ST5450 – Apologetics

Reformed Theological Seminary, Charlotte

Winter 2026

I. Details

A. Dates: January 12–16
B. Times: Mon 1:00pm–4:30pm; Tue–Thu 9:00am–4:30pm; Fri 9:00am–12:00pm
C. Professor: Dr. James N. Anderson
D. Contact: janderson@rts.edu
E. Availability: If you wish to discuss some aspect of the course, please speak to me after class or email me to arrange an office appointment.

II. Goals

A. To survey the biblical foundations for apologetics, including the basics of a biblical epistemology (theory of knowledge and reasoning).
B. To familiarize the student with the major schools of apologetic methodology: their basic rationales, their representative thinkers, and their distinctive approaches to prominent issues in apologetics.
C. To present a defense of Reformed presuppositional (worldview) apologetics: its biblical and theological warrant, its philosophical cogency, and its practical effectiveness.
D. To familiarize the student with prominent issues in apologetics and how they can be addressed from a Reformed presuppositional perspective.
E. To strengthen the student's own faith, and to equip them to strengthen the faith of other Christians, through an appreciation of Christian apologetics.

III. Course Overview

A. Introduction to Apologetics
B. Biblical Foundations for Apologetics
C. Survey of Contemporary Apologetic Methods
D. A Case for Presuppositional Apologetics: Principles and Practice
E. Issues in Apologetics
    1. The Existence of the Biblical God
    2. The Divine Inspiration of the Bible
    3. The Resurrection of Jesus Christ
    4. The Problem of Evil and Suffering
    5. Christianity and Morality
    6. Science and Scripture
F. Practical Advice

IV. Course Requirements

A. *Class attendance and thoughtful participation*.
    1. As per seminary policy, you are required to attend all the lectures. If you know that you will be unable to attend class on a particular date, please inform me in advance,

otherwise you may be penalized for your absence. Since this is an intensive one-week course, attendance is particularly important; missing one day of class entails missing up to *seven* lectures.

2. There will be opportunity for class participation and questions during the lectures.
3. You will be expected to use the internet in the classroom *only for appropriate class-related activities*. Please consult **Appendix A** regarding the RTS Charlotte policy on classroom technology usage.
4. A proportion of your final grade (see below) will depend on your attendance record and your participation in the classes (thoughtful interaction with the professor and other students).
5. **Important:** If you want to ensure that you receive the credit for participation that you deserve, please update your Canvas profile to include a recent, recognizable headshot.

B. *Reading assignments*.

1. The required reading is listed below (Section VIII).
2. A proportion of your final grade will depend on how much of the required reading you have completed.
3. A reading report indicating the *percentage completed* of each required reading item is due on **February 27**. The report should be submitted via the course website (look for the link on the **Modules** page) on or prior to this date.
4. Late submissions will be penalized *5 percentage points for each day beyond the deadline*.

C. *Writing assignment*.

1. You should write a paper (3500–4500 words, excluding bibliography) taking the form of a dialogue with *either* a non-Christian *or* a Christian who is struggling with the intellectual aspects of their faith.
2. You have **several options** for the dialogue paper:
   i. The first (and recommended) option is to engage in *a real written exchange* with either a non-Christian or a Christian with doubts or intellectual anxieties, e.g., via email, social media, or an internet discussion forum. You should edit the dialogue as needed to maintain clarity and conciseness (i.e., format it to make clear the flow of discussion, correct obvious errors of spelling or grammar, excise irrelevant or tangential material). If the final word count of the dialogue is less than 3500 words, you should supplement it with a critical commentary on the exchange (where you would aim to take any subsequent discussion, how you might have argued differently in retrospect, etc.).
   ii. The second option is to write *an entirely fictional dialogue* between a Christian apologist and either a non-Christian or a Christian with doubts or intellectual anxieties. If you choose this option, you should aim to represent both sides of the dialogue in a realistic, fair, and challenging way (i.e., avoid "straw men").
   iii. The third option is a hybrid of the first two: *a partly fictional dialogue* based on a real exchange with either a non-Christian or a Christian with doubts or intellectual anxieties ("based on a true story").
3. The paper should illustrate that you have a good understanding of the goals, principles, and methods of apologetics discussed in the lectures and readings.

4. Your paper will be graded according to the following criteria, in no particular order: realism, responsible use of Scripture, extent of research, creativity, clarity, structure and coherence, cogency of argument, evidence of critical thinking, and good writing style (inc. grammar, spelling, and punctuation).
5. The paper should include a properly formatted bibliography citing sources used in the writing of the assignment and sources that document or further develop the points raised in the dialogue.
6. The paper should be word-processed, not hand-written.
    i. Use a 12-point font and double line-spacing for the main text.
    ii. Use section headings where appropriate to improve readability.
    iii. Use footnotes (10-point font) rather than endnotes.
    iv. Use a recognized scholarly style for citations (e.g., Chicago/Turabian, SBL).
7. The paper should be submitted with a title page containing all of the following: the name and year of the course; your name; the professor's name; the title of the paper; and the *exact word count* for the main text of the paper (obtained from your word processor's word-count feature).
8. You will be penalized if you do not observe the requirements and guidelines above.
9. Your dialogue paper is due on **February 27**. It should be uploaded to Canvas (look for the link on the **Modules** page) on or prior to this date.
10. Late submissions will be penalized *5 percentage points for each day beyond the deadline*.

D. *Final exam*.
1. The final exam should be completed by **February 27**. Please consult **Appendix B** regarding the exam process.
2. The format of the exam will be a series of short-answer questions plus two longer essay questions. You will have three hours to complete it.
3. You may refer to an English translation of the Bible (but not one with study notes, etc.). You may not refer to any class notes or other study resources.
4. You will be asked to sign a declaration that you have not discussed the content of the exam with anyone who has previously taken the exam.

V. Course Documents

A. *Instructions for accessing course documents*.
1. Log in to the RTS Canvas website (https://rts.instructure.com).
2. Select "Apologetics" from the **Courses** menu.
3. All the course documents will be accessible from the **Modules** page.

B. *Course outline*.
1. Other than the syllabus, the course outline is the most important document. You will need a copy (either electronic or printed) in front of you throughout the class.
2. You are strongly encouraged to supplement the outline with your own notes.
3. The outline will be uploaded to Canvas the week before class.

C. *Supplementary documents*.
1. Some of the required and recommended readings (see below) will be available on Canvas.
2. You should also consult the documents "Research Paper Checklist" and "Guide to Annotations on Graded Papers" *before* you start the writing assignment.

VI. Academic Policies

A. *Policy on extensions for assignments*.
   1. In extenuating circumstances, a deadline extension of **up to one week** may be granted at the discretion of the professor. Requests for extensions of **more than one week** must be submitted to the Registrar for consideration by the Academic Dean in consultation with the professor.
   2. Extensions are granted only for significant emergencies or unforeseen circumstances, and a grade penalty may be applied.
   3. *All extension requests must be made **prior to the assignment deadline**.* No retrospective extensions will be granted.

B. *Policies on plagiarism and the use of artificial intelligence for coursework*.
   1. Please note RTS's plagiarism policy in the RTS Catalog.
   2. Please consult the document "Artificial Intelligence Policy Students Feb 2025" on MyPortal for details of RTS's AI policy. Bottom line: "Illegitimate uses of AI are subject to penalties in line with the severity of the violation, ranging from letter-grade reductions, a grade of F for a course, or academic probation."

VII. Grading

A. Class attendance and participation — 10%
B. Reading assignments — 20%
C. Writing assignment — 40%
D. Final exam — 30%

VIII. Required Reading

You should obtain copies of all the items below. You should try to read **F** before class begins. You should certainly have read **A–H** (completely, including appendices) in preparation for the paper and final exam.

A. James N. Anderson, *Why Should I Believe Christianity?* (Christian Focus, 2016).
B. James N. Anderson, "If Knowledge Then God: The Epistemological Theistic Arguments of Plantinga and Van Til," *Calvin Theological Journal* 40:1 (2005). [A copy of this will be made available on Canvas.]
C. James N. Anderson, "The Laws of Nature and of Nature's God: The Theological Foundations of Modern Science," *Reformed Faith & Practice* 4:1 (May 2019). [A copy of this will be made available on Canvas.]
D. James N. Anderson, "Whence This Evil? Toward a Biblical Theodicy," in *Ruined Sinners to Reclaim: Sin and Depravity in Historical, Biblical, Theological, and Pastoral Perspective*, ed. David Gibson and Jonathan Gibson (Crossway, 2024). [A copy of this will be made available on Canvas.]
E. James N. Anderson, "Evangelizing Fallen People: Apologetics and the Doctrine of Sin," in *Ruined Sinners to Reclaim: Sin and Depravity in Historical, Biblical, Theological, and Pastoral Perspective*, ed. David Gibson and Jonathan Gibson (Crossway, 2024). [A copy of this will be made available on Canvas.]
F. John M. Frame, *Apologetics: A Justification of Christian Belief* (P&R, 2015). [Available as an eBook via EBSCO.]

G. Timothy Paul Jones, ed., *Understanding Christian Apologetics: Five Methods for Defending the Faith* (Hendrickson Publishers, 2025).
H. Cornelius Van Til, *Christian Apologetics* (P&R, 2nd edition, 2003).
[Be sure to get the edition with an introduction and explanatory notes by Edgar.]

IX. Recommended Supplementary Reading

You are not *required* to read any of the items below, but you may find them useful to consolidate the course material and for further study as your interests dictate. For many of these, the table of contents can be viewed on Amazon.com or Google Books. Further recommendations for specific topics are included in the course outline.

A. History of Apologetics / Methodology in Apologetics
   1. Greg L. Bahnsen, *Van Til's Apologetic: Readings and Analysis* (P&R, 1998).
   [The definitive exposition of Van Til's presuppositionalism: a combination of representative excerpts from Van Til's writings and Bahnsen's insightful, concise commentary. Highly recommended.]
   2. Kenneth D. Boa and Robert M. Bowman, Jr., *Faith Has Its Reasons: An Integrative Approach to Defending Christianity* (Paternoster, 2nd edition, 2006).
   [A comprehensive, fair-handed, and well-structured survey of approaches to Christian apologetics. Highly recommended. The first edition is available for free online: https://bible.org/series/faith-has-its-reasons]
   3. Steven B. Cowan, ed., *Five Views on Apologetics* (Zondervan, 2000).
   [One of the better volumes in Zondervan's Counterpoints series, featuring contributions from five leading apologists/philosophers: William Lane Craig (classical), Gary Habermas (evidential), Paul Feinberg (cumulative case), John Frame (presuppositional), and Kelly James Clark (Reformed epistemology).]
   4. William Lane Craig, *Reasonable Faith: Christian Truth and Apologetics* (Crossway, 3rd edition, 2008).
   [Craig is arguably the best-known and most sophisticated representative of the classical approach today. This is his main text on apologetic method and practice.]
   5. William Edgar and K. Scott Oliphint, eds., *Christian Apologetics Past & Present: A Primary Source Reader* (Volume 1, To 1500) (Crossway, 2009).
   [An excellent selection of primary source readings on Christian apologetics from the apostolic era to the close of the Middle Ages, with helpful commentary by two WTS professors.]
   6. William Edgar and K. Scott Oliphint, eds., *Christian Apologetics Past & Present: A Primary Source Reader* (Volume 2, From 1500) (Crossway, 2011).
   [Another excellent selection of primary source readings on Christian apologetics from the Reformation to the present day, with helpful commentary by two WTS professors.]
   7. Benjamin K. Forrest, Joshua D. Chatraw, and Alister E. McGrath, eds., *The History of Apologetics: A Biographical and Methodological Introduction* (Zondervan, 2020).
   [An impressive collection of essays summarizing the contributions of significant Christian apologists from the first century to the present day.]

8. John M. Frame, *The Doctrine of the Knowledge of God* (P&R, 1987).
   [An insightful treatment of epistemology (theory of knowledge) from a biblical perspective by a Reformed theologian. Very relevant to apologetics, but also to other areas of biblical and theological study. Highly recommended.]
9. Norman L. Geisler, *Christian Apologetics* (Baker, 1976).
   [An influential work by a leading classical apologist; covers both methodology and application.]
10. Douglas Groothuis and Andrew I. Shepardson, *The Knowledge of God in the World and the Word: An Introduction to Classical Apologetics* (Zondervan, 2022).
    [A defense of the classical 'two-step' approach: natural theology to prove that God exists, followed by historical evidential arguments for "the Christian story."]
11. Brian K. Morley, *Mapping Apologetics* (IVP Academic, 2015).
    [An even-handed and insightful survey of different apologetic methodologies.]
12. K. Scott Oliphint, *Covenantal Apologetics: Principles & Practice in Defense of Our Faith* (Crossway, 2013).
    [An up-to-date defense of Van Tilian presuppositional apologetics (although Oliphint prefers the label "covenantal apologetics") with helpful illustrations of its practical application. Good emphasis on the relationship between apologetics and biblical theology.]
13. R. C. Sproul, John Gerstner, and Arthur Lindsley, *Classical Apologetics: A Rational Defense of the Christian Faith and a Critique of Presuppositional Apologetics* (Zondervan, 1984).
    [A defense of the classical approach and critique of the presuppositional approach from three Reformed scholars, dedicated (without evident irony) to Cornelius Van Til. John Frame's critical review of the book appears as an appendix in *AGG*.]
14. Khaldoun A. Sweis and Chad V. Meister, *Christian Apologetics: An Anthology of Primary Sources* (Zondervan, 2012).
    [A good selection of readings representing a range of approaches to apologetics.]
15. Cornelius Van Til, *The Defense of the Faith* (P&R, 4th edition, 2008).
    [One of Van Til's most influential works on presuppositional apologetics. This edition features an introduction and explanatory notes by K. Scott Oliphint.]

B. Apologetics in Practice
1. David E. Alexander and Daniel M. Johnson, eds., *Calvinism and the Problem of Evil* (Pickwick Publications, 2016).
   [A collection of scholarly essays exploring Calvinist responses to the problem of evil; deals in depth with the philosophical issues of divine providence, human free will, and theodicy. Includes an essay by yours truly.]
2. James N. Anderson, "Secular Responses to the Problem of Induction" (2000).
   [https://www.proginosko.com/docs/induction.html]
3. James N. Anderson and Greg Welty, "The Lord of Noncontradiction: An Argument for God from Logic," *Philosophia Christi* 13:2 (2011).
   [https://www.proginosko.com/docs/The_Lord_of_Non-Contradiction.pdf]
4. James N. Anderson, *What's Your Worldview?* (Crossway, 2014).
   [A little book of applied apologetics written for both believers and unbelievers. It uses an interactive, non-linear format to help the reader to understand what a worldview is and to reflect more critically on their own worldview.]

5. James N. Anderson, "Can We Trust the Bible Over Evolutionary Science?" *Reformed Faith & Practice* 1:3 (December 2016). [https://journal.rts.edu/article/can-we-trust-the-bible-over-evolutionary-science/]
6. James N. Anderson, "The Inescapability of God," *Christian Research Journal* 40:5 (2017). [https://www.equip.org/articles/the-inescapability-of-god/]
7. C. John Collins, *Science & Faith: Friends or Foes?* (Crossway, 2003). [A reliable and wide-ranging treatment of the relationship between modern science and Christian faith; particular relevance to issues in apologetics, e.g., Darwinism versus Intelligent Design.]
8. Paul Copan and Paul K. Moser, eds., *The Rationality of Theism* (Routledge, 2003). [A collection of scholarly philosophical essays arguing that belief in God is rational. Part 2 contains contemporary versions of the traditional arguments for God's existence.]
9. Paul Copan and William Lane Craig, eds., *Contending with Christianity's Critics: Answering New Atheists & Other Objectors* (B&H, 2009). [Eighteen short chapters penned by leading evangelical scholars responding to the claims of the New Atheists and other contemporary critics.]
10. William Lane Craig and J. P. Moreland, eds., *Naturalism: A Critical Analysis* (Routledge, 2000). [A collection of essays offering a sophisticated and comprehensive critique of metaphysical naturalism. A number of the arguments could be fairly described as presuppositional in thrust.]
11. William Lane Craig and J. P. Moreland, eds., *The Blackwell Companion to Natural Theology* (Wiley-Blackwell, 2009). [A heavyweight volume offering state-of-the-art formulations and defenses of the traditional theistic arguments.]
12. William Lane Craig and Chad Meister, eds., *God is Great, God is Good: Why Believing in God is Reasonable and Responsible* (InterVarsity Press, 2009). [Another collection of essays responding to the New Atheists. Not all contributors write from an evangelical perspective. Includes an interview with Antony Flew following his 'conversion' from atheism to theism (or something close to theism).]
13. John M. Frame, *Christianity Considered: A Guide for Skeptics and Seekers* (Lexham Press, 2018). [A concise, winsome, worldview-oriented introduction to the Christian faith.]
14. Gregory E. Ganssle, *Our Deepest Desires: How the Christian Story Fulfills Human Aspirations* (IVP Academic, 2017). [A more existential approach to commending the Christian worldview, making the case that the "Christian story" about reality satisfies our deepest longings for love, goodness, beauty, freedom, truth, and hope in a way that atheism does not.]
15. Norman L. Geisler and Abdul Saleeb, *Answering Islam: The Crescent in Light of the Cross* (Baker Books, 2nd edition, 2002). [A generally reliable introduction to the basic teachings of Islam followed by a critical evaluation from an evangelical Christian perspective.]
16. R. Douglas Geivett and Gary R. Habermas, *In Defense of Miracles: A Comprehensive Case for God's Action in History* (InterVarsity Press, 1997).

[A collection of essays that together offer a comprehensive case (presuppositional in part, evidential in part) that miracles are possible in principle, that miracle claims can be rationally believed, and that the major miracle claims of the Bible are true.]

17. John Gilchrist, *Facing the Muslim Challenge* (Life Challenge Africa, 2002).
    [A short but well-informed handbook of responses to common Muslim objections. PDF version is available online if you search for it.]
18. Douglas Groothuis, *Christian Apologetics: A Comprehensive Case for Biblical Faith* (InterVarsity Press, 2011).
    [Exactly what it says on the tin. A cumulative-case approach to defending the Christian worldview by a leading evangelical philosopher.]
19. Gary R. Habermas, *The Case for the Resurrection of Jesus* (Kregel, 2004).
    [An up-to-date handbook of evidences for the historicity of the Resurrection. Evidentialist in its methodological orientation, but still invaluable for 'moderate' presuppositionalists.]
20. Daniel Janosik, *The Guide to Answering Islam* (Christian Publishing House, 2019).
    [A helpful one-volume introduction to Islamic beliefs and practices with a scholarly evangelical Christian response.]
21. Timothy Keller, *The Reason for God: Belief in an Age of Skepticism* (Dutton, 2008).
    [An apologia for the Christian faith aimed at 21st-century Western unbelievers. Keller's approach is eclectic, but has presuppositionalist themes; he cites Van Til and Frame as positive influences. A good example of culturally-aware apologetics.]
22. Timothy Keller, *Making Sense of God* (Viking, 2016).
    [A prequel to *The Reason for God* which aims to open up the modern skeptic to a serious intellectual consideration of Christianity. Keller argues that culturally, emotionally, and intellectually, Christianity makes more sense than secularism.]
23. John C. Lennox, *God's Undertaker: Has Science Buried God?* (Lion Hudson, updated edition, 2009).
    [A gem of a book by an evangelical Oxford professor debunking myths about the (alleged) conflict between Christianity and science.]
24. C. S. Lewis, *Mere Christianity* (Fount Paperbacks, 1977).
    [Lewis's influential apologia for the existence of God and the identity of Jesus Christ. Various editions available.]
25. C. S. Lewis, *The Problem of Pain* (Fount Paperbacks, 1977).
    [Lewis's influential response to the problem of evil—a mixed bag of biblical insights and unbiblical ideas. Various editions available.]
26. C. S. Lewis, *Miracles* (Fount Paperbacks, 1974).
    [Lewis's classic defense of miracles (and supernaturalism more broadly); includes an insightful refutation of metaphysical naturalism.]
27. Michael J. Murray, ed., *Reason for the Hope Within* (Eerdmans, 1999).
    [A useful collection of essays on prominent issues in Christian apologetics, but with very little attention given to methodological concerns.]
28. Gordon Nickel, *The Gentle Answer to the Muslim Accusation of Biblical Falsification* (Bruton Gate, 2015).
    [A superb defense of the integrity of the Bible in response to the common Muslim

accusation that Jews and Christians have corrupted their scriptures. Also documents the contradictions, alterations, and dubious textual history of the Qur'an.]

29. Vern S. Poythress, *Redeeming Science: A God-Centered Approach* (Crossway, 2006).
    [A knowledgeable and insightful treatment of the relationship(s) between science and biblical theology, from a Reformed perspective.]
30. Victor Reppert, *C. S. Lewis's Dangerous Idea* (InterVarsity Press, 2003).
    [An updated defense of Lewis's "argument from reason" against metaphysical naturalism.]
31. Mark D. Roberts, *Can We Trust the Gospels?* (Crossway, 2007).
    [A well-informed, lay-level defense of the reliability of the Gospels, clearing away the common objections and misconceptions. A useful resource to give to skeptics.]
32. Mitch Stokes, *A Shot of Faith to the Head* (Thomas Nelson, 2012).
    [A popularization of Alvin Plantinga's apologetics. Well-argued and engagingly written, but mostly defensive in orientation.]
33. Mitch Stokes, *How To Be an Atheist* (Crossway, 2016).
    [Stokes argues, quite effectively, that atheists need to take their atheism more consistently; although they routinely appeal to science and morality, their own worldview is inconsistent with such appeals. Plantingan in orientation.]
34. Greg Welty, *Why Is There Evil In The World (And So Much Of It)?* (Christian Focus, 2018).
    [A superb treatment of the problem of evil by a Reformed Christian philosopher: very readable, while also theologically sound and philosophically rigorous.]
35. James R. White, *What Every Christian Needs to Know About the Qur'an* (Bethany House, 2013).
    [An engaging scholarly critique of the Qur'an by a Reformed Christian apologist with decades of experience in debating Muslims. Highly recommended.]

C. Reference Works

1. W. C. Campbell-Jack and Gavin McGrath, eds., *New Dictionary of Christian Apologetics* (InterVarsity Press, 2006).
   [A comprehensive reference work with a wide range of scholarly contributors.]
2. James Fieser and Bradley Dowden, eds., *Internet Encyclopedia of Philosophy*.
   [An online, peer-reviewed encyclopedia of philosophy; good articles on many of the philosophical concepts discussed in the course. https://www.iep.utm.edu]
3. Edward N. Zalta and Uri Nodelman, eds., *Stanford Encyclopedia of Philosophy*.
   [An online, peer-reviewed encyclopedia of philosophy; good articles on many of the philosophical concepts discussed in the course. https://plato.stanford.edu]

Appendix A: RTS Charlotte Classroom Technology Usage

Academic Dean's Office

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

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

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

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

Appendix B: Instructions for Exams with LockDown Browser

1. Install the LockDown Browser application on the computer you intend to use for exams, prior to sitting for the exam, using this link: https://download.respondus.com/lockdown/download.php?id=998253613
   a. This link is ONLY for RTS students and covers Mac and Windows applications.
   b. Be sure that you are able to log in to your Canvas account from the LockDown Browser before the day of the exam.
   c. If you use internet filtering software (for example, Covenant Eyes) you may need to disable it before beginning an exam with LockDown Browser. Some types of filtering software can block your computer's connection to Canvas. Also, please be sure to add an exception for our Canvas URL: https://rts.instructure.com

2. The exam proctor should not be a current RTS student (current = taken a class within the past year but not yet graduated) or a member of the library staff.

3. The proctor must observe the student taking the exam and ensure that there are no devices or resources available other than the computer being used for the exam.

4. Access the exam during the date window specified for that exam.
   a. Sign in with the proctor.
   b. Start the LockDown Browser application using a wired or known reliable Wi-Fi connection. We do not recommend using restaurant or coffee shop Wi-Fi to take exams.
   c. Have your student ID number and proctor details available to input into the exam.
   d. Log in to your Canvas account.
   e. Navigate to the exam. You will not be able to access the exam with a standard web browser. For additional details on using LockDown Browser, review this Student Quick Start Guide (PDF).
   f. The time clock will begin once you open the exam.
   g. The exam must be completed in one sitting. You may not exit and return to the exam later.
   h. The exam will contain questions regarding an honor pledge, and certification that your proctor was present during the entire exam period.
   i. Sign out with the proctor.

5. Proctors may be contacted to verify information regarding exam administration.

6. In the rare case of a technical issue (for example, if power goes out during exam) the proctor will document the date and time when the issue was reported. Once you open the exam using the LockDown Browser, you will not be able to access other programs on your computer.

REFORMED THEOLOGICAL SEMINARY
SYSTEM

Course Objectives Related to MDiv* Student Learning Outcomes

Course: Apologetics
Professor: James N. Anderson
Campus: Charlotte
Date: 10/7/25

MDiv* Student Learning Outcomes *In order to measure the success of the MDiv curriculum, RTS has defined the following as the intended outcomes of the student learning process. Each course contributes to these overall outcomes. This rubric shows the contribution of this course to the MDiv outcomes.* **As the MDiv is the core degree at RTS, the MDiv rubric will be used in this syllabus.*		**Rubric** • **Strong** • **Moderate** • **Minimal** • **None**	**Mini-Justification**
Articulation (oral & written)	Broadly understands and articulates knowledge, both oral and written, of essential biblical, theological, historical, and cultural/global information, including details, concepts, and frameworks. Also includes ability to preach and teach the meaning of Scripture to both heart and mind with clarity and enthusiasm.	Moderate	1. Creative application paper 2. Final exam tests knowledge and articulation of course topics
Scripture	Significant knowledge of the original meaning of Scripture. Also, the concepts for and skill to research further into the original meaning of Scripture and to apply Scripture to a variety of modern circumstances. (Includes appropriate use of original languages and hermeneutics; and integrates theological, historical, and cultural/global perspectives.)	Moderate	1. Explores biblical teaching on apologetics and epistemology 2. Examines biblical basis for presuppositional methodology 3. Biblical perspectives on theodicy 4. Historicity of Gospel accounts
Reformed Theology	Significant knowledge of Reformed theology and practice, with emphasis on the Westminster Standards.	Minimal	1. Emphasizes connection between Reformed theology and apologetic methodology 2. Emphasizes self-attesting nature of Scripture 3. Reformed approach to theodicy
Sanctification	Demonstrates a love for the Triune God that aids the student's sanctification.	Minimal	1. Emphasizes our dependence on God in all aspects of life 2. Ultimate purpose of apologetics to glorify God
Worldview	Burning desire to conform all of life to the Word of God. Includes ability to interact within a denominational context, within the broader worldwide church, and with significant public issues.	Strong	1. Presuppositional methodology 2. Holistic view of Christian faith 3. Christian worldview shown to be foundation for all aspects of life
Winsomely Reformed	Embraces a winsomely Reformed ethos. (Includes an appropriate ecumenical spirit with other Christians, especially Evangelicals; a concern to present the Gospel in a God-honoring manner to non-Christians; and a truth-in-love attitude in disagreements.)	Minimal	1. Appreciation for material from non-Reformed apologists and scholars 2. Emphasizes humility in apologetics 3. Person-relative approach
Pastoral Ministry	Ability to minister the Word of God to hearts and lives of both churched and unchurched, to include preaching, teaching, leading in worship, leading and shepherding the local congregation, aiding in spiritual maturity, concern for non-Christians.	Minimal	1. Role of apologetics in preaching 2. Critical thinking skills developed