qualification

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

Class Hours

The class meets four hours a week throughout both semesters.

There is a set text: Bonnie Pedrotti Kittel, Victoria Hoffer, and Rebecca Abts Wright, *Biblical Hebrew: Text and Workbook*, 2nd Edition fully revised by Victoria Hoffer (New Haven: Yale University Press, 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 in-class tests focusing on acquisition of vocabulary and basic grammatical forms. The average mark obtained in these tests constitutes 50% 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 50% to the overall mark for the course.

Old Testament Language, Exegesis and Theology 2

Old Testament Studies 2

Level: 3

30 credits

Lecturer: Rev Will Traub

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.

Class Hours

The class meets four hours a week throughout both semesters.

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

OT201 The aim of this course is to provide the participants with the core knowledge and skills needed to exegete texts of Wisdom Literature and Poetic Books found in the Old Testament (Job, Psalms, Proverbs, Ecclesiastes, Song of Songs, and Lamentations). This will be accomplished by applying those skills in the writing of several short and one longer exegetical essay. In addition the location of this Wisdom Literature/Poetic Books within the canon of Scripture will be evaluated as well as the specific character of Semitic Wisdom Literature and Hebrew Poetry. Attention will be given to evaluating the date, authorship, setting, purpose, critical issues and theological significance particular to each canonical book.

OT202 The aim of this course is to provide the participants with the core knowledge and skills needed to exegete texts of Prophetic Literature found in the Old Testament (Isaiah, Jeremiah, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi). This will be accomplished by applying those skills in the writing of several short and one longer exegetical essay. In addition attention will be given to the identification of literary characteristics specific to the Prophetic books in the OT canon. Matters of date,

authorship, setting, purpose, critical issues and theological significance particular to each canonical book will also be discussed. The course will also cover the historical development as well as Messianic content of OT Prophecy.

Intended Outcomes

Poetic Books and Wisdom Literature of the OT

1. The student will be able to identify and differentiate the various structures and functions of Hebrew poetry found in the context of the OT canon.
2. The student will demonstrate the ability to make use of both the exegetical tools and literary characteristics specific to texts of Wisdom Literature and Poetic Books in the exegesis of passages found in this section of the canon.
3. The student will be able to summarise the relevant historical, hermeneutical and theological matters necessary to formulate a basic interpretation of the canonical books of Wisdom Literature/Poetic Books.
4. The student will be able to evaluate modern interpretative methods applied to the canonical books of Wisdom Literature/Poetic Books, and be able to assess the validity of the conclusions drawn by those methods.

Prophecy

1. The student will demonstrate the ability to make use of both the exegetical tools and literary characteristics specific to texts of Prophetic Literature in the exegesis of passages found in this section of the canon.
2. The student will be able to summarise the relevant historical, hermeneutical and theological matters necessary to formulate a basic interpretation of the canonical books of the Prophets
3. The student will be able to summarise and differentiate the basic message of the canonical books of the Prophets.
4. The student will be able to evaluate modern interpretative methods applied to the canonical books of the Prophets, and be able to assess the validity of the conclusions drawn by those methods.

Assessment

Assessment will be based on a combination of exams and coursework.

New Testament Language, Exegesis and Theology

External Examiner: Professor Andrew Clarke

Course Organiser: Professor John A. MacLeod

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 in the 3-year B.Th, 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 appropriate to their subject.

Class Hours

The class meets four hours a week throughout both semesters.

Assessment

Student performance is assessed both on course work (essays/language tests) and on end of semester class examinations. Course work accounts for 50% of the assessment.

Course Requirements

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

- Regular attendance at ALL meetings of the class (this includes distance learning students)
- 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

Elementary Greek

Level: 1

Credits 30

Course Organiser and Lecturer: Professor John A. MacLeod

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 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.

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.

Class Hours

The class meets four hours a week throughout both semesters.

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

Level: 2

Credits: 30

Course Organiser and Lecturer: Professor John A. MacLeod

This course is compulsory for all candidates for the Degree of Bachelor of Theology. It is normally taken in the second year of the programme of studies (3 year programme). 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 module, *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 module, *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.

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

Class Hours

The class meets four hours a week throughout both semesters.

Assessment

Course work – 50%: 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 – 50%: There will be a 3 hour examination at the end of each semester.

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

Level: 3

Credits: 30

Lecturer: Dr Alistair Wilson

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 module, *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 module, *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.

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.

Class Hours

The class meets four hours a week throughout both semesters.

Assessment:

Course work – 50%: 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 – 50%: there will also be a 3 hour examination at the end of each semester.

Elective Studies: The Use of the Old Testament in the New Testament

Level: 2

Credits: 15

Course Organiser: Professor John A. Macleod

Overview

This elective module may be taken by students as an alternative to Elementary Hebrew or Elementary Greek, and occupies one semester. Students who take this elective will have a clear interest in exploring the ways in which the Old Testament is used in writings that constitute the New Testament. The elective will allow scope for research and reflection with appropriate supervision and support.

Rationale

This course introduces the student to various approaches which are presently employed in the study of the uses of the Old Testament in the New Testament. This foundational topic concerns the relationship between an Old Testament author's meaning and the meaning of that same passage when it is used by a New Testament author. The course will explore the reasons for using Old Testament quotations, the manner in which they are used, and the implication of this practice for members of the New Testament community. The issues explored will include the fulfilment of prophecy, the way in which the Old Testament in general and the Psalms in particular have shaped New Testament thinking on such topics as the person and work of Jesus Christ, the gospel of Jesus Christ and its proclamation to the Gentiles, the nature of the Christian community as the people of God, its approach to worship, and its relationship to the world and its eschatological hopes.

Aims

To provide an introduction to the use of the Old Testament in the New Testament within the context of hermeneutics, with reference to the Gospels the writings of Paul and Hebrews, and with particular focus on the impact of the Old Testament on the New Testament understanding of the person and work of Jesus Christ, the nature of the gospel message, the mission to the Gentiles, and the worldview and worship of the New Testament people of God.

Intended Outcomes

Students should be able to:

1. gain an understanding of a key area in hermeneutics
2. develop an awareness of the different ways in which Old Testament texts may be used in the New Testament
3. appreciate the importance of context in analysing texts in their Old Testament and New Testament settings
4. assess the impact of the Old Testament text on the worldview of particular New Testament authors like Matthew, John, Paul and the author of Hebrews.

Methodology

The course does not have a scheduled timetable. Students pursue an independent course of guided reading and self-study, together with personal tutorial and discussion under the supervision of the Course Organiser.

Assessment

Two essays will be required for assessment of this course, each 2,500 words in length. The topic and title of the essays will be chosen in consultation with the Course Organiser. Each essay will be weighted at 50%.

Course Requirements

The requirements for a Pass in *The Use of the Old Testament in the New Testament* are:

1. Engaging with set texts and online tutorials as directed by the course organiser
2. A Grade Point Average of 9 (Grade D3) or higher over all forms of assessment

Church History

External Examiner: Dr Emma Macleod

Course Organiser: Rev Nigel Anderson

The curriculum in Church History extends over two academic sessions. It consists of two courses, each worth 30 credits. Each course contains two modules, 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 coursework (Essays) and end-of-semester Class Examinations. Coursework 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 coursework
- 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

Course Organiser: Rev Nigel Anderson

Part-time Lecturers: Rev Nigel Anderson and Rev Thomas Davis

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

CH 1.1 The Expansion of Christianity

CH 1.2 The Reformation

The first module 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 module 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 Europe, including England. [The Reformation in Scotland is covered in Church History 2.]

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.

Class Hours

The class meets four hours a week throughout both semesters.

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 Learning 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 reflect 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.
7. Ability to interact critically with the views of historians.

CH 1.2

Students are expected to achieve:

1. Insight into the religious, political, social and economic situation in Europe before, during, and after 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.
6. Demonstrate increasing ability in critical analysis of historical events and sources.

Church History 2

Level: 2

Credits: 30

Course Organiser: Rev Nigel Anderson

Lecturer: Principal Iver Martin

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 modules, 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 significant events and developments, as well as 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 Learning 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.
7. Growing competence in critical analysis of historical sources and the interpretations of historians.

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.

Class Hours

The class meets four hours a week throughout both semesters.

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.

Systematic Theology

External Examiner: Professor Ivor Davidson, University of Aberdeen

Course Organiser: Professor Bob Akroyd

Course Overview

Systematic Theology covers all major doctrines of Christianity. Systematic Theology 1 is usually taken in the second year of the B.Th. degree while Systematic Theology 2 is taken in the final year.

Course Objectives

Students will be encouraged to develop:

- A Mind engaged with the Truth of the Bible
- A Heart enlarged with love for God and People
- A Growing Passion for the Gospel
- A Life Consecrated to Christian Service

Course Aims

According to Professor John M Frame, “Systematic Theology is any study that answers the question, ‘What does the whole Bible teach about any given topic?’” This course equips students to better understand what they believe with regard to any given topic of Christian theology.

Eligibility

Candidates for the B.Th. degree are required to take both Systematic Theology 1 and Systematic Theology 2.

Class Hours

The class meets four hours a week throughout both semesters.

Methodology

Lectures will focus on all major topics of Christian theology. Particular attention will be paid to areas not adequately covered in standard text-books; 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.

Theological Standpoint

The course is conducted from the standpoint of personal commitment to the authority of scripture and subscription to the Westminster Confession of Faith and it reflects and promotes the Calvinistic strand of the Reformation and the Evangelical strand of Scottish Presbyterianism.

Course Requirements

The requirements for a Pass in Systematic Theology 1 and Systematic Theology 2 are:

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

Assessment

Each semester, students will submit an essay and sit a three-hour examination. The essay grades and the examination grades will each account for 50% of the year assessment for each course.

Systematic Theology 1 (Full-year Course)

Level: 2

Credits: 30

Course Lecturer: Professor Bob Akroyd

Systematic Theology 1.1 God and His Word

Rationale

‘Can God be known?’ Lectures will present the insistence of Reformed theology that God is known through self-revelation. The course then proceeds to explore the idea of General Revelation as expounded by Calvin. This leads in to reflection on Special Revelation and on the Reformed doctrine of scripture, exploring the ideas of organic and plenary inspiration, and concluding with a survey of the attributes of scripture (authority, perfection, perspicuity and finality).

‘What is God?’ (Quid est Deus?) ‘What like is God?’ (Qualis est Deus?). The second half of the semester explores the Christian understanding of God through his self-disclosure in scripture. The first question is approached via the significance of the names which God gives himself in scripture; the second question via reflection on the divine attributes.

Aims

Understanding the doctrines of Scripture and God are absolutely foundational to all theological study. Students will grow in their ability to think biblically, to communicate theological truths fluently, and to defend their positions sensitively and yet confidently.

Systematic Theology 1.2 The Triune God, His World and His Church

Rationale

After first establishing the biblical basis for the doctrine of the Trinity, this course then gives detailed attention to the deity of Christ, and to the deity and personality of the Holy Spirit. There follows a brief survey of the history of the doctrine of the trinity and a closer inspection of key terms related to the Trinity.

This is followed by an examination of the doctrine of the divine decree as set forth in the Westminster Confession. This leads into a discussion of the biblical doctrine of creation and a presentation of the doctrine of providence and the ways in which God governs his world.

The course then presents biblical anthropology, relating the historic Christian understanding of human nature to modern reflection, and examining such issues as gender and the environment. Students will then consider the reality of evil and the doctrine of sin. Finally, students will consider the doctrine of the church with reference to the New Testament and Church History, especially within the Reformed tradition.

Aims

By the end of Systematic Theology 1, students will grow in their confidence and competence to craft theological arguments and to anticipate and address and areas of conflict with other worldviews. Students will have a growing realization that the lived experience of the Christian and the formal study of Theology are intertwined and mutually enriching.

Systematic Theology 2 (Full-year Course)

Level: 3

Credits: 30

Course Lecturer: Professor Bob Akroyd

Systematic Theology 2.1 Redemption Accomplished: Christology and Atonement

Rationale

“The Word became Flesh.” What is the significance of His Virgin Birth and what does “yet without sin” mean? What is the role of the Holy Spirit in the life of Christ? Considerable attention is devoted to the key concepts of the Formula of Chalcedon, such as the hypostatic union, the communion in attributes and the status of Mary as the *theotokos*. The implications of kenosis (Philippians 2.7) are examined and the merits of the Kenotic Theory of the Incarnation critically assessed. Modern challenges to orthodox Christology will be discussed and critiqued.

This is followed by reflection on the Christian doctrine of the atonement, beginning with the historical narrative of the Passion of Christ and then proceeding to examine the biblical rationale for this suffering. Attention is given to the impact of Christ’s sacrifice on sin, on God, on the powers of darkness and on sinners. This includes an examination of the concepts of expiation, propitiation, reconciliation, victory and redemption. 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 His uniqueness.

Aims

Unless the person and work of Jesus Christ is properly understood, Christian theology becomes untenable or inexplicable. Students will be able to present and defend the two natures of Christ and define the Christian doctrine of salvation. Students will be aware of both ancient and modern challenges to orthodox theology and will be able to critique them with clarity.

Systematic Theology 2.2 Redemption Applied: The Christian Experience of Salvation

Rationale

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 regeneration, justification, adoption, baptism in the Spirit and sanctification. Attention is given to the New Perspective on Justification and to such ideas as Definitive Sanctification. The course concludes with reflection on eschatology, the Doctrine of the Future or the Last Things. Emphasis is given to the Christian hope, including assurance, perseverance and glorification.

Aims

By the end of Systematic Theology 2, students should be able to articulate each of the seven major theological doctrines. Students will be able to build each doctrine from scripture and defend each doctrine from error. Analytical and critical skills will be developed to give students an overall ability to articulate, define, and defend the foundational truths of Christian theology.

Practical Theology

External Examiner: Professor Ivor Davidson, University of Aberdeen

Course Organiser: Professor Bob Akroyd

Course Overview

The Practical Theology syllabus seeks to apply theological knowledge in the formation of Christian character and the acquisition of skills necessary for Christian service.

Course Objectives

Students will be encouraged to develop:

- A Mind engaged with the Truth of the Bible
- A Heart enlarged with love for God and People
- A Growing Passion for the Gospel
- A Life Consecrated to Christian Service

Course Aims

Practical Theology 1 focuses on Christian character. This course will outline what is expected of a follower of Jesus Christ in terms of growing in maturity, exercising leadership, caring for others and providing biblically based counselling.

Practical Theology 2 focuses on developing skills to apply biblical and theological truths in our society. This will include the interface between Christian theology and secular philosophy as well as between biblical standards and societal norms. Specific topics include ethics, apologetics, evangelism and mission as well as world religions and worldviews.

Eligibility

Candidates for the B.Th. degree are required to take Practical Theology 1 and Practical Theology 2. The prerequisite for admission to Practical Theology 2 is a Pass in Practical Theology 1.

Methodology

The Practical Theology syllabus is delivered by practitioners actively engaged in Christian ministry. The course is delivered through a combination of lectures, seminars, workshops and extra-mural visits. Students are expected to listen, read, think and participate.

Course Requirements

The requirements for a Pass in Practical Theology 1 and Practical Theology 2 are:

- Regular attendance on class lectures
- Active participation in discussions, presentations and groupwork
- Completion of all required course work and/or required practical placements
- A Grade Point Average of 9 (Grade D3) or higher over all forms of assessment

Assessment

Coursework in Practical Theology is varied and can include research essays, reflective essays, personal projects or placements in the community or a local church. There are no exams.

Class Hours

The class meets four hours a week throughout both semesters.

Practical Theology 1 (Full-year Course)

Level: 1

Credits: 30

Practical Theology 1 consists of two semesters each with two modules:

[n.b.: The order of these modules may be altered to accommodate external lecturers]

Practical Theology 1.1

Our Great Commission
Christian Counselling & Caring

Practical Theology 1.2

Pastoral Care
Christian Maturity & Leadership

Practical Theology 1.1 Our Great Commission (6 weeks)

Rationale

“We affirm that Christ sends his redeemed people into the world as the Father sent him, and that this calls for a similar deep and costly penetration of the world. We need to break out of our ecclesiastical ghettos and permeate non-Christian society. In the Church’s mission of sacrificial service evangelism is primary. **World evangelization requires the whole Church to take the whole gospel to the whole world.** The Church is at the very centre of God’s cosmic purpose and is his appointed means of spreading the gospel. But a church which preaches the cross must itself be marked by the cross. It becomes a stumbling block to evangelism when it betrays the gospel or lacks a living faith in God, a genuine love for people, or scrupulous honesty in all things including promotion and finance. The church is the community of God’s people rather than an institution, and must not be identified with any particular culture, social or political system, or human ideology.” Lausanne Committee for World-wide Evangelism, *Lausanne Covenant 1974*

Aims

Students will study the Great Commission to better appreciate the purpose of their theological education, to better understand evangelism and discipleship and to better identify their own role in fulfilling Jesus’ commission to his disciples.

Practical Theology 1.1 Christian Counselling & Caring (6 weeks)

Rationale

Jesus summarised God’s law of God into two commands: love God and love your neighbour. The Christian not only cultivates a strong and growing relationship with God, but also recognises their responsibilities to their neighbour especially the neighbour in need. People, whose lives are broken by sin, sorrow and suffering are in desperate need of help, healing and hope.

Aims

Through studying the Bible, relevant secondary material and contemporary case studies, students will be equipped to better respond appropriately to people in distress – either acute or chronic distress, regardless of their background or the nature of their trial. Students will be taught the basic biblical principles which undergird, Biblical counselling in particular and pastoral care in general. Students will be expected to identify difficulties, consider appropriate responses and develop an attitude characterised by prayer, compassion, care and concern.

Practical Theology 1.2 Christian Maturity & Leadership (6 Weeks)

Rationale

Christians are commanded to grow in grace and in the knowledge of Jesus Christ. But what does Christian maturity actually look like? What is the relationship between maturity and mission...and how is individual growth to be thought of in the context of the church? And what is the role of church leaders in the growth and maturing of Christians?

This module will develop the concept of “disciple-making leadership” by looking biblically/theologically at the answers to these questions and exploring the implications for church praxis. We will also explore common pitfalls in Christian leadership, especially concerning the use of power and authority. This module will identify best practice based on biblical patterns and precept.

Aims

Students will be expected to identify and apply biblical principles with regard to Christian maturity and leadership. They will also reflect critically on their own presuppositions and attitudes in order to better model Christian leadership that places priority on service, sacrifice and integrity.

Practical Theology 1.2 Pastoral Care (6 weeks)

Rationale

Pastoral Care is vital and integral to all Christian ministry. Pastoral care is based primarily on the model and precepts of Jesus, the good Shepherd. Students will consider the biblical principles and examples of good care and will draw upon the wisdom and good practice drawn from twenty centuries of church history with particular care given to the perspective of the Reformed tradition. The contemporary Christian needs much wisdom and grace to care well for others.

Aims

To equip students with a foundation of knowledge and insight that will stimulate them to provide relevant pastoral care to their congregations, their communities, their families, and themselves.

Practical Theology 2 (Full-year Course)

Level: 2

Credits: 30

Practical Theology 2 consists of two semesters each with two modules:

[n.b.: The order of these modules may altered to accommodate external lecturers]

Practical Theology 2.1

Ethics: Engaging with Contemporary Issues

Apologetics & Worldviews: Engaging Critics and Sceptics

Practical Theology 2.2

[Half] Module: Specialist Studies in Christian Counselling: Developing Healthy Relationships

[Half] Module: Specialist Studies in World Religions: Engaging with Islam

Evangelism & Mission: Engaging the World and its people

Practical Theology 2.1

Ethics: Engaging with Contemporary Issues

Rationale

Christian ethics is based on the character of God, the word of God and the person of Jesus Christ. Ethics is therefore normative, objective, prescriptive and personal and applies both to the individual and the community. Christians must be equipped to articulate an informed Christian response to the ethical dilemmas of the day.

Aims

The course focuses on applying Biblical principles to a range of contemporary ethical issues and engaging critically with modern secular views. Students will be able to identify ethical issues, explore and expound the Biblical basis for Christian ethics, and to apply biblical teaching in contemporary settings.

Practical Theology 2.1

Apologetics & Worldviews: Engaging Critics and Sceptics

Rationale:

The course is based on the understanding that it is possible to make a rational defence of the Christian faith, using Biblical and other data. This is set in the context of the history of apologetics, some aspects of the history of Western thought and the contributions of contemporary Christian apologists such as C.S. Lewis, Francis Schaeffer, Hans Rookmaaker and Tim Keller.

Everyone has a 'worldview.' In order to be able to proclaim the gospel we need to engage with what John Stott calls 'double listening', listening to the Word of God, and listening to the voices of those we are seeking to reach. Students will be given a basic introduction to some major worldviews that are present in society today. Students will be equipped both to understand and engage with these viewpoints sensitively and apologetically.

Aims:

To provide a general introduction to contemporary Christian apologetics, with appropriate biblical and historical background, and to enable students to formulate their own apologetic to the changing demands of contemporary culture and society. This module also provides a general introduction to worldviews to understand, evaluate and respond to them from a Christian standpoint.

Practical Theology 2.2

Specialist Studies in Christian Counselling: Developing Healthy Relationships

Rationale

Life is all about relationships. The Bible addresses all of our relationships but points primarily to a relationship with a person, Jesus Christ. Our lives are broken by sin, sorrow and suffering and Jesus has come to bring grace, healing and hope. God intends the truth of his word to touch every aspect of our lives. Can the Bible really make a difference to my life, my marriage, my family, my church? This module will help students make connections between the word of God and the reality of life.

Aims

Students will consider the effects of the fall both theologically and existentially. Students will also consider how the incarnation and atonement ought to impact our vertical relationship with God and our horizontal relationships with people. As students get to know themselves and their

relationships within the context of a dynamic relationship with Jesus Christ – real and lasting change can take place and healthy relationships can be developed and fostered.

Practical Theology 2.2 Specialist Studies in World Religions: Engaging with Islam

Rationale

We live in a multi-faith society and in a pluralist world. As in the Roman Empire of first century, there are gods many and lords many. As effective communicators and credible witnesses, students need to understand other religions in order to be able to engage intelligently and sympathetically with members of other faith communities. This module will focus attention on Islam but will give skills and insights that students can use in the study of other faiths.

Aims

The course introduces students to the origins, historical development, beliefs and practices of Islam and equips students to engage intelligently and sympathetically with Muslims. The course material is designed to stimulate reflection on theological, apologetic and missiological issues arising from dialogue with followers of non-Christian religions; and to give experience of personal encounters with representatives of non-Christian religions.

Practical Theology 2.2 Evangelism & Mission: Engaging the World and its people

Rationale

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.

Aims

Students will understand that mission is rooted in Scripture, theologically informed, and historically aware. Students will also gain an insight into missionary strategies within the contemporary church in a variety of contexts. The local church is the primary locus for mission and evangelism and this module will seek to provide students with the skills to analyse the functioning of different churches in this light.

Elective Studies in Practical Theology (Semester Courses)

Overview for Elective Studies

Electives are offered within the Practical theology department to enable students to pursue more specialised areas of study which are not directly offered in the core curriculum.

Eligibility

The policy of the Senate is that all those entering into a full-time teaching ministry should complete Elementary Hebrew and Elementary Greek. However, elective modules may be taken by students as an alternative to Elementary Hebrew, Elementary Greek or Church History 2. The prerequisite for admission to Elective Studies is permission of the course organiser.

Methodology

Learning takes place in practical placements, through self- study, tutorials, small group seminars, guided reading and interaction with the course organiser or the placement supervisor.

Availability of Elective Courses

Please consult with the course organizer to determine which electives are offered in each semester.

Christian Spirituality

Level: 1 or 2

Credits: 15

Rationale

This elective course explores the varied expressions of Christian spirituality and encourages students to cultivate their own spiritual life and to consider how to respond appropriately to crises which may beset themselves or others in the Christian life.

Aims

By engaging with a variety of Christian approaches to cultivating the spiritual life, students can reflect rigorously but reverently on key elements in their own Christian devotion and practice. Students will engage with seminal Christian writers such as Augustine, Calvin and Schaeffer.

Reformed Spirituality

Level: 1 or 2

Credits: 15

Rationale

Reformed Theology introduces Christians to the doctrines of Grace powerfully propounded in John Calvin's Geneva, John Owen's England, Samuel Rutherford's Scotland, Jonathan Edwards' New England, and Charles Spurgeon's London. Reformed Theology and its characteristic spirituality have fostered worship, discipleship, evangelism and world mission.

Aims

Students will be encouraged to engage personally with the material to facilitate their own spiritual formation and maturation and to consider ways in which Reformed Spirituality could inform their Christian tradition and enrich their current community.

World Religions

Level: 1 or 2

Credits: 15

Rationale

We live in a multifaith and a multicultural world. This elective course is designed to give students the opportunity to reflect on their own culture, faith, beliefs and practice and to explore some of the major world religions. Students will also be able to explore their own areas of personal interest such as religious practice, theology, ethics, and worship.

Aims

This course enables students to understand the history, scriptures, beliefs, practices, worldviews and cultures of some of the major world religions with a deliberate emphasis on Islam. Students are encouraged to consider how different religious traditions intersect with Christianity so that they might better convey the key tenets of Christianity with clarity, sensitivity and respect.

Religion, Morality and Philosophy

Level: 1 or 2

Credits: 15

Rationale

We live in a complex world with a variety of worldviews. World religions and philosophies give a foundation for making moral choices. This elective course gives students the opportunity to engage with the great thinkers while addressing some of the most profound questions of life.

Aims

Students will develop a greater insight into the religious, moral and philosophical issues that affect our world. Students will be introduced to major world religions and philosophies to explore the foundations for morality and the framework for making moral decisions. Students planning to pursue a career in teaching Religious Education or Religious, Moral and Philosophical Studies will note that the elective course follows the contours of the Scottish Higher Curriculum.

Studies in Practical Theology

Level: 1 or 2

Credits: 15

Continuing Studies in Practical Theology

Level: 1 or 2

Credits: 15

Studies in Practical Theology: Mission

Level: 1 or 2

Credits: 15

Continuing Studies in Practical Theology: Mission

Level: 1 or 2

Credits: 15

Rationale

Students who select one or more of these electives will have a clear interest in an area of practical ministry. These electives allow scope for research, practice and reflection with appropriate supervision and support in a hands-on setting for ministry or mission.

Studies in Practical Theology would give students an introduction to practical ministry and Christian service. This elective would most likely be based in a local church or a charitable or community organisation.

Continuing Studies in Practical Theology would enable students to specialise in a particular area of practical theology such as pastoral care, mercy ministry or discipleship.

Studies in Practical Theology: Mission would give students a wide-ranging introduction to the work of Christian mission in either a local, international or cross-cultural setting.

Continuing Studies in Practical Theology: Mission would enable students to specialise in a particular area of interest within Cross-cultural Mission, International Mission, Evangelism, Church Planting, Church Revitalisation or Urban Mission.

Aims

Students will learn by studying and by practicing ministry. Areas of individual interest can be explored, developed, observed and practiced. Reflective practice, regular supervision and guided self-study will help prepare students for future ministry or mission.