

DT100 DOCTRINE SURVEY

CLASS SYLLABUS

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Welcome to Doctrine Survey (DT100)! The course you are beginning is the result of more than a quarter century of research and experience and has already been taught to thousands around the world. This introduction will give you some interesting and helpful information concerning the course.

ABOUT YOUR MANUAL

This Doctrine Survey manual was originally developed out of collaboration between David Sunde, Steve Clinton, and Alan Scholes beginning in the mid-1970s. Initially, we all each taught the course several times and traded notes and insights. This 2020 edition has been revised and updated by Alan and Steve, with the help of Conrad Koch who has been contributing to and teaching the course since 1992, and by Howard Ostendorf.

The manual is designed with three purposes in mind. First, you will use it during your classroom sessions as a note-taking outline. Second, the manual functions as one of your textbooks for the course. In most sessions you will find one or more quotes enclosed in boxes. These boxed quotes will generally not be covered during the session; rather you will be responsible to read them before the next day's class. In them you will find a treasure trove of insights from many of the great theologians of the centuries as well as the viewpoints of non-Christian philosophers and cultists. These quotes form an invaluable resource for your own theological study and future speaking, teaching, or writing. The third purpose of the manual is that you may reproduce it to assist you in your ministry.

I. Class Objectives: When you have completed this course, you should be able to:

1. Have a greater appreciation for and excitement about theology and its practical value for ministry.
2. Apply insights from the study of Bible doctrine to your personal life and ministry.
3. Research biblically and theologically a selected attribute of God.
4. Demonstrate a comprehension of major viewpoints, differences, and conflicts that exist in several doctrinal areas.
5. Discover what various people today think about doctrinal issues and have a sharpened ability to talk with them about these ideas.

II. Class Schedule:

Topic

Title

1. Where We Are Headed

2. Our God and Who He Is: Theology Proper

3. Our God and His Power
4. The Inerrancy Controversy Bibliology
- 5-6. Can We Trust Our Bible? “Levels of Belief”
7. Christ Our Access Christology
8. Difficulties in Christology
9. How Were We Made? Anthropology
10. Who Are We?
11. What Has He Done? Soteriology
12. What Can We Do?
13. What Do We Have? “Problem Passages for Security”
14. Our Baptism of Power
15. Our Growing Walk Peripatology “Spiritual Formation as a Journey”
16. Our Unseen War
17. Our Form and Freedom Ecclesiology
18. The Church and You
19. The Future Fantastic Eschatology
20. Biblical, Historical, and Systematic Theology

III. Textbooks:

Erickson, Millard. (2001). *Introducing Christian Doctrine*. Revised edition. Grand Rapids: Baker.

Other readings:

Scholes and Clinton, “Levels of Belief,” *Philosophia Christi*, Spring, 1991. Also found at <http://www.toi.edu/articles.htm>

Clinton, Steve. “Spiritual Formation as a Journey,” *Evangelical Theological Society*, Spring, 2004. Also found at <http://www.toi.edu/articles.htm>

IV. Written Assignments

A. Bible Verses Research Project

1. **Purpose:** To develop your skill in synthesizing Biblical passages into doctrinal statements.
2. **Description:** Fill out the “Bible Verses Research Project – Doctrine Survey Worksheet” found in the back of this manual behind the articles. If you wish, you may produce your work on a computer using the outline of the Worksheets. The project is due at the beginning of class, Friday.
3. **Grading:** This paper will be worth a maximum of 30 points. Here are the criteria and point values which will use in evaluating your paper. Section numbers refer to the “Worksheet”:
 - a. (Section 2) First 10 passages (10 points). Did you clearly understand and state what each verse taught about the attribute examined? Was it stated in principle form?
 - b. (Section 3) Additional 5 passages (5 points). Are there at least 5 passages listed and is each clearly related to the attribute? Did you clearly understand and state what each verse taught about the attribute examined?
 - c. (Section 4) Categorizing (5 points). Are two or more categories clearly stated and defined? Do the scriptures cited under each category fit well in that category? Is each of the 15 scriptures included in at least one category?
 - d. (Section 5) Summary (5 points). Is the summary clear and comprehensive (covers all the categories)? Are the similarities and/or differences between the student’s conclusions and those of Erickson or others clearly explained?
 - e. (Section 6) Application (5 points). Are the suggested applications practical and appropriate (biblically and theologically legitimate)?

B. Doctrinal Survey Project.

1. **Purpose:** to help you gain a stronger awareness of Biblical doctrine by discovering and evaluating other people’s religious views.
2. **Description:** you will receive a “**Religion Survey – Introduction**” and a copy of a specially designed “**Religion Survey**”. Read the Religion Survey – Introduction carefully. Make copies of the Religion Survey and take it with three different people, looking for as much variety as possible, e.g., college student, business professional, farmer, homemaker, etc. Do not survey SOL or IBS students or other CCC staff. Note: since a major point of this assignment is to ask the questions and discern when you have understood the answers, you will need to be the primary surveyor with three separate individuals. You are encouraged to pair up to do this assignment, but if you do, together you will have to survey six people (three each).

Out of these three surveys, pick the one that is the most interesting. (That will usually be the one who had the most non-biblical views.) In one to two pages evaluate where the person is correct and/or incorrect or unclear in relation to biblical doctrine. For each non-biblical view, briefly explain what

is wrong demonstrating your knowledge of correct doctrine. Do not just repeat what the person said on the survey. Show that you know what was wrong with what he or she said, and that you know the correct doctrine. This project is due two weeks after the last day of class.

3. **Grading:** See the “Religion Survey – Introduction”. Turning in the three completed surveys will account for approximately 70% of your grade on this project. The remaining 30% will be determined by the quality of your evaluation.

- C. **Final Exam.** Comprehensive. Will test you on classroom lectures and the assigned readings from Erickson, assigned articles, and the Manual. The questions will be multiple-choice, matching or true-false. The final exam will be administered on Friday.

V. Grading Procedure

- A. **Philosophy** - For some of you it will be a new experience to take a class a Christian setting. There are three values we hold as a part of the philosophy of Christian graduate education:

1. Excellence - We're assuming that you are here because you want to be here. We're hopeful that you'll catch a love for the Scriptures and a desire to know truth that will motivate you from the inside to please the Lord with your work. Ultimately He is the one you are serving (Col. 3:23). Grades are designed to measure your progress and help you keep up with the concentrated and therefore somewhat intense schedule of the course.
2. Collegiality - This is not a competition. We encourage you to help each other, and my desire as instructor is to help you. Talk together about your project. Do your own work, but put your heads together to think of creative solutions. Ultimately, our desire is for everyone to be better equipped to teach others.
3. Development – You goal should not be to just get through the information. Our desire is that you will increasingly grow and develop into the image of Christ (Col. 1:28, 29). We expect honesty and integrity as well as progress. For some of you this course will be filled with new information. Others will have heard many of the concepts before. Whether the ideas are new or old, your goal should be mature application, not mere intellectual understanding.

B. Grading

Your grade is determined this way:

	<u>Masters</u>	<u>Certificate</u>
Verses Project	30%	40%
Doctrinal Survey Project	30%	
Final Doctrine Exam	<u>40%</u>	<u>60%</u>
Total	100%	100%

VI. Major Theologians and Authors Quoted in the Manual:

Barth, Karl *Church Dogmatics*. Barth (1886-1968) was a Swiss pastor and theologian who broke with his liberal German theological training and became the major proponent of Dialectical Theology or "Neo-Orthodoxy." Influenced by Kierkegaard, Barth stressed the transcendence and hiddenness of God and denounced any attempt to learn anything about God through nature or philosophy. Instead we learn of God through the Bible which is God's witness to the living Word, Christ. For Barth, the Bible is not a static propositional revelation but rather is God Himself speaking. Scripture only becomes "God's Word" when we encounter Christ through it.

Berkhof, L. *Systematic Theology*. Wm. B. Eerdmans Publishing Co. Berkhof (1873-1957) was an American Calvinist theologian. Following his education and a brief pastorate, he was called to teach at Calvin Seminary. There he schooled three decades of Christian Reformed preachers in systematic theology.

Bultmann, Rudolf *Theology of the New Testament*. A skeptical German theologian, Bultmann (1884-1976) was a professor of New Testament at Marburg (1921-1951) and is considered one of the major biblical scholars of the 20th Century. In *Kerygma and Myth* (1953), Bultmann argued that we need to "demythologize" our picture of Jesus in the Gospels and emphasized the importance of an existential commitment based on the *kerygma*, or core of primitive Christian proclamation, which he saw as a call to decision.

Buswell, J. O. *A Systematic Theology of the Christian Religion*. Zondervan Publishing House. Buswell was an influential Calvinist educator. He was president of Wheaton College (1926-1940), Professor of Systematic Theology at Faith Seminary and finally Dean of the Graduate Faculty at Covenant College and Seminary.

Chafer, L. S. *Systematic Theology*, Dallas Seminary Press. Chafer (1871-1952) was a Presbyterian clergyman and educator. He taught at C.I. Scofield's Philadelphia School of the Bible (1914-1923); founded Dallas Theological Seminary and served as its president until his death.

Hodge, Charles *Systematic Theology*. Wm. B. Eerdmans Publishing Co. Hodge (1797-1878) was a leading American theologian of the nineteenth century. He became an instructor at Princeton Seminary in 1820, and remained there most of his life. Hodge's defense of a super-naturally inspired Bible had a powerful influence, not only in his own Old School Presbyterian circles, but in other denominations as well.

Lewis, C. S. (1898-1963). A British novelist and apologist, Lewis was an Anglican layman who taught Medieval Literature at Oxford and Cambridge. His best-selling works include *Mere Christianity*, *Screwtape Letters*, and the seven fantasy novels, *The Chronicles of Narnia*. Lewis has been called "the most quoted Christian writer of the 20th Century."

Schleiermacher, Friedrich D. E. *The Christian Faith*. Schleiermacher (1768-1834), a German theologian who is often called the "father of theological liberalism" was one of the founders of the influential University of Berlin (1810).

Shedd, William G. T. *Dogmatic Theology*, Charles Scribner's Sons. Shedd (1820-1894) was an American theologian. He had pastoral experience but the major portion of his life was spent teaching at the University of Vermont, then at the theological seminaries at Auburn, Andover and Union. He defended orthodoxy in controversy with his colleagues at Union.

Strong, Augustus Hopkins *Systematic Theology*, Fleming H. Revell Co. Strong (1836-1921) was an American Baptist pastor and educator. Ordained in 1861, he held pastorates in Massachusetts and Ohio before being elected president of Rochester Theological Seminary.

Tillich, Paul *Systematic Theology*. Tillich (1886-1965) was a Protestant theologian and philosopher. Born in Germany, Tillich was an early opponent of Hitler and just before WW II came to America where he lived until his death. Tillich taught at Union Seminary, Columbia, Harvard and the University of Chicago. Tillich was influenced by Kierkegaard and existentialism and considered God as the "Ground of Being" which we humans can encounter as our "ultimate concern" if we have the courage to affirm ourselves in the face of non-being.

Walvoord, John F. *Jesus Christ Our Lord*, Moody Press. Past President at Dallas Theological Seminary and editor of the scholarly journal, *Bibliotheca Sacra*, Walvoord is best known for his numerous books on biblical prophecy including his commentary on the last book of the Bible, *The Revelation of Jesus Christ*.