



REFORMED
BAPTIST SEMINARY
Today's Seed, Tomorrow's Tree

Guidelines & Expectations
For Students
2015-2016

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Guidelines & Expectations for Students

Introduction

When a student embarks upon ministerial training, he needs to know where he's going, how to get there, and what's expected of him. Therefore, we've provided these "Guidelines & Expectations for Students." They should provide you with the basic information you need to know to get started and to successfully complete the seminary program. For more information about the seminary, see the seminary website and academic catalog.

Working with the Local Church

As a "church-based ministerial academy," RBS is committed to help pastors and churches train men who aspire after and show potential for the pastoral ministry, as well as laypeople, church leaders, and men whose aspirations to full-time ministry may still be tentative (Eph. 4:11-12; 2 Tim. 2:2). For this reason, an applicant must be a member in good standing of an evangelical church whose pastor(s) is/are supportive of his pursuit of theological training. If an applicant is already a pastor, it is assumed that the local church has already recognized the applicant's gifts and graces and is supportive of his pursuit of more training.

RBS expects that the applicant will work together with his pastor(s) and home church throughout the course of his training. Practically, this means that the applicant should humbly receive the initial and ongoing assessment of his pastor(s) and church regarding his qualifications if he is pursuing the pastoral ministry. The applicant will also select one of his pastors to serve as his mentor-proctor to provide guidance and input on coursework, writing projects, preaching, and practical ministry. The mentor will also be responsible to proctor the student's quizzes and exams. By working together with his pastor(s) and home church, the applicant will not only be following the biblical pattern for ministerial training (Eph. 4:11-12; 2 Tim. 2:2), but will be more effectively commending himself to the church (1 Tim. 3:1-7; 4:15), the world (1 Tim. 3:7), the Lord (1 Pet. 5:5), and his own conscience (Acts 24:16; Heb. 13:18).

Application & Enrollment

RBS has a non-discriminatory admissions policy as to race, sex, or handicap for all degree programs not related to the ordained offices of the church. We are convinced that the Bible prohibits women from teaching or exercising authority over men in the church. Therefore, only men will be admitted to the seminary as candidates in programs such as the Master of Divinity (M.Div.) or Bachelor of Divinity (B.Div.) degrees that prepare the student for the office of teaching elder or church planter (whether domestic or foreign, i.e., missionary).

Nevertheless, the Scriptures do encourage women to grow in their knowledge of biblical truth (Acts 2:41-42; 1 Tim. 2:11), and the New Testament provides examples of women receiving instruction from the Lord Jesus and from his apostles (Luke 10:38-42; John 4; Acts 2:41-42). Moreover, while the Bible prohibits women from teaching or exercising authority over men in the church, it does not prohibit them from sharing the faith (Luke 2:36-38; John 4:28-29, 39; Matt. 28:1-10; Mark 16:1-11; Luke 24:1-11; John 20:1-2; Heb. 5:12),



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instructing children or fellow women (Acts 16:1; 2 Tim. 1:5; 3:15; Titus 2:3-4), or even sharing biblical truth with men in a non-formal, auxiliary, and subordinate fashion (Acts 18:26). Accordingly, women, as well as men, may be admitted to the seminary in programs such as the Master of Theological Studies (M.T.S.) or Diploma of Theological Studies (D.T.S.) that are not specifically designed to train men for the office of teaching elder or church planter.

Normally, only men or women who are eighteen years of age, who are members in good standing of an evangelical church, and who have the commendation of their pastor(s) shall be eligible to enroll into the Marrow of Theology Program. RBS usually advises the student to complete the Marrow program first. Once that program is completed, the credits can be transferred into the Divinity program. Only men who are at least twenty-one years of age, hold a Bachelor's Degree, are members in good standing in an evangelical church, and are recognized ministerial aspirants¹ or already engaged in Christian ministry shall be eligible to enroll in the Divinity program. RBS reserves the right to waive any or all of these requirements if doing so is deemed appropriate. Each applicant will be considered and assessed on an individual basis. The student can find more information on admissions on the seminary's website and in the academic catalog.

Once you're ready to apply, fill out the application form on the seminary website and pay the one-time application fee of \$25. You should also ask your personal references to fill out the online personal reference forms on the seminary's website. Once the seminary has received your application and reference forms, the dean will contact you by email to set up a time for a phone interview. During the interview, the dean will ask you questions about your application and give you opportunity to ask questions about the seminary and programs. You'll also need to tell the dean who will be serving as your mentor-proctor so that he can contact the mentor-proctor to confirm his willingness to serve in that role. You will be notified within a short time after the interview whether you've been accepted for enrollment. At that time, you can pay your enrollment fee and begin your studies.

Student Conduct

All students of Reformed Baptist Seminary are expected to conduct themselves at all times as mature Christians. The Seminary reserves the right to turn down applicants or to dismiss students whose conduct fails to conform to the ethical norms and principles set forth

¹ If you aspire to the ministry and desire admission into the seminary, you should schedule an interview with your pastor(s). If your pastor(s) deems your aspirations to be legitimate and appropriate, then you may apply for admission to the seminary. By deeming your aspirations as legitimate and appropriate, your pastor(s) are not necessarily declaring you to be fully qualified for the pastoral office. He is simply declaring that your aspirations do not appear to be misguided. If your aspirations to the ministry are tentative either in your own mind or the mind of your pastors, you may be allowed to enroll in the program for a probationary period to allow time for your aspirations, graces and gifts to be assessed. No man should be engaged in studies for the pastoral ministry when there are glaring immaturities in Christian grace or insurmountable deficiencies in ministerial gift. *For this reason, RBS and your pastor(s) reserve the right to withdraw their support of your theological training should either party determine there are significant deficiencies in Christian character or ministerial gift.*



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in Holy Scripture. The seminary overseers shall be the final interpreters and ultimate adjudicators of what does or does not constitute mature Christian behavior that is consistent with Scripture.

Creating a Study Plan

Once you've enrolled in the seminary, you should develop a "study plan." This plan should include a tentative *timeframe* and *sequence* for completing your coursework.

Timeframe for Coursework

Begin by determining the average amount of time per week you can devote towards your studies. (Of course, this may be adjusted along the way as your circumstances providentially change.) Once you have determined the average amount of time you have available for your studies, you will be able to project the amount of time it will take to complete your program. We recommend that you plan to spend a minimum of 40 hours of study-time per credit on each course. This would include listening to the lectures, completing the assigned reading and projects, and taking the exams. The amount of hours will vary for each course and for each student, but these figures should provide you with a ballpark figure. We've also provided you with an "Assessing My Priorities" worksheet in Appendix B in order to help you budget your time and ascertain how much of your time you'll be able to devote to your seminary studies without neglecting other God-given stewardships.

Once you've done the math, you can determine (1) an estimated amount of time per week you are able to devote to your studies and (2) an estimated timeframe for the completion of your studies. Let's say, for example, you can devote an average of 15 hours per week towards your studies. In a 44-week academic year, that gives you 660 hours for study. Within that timeframe, you should be able to complete about 16 credits per year. At that rate, you could complete the Marrow program in two years and the Divinity program in roughly six years. If you need to make significant adjustments to your schedule because of providential circumstances, inform your pastors and the dean in your "Semester Progress Report" (see below).

Sequence of Coursework

After you have determined a general timeframe for your coursework, you can create a list of the courses in the sequence you plan to take them. Below are examples of possible program sequences for the Marrow program and for the Divinity program.²

² For information about the courses and credit requirements that constitute the Marrow and Divinity programs, click here: <http://rbseminary.org/academics#programs-study>.



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Possible Schedules for Completion of the 34-credit Marrow Program

Major in Systematic Theology

Two-Year Schedule*

YEAR ONE	Credits	YEAR TWO	Credits
RW 101 Research & Writing	1	ST 711 Salvation	3
LT 161 Logos Academic Training	1	ST 801 The Church	3
ST 501 Apologetics	3	ST 811 Last Things	2
ST 502 The Word	3	ST 721 Holy Spirit or ST 821 Ethics	3
ST 601 God & Decree	3	Elective from ET, HT, ST, or PT	3
ST 602 Man & Sin	3	Elective from ET, HT, ST, or PT	3
ST 701 Christ	3		
Total	17	Total	17

* The student should plan to devote a minimum of 15 to 16 hours per week every year (44 weeks) based on a 40 hours per credit average requirement.

Three-Year Schedule*

YEAR ONE	Credits	YEAR TWO	Credits
RW 101 Research & Writing	1	ST 502 The Word	3
LT 161 Logos Academic Training	1	ST 701 Christ	3
ST 501 Apologetics	3	ST 711 Salvation	3
ST 601 God & Decree	3	Elective from ET, HT, ST, or PT	3
ST 602 Man & Sin	3		
Total	11	Total	12

YEAR THREE

ST 801 The Church	3
ST 811 Last Things	2
ST 721 Holy Spirit or ST 821 Ethics	3
Elective from ET, HT, ST, or PT	3
Total	11

* The student should plan to devote a minimum of 10 to 11 hours per week every year (44 weeks) based on a 40 hours per credit average requirement.

Four-Year Schedule*

YEAR ONE	Credits	YEAR TWO	Credits
RW 101 Research & Writing	1	ST 501 The Word	3
LT 161 Logos Academic Training	1	ST 602 Man & Sin	3
ST 501 Apologetics	3	ST 701 Christ	3
ST 601 God & Decree	3		
Total	8	Total	9

YEAR THREE

ST 801 Church	3
ST 811 Last Things	2
Elective from ET, HT, ST, or PT	3
Total	8

YEAR FOUR

ST 721 Holy Spirit or ST 821 Ethics	3
Elective from ET, HT, ST, or PT	3
Elective from ET, HT, ST, or PT	3
Total	9

* The student should plan to devote a minimum of 7 to 8 hours per week every year (44 weeks) based on a 40 hours per credit average requirement.



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Possible Schedules for Completion of the Divinity Program

Four-Year Schedule*

YEAR ONE	Credits	YEAR TWO	Credits
RW 101 Research & Writing	1	ET 611 Intermediate Greek	3
LT 161 Logos Academic Training	1	ET 512 NT Introduction	3
ET 501 Elementary Greek I	3	HT 511 Early Church	3
ET 502 Elementary Greek II	3	ST 601 God & Decree	3
ET 621 Hermeneutics	3	ST 602 Man & Sin	3
HT 501 Creeds & Confessions	3	ST 701 Christ	3
ST 501 Apologetics	3	PT 621 Pastoral Theology	2
ST 502 The Word	3	PT 701 Church Ministry	2
PT 501 Calling & Cultivation	2	PT 911 Preaching Practicum	2
PT 611 Preaching & Teaching	2		
Total	24	Total	24

YEAR THREE	Credits	YEAR FOUR	Credits
ET 601 Elementary Hebrew I	3	ET 801 NT Theology	2
ET 602 Elementary Hebrew II	3	HT 521 Reformation Church	3
ET 511 OT Introduction	3	HT 522 Modern Church	3
ET 701 OT Theology	4	ST 801 The Church	2
HT 512 Medieval Church	3	ST 811 Last Things	3
ST 711 Salvation	3	ST 821 Ethics	2
ST 721 Holy Spirit	3	PT 801 Missions	3
PT 702 Biblical Counseling	2	PT 901 Writing Practicum	4
		PT 921 Ministerial Practicum	3
Total	24	Total	25

* The student should plan to devote a minimum of 22 hours per week every year (44 weeks) based on a 40 hours per credit average requirement.

Six-Year Schedule*

YEAR ONE	Credits	YEAR TWO	Credits
RW 101 Research & Writing	1	ET 611 Intermediate Greek	3
LT 161 Logos Academic Training	1	ET 511 OT Introduction	3
ET 501 Elementary Greek I	3	HT 511 Early Church	3
ET 502 Elementary Greek II	3	ST 502 The Word	3
ET 621 Hermeneutics	3	ST 601 God & Decree	3
HT 501 Creeds & Confessions	3	PT 501 Calling & Cultivation	2
ST 501 Apologetics	3		
Total	17	Total	17

YEAR THREE	Credits	YEAR FOUR	Credits
ET 601 Elementary Hebrew I	3	ET 512 NT Introduction	3
ET 602 Elementary Hebrew II	3	ET 801 NT Theology	2
HT 512 Medieval Church	3	HT 521 Reformation Church	3
ST 602 Man & Sin	3	ST 701 Christ	3
PT 611 Preaching & Teaching	2	ST 711 Salvation	3
PT 702 Biblical Counseling	2	PT 911 Preaching Practicum	2
Total	16	Total	16

YEAR FIVE	Credits	YEAR SIX	Credits
ET 701 OT Theology	4	ST 801 The Church	3
HT 522 Modern Church	3	ST 811 Last Things	2



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ST 721 Holy Spirit	3	ST 821 Ethics	3
PT 621 Pastoral Theology	2	PT 901 Writing Practicum	4
PT 701 Church Ministry	2	PT 921 Ministerial Practicum	3
PT 801 Missions	2		
	Total	Total	15
	16		

* The student should plan to devote a minimum of 14 to 15 hours per week every year (44 weeks) based on a 40 hours per credit average requirement.

Eight-Year Schedule*

YEAR ONE	Credits	YEAR TWO	Credits
RW 101 Research & Writing	1	ET 512 NT Introduction	3
LT 161 Logos Academic Training	1	ET 611 Intermediate Greek	3
ET 501 Elementary Greek I	3	ST 501 Apologetics	3
ET 502 Elementary Greek II	3	ST 502 The Word	3
ET 621 Hermeneutics	3		
PT 501 Calling & Cultivation	2		
	Total	Total	12
	13		
YEAR THREE		YEAR FOUR	
ET 601 Elementary Hebrew I	3	ET 701 OT Theology	4
ET 602 Elementary Hebrew II	3	ET 801 NT Theology	2
ET 511 OT Introduction	3	ST 602 Man & Sin	3
ST 601 God & Decree	3	ST 701 Christ	3
	Total	Total	12
	12		
YEAR FIVE		YEAR SIX	
HT 501 Creeds & Confessions	3	HT 511 Early Church	3
ST 711 Christian Life	3	HT 512 Medieval Church	3
ST 801 The Church	3	ST 721 Holy Spirit	3
ST 821 Ethics	3	PT 611 Preaching & Teaching	2
	Total	Total	13
	12		
YEAR SEVEN		YEAR EIGHT	
HT 521 Reformation Church	3	PT 701 Church Ministry	2
HT 522 Modern Church	3	PT 901 Writing Practicum	4
ST 811 Last Things	2	PT 911 Preaching Practicum	2
PT 702 Biblical Counseling	2	PT 921 Ministerial Practicum	3
PT 801 Missions	2		
	Total	Total	11
	12		

* The student should plan to devote a minimum of 10 to 11 hours per week every year (44 weeks) based on a 40 hours per credit average requirement.

The sample schedules above are simply suggestive scenarios. You are free to rearrange the classes and sequence to fit your own needs. To ascertain how many hours per week on average you have available to devote to your studies, consult Appendix B: Assessing My Priorities. If you need some advice about scheduling, consult with your pastor or contact the seminary dean.



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Completing Coursework

The procedures for completing your coursework will differ according to the format and nature of the courses.

Online coursework

RBS's campus website is powered by Pathwright™, an online learning management system (LMS). Pathwright configures each course into "steps" that the student must complete successively. In the initial steps, the student will read the course policies, download the course syllabus, enter his proctor information, update his profile information, and introduce himself to the rest of the class. The following steps include the lecture media (notes, audios, and/or videos) and required reading. Along the way, the student may be prompted to take quizzes or exams. Book reviews and/or term paper may also be required. (Guidelines for writing and formatting reviews and papers are provided below.) As the student completes each step, the site generates a bar graph whereby the dean, the teacher, and the student can monitor the student's progress. Once the student completes the steps, the site generates an online report card that indicates the student's score for each course requirement, as well as the final score for the course. The final step solicits the student's feedback on the course.

Once you pay your enrollment fee for the semester, you can register for the course(s) you wish to take by registering on RBS's online campus and paying the tuition for each course. Once you've registered for your courses, you'll have immediate access to the courses whenever you're logged into the site. The syllabus you'll download will provide a course description, identify the instructor, and specify the textbook(s) and reading requirements, as well as other course requirements, such as book reviews, lecture outlines, quizzes and exams, and so on. If you have any questions about the particular course or requirements, please contact the dean. If necessary, the dean may contact the instructor and ask him to clarify any question related to the course content or requirements.

Some instructors may provide full manuscripts of their lectures, which will reduce the need for note taking. However, other instructors may not provide a full manuscript of the lectures. Therefore, you will need to take careful notes as you listen to the lectures. We provide a "study guide" for those courses that test the student on lecture or reading material. This should help you to ascertain what part of the lectures and/or reading is deemed most important. Required projects such as book reviews, sermon outlines, interviews, and papers should be uploaded under the appropriate step on the online campus or sent as an email attachment to the dean. The dean will, in turn, insure that the coursework is forwarded to the instructors for grading. Once the instructor grades the coursework, he will forward it to the dean who will record the grades and return the graded assignments to the student.

When you are ready to take a quiz or exam, contact the seminary dean a few days ahead of time. If the quizzes or exams are available on the online campus, the dean will send the passwords to your proctor. Your proctor, in turn, will have to log you into the particular quiz or exam. Quizzes or exams taken on the online campus are graded either automatically (in the case of matching, multiple-choice and true/false type exams) or manually (in the case of short answer/essay type exams). In either case, the dean and the course instructor should



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receive an email notification whenever a quiz or exam is completed on the online campus. If you have any questions about taking quizzes and exams on online campus, please watch the student tutorial video.

If the quiz or exam is not available on the online campus or if you're not able to access the Internet, the dean will send the quiz or exam to your proctor as a PDF file. Your proctor, then, will print the quiz or exam, meet you at a designated place and time, and administer the quiz or exam. If you handwrite your answers to the exam, be sure they are dark and legible. If you type your answers on a computer, you may not access your class notes or use Bible software unless authorized by the teacher. If you have any questions about what materials may be used in taking a particular quiz or exam, please contact the instructor or seminary dean first. *Cheating on an exam will result in an automatic failure in the course and may result in expulsion from the seminary.*

Once you have completed the exam, give it to your proctor and have him make a copy. Then, scan the copy, save it as a PDF file, and email it to the dean. The dean will forward the exam to the instructor who will grade the exam and return it to the dean. After the dean has recorded your grade, he will return the exam to you.

If you have any questions about the grading of your assignments or exam, you should contact the dean. If the dean cannot resolve your question, then he may, at his discretion, ask you to contact the instructor to discuss your question with him.

Seminary Prep Courses

As an online distance learning seminary, RBS desires to equip its students with the skills and tools for doing biblical research and for writing quality papers or theses. To that end, RBS requires students to take a one-credit course on research and writing and an additional course on using Bible software. The latter course requires that the student own or purchase a Logos 6 "base package."

RW 101 Research & Writing

This one-credit course will provide the basic skills for researching biblical and theological topics and for organizing, writing, and formatting reviews, papers, and theses.

LT 161 Logos Academic

This one-credit course will help the student learn how to use Logos 6 to its fullest potential with the help of certified trainer Morris Proctor. He guides you step-by-step through the features of Logos that will save you time and improve the quality of your academic research, personal Bible study, and sermon preparation (available in the 2016 spring semester).

RBS has entered a partnership with Logos Bible Software wherein the seminary will require all incoming students to purchase a Logos 6 "base package" of Bronze or higher at a 50% discount (\$315) and take a one-credit Logos Academic Training course (LT 161) for \$50. The software is available for PC or Mac. Incoming students will need to fill out the Logos Software Online Order Form on the seminary's website and indicate what base package they desire.



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Live modules

RBS encourages students to take as much live instruction as is possible and feasible. Presently, we try to offer two to four live modules (seminars) per year at one of our regional branches or at other locations in the continental United States. A tentative schedule of upcoming modules will be provided on our seminary website and may also be requested by emailing the dean. The seminary will also endeavor to notify students of an upcoming module before the event so that travel plans can be made in advance. If you plan to attend a live module, please notify the seminary dean. He can provide you with more details if needed.

Generally, the procedure for completing the modular coursework is as follows: once you register for a course, the dean will make the course syllabus available. You may secure the textbooks and begin the assigned reading at once. Ideally, it's preferable to have the reading finished *before* you attend the lectures. As in the case of the online coursework, some instructors provide full manuscripts of their lectures while others do not. Therefore, you should be prepared to take careful notes of the lectures if necessary. Many students bring laptops to the modules for note taking.

Try to complete the course requirements and take the final exam as soon as possible *after returning home from the module*, while the material is still fresh in your mind. To prepare for the exam, carefully review your notes and any other materials that will be on the exam. Once you are ready to take the exam, notify the seminary dean, and he will forward the password(s) or PDF exam(s) to your pastor. Once again, *cheating on an exam will result in an automatic failure in the course and may result in expulsion from the seminary*. Also be sure to indicate whether you have finished the assigned reading.

Writing Projects

As noted above, some courses require writing projects, such as book reviews and papers. Moreover, the divinity program requires the student to write a thesis (see "Writing Practicum" below). For some general guidance on the steps involved in researching and writing a paper, see Appendix C: "How To Write A Theological Paper" by John Frame.

Academic Style and Format

The book reviews, term papers, and theses³ should conform to the academic style, punctuation, and formatting outlined in Kate Turabian's *A Manual for Writers of Term Papers, Theses, and Dissertations*, 8th edition (Chicago: University of Chicago Press, 2013). For a more condensed outline of the basic formatting expectations for RBS writing projects, see Appendix D: Guidelines for RBS Writing Projects. In addition, a sample book review and term paper are included in Appendices E and F.

Avoiding Plagiarism

Plagiarism of any kind is unacceptable for teachers or students. Because plagiarism is an act of academic theft and dishonesty, any student found to be plagiarizing will receive at minimum an F for the assignment. In some cases, the student will be disallowed to continue

³ See "Writing Practicum" below.



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with his studies. Teachers guilty of plagiarism will be dismissed. In these instances, the Academic Dean and Seminary's Overseers will determine the appropriate action.

Definition of Plagiarism

The WPA⁴ defines plagiarism as instances “when a writer deliberately uses someone else’s language, ideas, or other original (not common-knowledge) material without acknowledging its source.”

Levels of Plagiarism

As the Internet continues to change the academic landscape, the issue of plagiarism has become increasingly complex. To identify and avoid various types of plagiarism, see the following list from Plagiarism.org⁵.

- 1) Clone: An act of submitting another’s work, word-for-word, as one’s own.
- 2) Ctrl-C: A written piece that contains significant portions of text from a single source without alterations.
- 3) Find-Replace: The act of changing key words and phrases but retaining the essential content of the source in a paper.
- 4) Remix: An act of paraphrasing from other sources and making the content fit together seamlessly.
- 5) Recycle: The act of borrowing generously from one’s own previous work without citation; to self plagiarize.
- 6) Hybrid: The act of combining perfectly cited sources with copied passages—without citation—in one paper.
- 7) Mashup: A paper that represents a mix of copied material from several different sources without proper citation.
- 8) 404 Error: A written piece that includes citations to non-existent or inaccurate information about sources
- 9) Aggregator: The “Aggregator” includes proper citation, but the paper contains almost no original work.
- 10) Re-tweet: This paper includes proper citation, but relies too closely on the text’s original wording and/or structure.

⁴The Council of Writing Program Administrators is a national association of university faculty involved in the direction of writing programs: <http://wpacouncil.org/files/wpa-plagiarism-statement.pdf>

⁵ <http://www.plagiarism.org/plagiarism-101/types-of-plagiarism>



Examples of Plagiarism

To help the student conceptualize the difference between the wrong and right use of an author's language and ideas, we cite below an excerpt from John Frame's discussion of "Christ and Culture" (pp. 863-75) in his book *The Doctrine of the Christian Life* (Phillipsburg: Presbyterian & Reformed, 2008). Then we contrast a *plagiarized paraphrase* of the original with an *appropriate use* of the original.

The Original Source

So there is a biblical basis for thinking in terms of antithesis. Should we, then, adopt the model of "Christ against culture"? Well, for one thing, *culture* and *world* are not synonymous. As I argued in the previous chapter, culture is a mixture of good and bad. It includes the effects of sin as well as the effects of God's grace. But *world*, used in that negative ethical sense, is entirely bad. The *world* is the kingdom of the Evil One, and Christians should not be conformed to it even a little bit. We should not have any love for it. Our only concern should be to rescue people out of it. The world is a great snare and delusion.

Culture is a broader term than *world*. *World* is the bad part of culture. It is the culture of unbelief, taken in its essence, without the effects of common grace and special grace. The early church, looking out on a world untouched by the gospel, often saw worldliness as something pervasive and inescapable. It was a systematic kind of unbelief that tried to bring everything under its sway. So Christians didn't always make fine distinctions between the evils of the world and the mixed good and evil of culture.

A Plagiarized Paraphrase

It is important to note that *culture* and *world* are not synonymous. Culture more broadly includes the effects of sin as well as the effects of God's grace. In contrast, the world, used in that negative ethical sense, is the kingdom of the Evil One. Thus Christians should not be conformed to it, nor have love for it. The world is a trap and delusion, without common grace or special grace. As early Christians faced a world as of yet untouched by the gospel, they were often unable to make fine distinctions between the evils of the world and the mixed nature of culture.

A Correct Paraphrase or Use of Original Source

As John Frame notes, it is important to draw a distinction between the terms *culture* and *world*. In an ethical sense, the Bible often refers to the world as Satan's kingdom. It is in this sense that John warns, "do not love the world.... If anyone loves the world, the Father is not in him" (1 John 2:15). Culture, as "the human response, in obedience or disobedience, to the cultural mandate," includes but is not limited to the world. Due to God's common grace, fallen men still have the ability to express truth, create beautiful and useful things, and engage in philanthropy. Unfortunately, Christians have not always been successful in navigating the convoluted nature of culture.⁶

⁶ See John Frame, *The Doctrine of the Christian Life* (Phillipsburg: P&R, 2008), 863-66.



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Common Knowledge vs. Plagiarism

“Common knowledge” is widely held information that needs no documentation. Typically, when something can be found undocumented in five or more sources, it’s viewed as common knowledge. “Field-specific common knowledge” includes terminology, facts, or details that are familiar within a discipline. For example, while widely used terminology does not need attribution (e.g. “common grace” or “means of grace”), coined terminology does. John Frame, the theologian cited above, has coined the phrase “triperspectivalism.”⁷ In general, the deeper you move into your studies, the easier it will be to judge whether something is common knowledge or not.

In the end, it’s better to be safe than sorry. As Princeton University states the matter on its website,

The bottom line is that you may be unable to make informed decisions concerning what is and is not ‘common knowledge.’ That will be less true as you get to know a topic in depth, as you will for your senior thesis. But, especially in fields with which you’re less familiar, you must exercise caution. The belief that an idea or fact may be ‘common knowledge’ is no reason not to cite your source. It’s certainly not a defense against the charge of plagiarism, although many students offer that excuse during the disciplinary process. Keeping in mind that your professor is the primary audience for your work, you should ask your professor for guidance if you’re uncertain. If you don’t have that opportunity, fall back on the fundamental rule: **when in doubt, cite.** It’s too risky to make assumptions about what’s expected or permissible.⁸

Assessing Your Project

While there is always a degree of subjectivity involved with grading academic papers, the dean has provided each academic committee member with some guidelines to assist in “objectifying” his assessment of your work and competency. The following guidelines will focus upon the quality of the paper’s content, reasoning, and writing:

Content (35% of grade)

- Content addresses topic and/or passage(s) with sufficient detail and scope consistent with stated aim.
- Content evidences that student possesses sufficient knowledge of primary and secondary material under discussion.
- Content exhibits critical awareness of current issues, problems, and insights related to the topic and/or passage(s) under discussion.

⁷ The term appears in Frame’s *The Doctrine of the Knowledge of God* (Phillipsburg: P&R, 1987), 250.

⁸ <http://www.princeton.edu/pr/pub/integrity/pages/notcommon/>



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Reasoning (35% of grade)

- Student exhibits ability to discriminate between relevant data and extraneous material.
- Student presents a logical analysis that demonstrates a clear understanding of the relevant issues.
- Student exhibits the ability to evaluate arguments, assumptions, abstract concepts, and to frame appropriate questions.
- Student exhibits an ability to apply his conclusions in a way that is biblically sound and balanced.

Writing/formatting (30% of grade)

- There is a clear thesis statement.
- Spelling, punctuation, grammar, and style correct and consistent with writing guidelines (see “RBS Guidelines & Expectations for Students” and Turabian’s Manual for Writers, 8th edition).
- Paragraphs are well organized and coherent.
- Quotes, Scripture references, and summaries are used and cited appropriately.
- Integrates a good variety of outside sources (primary and secondary) that clearly support main arguments.

The dean has encouraged the graders to provide you with positive feedback as well as constructive criticism. If your paper is below satisfactory quality (“satisfactory” = 81% [B-] or higher), the grader will identify the deficiencies and return the paper for revision. All writing or formatting deficiencies in the Master’s thesis must be corrected before a final grade can be given.

Doing Practicum

RBS believes ministerial education should include practical work requirements. Since gospel ministry entails the effective communication of biblical truth through writing and oral presentation, the seminary requires that divinity students complete a writing practicum (four credits) and a preaching practicum (two credits). Additionally, to expose the student to the multifaceted work of leading the local church in worship, shepherding the saints in holiness, and engaging the lost in evangelism, RBS requires the divinity students to complete a ministerial practicum (three credits).

Writing Practicum

RBS requires the divinity student to thesis. A thesis may be likened unto several term papers, all focusing on and developing a single topic, argument, or proposition. The thesis should be between 80 and 100 pages (double spaced) or between 28,000 and 38,000 words in length. Like a term paper, the thesis should include a title page, table of contents,



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abbreviations page (if necessary), and a bibliography. For specific guidelines on writing style, punctuation, and formatting, see Appendix D: Guidelines for RBS Writing Projects.

You should begin by choosing a topic for your thesis. You should discuss the topic or topics with your mentoring pastor and the dean. Be sure to secure their approval before you begin. In order to have a topic or area of study approved, you will need to provide your pastor and the dean with a brief prospectus and bibliography. The prospectus should include a brief description of the topic you will seek to address, the thesis or proposition you will attempt to defend, and the outline or method of procedure you will seek to follow. The bibliography should include the initial sources you intend to use for your paper. After your pastor and the dean review the prospectus and bibliography, they may suggest modifications to your prospectus and additional sources for your bibliography. Once your prospectus and bibliography are approved, you may begin writing the paper.

Before you begin researching and writing the papers or thesis, we recommend that you read Appendix C, which features a helpful article by Professor John Frame entitled, “How to Write a Theological Paper.” Additionally, the following seven steps are provided to guide you in the research and writing of your thesis: *First*, do some initial research on the topic. *Second*, organize your research material. *Third*, do more specific research according to the organization of your material. *Fourth*, write the chapters of the thesis on the basis of your research. *Fifth*, do more detailed research for your footnote entries. *Sixth*, incorporate your footnote research into the thesis and finish your bibliography. *Seventh*, proofread and edit the final draft. Before submitting the final draft for grading, you should send an electronic copy (MS Word or PDF format) to the dean who will skim the paper to make sure no major corrections have to be made before final submission. Once you complete the thesis, send two copies to the seminary dean. The dean will forward one of the copies to a member of the academic committee to be graded. Finally, the dean will return the graded thesis to you and ask you to make final corrections and submit a copy of the corrected thesis to the seminary to keep on record. Students will earn four credits for completing successfully the requirements of PT 901 Writing Practicum.

Preaching Practicum

Since the pastoral office requires a basic level of teaching and preaching ability (1 Tim. 3:2) and since this ability, though a gift from God, may be cultivated (1 Tim. 4:15), you’ll need opportunities for your communication skills to be developed and assessed (2 Tim. 2:2). Thus, in addition to a course on preaching and teaching, the seminary requires you to preach and/or teach at least *four times* through the course of your program in a context where your gifts may be assessed by your pastors and/or other mature members in your church.

Each sermon or lecture must be at least 30 minutes long. Ideally, you should work together with your pastor in the process of preparing the sermon. Ask your pastor to recommend helpful resources and to review your outline or manuscript before you teach or preach. You may preach or teach before the gathered church in the context of an adult Sunday School class or worship service. You may also teach or preach in a more private and less formal context. *RBS requires that at least one of your pastors listen to your message and provide you with constructive input and evaluation.* (If you’re a sole pastor, you can ask a



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mature member in the church to evaluate your sermon or lecture.) As you complete each of these four lectures or sermons, you should inform the seminary dean. Your pastor should also send the dean a brief note indicating the date, the passage or theme expounded, and a summary assessment. A “Sermon Evaluation Form” is provided on the seminary’s online campus. Students will earn two credits for completing the requirements of PT 911 Preaching Practicum.

RBS recognizes that your eldership has the prerogative to decide the appropriate context for you to teach or preach. Your pastor(s) must take into account your current level of ability and the edification of the church. If you have never publicly taught or preached in the context of your local church, your pastor(s) may first ask you to teach or preach on a more informal level, such as a children’s Sunday School class, or a home Bible Study, or a Nursing Home ministry. This will provide your pastor(s) with an opportunity for an initial assessment of your gift. Your pastor(s) may also require that you first take the RBS courses on sermon preparation and delivery. Eventually, when your pastor(s) believes you are ready, he/they will provide you with the context to fulfill your Preaching Practicum requirement. On your part, you must always remember that an opportunity to minister God’s Word in the context of a local church ministry is a privilege not a right. Therefore, be humble and submissive towards your pastor(s) as he decides the best timing and context for you to fulfill this requirement. If your pastor(s) decides that you do not have the gifts requisite to fulfill this requirement, then it may be time for you to pursue another calling in life.

Ministerial Practicum

RBS recognizes that the gospel ministry entails more than the public ministry of the Word. Therefore, we require that students also be engaged in various kinds and levels of other ministries that are associated with the pastoral office. To earn three credits for PT 921 Ministerial Practicum, the student must complete a total of 150 hours of work in the following areas:

- (1) Preaching and/or teaching (including preparation and delivery)
- (2) Preparing and/or leading worship
- (3) Preparing and/or administering the ordinances
- (4) Visitation of members, the sick, visitors, etc.
- (5) Counseling and/or observing pastoral counseling (with permission of counselee)
- (6) Evangelistic outreach
- (7) Meetings with elders and/or deacons
- (8) Organizing and presiding over special church functions and events
- (9) Involvement in auxiliary ministries, such as weddings or funerals

The PT 921 Syllabus & Confirmation Form, which is available on the seminary’s online campus, will provide more detailed information about each category and about the expected minimum and maximum amount of time for each category above that may be applied toward the 150 required hours. Your pastors will have to decide which of these ministries are appropriate to your current level of gift and the present needs of the church during the course of your studies. You should keep a detailed log of the various ministries you engage in as well as the amount of time you devote to each ministry. When you’ve completed the



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minimum amount of time for each category and for the course as a whole, you should fill out the confirmation form and include both yours and your mentor-proctor's signature.

Minimum Semester Course Requirements

Students must complete a minimum of *one course (2 to 4 credits) per semester* to remain enrolled in the seminary. The Marrow program must be completed within six years. The Divinity program must be completed within eight years. An extension may be granted at the discretion of the seminary overseers.

Providing Semester Progress Reports

In order to facilitate the working relationship between you, your pastor(s), and the seminary, RBS requires that you provide your pastor(s) and your dean with a semester progress report. This report form is available on the seminary's website. The dean will remind students at the end of every semester to fill out the form and submit it electronically to the seminary. In addition to your name and contact info, you'll be asked to identify what courses you've completed during the semester and what courses (if any) are still in progress. You should also provide this information to your mentor-proctor to keep him apprised of your progress in your training.

Paying Student Fees

In addition to the one-time application fee, RBS also charges fees for enrollment and tuition. You may also be charged additional fees for distance course media, live modules (travel, food, and lodging), and special transcript requests.

Semester Enrollment Fees

Most traditional seminaries charge the student a semester fee in addition to tuition. RBS charges a regular semester enrollment fee that gives the student access to the dean, instructors, and online campus. Currently, that fee is \$450 per semester. To compensate for the larger semester fee, RBS charges a relatively small tuition fee when compared to the tuition fees of most traditional seminaries, which usually range from \$250 to \$600.

Tuition Fees

Currently, the tuition rate is \$60 per credit, which translates to \$120 for a two-credit course, \$180 for a three-credit course, and \$240 for a four-credit course. There are no tuition charges for Preaching Practicum or Ministerial Practicum. All tuition should be paid in full at the time you begin the course, whether it is a live module or a distance-learning course. Students of churches that pledge and donate \$2,000 or more per year are exempt from any tuition payments. However, such students are still responsible to pay the semester enrollment fee (unless their church decides to cover that fee for them).

Transcript Request Fees

If you request RBS to mail official grade transcripts to a church or to another educational institution, you should make a formal written request, including your name and



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address, and the name and address of the individual to whom the transcript is to be sent. The first transcript will be free, but a \$5 fee may be charged for all subsequent transcripts.

Important note: RBS will not confer a degree or issue a transcript for anyone who has failed to meet his financial obligations to the seminary.

Completing Your Program

You should notify the dean when you believe you are within the final semester of completely finishing your coursework. This will provide the dean and instructors the time they need to complete any final grading of your assignments, to prepare your transcripts, and to have your degree printed. When you successfully complete all the requirements for your program and have settled any outstanding financial obligations to the seminary, RBS will send you your course transcripts and diploma after they have been printed.

Further Questions?

If you have any further questions about issues not addressed in these “Guidelines & Expectations,” please feel free to contact the seminary dean or secretary. We are eager to improve our program and to provide you with the best ministerial training possible. We pray that your experience with RBS will be positive and rewarding.

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Appendix A: Statement on Marriage, Gender, and Sexuality

We believe that God wonderfully and immutably creates each person as male or female. These two distinct, complementary genders together reflect the image and nature of God (Gen. 1:26-27). Rejection of one's biological sex is a rejection of the image of God within that person.

We believe that the term "marriage" has only one meaning: the uniting of one man and one woman in a single, exclusive union as delineated in Scripture (Gen. 2:18-25). We believe that God intends sexual intimacy to occur only between a man and a woman who are married to each other (1 Cor. 6:18; 7:2-5; Heb. 13:4). We believe that God has commanded that no intimate sexual activity be engaged in outside of a marriage between a man and a woman. We believe that any form of sexual immorality (including adultery, fornication, homosexual behavior, bisexual conduct, bestiality, incest, and use of pornography) is sinful and offensive to God (Matt. 15:18-20; 1 Cor. 6:9-10).

We believe that God offers redemption and restoration to all who confess and forsake their sin, seeking His mercy and forgiveness through Jesus Christ (Acts 3:19-21; Rom. 10:9-10; 1 Cor. 6:9-11). We believe that every person must be afforded compassion, love, kindness, respect, and dignity (Mark 12:28-31; Luke 6:31). Hateful and harassing behavior or attitudes directed toward any individual are to be repudiated and are not in accord with Scripture nor the doctrines affirmed or taught by Reformed Baptist Seminary (RBS).

We believe that in order to preserve the function and integrity of RBS as a Bible-believing, Christian institution, and to provide a biblical role model to the seminary's members and students, it is imperative that all persons employed by RBS in any capacity, or who serve as volunteers, agree to and abide by this Statement on Marriage, Gender, and Sexuality (Matt. 5:16; Phil. 2:14-16; 1 Thess. 5:22).⁹

⁹ The statement above has been adapted from Appendix A (sample statements on marriage, gender, and sexuality) in *Protecting Your Ministry: A Legal Guide for Churches, Christian Schools, and Christian Ministries* published by Alliance Defending Freedom (<http://adflegal.org>). Used with permission.



Appendix B: “Assessing My Priorities” Inventory Worksheet

The “Assessing My Priorities” (AMP) inventory worksheet was developed by James Petty to help Christians apply Paul’s teaching in Ephesians 5:15-6:18. Paul is speaking to the issues of godly priorities and time use when he says, “Be very careful, then, how you live – not as unwise but as wise, making the most of every opportunity because the days are evil.” For more information about the AMP inventory worksheet, the reader should consult the appendix in Dr. Petty’s *Step By Step: Divine Guidance for Ordinary Christians* (Phillipsburg: Presbyterian & Reformed, 1999).¹⁰

RBS has received permission from the publisher to provide the worksheet to our students as they seek to discern how much time they can reasonably and responsibly devote to their theological education. Along with the inventory worksheet (next page), we’ve included some basic instructions for using the worksheet (below), which we’ve drawn from the resource referenced above.

Using the Worksheet

1. Using the blank inventory (next page), list every activity you believe you should be doing to please the Lord in every area of your life.
2. After each activity, indicate the relative priority of that activity. (Four options are given in the worksheet.)
3. For each activity indicate in the time column how much time you think should be devoted to that activity in a four-week period. (28 days or 672 hours)
4. The category “Miscellaneous” has been added to account for unanticipated providences that will occur during the week. A minimum of 32 hours (8 hours per week) has already been assigned to this category.
4. Add up the total hours you have listed for all the activities. What is the difference between the number of hours you have listed and the 672 hours available in four weeks?
5. If your total is over 672 hours, go through the list of activities and cut out the ones you listed as “clearly optional.” If you are still over 672 hours, cut out activities listed as “good when possible.” You are trying to see which activities are the essential ones.
6. The far right column of the worksheet is for notes about changes that need to be made for any activity.

Using this worksheet can help you grow in discernment as you explore which activities are most important in each of the relationships you sustain. Pray for discernment between the non-negotiable from the important, the good, and the optional.

¹⁰ What Petty includes as an appendix of *Step By Step*, he’s also published through P&R as a booklet entitled *Priorities: Mastering Time Management* (2001). The instructions and worksheet have been taken from the appendix on pages 263-276 of *Step by Step* (ISBN 978-0-87552-603-4), P&R Publishing Co., P.O. Box 817, Phillipsburg N.J. 08865; www.prpbooks.com.



AMP Inventory Worksheet

Activity	Relative Priority			Time	Changes Needed	
List All Your Activities	Non-negotiable	Important	Good when possible	Clearly optional	Hours required in 28 days (4 weeks)	How to make needed changes
Miscellaneous					32	
				Total time required		
				Time provided		
Difference						



Appendix C: “How To Write A Theological Paper” By John Frame¹¹

What follows is my method of theological research and writing. There are, of course, many others, and I would not dream of imposing my approach on anyone else. Still, you have to start somewhere, with some sort of model in your head; and after some years of work in the field, I still think the following plan has some merit.

Every theological paper, even those wholly devoted to the author’s original ideas, will involve some research. (This is the case even for papers and other presentations that are not written in a traditional academic style.) At the very least, it will involve exegetical research and intelligent interaction with biblical texts. Otherwise, the theological work can hardly make any claim to scripturality; and if it is not scriptural, it is simply worthless. Additionally, there should usually be some interaction with other orthodox theologians to guard against individualistic aberration. There may also be interaction with nonorthodox theology, secular science, politics, economics, philosophy, cultural trends, and the like, by way of contrast, critique, and “point of contact.”

Furthermore, every paper should contain something of the theologian himself. It is rarely sufficient simply to tell the reader what someone else says (an “expository paper,” as I call it). Nor, in seminary level papers, is it adequate to write down a series of “standard” arguments on an issue—arguments that have been used time and time again. I describe papers of that sort as “party lines.” Party lines are often useful; it is good to have at your fingertips the standard arguments for infant baptism,¹² for example, I myself use this kind of argument frequently in talking with inquirers. But generally, party-line arguments do not belong in theological papers. Expositions, summaries, surveys, party lines—all of these are essentially regurgitations of ideas obtained from other sources. They involve little analytical or critical thinking. But such thinking is precisely what is needed, if the paper is to represent an *advance* in the church’s knowledge.

Integration between research and one’s own creative thought, then, is the goal—or rather an important means to the ultimate goal of edification. To achieve this purpose, I work according to the following steps (more or less).

1. Choose a topic with care, one that will be helpful to people, one that you can handle adequately in the time available to you and in the length of document you intend to write (or size of nonwritten presentation).

2. Understand your sources. Scripture texts ought to be fully exegeted. With other sources, I generally write out complete outlines of the ones that are most important. If I am reviewing a book (at some length, at least) I usually outline the entire volume, seeking to understand precisely the structure of the arguments, what is being said and how it is being said. Those sources which are less important, that is, those which will be referred to only in passing or of which only small portions are of interest, can be treated with proportionately

¹¹ These guidelines are found on pages 371-374 of John Frame’s *Doctrine of the Knowledge of God* (Phillipsburg: Presbyterian and Reformed Publishing Co., 1987) and are cited here with the permission of both the author and the publisher.

¹² Or believer baptism ☺ (editor).



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less intensity; but the theologian is responsible to make *correct* use even of incidental sources.

3. Write down what you find interesting. After I outline my sources, I usually go back and read them again (it goes faster the second time, for the outline helps) to discover things that interest me. I write down (with page references) anything that seems to be especially useful, anything especially bad, anything confusing or perplexing, any tidbit that might add spice to my writing. This is the beginning of real theological creativity (though creativity of a sort is not entirely missing even from stages 1-2).

4. Ask questions about your sources. What is the author's purpose? What questions is he trying to answer, and how does he answer them? Try to paraphrase his position as best as you can. Is his position clear? Analyze any ambiguities. What is he saying on the best possible interpretation? On the worst? On the most likely? If you come across anything especially interesting, add it to the notes mentioned in step 3.

5. Formulate a critical perspective on your sources. How do you evaluate them?... There must be some evaluation, positive or negative; if you don't know what is good or bad about the source, you cannot make any responsible use of it. With a scriptural text as a source, of course, the evaluation should always be positive. With other texts, there will generally be some element of negative evaluation.

6. Organize your notes according to topics of interest. I generally go through my notes and write down everything that bears on a particular topic. A computer can be of assistance here.

7. Ask, then, What do I want to tell my audience on the basis of my research? Determine one or more points that you think your readers, hearers, viewers (etc.) ought to know. The structure of your presentation should be fully determined by that purpose. Omit anything extraneous. You do not need to tell your audience *everything* you have learned. Here are some things you might choose to do at this point. (a) *Ask questions*. Sometimes a well-formulated question can be edifying, even if the theologian has no answer. It is good for us to learn what is mysterious, what is beyond our comprehension. (b) *Analyze* a theological text or group of them. Analysis is not "exposition" (above) but "explanation." It describes *why* the text is organized or phrased in a certain way—its historical background, its relations to other texts, and so forth. (c) *Compare* or *contrast* two or more positions. Show their similarities and differences. (d) Develop *implications* and *applications* of the texts. (e) Supplement the texts in some way. Add something to their teaching that you think is important. (f) Offer criticism—positive or negative evaluation. (g) Present some combination of the above. The point, of course, is to be clear on just what you are doing.

8. Be self-critical. Before and during your writing anticipate objections. If you are criticizing Barth, imagine Barth looking over your shoulder, reading your manuscript, giving his reactions. This point is crucial. A truly self-critical attitude can save you from unclarity and unsound arguments. It will also keep you from arrogance and unwarranted dogmatism—faults common to all theology (liberal as well as conservative). Don't hesitate to say "probably" or even "I don't know" when the circumstances warrant. Self-criticism will also make you more "profound." For often—perhaps usually—it is objections that force us to rethink our positions, to get beyond superficial ideas, to wrestle with really deep



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theological issues. As you anticipate objections to your replies to objections to your replies, and so forth, you will find yourself being pushed irresistibly into the realm of the “difficult questions,” the theological profundities.

In self-criticism the creative use of the theological imagination is tremendously important. Keep asking such questions as these. (a) Can I take my source’s idea in a more favorable sense? A less favorable one? (b) Does my idea provide the only escape from the difficulty, or are there others? (c) In trying to escape from one bad extreme, am I in danger of falling into a different evil on the other side? (d) Can I think of some counter-examples to my generalizations? (e) Must I clarify my concepts, lest they be misunderstood? (f) Will my conclusion be controversial and thus require more argument than I had planned?

9. Decide on an audience. Children of a certain age? Unbelievers? New Christians? Educated? Uneducated? Theologically trained? Professional scholars? Americans? Other nations? The audience chosen will have a great effect on the format and style of the presentation.

10. Decide on a format and style. Again, flexibility is important. Consider various possibilities: (a) academic research paper, (b) sermon, (c) dialogue form (valuable for many reasons, not least that it encourages you to be more self-critical), (d) drama, (e) poetry, (f) fantasy, (g) allegory, (h) mixed media, (i) popular article. There are many others.

11. Produce your formulation—on paper or use whatever medium you choose. Outlining beforehand is helpful, but I generally find myself changing the outline as I see where the text seems most naturally to be going. More helpful is *rewriting*. A word-processor can be immensely at this point. If you have problems with sentence structure, paragraph organization, and so forth, it is often helpful to read your work aloud, preferably to someone else.

The thrust should not be a summary of your research (that would be an “expository” paper) but your own creative response to your research. Do not spend ten pages in exposition and only one in evaluation or analysis. Include only enough exposition to explain and justify your own conclusions.

The whole work ought to be undergirded with prayer. We have seen the importance of God’s sovereign working to the success of theology and apologetics. Who else can bring about the knowledge of God but God himself!



Appendix D: Guidelines for RBS Writing Projects

Book reviews, term papers, and theses should confirm to the academic style, punctuation, and formatting outlined in Kate Turabian's *A Manual for Writers of Term Papers, Theses, and Dissertations*, 8th edition (Chicago: University of Chicago Press, 2013). Below we provide a more condensed outline of the basic formatting expectations for RBS writing projects. In addition, the following appendices provide specific guidelines for reviews, (Appendix E), a sample book review (Appendix F) and a sample term paper (Appendix G).

1. The Word Processor

Reviews, papers, and theses should be done in *Microsoft Word*. If you use foreign language fonts, such as Hebrew and Greek, you may need to save and submit your document as a PDF file so that the fonts are preserved (see #10 below).

2. The Main Parts

- Book Reviews: Title Page and Body of Review (see Appendix E and F)
- Term Papers: Title Page, Table of Contents, Abbreviations Page (if needed), Body of Paper, Bibliography (See Appendix G)
- Divinity Thesis: Title Page, Dedication Page (optional), Table of Contents, List of Tables or Illustrations (if needed), Acknowledgements Page (optional) Abbreviations Page (if needed), Body of Thesis (divided into chapters), Bibliography. For more details, see Turabian, A.2.

3. Page Setup

- Top Margin: 1.0 inches (2.0 inches for first page of each section; see Appendix G)
- Bottom Margin: 1.0 inches
- Left Margin: 1.5 inches
- Right Margin: 1.0 inches

4. Main Text

- Font: 12-point serif or book fonts: Some examples include Times New Roman, Palatino, Book Antigua, Century Schoolbook, Garamond, Cambria, etc. Do *not* use a sans-serif font (e.g.s., Arial, Helvetica, Calibri, Tahoma, Verdana, etc.).
- Spacing: Double spaced or Exactly 24
- Justification of Text: Justify left margin (flush); do *not* justify right margin (ragged).
- Indentation: Indent the first line of every paragraph 0.5 inches
- Quotation Marks: Use “double quote marks” in general; use ‘single quote marks’ when you have a quotation within a quotation (e.g., “Jesus said, ‘I am the resurrection and the life.’”)
- Italics: Use *italics* for emphasis (e.g., The pastor must not merely preach the gospel; he must *live* the gospel.) or for foreign words or phrases (e.g., *semper reformanda*).



5. Block Quotes

- Format as block quotes quotations *more than four lines*.
- Font: 11-point or 12-point (same font type as main text)
- Spacing: Single spaced or exactly 12; double or exactly 24 between main text and block quote.
- Justification of Text: Flush left; ragged right
- Indentation: Entire paragraph 0.5 inches
- Quotation Marks: Block quotes should *not* be bracketed with quotations marks. However, if a block quote contains a quotation within the quotation, use double quotation marks to bracket the quotation within the block quote.

6. Section Headings

- Sections: Reviews, papers, and the individual chapters of thesis should be divided into sections and, in some cases, subsections.
- Headings: Each section and subsection should be prefaced with a heading.
- Font: 12-point (same font as main text)
- Spacing: Double space before and after heading
- Capitalization: (1) Headline style - capitalize the first word and every important word in the heading title (e.g., The Great Awakening in New England); (2) Sentence style – capitalize first word of heading (and proper nouns).
- Levels: The student should distinguish each section and level of subsection by the alignment and type face (**bold**, *italic*, normal) of the headings as follows:

Level 1 – centered, boldface or italic type, headline style capitalization

Divine Revelation

Level 2 – centered, normal type, headline style capitalization

Types of Revelation

Level 3 – flush left, boldface or italic type, headline style capitalization

General Revelation

Level 4 – flush left, normal type, sentence style capitalization

External forms of general revelation

Level 5 – first line in paragraph, boldface or italic type, sentence style capitalization, end with period.

God's works of creation. The visible universe, which God brought into existence out of nothing (Gen 1:1; John 1:3; Col 1:15). In the words of the Psalmist, "The heavens declare the glory of God, and the sky above proclaims his handiwork" (Ps 19:1).



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For more specific guidelines on formatting section headings, see Turabian A.2.2.4 or the Sample Term Paper in Appendix G.

7. Footnotes

The student must cite the sources of the facts, ideas, or words he uses his review, paper, or thesis. When reviewing a book, the student should give the page number(s) in the section of the book he's referencing or quoting in parentheses in the main text. For specific examples, see Appendix E. When writing a paper or thesis, the student must use footnotes, not endnotes, for his citations. Below are the formatting specifications.

- Font: 11-point (same font type as main text); the reference number following the citation in the main text should be 12-point superscript,¹² and the reference number prefacing the footnote text should be 11-point superscript.¹⁰ Microsoft Word should format this for you automatically.
- Spacing: Single or exactly 12
- Indentation: First line 0.5 inches
- Justification: Flush left; ragged right
- Information: The first time a work is cited in a paper or in a chapter of a thesis, the student should include (1) authors full name, (2) title of the work, (3) volumes [if necessary], (4) full name of translator [if necessary], (5) full name of editor [if necessary], (6) publication information (where, who, and when), and page number(s). The student should *not* repeat all the information above in subsequent citations of a work in a paper or chapter of a thesis. Instead, he should simply include (1) authors last name, (2) title of work [abbreviated if necessary], and (3) page number(s).
- Format: Below are some sample footnote entries properly formatted. The first three are articles—one from a dictionary, one from a journal, and one from the Internet. The remaining entries are from books. The final entry is an example of an abbreviated entry of a work already cited in the paper or chapter of a thesis.

Sample Footnotes

¹ K. A. Kitchen, "Egypt," *The New Bible Dictionary*, ed. J. D. Douglas (Grand Rapids: Wm. B. Eerdmans Publishing, 1962), 349.

² Robert Gonzales Jr., "Judgment Begins at the House of God: A Theology of Malachi," *Reformed Baptist Theological Review [or RBTR]* 6:2 (2009): 7-14.

³ R. Scott Clark, "Missional Monday: Should Evangelism Happen Only in Church?" accessed on April 22, 2009 on the Internet: <http://heidelblog.wordpress.com/2008/02/25/missional-monday-should-evangelism-happen-only-in-the-church/>.

⁴ Benjamin B. Warfield, *The Inspiration and Authority of the Bible*, ed. Samuel G. Craig (Philadelphia: Presbyterian and Reformed Publishing, 1948), 374, n. 67.

⁵ C. F. Keil and F. Delitzsch, *The Pentateuch*, trans. James Martin (Grand Rapids: Wm. B. Eerdmans Publishing, n.d.), 1:467.

⁶ D. A. Carson, *Matthew*, in vol. 8 of *The Expositor's Bible Commentary*, ed. Frank E. Gaebelein (Grand Rapids: Zondervan Publishing House, 1984), 249.



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⁷ Philip Schaff, *The Creeds of Christendom*, rev. David S. Schaff (Harper and Row, 1931; reprint, Grand Rapids: Baker Book House, 1990), 1:15-16.

⁸ E. Kautzsch, ed., *Gesenius' Hebrew Grammar*, trans. A. E. Cowley, 2nd ed. (Oxford: Clarendon Press, 1910), sec. 124d. [or §124d.]

⁹ Robert R. Gonzales Jr., *Where Sin Abounds: The Spread of Sin and the Curse in the Book of Genesis with a Special Emphasis on the Patriarchal Narratives* (Eugene, OR: Wipf & Stock Publishers, 2010), 21.

¹⁰ Gonzales, *Where Sin Abounds*, 30.

For more examples, see Turabian §§ 16 and 17, or the Sample Paper in Appendix G.

8. Bibliography Entries

A bibliography is not necessary for a book review. But papers and theses should include a bibliography as the final element. The bibliography should include all works cited or referenced in the paper or thesis, excluding common English dictionaries and translations of the Bible.

- Font: 12-point (same font as main text)
- Spacing: single spaced or exactly 12
- Indentation: hanging indentation – first line flush; subsequent lines indented 0.5 inches.
- Justification: flush left; ragged right
- Information and Format: While the information in a bibliographic entry is essentially the same as that in a footnote, there are differences in formatting. Below are some sample bibliographical entries properly formatted. Note that these entries mirror the sample footnotes above. However, *bibliographical entries should be arranged in alphabetical order based on the author's last name*. Note also that when more than one work of a given author is cited, an eight-spaced underline is used in the place of the author's name.

Sample Bibliography Entries

Carson, Donald A. *Matthew*. In vol. 8 of *The Expositor's Bible Commentary*. Edited by Frank E. Gaebelin. Grand Rapids: Zondervan Publishing House, 1984.

Clark, R. Scott. "Missional Monday: Should Evangelism Happen Only in Church?" Accessed on April 22, 2009 on the Internet: <http://heidelblog.wordpress.com/2008/02/25/missional-monday-should-evangelism-happen-only-in-the-church/>.

Gonzales, Robert Jr. *Where Sin Abounds: The Spread of Sin and the Curse in the Book of Genesis with a Special Emphasis on the Patriarchal Narratives*. Eugene, OR: Wipf & Stock Publishers, 2010.

_____. "Judgment Begins at the House of God: A Theology of Malachi." *Reformed Baptist Theological Review* 6:2 (2009): 7-14.

Kautzsch, E. ed. *Gesenius' Hebrew Grammar*. Translated by A. E. Cowley. 2nd edition. Oxford: Clarendon Press, 1910.



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Keil, C. F. and F. Delitzsch. *The Pentateuch*. Translated by James Martin. In vol. 1 of *Commentary on the Old Testament*. Reprint, Grand Rapids: Wm. B. Eerdmans Publishing, 1986.

Kitchen, K. A. "Egypt." In *The New Bible Dictionary*. Edited by J. D. Douglas. Grand Rapids: Wm. B. Eerdmans Publishing, 1962.

Schaff, Philip. *The Creeds of Christendom*. Revised by David S. Schaff. 3 vols. 1931; reprint, Grand Rapids: Baker Book House, 1990.

Warfield, Benjamin Breckinridge. *The Inspiration and Authority of the Bible*. Edited by Samuel G. Craig. Philadelphia: Presbyterian and Reformed Publishing, 1948.

For more examples, see Turabian §§ 16 and 17, or the Sample Paper in Appendix G.

9. Scripture Quotations and Abbreviations

When citing Scripture, use the following in-text notation and punctuation:

"In the beginning, God created the heavens and the earth" (Gen 1:1).¹

"And he said to them, 'Why are you afraid, O you of little faith?' Then he rose and rebuked the winds and the sea, and there was a great calm" (Matt 8:26).

Both citations above come from the English Standard Version. If this is the primary English translate you use in your paper or thesis, you can indicate so in a footnote after the first instance of a quotation. For example,

¹ All Scripture citations in this work are taken from *The Holy Bible: English Standard Version* (Wheaton: Standard Bible Society, 2001) unless otherwise noted.

If you choose to cite from other versions of Scripture, use standard designations or abbreviations. Below are the two verses cited above from different versions:

"First this: God created the Heavens and Earth—all you see, all you don't see" (Gen 1:1, Message).

"He replied, 'You of little faith, why are you so afraid?' Then he got up and rebuked the winds and the waves, and it was completely calm" (Matt 8:26, NIV).

When you refer to a book of the Bible in the body text of the paper, do not abbreviate the name of the book but spell it out completely. For example,

In 1 Timothy 3:16, the apostle Paul affirms that the Scriptures in their entirety are "God-breathed."

On the other hand, you should abbreviate the book of the Bible to which you are referring when you bracket its reference within parentheses:

The apostle Paul writes to Timothy and assures him that the Scriptures in their entirety are "God-breathed" (1 Tim 3:16).

The student should follow the "traditional" abbreviation forms for Scripture references found in Turabian § 24.6.1-3 (pp. 340-342) or the slightly modified abbreviation forms provided below. Note that RBS forms below do not require the student to include a period after the abbreviation and before the chapter-verse reference:



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Old Testament

<i>Full name</i>	<i>Abbrev.</i>	<i>Full name</i>	<i>Abbrev.</i>	<i>Full name</i>	<i>Abbrev.</i>
Genesis	Gen	2 Chronicles	2 Chron	Hosea	Hos
Exodus	Exod	Ezra	Ezra	Joel	Joel
Leviticus	Lev	Nehemiah	Neh	Amos	Amos
Numbers	Num	Esther	Esther	Obadiah	Obad
Deuteronomy	Deut	Job	Job	Jonah	Jon
Joshua	Josh	Psalms	Ps, Pss (pl)	Micah	Mic
Judges	Judg	Proverbs	Prov	Nahum	Nah
Ruth	Ruth	Ecclesiastes	Eccl	Habakkuk	Hab
1 Samuel	1 Sam	Song of Solomon	Song	Zephaniah	Zeph
2 Samuel	2 Sam	Isaiah	Isa	Haggai	Hag
1 Kings	1 Kings	Jeremiah	Jer	Zechariah	Zech
2 Kings	2 Kings	Ezekiel	Ezek	Malachi	Mal
1 Chronicles	1 Chron	Daniel	Dan		

New Testament

<i>Full name</i>	<i>Abbrev.</i>	<i>Full name</i>	<i>Abbrev.</i>	<i>Full name</i>	<i>Abbrev.</i>
Matthew	Matt	Ephesians	Eph	Hebrews	Heb
Mark	Mark	Colossians	Col	James	Jas
Luke	Luke	Philippians	Phil	1 Peter	1 Pet
John	John	1 Thessalonians	1 Thess	2 Peter	2 Pet
Acts	Acts	2 Thessalonians	2 Thess	1 John	1 Jn
Romans	Rom	1 Timothy	1 Tim	2 John	2 Jn
1 Corinthians	1 Cor	2 Timothy	2 Tim	3 John	3 Jn
2 Corinthians	2 Cor	Titus	Tit	Jude	Jude
Galatians	Gal	Philemon	Philem	Revelation	Rev



10. Original Language Fonts and Transliteration

When the student includes Hebrew or Greek words or phrases in his paper, he should use one of the common Unicode fonts, such as SBL or SIL language fonts (which are available with Logos Bible Software). When using a non-Unicode font, such as Bibleworks language fonts, the student must save and submit his paper as a PDF document so that the fonts appear correctly when the instructor opens the document to grade it. If the student chooses to provide a transliteration of Hebrew or Greek words or phrases in his paper, he should use the transliteration system below.

Hebrew			Greek		
Aleph	א	ʾ	Alfa	α	a
Bet	ב	b	Beta	β	b
Gimel	ג	g	Gamma	γ	g
Dalet	ד	d	Delta	δ	d
Heh	ה	h	Epislon	ε	e
Vav	ו	w, v	Zeta	ζ	z
Zayin	ז	z	Eta	η	ē
Ḥet	ח	ḥ	Theta	θ	th
Tet	ט	ṭ	Iota	ι	i
Yod	י	y	Kappa	κ	k
Kaph	כ, ך	k	Lambda	λ	l
Lamed	ל	l	Mu	μ	m
Mem	מ, ם	m	Nu	ν	n
Nun	נ, ן	n	Xi	ξ	x
Samek	ס	s	Omicron	ο	o
Ayin	ע	ʿ	Pi	π	p
Pe	פ, ף	p	Rho	ρ	r
Tsade	צ, ץ	ṣ	Sigma	σ, ς	s
Qof	ק	q	Tau	τ	t
Resh	ר	r	Upsilon	υ	u
Sin	שׁ	ś	Phi	φ	ph (f)
Shin	שׂ	š	Chi	χ	ch (k)
Tav	ת	t	Psi	ψ	ps
			Omega	ω	ō



Appendix E: Book Review Guidelines

The book review should consist of a title page and the review itself. A table of contents and bibliography are unnecessary for a book review. The review itself should be divided into five parts: (1) Bibliographic information of the book under consideration, (2) introduction, (3) summary of contents, (4) evaluation of contents, and (5) conclusion. Guidelines for the content and formatting of these parts are provided below. With a few exceptions,¹³ the book review will follow the same formatting guidelines as those given for papers and theses in Turabian.

Book information

The content and format of the book's bibliographic information should be rendered as follows:

Author's Last Name, First Name. *Book Title*. Area of Publication: Publisher, Copyright Date. ### pp. \$Cost.

Introduction

In this section, the student will want to grab the reader's attention with a sentence or with a question. The student should introduce the book and the author. He should explain why the author should be read on this subject. In other words, the student should provide the author's credentials including academic education, pastoral ministry experience, other books he has written that contribute to this subject, and other factors that are pertinent. After the student has introduced the author, the student should not address the author as "Dr" or "Reverend" but normally by his last name (Carson completed his first...). This section should be limited to up to two paragraphs. Moreover, the student should avoid writing in the first person ("We think ..."; "It seems to me ..."; etc.) but should write in the third person ("In this reviewer's view ..."; "The reader should note that ..."; etc.).

Summary

This section of the book should only be one-third to one half of the total review. For example, on a 10-page book review, only three to five pages should summarize the book. A book review is not a book report which is intended to simply summarize the book but a review that includes both a summary and thoughtful interaction with the book's content. The student will want to highlight the main thesis of the book (i.e. What is the goal of the author in this book?). This is generally found within the first two chapters of the book. Additionally, the following should be identified: overall outline of the book, the major points that support the thesis, and summaries of the major points. Be careful that the student does not consume a great deal of time on minor segments or details of the book. The focus of this section is to demonstrate that the reader has read the book and understands the basic argument of the book. The table of contents can be a helpful means in identifying the author's outline of the

¹³ In addition to the absence of a table of contents and bibliography, the book review normally doesn't use footnotes but in-text parentheses for page references in the work being reviewed.



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book. The student should be careful to think how each chapter relates to the main thesis and the other chapters of the book.

During the review, footnotes should generally be avoided. Additionally, referencing a quote or paraphrase should be as follows: 1) The author explains, “The doctrine of union with Christ is connected with several aspects of salvation” (150). 2) The author demonstrates that identification with Christ has a multi-faceted relationship to soteriology (150). Do not include p. or pp. within the parentheses. Quotes within a quote should follow Turabian formatting as follows: “The repeated image of God ‘sitting on a throne’ is another picture of the Sovereign who is resting” (63).

In the case when a quote is more than four lines, block quote formatting should be used (Turabian 25.2.2). See example below. Meredith Kline perceptively explains,

First and most obvious, the Sabbath marks the completion of God’s work of creation. As a celebration of the finishing of the world-temple, the Sabbath proclaims the name of the Creator to be Consummator. To be the builder who arrives at the seventh day of completion, to be the Sabbath attaining Creator, is to bear the name “the Last” along with the name “the First” (33).

Notice it is single-spaced, indented a half inch, and has a single line preceding and following the quote. Moreover, the block quote is not bracketed with quotation marks. Yet it does retain quote marks within the quotation. It also includes the page number in parentheses before the period in the last sentence (this is only for the book reviews; normally a footnote would be used). After the completion of the quote, use the continuation format in order to finish the paragraph and avoid the indent from a new paragraph.

Evaluation

In this section, the critical evaluation of the book should be about one half of the book review. This is the most important section of the book review because it allows the reader the opportunity to critically reflect and examine the book. This section should include both positive and negative comments or things that the book does a good job establishing and areas where the book did not do well. Additionally, the reader should identify if there were areas that should have been more developed in content, references, or evidence. Were there questions that the book generated but did not answer? Are the questions that were generated germane to the author’s thesis? If so, should the book have addressed or answered these questions? Other areas to evaluate or consider are:

- Does the author develop a good thesis (is it too broad, narrow, etc?). Does the author persuasively argue his thesis throughout the book? What made his argument persuasive or not persuasive? Does the author include material that is really not related to the thesis and should not have been included?
- How well did the author support his major points? Did it seem as though the author was making dogmatic assertions as opposed to conclusions based on accurate analysis of the evidence? Did the author make stronger conclusions than what the evidence warrants? Was his appeal to evidence fitting for the nature of the book? For example, it is not appropriate for a technical, exegetical commentary to simply



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provide proof texts for support but this might be more apropos for a devotional or Christian allegory.

- Did the author interact with opposing views? Did he do a fair job representing other positions on the issue(s) concerned? Was he relying on outdated studies? For example, it would not be fair to assume what Charismatics believed about the baptism of the Holy Spirit in the early 1900's is the same as what some Charismatics believe in the twenty-first century. Was there evidence that the author did not analyze or discuss? If so, how important is this evidence (overthrows the main thesis of the book, weakens the major arguments, or minor point that needs more clarification)?
- What are the author's presuppositions, biases, cultural and theological background, and experiences? Do they negatively affect the author's analysis of the evidence or conclusions? If so, how?
- How is this book helpful? How does this book develop the subject(s) that is different than previous works? In other words, what does this book add to the intended subject(s)? Who is the book intended for? Did the author adequately address that audience?
- Did this book adequately demonstrate why this issue is important or should be considered? Is this book relevant to society today?

Conclusion

The concluding section should be up to two paragraphs. This section should state why this book should be read, who should read this book, and how this book personally affected the reader. This section should not rehash the summary or critical evaluation.



Appendix F: Sample Book Review

The subsequent pages include the following:

1. Sample Title Page
2. Sample Body of Review with Headings

A REVIEW OF *STEP BY STEP:*
DIVINE GUIDANCE FOR ORDINARY CHRISTIANS

by
Student's Name

A book review
submitted in partial fulfillment
of the requirements for the course
ST 821 Ethics
Reformed Baptist Seminary
September 15, 2015

Petty, James C. *Step by Step: Divine Guidance for Ordinary Christians*. Phillipsburg, NJ: P&R, 1999. 279 pp.

Introduction

Step by Step: Divine Guidance for Ordinary Christians was written by James C. Petty and published by Presbyterian and Reformed in 1999 as a part of the Resources for Changing Lives Series associated with the Christian Counseling & Education Foundation. He earned his Master of Divinity and Doctor of Ministry degrees from Westminster Theological Seminary. This book is an edited version of his Doctor of Ministry project. He has served in the pastorate in addition to counseling positions within the Christian Counseling & Education Foundation. He currently serves as Director Emeritus for the Children's Jubilee Fund and an active Sunday School teacher with his local church. His combination of experience as a pastor and as a Christian counselor in addition to his academic achievements provides a helpful background to integrate theology and practical application related to understanding and applying God's will for all Christians.

Summary

The aim of the book is "to systematically examine what the Bible says about knowing the will of God" (11). Yet it is not simply the biblical data the author is concerned with. The author wants to help Christians see this theology worked out in practice. Therefore, the book is divided into two major sections: one concerning the theology of guidance (chapters 1 - 11) and the other a case study (chapters 12 - 18).

Chapter one is concerned with the background and context for making decisions in the western world. This chapter states some of the difficulties with our

current context and how some of the Christian responses to the issue of Christian decision making in accordance with God's will have contributed to the mystification.

After surveying 35 books on the subject of God's will, Petty notes,

At the very time when the need for guidance is most obvious, these writers and teachers often contradict each other at key points. To make matters more difficult (with the exception of two or three authors), they address their issues in a nontheological [sic] way. That is, their books offer no serious study of Scripture, no in-depth interaction with larger theological principles. We are given stories, illustrations, and references to Scripture, but little or no critical theological reflection. The books usually give the writer's conclusion--period (25-26).

In chapter two, three views on God's guidance are observed and contrasted: "The traditional view" (29), "the traditional charismatic view" (32), and "the wisdom view" (33). In chapter three, the author evaluates whether or not God leads individuals. This evaluation is against the backdrop of the immensity and vastness of the known universe which could make one question the validity of man's significance. The author affirms man's significance via a personal relationship with God and God's guidance of individual Christians. This is demonstrated with the patriarchs, the Law, the Psalms, the Gospels, and the period after Pentecost.

In chapter four, the subject of God's will is defined and explained. The author notes two senses of the term as used in Scripture: 1) decretive will (i.e., what God decrees) and 2) preceptive will (i.e., what God commands). Petty develops the biblical idea of God's decretive will by establishing its veracity, extent, and interaction with and relationship to good and evil. Additionally, the reader is comforted by the author's reasons and explanations of God not revealing all knowledge to each individual.

Chapter five examines the meaning of God's preceptive will. The author argues persuasively concerning Scripture's sufficiency for all issues related to life

and godliness and Scripture's completeness or canon. His arguments are simple yet compelling. His main appeal to the canon is based on 1 Corinthians 3 and Ephesians 2 - 3 which speaks of Jesus, the Apostles, and prophets as the foundation to the church. Petty briefly discusses additional non-Scripturated revelation but this seemed weak and rudimentary.

In chapter six, the author evaluates a third category for God's will, what is called "the individual will of God" (95). Petty states, "It assumes that there is a will of God that is separate and distinct from God's sovereign will, yet is something beyond his moral will or commandments" (96). Four problems are observed with this view: 1) by focusing on this "individual will," one might overlook his motives or not look to apply an important principle, 2) it is a wrong emphasis (finding a plan versus applying Scripture in the Spirit), 3) the idea is not in Scripture and 4) it is unworkable. Instead, the author presents three concentric circles to depict God's guidance with his revealed will. The inner circle is God's prohibitions and the middle circle is God's positive commands. Concerning positive commands, Christians should consider several factors such as giftedness, money, and time to determine each command's priority.

Chapter seven is concerned with the outer concentric circle which is Christian liberty. "This area of decision making marks out the territory where the Christian has freedom before God to make decisions based on personal preference" (119). Petty explains how to discern what decision falls in which of the three circles: start with the inner circle and work out. Additionally, Petty provides helpful qualification to Christian liberty - it is always to be done for God's glory and it is progressively blended with the middle concentric circle of positive commands (it is not a sharp contrast).

Chapter eight is concerned with God's guidance and the use of wisdom. He states, "The central idea of this book is that discernment is the key to knowing God's will for your life and for specific situations" (135). He responds

Is this truth explicitly taught in Scripture? Does the Bible directly state that the way to know the will of God is through spiritual wisdom, discernment, and insight? I believe the answer is yes (135).

This is supported by five New Testament passages that connect knowing God's will with wisdom (Col. 1:9-10; Phil. 1:9-11; Rom. 12:1-2; Eph. 5:15-17; James 1:5-7). Petty contrasts wisdom with other methods to discern God's will like the episode with Gideon and his fleece.

In chapter nine, he expands on the foundation of chapter eight related to wisdom. Petty elaborates that there are six experiences which connect God's revelation of "His will through...discernment" (155). Those six experiences include: "specific compassion" (155), "discerning priorities" (157), "moral and spiritual insight" (158), "words from God" (161), "led by the Spirit" (162), and "the internal witness of the Spirit" (163). Additionally, Petty provides an excellent summary of the Spirit's role in divine guidance.

In chapter 10, he discusses God's providence and its implications for guidance. It can be helpful to look back at God's providence and see how he has guided but there is a caution. Petty notes, "The danger is in trying to deduce God's moral (preceptive) will (what we should do) from his sovereign will (what actually happens)" (170-171). God's previous providence should be seen as "*providential input*, not as *revelation* or spiritual guidance" (173, author's emphasis).

Chapter 11 is concerned with the attainment and development of wisdom, specifically wisdom maturation in those who have become wise by their union with

Christ. Petty notes a process that includes “progressive consecration to God” (179), pursuing wisdom, and spending time with the wise.

In chapters 12 - 18, Petty provides a case study to demonstrate how God’s guidance fleshes itself in practical life. In this case study, Petty chronologically walks through “seven elements of Biblical decision making” (189). These are “*consecration, information, supplication, consultation, meditation, decision, and expectation*” (191, author’s emphasis). The use of a case study is an excellent addition to the book. It stresses the practical nature of Petty’s thesis and demonstrates for Christians a visual for the concepts that have been expressed. This is a very engaging way to draw in the reader, especially since this work is intended for the broad, general audience of evangelical Christianity. There is something within Western culture that enjoys finding out details of other people’s lives and seeing how things work out in the end.

Critical evaluation

This book has several strengths. It is aimed to be both pastoral and practical. This is observed by the following: 1) the material is theologically accurate, 2) there are several helpful illustrations, analogies, and tables which helped keep the reader engaged, 3) good organization and development of thought, and 4) the book is easy to read even though it addressed difficult concepts.

First, the Biblical texts and explanations which are provided are theologically accurate and supported the author’s conclusions. The author is writing from a Reformed presupposition, which is this reviewer’s theological tradition. Second, Petty demonstrates his connection to his intended audience, “ordinary Christians,” by inserting illustrations, analogies, and tables throughout the book. In other words, Petty could have lost his reader at several points when discussing more complicated

aspects of God's will and decision making (for example, his discussion of categorizing decisions based on prohibitions, positive commands, and liberties) but Petty kept his intended audience connected with his illustrations, analogies, and tables (in the example, Petty provides an excellent chart with three concentric circles and a table to display the three categories and what characterizes each decision (120, 130)). In addition, a major part of the book is the case study (illustration), and this helps the reader digest and think through how this theology of guidance is worked out in everyday, "ordinary Christian" life.

Third, Petty provides an excellent structure to the book with the two major parts (theological material and practical case study), the subsections ("the promise of guidance," "understanding guidance," "experiencing guidance," and "seeking guidance" (7-8)), and the individual chapters. Each chapter connects and supports its respective subsection which supports the major twofold division which in turn supports Petty's original thesis for the book. This logical progression throughout the book requires excellent organization and development of thought. That is to say, while reading through the book, the reader is not struck with the question "How is this material connected to the rest of the book or the author's main point?" Fourth, the book is easy to read even though it addresses more difficult concepts that are probably not addressed with the general populace in Christianity. For example, Petty spends two chapters developing the idea of the two perspectives concerning God's will (His decretive will and preceptive will [Chapters four - five]). These are difficult and foreign concepts to many yet Petty explains and simplifies in such a way that made it cogent for his intended audience.

While reading through this work, there are a couple of areas that generated questions or are perceived as weaknesses. First, one should note Petty's lack of

interaction with listing Biblical priorities (Chapter 6). He uses a lot of pages explaining how to work through Biblical priorities within the Biblical commands. But why doesn't Petty establish a list of Biblical priorities or interact with those who have created such lists? Does he see them as hindering the work of people working through priorities on their own? In this reviewer's estimation, a list could have provided a helpful backbone or skeleton. By not providing interaction with people who list out such priorities, it left me curious, wondering, "What is Petty seeing that is negative that I am not seeing?"

Additionally, Petty uses unqualified language with regards to church discipline (103-104). This unqualified language is dangerous to the health of the church if an "ordinary Christian" were to read this. Specifically, Petty identifies his inner circle, the "Area of Things Prohibited," as the "area of church discipline" (103). Petty explains, "Because such actions are always sin (no matter what the circumstances), the person who is continually unrepentant of them should be subject to church discipline" (104). While the principle of unrepentant sin is correct, Petty broad brushes and seems to include all forms of prohibitions in this list. This is dangerous. Should people be church disciplined over non-visible transgressions concerning attitudes and thoughts? This reviewer believes a distinction between inward sins and outward sins. Older, mature Christians would make a distinction. However, younger, immature Christians could mistake this over-generalization and it could enforce an unhealthy zeal in accountability and church discipline.

Moreover, Petty briefly discusses additional, non-Scripturated revelation but this seemed weak and rudimentary (88). He had very little interaction with theological Charismatics and doesn't adequately work through continuationist arguments for continued revelation in forms like dreams or prophecies that are

claimed to be on a different level than their Old Testament counterparts. Although he provides a positive case for Scripture's sufficiency, the close of the canon, and the foundation of the Apostles and Prophets for the church, he does not address nor refer to the continuationist's contention for continued Apostles and Prophets today. If these things would have been addressed, this would have strengthened the book's argument against the view of God's guidance through dreams, impressions, visions, and audible communication.

Lastly, the book contains a lot of proof texting. The author would make his point about a doctrine or subject and follow it with one or two references to the Bible. It should be noted that the author had good passages to support his claims and these claims included some theological reflection. Nevertheless, there was very little exegesis or technical interaction with the key passages. This questions whether the author's attempt with this book to provide a more theologically grounded work on the subject of guidance was a success (25-26). It seems the author, in some measure, has fallen prey to his own criticism of other works on this subject, that "their books offer no serious study of Scripture, no in-depth interaction with larger theological principles...[there is] little or no critical theological reflection" (26). Moreover, it must be asked whether it is possible to accomplish where others have failed, specifically can one provide a more theologically substantial work on guidance without losing a part of his audience—"the ordinary Christian?"

A more theologically substantial work might include some exegesis, technical interaction with exegetical tools and references (commentaries, lexicons, grammars, etc), theological interaction with other points of views and argumentation, and technical journals. Yet the inclusion of what is mentioned could discourage a new Christian who is not familiar with most of the terms and is simply looking for God's

will. Maybe by footnoting all of the technical points of exegesis and theologically rigorous argumentation, one could make it less daunting and not lose some of the intended audience.

Conclusion

Overall, this is a great resource to provide instruction on God's guidance. This helped me in my own spiritual walk with the Lord. This reviewer thinks this will bless and help guide those who are looking for God's will for their lives.



Appendix G: Sample Term Paper

The subsequent pages will include the following:

1. Sample Title Page
2. Sample Table of Contents Page
3. Sample Abbreviations Page
4. Sample Body of Paper with Headings
5. Sample Bibliography



2 inches

THE HOPE OF LIFE AFTER DEATH IN THE OLD TESTAMENT

By

Student's Name

A term paper

submitted in partial fulfillment
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ABBREVIATIONS

<i>BETS</i>	<i>Bulletin of the Evangelical Theological Society</i>
<i>EBD</i>	<i>Eerdmans Bible Dictionary</i>
<i>ISBE</i>	<i>International Standard Bible Encyclopedia</i> . 3 rd edition.
<i>NIDOTTE</i>	<i>The New International Dictionary of Old Testament Theology and Exegesis</i> . Edited by Willem VanGemeren. 5 volumes. Grand Rapids: Zondervan, 1997.
NT	New Testament
OT	Old Testament
<i>PTR</i>	<i>The Princeton Theological Review</i>
TOTC	Tyndale Old Testament Commentaries
WBC	The Word Biblical Commentary
<i>ZPEB</i>	<i>The Zondervan Pictorial Encyclopedia of the Bible</i>

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INTRODUCTION

For centuries, dying Christians have drawn comfort and hope from OT passages like David's Twenty-third Psalm. Many modern scholars, however, charge earlier generations with reading the teaching of the NT back into the OT. They concede that the NT has much to say about a resurrection, a final judgment, and eternal life. But these scholars argue that a correct reading of the OT provides little if any hope for a blissful life beyond the grave. The OT believer, argue these scholars, lived only for this world. For example, E. F. Sutcliffe, has averred,



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↑ There has been a tendency to take it for granted that, like ourselves, Abraham, Moses, and David, and the other great men of God of the Old Testament looked forward to a judgment of their lives by God after death with a consequent apportionment of reward or punishment. But an attentive reading of the Old Testament shows that this is a mistaken notion and that for many centuries the religious life of the patriarchs and the people of Israel was based exclusively on God's government of the world during the course of men's pilgrimage on the earth.¹

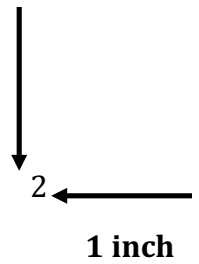
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↑ Similarly, Millar Burrows has dogmatically asserted, "Early Hebrew religion had no conception of judgment or salvation after death."² Burrows accounts for belief in the resurrection among the Jews of Jesus' day by arguing that "contact with Zoroastrianism, the religion of the Persian empire ... supplied the pattern for the Jewish hope of resurrection and judgment after death."³ The Christian is compelled to reexamine the OT to determine whether this modern charge is true, being motivated by a desire to interpret God's word accurately (2 Tim 2:15).

¹ Cited in H. H. Rowley, *The Faith of Israel* (Philadelphia: Westminster Press, 1956), 153, n. 5.

² *An Outline of Biblical Theology* (Philadelphia: Westminster Press, 1946), 192.

³ *Ibid.*, 203.



Three Preliminary Considerations

To properly assess the OT teaching on the afterlife, one must begin his study with an awareness of Israel's ancient Near Eastern cultural milieu, an acknowledgment of Scripture's progressive revelation, and an appreciation for the NT interpretation of the OT.

The Preoccupation of Ancient Near Eastern Society

Recent studies in ancient Near Eastern culture and religion have revealed a prevalent fascination with the afterlife.¹ This ancient preoccupation with the afterlife may partially account for the relative paucity of a detailed revelation of afterlife in the OT. God did not need to convince the Israelites of a reality they took for granted. Perhaps God did not desire to foster an unhealthy preoccupation upon the afterlife that might render the Israelites "no earthly good" (1 Thess 4:11; 2 Thess 3:7-12) and lead them into the superstitious practices of their pagan neighbors.² The ancient prevalence of belief in the afterlife also suggests the likelihood of an innate sense of "eternalness" among human societies (Eccl 3:11; Rom 1:19-21), as

¹ Recent studies include, Jean Bottero, *Religion in Ancient Mesopotamia*, trans. Teresa Fagan (Chicago: The University of Chicago Press, 2001); Norman Cohn, *Cosmos, Chaos, and the World to Come: The Ancient Roots of Apocalyptic Faith* (New Haven: Yale University Press, 1993); S. H. Hooke, *Babylonian and Assyrian Religion* (Oxford: Basil Blackwell, 1962); H. Frankfort, *Ancient Egyptian Religion: An Interpretation* (New York: Harper and Brothers, 1948); Helmer Ringgren, *Religions of the Ancient Near East*, trans. John Sturdy (Philadelphia: The Westminster Press, 1973).

² The OT contains numerous prohibitions against such practices. For example, the Law forbids praying to the deceased (Exod. 22:18; Deut. 18:10-12). Certainly, the Israelites would not be tempted to pray to the dead if they, as many modern scholars contend, entertained no belief in life after death.

well as a primeval revelation (e.g., Gen 2:15-17; 3:22-24; 5:21-24), which depraved societies corrupted over time (Rom 1:18-23).³

The Reality of Progressive Revelation

As a general rule, redemptive truth becomes more detailed and clear as one approaches the NT era (Eph 3:5; Tit 1:1-3; Heb 1:1, 2). This is especially true with respect to the doctrine of eternal life. In fact, it is not until one arrives at the NT that he finds a full and mature doctrine of the afterlife. Jesus Christ brought the truth of immortality out of the relative obscurity of OT revelation and into the brighter light of NT revelation (2 Tim 1:10). Therefore, as the Bible student searches for the resurrection and eternal life in the OT, he must resist the temptation to read a fully developed NT doctrine into an OT text where it does not belong.⁴

The Legitimacy of New Testament Input

On the other hand, Christians have the right and responsibility to take seriously the way in which NT writers interpret the Old.⁵ For example, the author of Hebrews portrays the faith and life of the OT saints as *future* oriented (Heb 11:1-

³ The Roman Catholic doctrine of Mary illustrates how men can take a previous revelation (Luke 1:27-30) and over time distort it into superstitious error.

⁴ Walter Kaiser suggests that the analogy of Scripture be limited to *antecedent* revelation. *Toward an Old Testament Theology* (Grand Rapids: Zondervan, 1978), 5-19. This approach is appropriate for discerning the level of understanding possessed by OT believers. But one must not ignore the NT writers' exegesis of the OT and their descriptions of the OT believer's understanding of life after death.

⁵ S. Lewis Johnson is correct when he argues, "The use of the OT in the New is the key to the solution of the problem of hermeneutics. Unfortunately, that has been overlooked, but surely, if the apostles are reliable teachers of biblical doctrine, then they are reliable instructors in the science of hermeneutics." *The Old Testament in the New* (Grand Rapids: Zondervan, 1980), 23.

39).⁶ Either he is guilty of reading the NT hope of eternal life into the OT, or he is properly interpreting the OT texts under the Holy Spirit's guidance. One committed to the inspiration of the NT *must* assume the latter.⁷

Three Pillars of the Old Testament Believer's Hope

Most modern scholars concede that one or two passages in the OT may teach a future resurrection unto eternal life. But they usually date these passages after the exile and trace their teaching not to earlier OT revelation but to Persian influence.⁸ Nevertheless, a careful examination of the Hebrew Scriptures reveals an indigenous source for these later eschatological texts. From the beginning of human history and on the earliest pages of OT Scripture, God began to reveal three great truths that served as the pillars of the OT believer's future hope.

God's Absolute Power over Life and Death

The book of Genesis portrays God as the creator and sustainer of human life (Gen 1:26, 27; 2:7, 22). Many other OT passages acknowledge human life as a gift from God (Deut 8:3; 30:20; Job 33:4; Eccl 8:15). But man forfeited life by sinning against God and incurred God's curse of death (Gen 2:15-17; 3:1-8; 3:19, 22; cf. Rom 6:23). Being contrary to God's original intent and an expression of his wrath, death became a dreaded enemy to mankind.⁹ The Israelite commonly referred to this

⁶ He does not merely claim Abraham and the other OT saints *went to* heaven. Rather, he teaches that they were *looking forward to* heaven! See especially vv. 13-16.

⁷ Since the Holy Spirit never bears false witness and since He is the author of the OT Scriptures, then He will always guide the NT writer to accurately discern His own authorial intent in the OT Scriptures.

⁸ Brian Schmidt, "Afterlife, Afterdeath," *Eerdmans Dictionary of the Bible*, ed. David N. Freedman (Grand Rapids: Eerdmans, 2000), 26-27; Burrows, 203-04.

⁹ Not surprisingly, ancient societies developed very gloomy conceptions of a netherworld beyond the grave.

enemy as *Sheol* and longed to be delivered from it (Pss 6:1-5; 88:1ff.; 141:7-10; Prov 7:24-27; 15:24; 23:14; Isa 38:2-4; 9-16).¹⁰

Man's only hope for deliverance resided in the God who exercises power and prerogative over both life and death (Deut 32:39; 1 Sam 2:6; 2 Kgs 5:7). Since the day of his death was determined by God (Gen 47:29; Num 27:12-15; Deut 34:5; Job 14:5; Eccl 3:2; 5:18; 8:8, 15; Isa 38:1), the Israelite felt warrant to pray for God's deliverance from the grave (Pss 68:20; 118:18; 1 Kgs 22:32; Isa 38:2-5). Moreover, God's absolute lordship over life and death suggested to the OT saint the real possibility of life after death—even a physical resurrection. The writer to the Hebrews calls attention to this fact when he tells us that Abraham was willing to

¹⁰ The OT Scriptures *do not* present שְׁאוֹל as a gloomy netherworld to which *all* men, both wicked *and* righteous, must go after death. The Authorized Version translates the Hebrew word שְׁאוֹל as *hell* (31x), *grave* (31x), and *pit* (3x). With the exception of a few narrative passages, the word is used mainly in poetry. This fact is crucial for our understanding of the word because of the highly figurative nature of Hebrew poetry. The word שְׁאוֹל is associated with such abstract ideas as *death* and *destruction*. It provokes such emotions as sorrow, pain, and a longing for deliverance. It is also frequently found in antithetical verse where the righteous are being contrasted with the wicked. Keeping these ideas in mind, along with the poetical environment, one can establish a proper semantic value for שְׁאוֹל which, in turn, will aid in defining the OT doctrine of life after death. The word שְׁאוֹל has *three* meanings. They are as follows: first, שְׁאוֹל may refer to *the place of burial*, where a corpse is subject to decay (Ps 49:14). Second, שְׁאוֹל can refer to *the state of being dead or separated from life* and is semantically parallel to מוֹת (Hos 13:14 [note: 1 Cor 15:55 translates this passage, using θάνατε to translate שְׁאוֹל]). Third, שְׁאוֹל may refer to *the realm of the wicked dead*. It is immediately evident that the Hebrew word is much broader than the English glosses "hell" and "grave," which tend to limit the word to a location. Thus, the English reader will most often think of senses *one* and *three*. However, when one remembers the poetical semotaxis, he will realize that the Hebrew frequently thought of שְׁאוֹל in the abstract. Therefore, whether it be the temporal location of the corpse or the immaterial realm, שְׁאוֹל is always associated with death, namely, that state of being separated from life. Thus it is not surprising that the OT writers always present שְׁאוֹל in a negative light. Death is always portrayed as *an enemy*. As John Davis notes, "There were men of keen spiritual vision who yet felt dismay at the approach of death.... The pious Israelite might have believed that he would be with God and be the recipient of divine loving-kindness in the future life, and yet have dreaded sheol." "The Future Life in Hebrew Thought During the Pre-Persian Period," *PTR* 6 (April 1908), 267-68. For further study on the meaning of שְׁאוֹל, see R. Laird Harris, "The Meaning of the Word Sheol as Shown by Parallels in Poetic Texts," *BETS* 4 (1956): 129-35; Eugene H. Merrill, "שְׁאוֹל (shə'ōh), Sheol, netherworld," *NIDOTTE*, 4:6-7.

sacrifice his son Isaac *because* “he considered that God *is able* [δυνατὸς] to raise people even from the dead [emphasis added]” (Heb 11:19, NKJ). Failure to appreciate this fundamental truth earned the Sadducees Jesus’ famous rebuke: “You are mistaken, not understanding the Scriptures nor *the power* [τὴν δύναμιν] of God [emphasis added]” (Matt 22:29, NKJ).¹¹ Thus a belief in God’s power over life and death formed one of the pillars for the Israelite hope in the afterlife.

God’s Covenantal Purpose for Human Life

When God placed Adam in the Garden of Eden (Gen 2:8-17), the place of His special presence,¹² He was teaching that the *summum bonum* of man’s life would consist preeminently in a covenantal relationship with God. And the presence of “the tree of life” in the midst of the Garden (Gen 2:9) indicated that this divine-human relationship would be eternal (Gen 2:16-17; 3:22; cf. Rev 2:7; 22:2, 14). Sadly, Adam’s sin resulted in the forfeiture of this eternal communion (Gen 3:22-24; cf. Isa 59:2). But the central theme of the OT concerns the restoration of this broken relationship and is epitomized in the tripartite formula: “I will be your God; you shall be My people, and I will dwell in your midst” (Exod 29:45-46; Lev 11:45; 22:33; 25:38; *passim*).¹³ Thus, the very concept of covenant life with Yahweh gave

¹¹ Some today find it just too hard to believe. But it should not be. If scientists today can clone an animal (and maybe someday a human) from the genetic material of a dead cell, should we find it hard to believe that the same God who formed Adam from the dust of the earth and breathed into him the breath of life could take our genetic material from the dust and refashion our bodies? Once we come to grips with God’s omnipotence, it is no longer difficult to believe in a bodily resurrection.

¹² Bruce Waltke, *Genesis: A Commentary* (Grand Rapids: Zondervan, 2000), 85; Gordon Wenham, *Genesis 1-15*, WBC, ed. David A. Hubbard (Nashville: Nelson, 1987), 61-62. For a discussion of the Garden of Eden’s relationship to the tabernacle and temple as the place of God’s special presence, see James Jordan, *Through New Eyes: Developing a Bible View of the World* (1988; repr., Eugene, OR: Wipf and Stock, 1999), 143-63.

¹³ Kaiser argues that this promise should be the central governing motif for OT theology (32-40).

the OT believer reason to hope that nothing—not even death itself—could separate him from His God. In the words of James Denney, “The experience of God’s love in life, a providential and redeeming love, of which man was as sure as he was of his life itself, is the primary and the ultimate factor in the faith of immortality.”¹⁴

To ensure men saw the connection between covenant life and eternal life, God did something very unusual early in redemptive history. God exempted from death Enoch, the seventh from Adam, on the basis that Enoch “walked with God” (Gen 5:21-24; cf. Heb 11:5). The record of Enoch’s unusual translation no doubt served to encourage a similar expectancy among subsequent generations of believers who, like Abraham, enjoyed covenant life with God (Gen 12:1-3; 2 Chron 20:7; James 2:23). The Lord Jesus certainly draws this conclusion when He infers the resurrection on the basis of God’s covenantal relationship to the patriarchs (cf. Exod 6:3; Matt 22:32).

David also highlights the connection between covenant life and eternal life in his sixteenth Psalm. Because David enjoyed a saving relationship with God (16:2-8), he could entertain the strongest confidence in life beyond the grave:

Therefore my heart is glad, and my glory rejoices; my flesh also will rest in hope. For You will not leave my soul in Sheol, nor will You allow Your Holy One to see corruption. You will show me the path of life; in Your presence is fullness of joy; At Your right hand are pleasures forevermore (vv. 9-11, NKJ).¹⁵

The very fact that God’s “covenant love *endures forever* [לְעוֹלָם]” (Ps. 136) enabled the OT saint to overcome even the fear of death!¹⁶

¹⁴ *Factors of Faith in Immortality* (London: Hodder & Stoughton, 1903), 59.

¹⁵ As Peter and Paul indicate in the NT, David was not merely speaking of his triumph over the grave—he was looking forward to the resurrection of Christ (Acts 2:25-31; 13:36-37), which would insure His own resurrection from the grave.

¹⁶ This is precisely the same point Paul makes in Romans 8:35-39—“For I am persuaded that neither life nor death ... nor any other created thing shall be able to separate us from the love of God which is in Christ Jesus our Lord.”

God's Redemptive Promise of Victory over Sin and Death

God's curse upon the Serpent became for mankind a promise of life.¹⁷ This promise would be fulfilled after a long struggle between two divisions of mankind, climaxing in a cosmic battle between Satan and the woman's Seed and resulting in Satan's destruction and God's victory over sin and death. And as the OT saint looked forward to this great redemptive victory, he anticipated two great events at the end of all history.

A Final Day of Judgment

God's dealings with Adam and Eve demonstrate that man must give an account for his sin. According to Jude, the descendants of Adam and Eve anticipated a final day of accounting (Jude 14, 15). According to Peter, the universal flood provided a foretaste of this final judgment (2 Pet 3:5-7). Not surprisingly, David alludes to this day in the Psalms (Pss 9:17-20; 37:37-38; 49:12-15). King Solomon also spoke of this day (Eccl 12:13, 14).¹⁸ Daniel described this great Day of Judgment in a vision:

I watched till thrones were put in place, and the Ancient of Days was seated; His garment *was* white as snow, and the hair of His head *was* like pure wool. His throne *was* a fiery flame, its wheels a burning fire; a fiery stream issued and came forth from before Him. A thousand thousands ministered to Him; ten thousand times ten thousand stood before Him. The court was seated, and the books were opened (Dan 7:9, 10, NKJ).

¹⁷ This is confirmed by Adam's response to the promise in verse 20: "And Adam called his wife's name Eve, because she was the mother of all living." Waltke appropriately refers to this verse as "the beginning of hope" (95).

¹⁸ Solomon cannot be referring to a merely temporal judgment since he has already concluded that a universal and complete judgment does not happen in this life (Eccl 3:16; 8:14; 9:1-3).

A Final Resurrection of the Dead.

God created man with a body to be His image, that is, God's visible replica and representative upon the earth. God must reclaim man's body from the grave if He would restore him to his original purpose.¹⁹ The patriarchs anticipated such a resurrection by securing a burial in the Promised Land (Gen 23:16-18; 25:9-10; 35:27-29; 49:29-31; 50:13, 25-26; Exod 13:19; Jos 24:32). Isaiah assures God's persecuted people of a coming day when "[God] will swallow up death forever" (25:8, NKJ), and later declares, "Your dead shall live; *together with my dead body they shall arise. Awake and sing, you who dwell in dust; for your dew is like the dew of herbs, and the earth shall cast out the dead*" (26:19, NKJ). Likewise, God revealed to Daniel that at the end of history "many of those who sleep in the dust of the earth shall awake, some to everlasting life, some to shame and everlasting contempt" (Dan 12:2, NKJ). These prophecies of resurrection were not imported from Persia. They were based upon God's *OT* promise of final victory over sin and death.²⁰ Abraham believed this promise (Gen 25:8-9; cf. Heb 11:19). Job believed this promise (Job 14:14; 19:25, 26).²¹ Moses believed this promise (Deut 30:19-20; cf. Heb 11:26).

¹⁹ Anthony Hoekema argues, "If the resurrection body were nonmaterial or nonphysical, the devil would have won a great victory It would seem that matter had become intrinsically evil so that it had to be banished But matter is not evil; it is part of God's good creation. Therefore the goal of redemption is the resurrection of the physical body, and the creation of a new earth on which his redeemed people can live and serve God forever with glorified bodies. Thus the universe will not be destroyed but renewed, and God will win the victory." *The Bible and the Future* (Grand Rapids: Wm. B. Eerdmans, 1979), 250.

²⁰ L. J. Greenspoon has refuted the Persian origin hypothesis and argued that the resurrection in Isaiah and Daniel was based upon the OT motif of Yahweh as "Divine Warrior." "The Origin of the Idea of the Resurrection," *Traditions in Transformation: Turning Points in Biblical Faith*, ed. B. Halpern and J. D. Levenson (Winona Lake: Eisenbrauns, 1981), 247-321.

²¹ For a balanced defense of Job's belief in a resurrection, see Francis Anderson, *Job*, TOTC, ed. D. J. Wiseman (Downers Grove: Inter-Varsity, 1976), 172-73, 193-94.

David believed this promise (Pss 16:9-11; 17:15; cf. Ps. 49:15).²² Solomon believed this promise (Prov 14:32). Other OT prophets believed this promise (Hos 6:1-2; 13:14-15; Ezek 37:1-14).²³ Consequently, when Paul defends his doctrine of the resurrection before the Jews and Agrippa, he confidently asserts that he is preaching no novelty or foreign doctrine but exactly what the OT Scriptures foretold (Acts 23:6; 26:6-8, 22-23).²⁴

Conclusion

The OT doctrine of life after death is not as clear or detailed as the teaching of the NT. Nevertheless, one does find the acorn of gospel hope on the earliest pages of OT revelation. Although the OT saint could not describe all the details of what that acorn would become, he did know it would someday become a tree of *everlasting* life. Failure to exegete such a hope from the pages of OT Scripture may be an indication of weak faith (Luke 24:25-27) or no faith at all (Matt 22:29). Perhaps some modern scholars cannot see the bodily resurrection and eternal life in the OT because they have never experienced the power of God's spiritual resurrection (Eph 2:4-6) and blessing of His covenant communion (John 17:3).

²² By comparing the language of the Psalms to the ancient Ugaritic literature, Michell Dahood has demonstrated that the Israelites clearly believed in immortality. *Psalms I: 1-50*, AB, ed. William Foxwell Albright and David Noel Freedman (New York: Doubleday, 1965), pp. xxxv-xxxvii; *Psalms III: 101-150* (1970), xli-lii. See also Elmer Smick, "Ugaritic and the Theology of the Psalms," *New Perspectives on the Old Testament*, ed. J. Barton Payne (Waco: Word Books, 1970), 104-10.

²³ Granted, Hosea and Ezekiel may have a national restoration primarily in view. But it seems likely that the imagery of the nation's "resurrection" arose from the Israelite hope of a future personal resurrection.

²⁴ Bruce Milne observes, "While the fullest and clearest teachings about the afterlife do certainly come from the lips of Jesus and the apostles in the NT, every last one of them was nurtured on the OT. It was in effect the religious and spiritual womb within which their understanding of human destiny was conceived and nurtured." *The Message of Heaven and Hell* (Downers Grove: Inter-Varsity, 2002), 25.

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