



BIOLA
UNIVERSITY

ESSENTIAL CHRISTIAN DOCTRINE I - MODULAR

CSAP 541A (1 Unit) • Course Outline • Fall 2014 • Discussion 8/27-9/23

Kevin Lewis

I. PROFESSOR & CLASS INFORMATION

Professor: Kevin Lewis

<u>Course Title:</u>	Essential Christian Doctrine I - Modular	<u>Credit Hours/Units:</u>	1 Unit
<u>Course Code:</u>	CSAP 541 A	<u>Class Days & Time:</u>	Discussion 8/27-9/23
<u>Term:</u>	Fall 2014	<u>Dept. Secretary:</u>	Christy Brown (562) 906-4570
<u>Location:</u>	Modular	<u>Secretary Email:</u>	christy.brown@biola.edu
<u>Office Phone:</u>	562-903-6000 X5506	<u>Office Location:</u>	Biola Professional Building
<u>Office Hours:</u>	By Appointment	<u>Office Mailing Address:</u>	Biola University, Christian Apologetics Program, 13800 Biola Avenue, La Mirada, CA 90639
<u>E-Mail:</u>	kevin.lewis@biola.edu	<u>ITL Website:</u>	www.itlnet.org
<u>Course Website:</u>	www.theolaw.org		
<u>Dept. Website:</u>	http://biola.edu/apologetics		
<u>Discussion:</u>	http://canvas.biola.edu		

II. COURSE DESCRIPTION & TOPICS

CSAP 541A Essential Christian Doctrine: *A presentation and biblical defense of the essential Christian doctrines with special reference to contemporary criticism of the value and truth of doctrinal assertions. Required of M.A. students. (This course is offered every school year.)*

Topics: The Essential Christian Doctrine sequence of the Apologetics program surveys the vital topics of Systematic, Elenctic and Polemical Theology. The Fall semester of Essential Christian Doctrine I will address the doctrines of: Theological Anthropology, Hamartiology, and Part One of Christology, which includes a discussion of the Deity of Christ, the Humanity of Christ, and the Hypostatic Union of the two natures of Christ.

III. DISABILITY SERVICES

Disability Services exist to assist any student who thinks he or she may need such assistance. Students desiring accommodations for this class on the basis of physical learning, psychological and/or emotional disabilities are to contact The Learning Center which houses both learning assistance and disability services. The Learning Center is located in the Biola Library, Upper Level, Room U-137, and this department can be reached by calling 562.906.4542 or by dialing extension #4542 if calling from "on campus."

IV. ACADEMIC HONESTY

Biola University is committed to ethical practice in teaching, scholarship, and service. As such, plagiarism and other forms of academic dishonesty will not be tolerated. Please see the undergraduate/graduate student handbook and/or the departmental/program/school policy on academic honesty. It is imperative that you present all written, oral, and/or performed work with a clear indication of the source of that work. If it is completely your own, you are encouraged to present it as such, taking pleasure in ownership of your own created work. However, it is also imperative that you give full credit to any and all others whose work you have included in your presentation via paraphrase, direct quotation, and/or performance, citing the name(s) or the author(s)/creator(s) and the source of the work with appropriate bibliographic information. To do otherwise is to put oneself in jeopardy of being sanctioned for an act or acts of plagiarism that can carry serious consequences up to and including expulsion from the university.

<http://studentlife.biola.edu/campus-life/student-handbook/academic-integrity>

<http://plagiarism.org/plagiarism-101/overview/>

V. COURSE ALIGNMENT WITH PROGRAM LEARNING OUTCOMES

Essential Christian Doctrine I (CSAP 541A): This master's-level course is a core course required of M.A. Apologetics and M.A. Science & Religion students. Offered every fall semester and sometimes in other school terms. Successful completion of this course will prepare students to demonstrate proficiency toward the accomplishment of relevant Program Learning Outcomes listed in the next section.

Apologetics Program Learning Outcomes

1. To Build an intellectual framework, to demonstrate students' understanding of the faith; and to formulate responses to future challenges
2. Display and practice Christ-like character, so as to present and defend the gospel in a winsome manner and gracious spirit
3. Argue effectively to correct misconceptions about historic Christianity; to answer the perennial problems that are offered to discredit Christianity intellectually; and make the case proactively that it is reasonable to put one's faith in Christ

VI. COURSE OBJECTIVES AND STUDENT LEARNING OUTCOMES

By completion of this course including class participation during summer lectures, online interaction with the professor, fellow students, and lecture materials, assigned readings with assigned student responses, and the practical application of doctrines learned, students will accomplish the following objectives and the following learning outcomes will be assessed and demonstrated:

IDEA Objective #1: Gaining factual knowledge (biblical and theological facts, terminology, and topics) about Theological Anthropology, Hamartiology, and Ontological Christology (*Essential* emphasis).

STUDENT LEARNING OUTCOMES (The learner will demonstrate that he or she has satisfactorily fulfilled IDEA Objective #1 by being able to):

1. **Identify, define** and **investigate** essential terminology in Theological Anthropology, Hamartiology, and Ontological Christology. (Fulfilled by classroom summer lectures, online interaction, and the Shedd written reports.).
2. **Investigate** some selected topics in the theology of civil government. (Fulfilled by Culver précis.).

IDEA Objective #2: Learning Bible doctrines about Theological Anthropology, Hamartiology, and Ontological Christology and interrelating these doctrines into a defensible theological system (*Essential* emphasis).

STUDENT LEARNING OUTCOMES (The learner will demonstrate that he or she has satisfactorily fulfilled IDEA Objective #2 by being able to):

1. **Explain** briefly the major doctrines of Theological Anthropology, Hamartiology, Ontological Christology, and a theology of civil government. (Fulfilled by the Shedd & Culver written reports).

IDEA Objective #4: Developing skills in communicating doctrines about the assigned theological topics in written form (*Important* emphasis).

STUDENT LEARNING OUTCOMES (The learner will demonstrate that he or she has satisfactorily fulfilled IDEA Objective #4 by being able to):

1. **Produce** appropriate theological responses to theological questions by means of the Shedd Report and be able to state the essence of a particular theological doctrine by means of the Culver précis .
2. **Develop** in written form an inventory of the student's own ability to argue for these doctrines by means of their online discussions of the Shedd, Culver, and lecture materials.

VII. REQUIRED & RECOMMENDED TEXTBOOKS

A. REQUIRED TEXTS

1. Culver, Robert D. *Civil Government: A Biblical View*. Wipf & Stock Publishers, 2009.
2. Lewis, Kevin. *Essential Christian Doctrine Syllabus*.¹ Fall 2014 Version. Available online on my Biola faculty webpage at www.theolaw.org and www.kevinlewis.info.
3. Shedd, W.G.T. *Dogmatic Theology*. 3rd Ed., Grand Rapids: P & R Publishers, 2003.

B. RECOMMENDED TEXTS

1. Elwell, Walter A., Ed. *Evangelical Dictionary of Theology*. 2nd ed. Grand Rapids: Baker, 2001.
2. Muller, Richard A. *Dictionary of Latin & Greek Theological Terms*. Grand Rapids: Baker, 1985.

¹ Note that I refer to the course notes available online as the “Syllabus.” The document explaining the course requirements—the one you are currently reading—is the “Course Outline.”

VIII. LEARNING TASKS (ASSIGNMENTS)

A. COURSE OUTLINE

1. The student *must* carefully read the entire course outline prior to the commencement of the course.

B. CONFIRMATION EMAIL

1. After reading the course outline, the student must send a confirmation email to the professor at kevin.lewis@biola.edu indicating the student has read the entire course outline.
2. SUBJECT LINE: The “Subject” line of this email *must* read (exactly) “F14 ECD1 M Confirmation Email.”
 - a. Please do not include the quotation marks in your subject line. The quotation marks are given in the example above to indicate the exact words the student must use for the Subject Line of the email.
 - b. Moreover, please use spaces between words, rather than hyphens, dashes, or underlining, when writing your Subject Lines and File Names.
 - c. Please follow the guidelines for emails and naming files (see below) as it helps me organize the large number of student emails and files I receive each semester.
3. If the student has a question about the requirements for this course, the student should ask for clarification of any part of the course outline in the confirmation email.
4. ***Email Etiquette***
 - a. Please treat your course emails as formal communications. Use complete sentences. Do not use a “texting” style for your messages.
 - b. Be certain to include your full name, course name, and the semester in which you are enrolled (e.g. Fall 2014) in each email you send.
5. **DUE DATE: The due date for the Confirmation Email is September 1, 2014.**
6. **Canvas Email**
 - a. As I may send notifications to the entire class via the Canvas email system during the semester, the student must check his or her Canvas settings to ensure Canvas has the correct — and best — email address for you for this course.
 - b. If you do not know how to check your Canvas settings, please contact the department secretary for assistance.

C. READING

You will complete the assigned reading for the course as listed in the course schedule. You will also complete certain written assignments in connection with your reading. (See discussion of these assignments, *infra.*)²

² *Infra* is Latin for “below.” It is a common signal in scholarly works.

D. SUMMER RESIDENCY REQUIREMENT

The student is required to attend the on-campus summer lectures in order to fulfill the residency requirement for the course.

E. SHEDD REPORT (DOGMATIC THEOLOGY)

1. Introduction

Before reading the general guidelines for this assignment, please read in their entirety the extended entries at the end of this course outline on choosing a systematic theology text and the nature of theological education at Biola University. These sections are entitled: "Theology Textbooks & Shedd" and "Teaching & Learning Theology at Biola."

2. General Paper Guidelines

- a. In connection with your reading of Shedd's *Dogmatic Theology*, you will write responses to the assigned questions for each section. The Microsoft Word document containing the questions for this assignment must be downloaded from my website at <http://www.kevinlewis.info> or <http://www.theolaw.org>. Please check to ensure you are downloading the correct version of the Shedd Report for this course.
- b. After reading the assigned section of Shedd, the written responses to the questions must be typed in the "Answer" section for each question. No hand-written answers will be accepted.
- c. At the top of the first page of the downloaded Shedd Report, retain the title and formatting of the assignment, but type your name and student number in the space indicated. See the example, *infra*, at the end of this document.
- d. **"Skip this section" Sections:** The student is not required to read the sections of Shedd marked "Skip this section."
- e. **Reading the Supplements:** However edifying they may be, the student is not required to read the supplement sections of Shedd.

3. Format of the Shedd Assignment

- a. The student must not change the format and outline numbering of the Shedd Report as given in the downloaded Microsoft Word document (i.e. the Shedd Report). The student must keep the same outline numbering and headings as given in the document.
- b. The student shall only add to the "Answer" section for each question and add his or her name and student number as required above.
- c. To begin work on this assignment, the student must download the Microsoft Word copy of the Shedd Report on my webpage at <http://www.kevinlewis.info> or <http://www.theolaw.org>.
- d. See the Shedd example, *infra*, for further clarification.

4. Answering the Shedd Questions

a. Answer Criteria

- (1) Answer each question based on the material presented in the assigned section of Shedd.
- (2) Do *not* use material from other texts in your answers. Note that this is a book report and catechism in Shedd. It is not a research or reaction paper.
- (3) There is no word limit for this assignment, but your *minimum* answer for each question should be *one well-written paragraph*.
- (4) The length of the answer may vary depending on the nature of the question and the material required for the answer.
- (5) See the exemplar below for sample answers.
- (6) **NOTE:** In the Shedd Questions, the numbers in parentheses indicate the pages of Shedd you must read to answer the question[s] presented. For example, when you see “Omnipotence (288-290),” it means you must read pages 288-290 to answer the question[s] that follow.

b. Your responses will be due as indicated in the course schedule (See *infra*).

F. PRECIS ASSIGNMENT (CULVER TEXT)

The student will write a précis for the Culver text. For the précis, please observe the following procedure:

1. Precis Guidelines

- c. The word count for the paper should be 3,000 words (+ or – 50). Place the word count on the first page of your report.³
- d. Note that the student may elect to include or exclude the headers, footnotes, and student information in the reported word count.
- e. The paper must be typed, double-spaced with one inch margins, using a 12 point font. It must have page numbers at the bottom of each page.
- f. **Important:** Use appropriate headings to make your paper’s structure evident at a glance.

g. Format

- (1) The student *must* submit papers in the format specified in this course outline.
 - (2) At the top of the page, type the title of the assignment, your name, student number, course information (e.g., ECD I M, *et al.*), and the word count (e.g., 2,999).
 - (3) See the example, *infra*, for formatting details.
- h. Spelling and grammar count. See the explanation, *infra*, for details.
- i. Be certain to *footnote* your work. That is, when you directly quote or allude to a portion of the book, properly reference your material.
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2. Substantive Content of the Precis

- a. Write a concise summary (i.e., a précis) of the book.
- b. Do not analyze or comment on the material presented. Simply summarize the text. This means you should write a 3,000 word abstract of the book, reducing the book material to reflect its essential content and arguments.

G. SUBMITTING WRITTEN ASSIGNMENTS

1. Required Information

Students must have their student name, student number, course name, semester, title of the assignment, and any other required information on each submitted assignment.

2. Email Etiquette

- a. Please treat your emails as formal communications. Use complete sentences. Do not use a “texting” style for your messages.
- b. Be certain to include your full name, course name, and the semester in which you are enrolled (e.g. Fall 2014) in each email you send.

3. Emailing Assignments

- a. For all assignments, please email them as attachments—on or before the due date—to my Biola faculty email address at kevin.lewis@biola.edu.
- b. All assignments must be submitted as Microsoft Word documents.
- c. **NOTE: Send all assignments (i.e., Shedd & Culver) attached in one email.**

4. Required Labeling of Student Assignments [READ CAREFULLY HERE]

- a. Each assignment you send as a MS Word document must be properly labeled.
- b. The file name shall contain the following information:
 - (1) Semester
 - (2) Course Name
 - (3) Assignment Name
 - (4) Full Student Name (last name first name)
- c. *Shedd Report File Name*
 - (1) File Name: “ECD1 M F14 Shedd Last Name First Name”
 - (2) Example: ECD1 M F14 Shedd Lewis Kevin
- d. *Precis File Name*
 - (1) File Name: “ECD1 M F14 Culver Last Name First Name”
 - (2) Example: ECD1 M F14 Culver Lewis Kevin

e. *Email Subject Line for Emailing Assignments*

- (1) Subject Line Name: ECD1 M F14 Assignments Last Name First Name
- (2) Subject Line Example: ECD1 M F14 Assignments Lewis Kevin

f. *Naming Clarification*

- (1) Please do not include quotation marks, hyphens, or underlining in your subject line or file names.
- (2) In sum, please use spaces between words, rather than hyphens, dashes, or underlining, when writing your Subject Lines and File Names.
- (3) Please follow the guidelines for emails and naming files as it helps me organize the large number of student emails and files I receive each semester.

H. ONLINE DISCUSSION & PARTICIPATION

1. DISCUSSION DATES: **August 27, 2014 – September 23, 2014**
2. The student must participate in the online discussion sessions for the course.
3. **Materials for Online Discussion**
 - a. The student *must* limit the discussion to the materials assigned for the ECD course.
 - b. The discussion is not an open forum to discuss any topic of interest. Posts that discuss materials and topics that were not assigned for the discussion will not be counted toward the final grade.
 - c. For example, if the assigned reading topic is the doctrine of divine attributes in Shedd, the student *must* discuss Shedd's ideas and *then*, if he desires, the student may discuss related ideas, such as, the difference between Shedd, Turretin, Berkhof, Hodge, or Aquinas on the topic. Or, after discussing the assigned readings, the student may discuss how the topic relates to Christian living or Apologetics.
 - d. Note that I will likely have a *Personal Chat Room Folder* and an *Off Topic Folder* on Canvas for personal and off topic student discussions if Canvas permits this type of operation for this class.

4. Readings and Topics for the Fall 2014 ECD 1 Modular Course:**a. Week #1: Theological Anthropology & Hamartiology: Law & Justice**

(1) Discussion from **August 27 through September 2**

(2) Readings to discuss:

- (a) Shedd Readings & Questions (pp. 429-534),
- (b) Culver, *Civil Government: A Biblical View*,
- (c) The *ECD Course Syllabus* on Theological Anthropology,
- (d) The *ECD Course Syllabus* on Hamartiology: Part I,
- (e) The *ECD Course Syllabus* on Theology of Civil Government.

b. Week #2: Hamartiology: Law & Justice, Original Sin

(1) Discussion from **September 3 through September 9**

(2) Readings to discuss:

- (a) Shedd Readings & Questions (pp. 535-602),
- (b) Culver, *Civil Government: A Biblical View*, (continue from previous week),
- (c) The *ECD Course Syllabus* on Hamartiology: Part II (Second half of Syllabus),
- (d) The *ECD Course Syllabus* on Theology of Civil Government.

c. Week #3: Christology: Introduction & the Deity of Christ

(1) Discussion from **September 10 through September 16**

(2) Readings to discuss:

- (a) Shedd Readings and Questions (pp. 257-267 [c.f. Review from ECD2, Spring 2014]),
- (b) The *ECD Course Syllabus* on Christology Part I. (Here the student will focus on introductory questions, Alexandrian v. Antiochian Models of Christology, Christological heresies, and the deity of Christ.)
- (c) The *ECD Course Syllabus* on John 1:1-3, Titus 2:13, and the Apollinarian-Monothelite heresy.

d. Week #4: Christology: Humanity & Hypostatic Union

(1) Discussion from **September 17 through September 23**

(2) Readings to discuss:

- (a) Shedd Readings and Questions (pp. 613-670),
- (b) The *ECD Course Syllabus* on Christology Part II & Christology Part III. (Here the student will focus on the humanity of Christ, the Hypostatic Union of the two natures of Christ, and any remaining issues related to the Theanthropic Person of Christ. Note that the Apollinarian-Monothelite handout should be discussed here as well.)

5. *Nature & Role of the Course Syllabus in the Discussions*

- a. Note that the *ECD Course Syllabus* is not a textbook, nor is it designed to be a textbook or comprehensive set of notes.
- b. The course syllabus is a minimal outline of basic notes and definitions for discussion and lecture.
- c. During the Summer Residency, I will lecture from the ECD Course Syllabus. Some of the headings in the syllabus do not have notes following the heading. I will, most likely, lecture on these topics during the summer session.
- d. Note that you are taking a Systematic Theology class—with some Polemical and Elenctic theology covered as well. Thus, the syllabus, lectures and discussions will focus on arguing for true doctrine and refuting those who contradict (Titus 1:9).

6. *Criteria & Guidelines for the Online Discussions & Debates*

a. *Importance of the Online Discussions*

- (1) The online discussions and debates are essential elements of the Modular ECD courses.
- (2) Therefore it is imperative that students complete the readings prior to each discussion and debate and actively participate throughout the semester.

b. *Purpose of the Online Discussions*

- (1) The assigned readings are designed to inform students about particular theological topics, guide thinking, and provoke thought.
- (2) The reading should be done actively, not passively. If this is done, three things are likely to occur:
 - (a) Request Clarification: Sometimes students will not fully understand the material and will need clarification;
 - (b) Disagree with the Author: Students will sometimes disagree with the author's view; and
 - (c) Provoke Thought: The reading will provoke thought in new directions and lead to applications beyond those described by an author.
- (3) The online discussions are intended to be an opportunity to receive and give clarification, express disagreement, and explore the implications of what has been learned.

c. *Disagreements*

- (1) Students may express disagreement with the readings and with other students.
- (2) However, the manner of disagreement must remain irenic at all times.
- (3) If a student violates this rule, the professor may:
 - (a) End a particular discussion thread;
 - (b) Prevent offending students from further participation in that discussion thread;

(c) Pursue additional disciplinary actions if warranted.

d. **Canvas – Discussion Board**

- (1) The venue for the online discussions will be the Canvas Discussion Board on Biola University's Canvas website at <https://canvas.biola.edu>
- (2) The Apologetics Department should have provided information to each student regarding how to use Canvas. If not, contact the department secretary.
- (3) I will provide additional instructions for students regarding discussions during the semester.

e. **Grading Criteria for Online Discussions & Debates – READ CAREFULLY!**

- (1) **Posts Based on Readings:** Students must discuss in their posts the materials and issues raised in the required course readings. A forum will be provided for Off-Topic Discussions, but these posts will not count toward your discussion grade.
- (2) **Number of Posts: Three (3) Substantial Posts Per Week (Minimum)**
 - (a) The student shall submit a *minimum* of three (3) substantial posts for each discussion week. Thus, each student shall have posted a *minimum* of twelve (12) substantive posts during the course discussions.
 - (b) Note that each discussion week is a separate grading unit. The student must fulfill the criteria (e.g., number of posts, quality of posts) for each discussion week.
 - (c) Note that the Discussion Board is an Academic Forum. As such, the student should refrain from posting comments of a personal nature and comments not related to the course discussions. Use the *Personal Chat Folder* or the *Off Topic Folder* for these types of posts.
- (3) **Quality of Posts: Read Carefully Here!!!**
 - (a) A substantive post will be three to four well developed paragraphs in length.
 - (b) The preferred substantive post would be in the form of an *argument* for your view, an *argument* (or refutation) against another viewpoint, or *analysis and application* of the assigned material. Your goal is to *prove* the truth of the Christian Religion. Mere unsupported assertions of opinion will not be considered as a substantive post. As Christian Apologists and Polemicists it is essential that you learn to argue your points, rather than merely assert them.
 - (c) Other types of substantive posts should be thoughtful, carefully reasoned, thought provoking and contain keen observations about the subject matter.
 - (d) Note that this is a graduate level discussion forum. Thus, the quality of the posts should reflect the student's commitment to graduate level study with *excellence*.
 - (e) EXAMPLES: See the examples of high quality student posts at the end of this course outline.

(4) Timing of Posts *Read Carefully Here!!!*

- (a) While the student does not need to submit a post on each day of the discussion week, the student *must not* wait until the end of the discussion week to engage in discussion with other students.
- (b) The purpose of the discussion assignment is to engage other students in meaningful discussion and debate. This task cannot be accomplished if the student submits all posts on the last day or two of the discussion week.
- (c) Note that students who fail to engage in discussion throughout the week will have their grades reduced accordingly.
- (d) Students must have their first substantive discussion post submitted on Canvas by the end of the 2nd day of the discussion week to avoid a grade penalty. If the student is late in posting, the penalties for late work will apply.

f. *Student Initiative*

- (1) Students must take the initiative to generate good discussion of the reading material and the topics covered in a given week.
- (2) This may be done by posting arguments, refutations, rebuttals, observations, disagreements or questions of a clarifying, provocative or even controversial nature—provided the questions serve to assist students to better understand the issues. Students may then reply to each other's questions and responses.

7. *Professor's Role in the Discussions*

- a. The Professor will monitor the discussion groups and will respond to questions directly posed to him—if a response is warranted.
- b. Also, when warranted, the professor will proffer questions or comments to help students grapple with key issues or provoke thought.

IX. IMPORTANT DUE DATES

Date	Events & Assignments Due
8/27	Week#1 Discussion Begins
9/1	Confirmation Email Due
9/3	Week#2 Discussion Begins
9/10	Week#3 Discussion Begins
9/17	Week#4 Discussion Begins
10/20	Shedd Report and Culver Precis Due

X. ASSESSMENT (GRADING)

A. GRADING CHART (ASSIGNMENT WEIGHT)

The value of each assignment as it relates to your final grade can be seen in the following scale:

Assignment	% of Final Grade
Culver Precis	35%
Shedd Report	40%
Online Discussion	25%

B. GRADING CRITERIA

1. Quality of Student Work [Read Carefully Here]

- a. In order for a student to receive an “A” grade on any assignment, the student must do *outstanding*, graduate level work.
- b. If the student submits *failing*, *below average*, *average*, or *above average* graduate level work, the assigned letter grade will reflect the quality of the work submitted.

2. Grading Standards for All Written Work

Whereas Biola University desires to maintain the highest standards with respect to the composition of all written work, any student paper exhibiting poor grammar, spelling errors, typographical errors, or other substandard academic expression shall have the overall grade for that paper reduced accordingly. Generally, a paper will be deemed substandard and ineligible to receive an “A” grade when it averages three or more compositional errors per page. Moreover, at the discretion of the professor, the substandard paper may be returned to the student for correction and resubmission with appropriate grade penalties. Graduate papers are expected to demonstrate a higher level of academic expression than undergraduate papers. Students deficient in writing skills may seek assistance at the Biola Writing Center.

3. Formalities & Mechanics of Assignments

- a. **Format & Required Information:** At the top of the first page of all written assignments the student must have the:

- (1) Title of the assignment,
- (2) Student’s name,
- (3) Student’s identification number,
- (4) Title of the course,
- (5) Date of the course (e.g., Fall 2014),
- (6) Name of the professor, and
- (7) SEE EXAMPLES:

For any additional information requested for a specific assignment (e.g., word count), the student may examine the specific assignment criteria and the sample outline of the assignment given at the end of this Course Outline.

b. Following Instructions & Grade Penalties

- (1) The grade for all student assignments will be reduced if the student fails to follow the directions listed in this course outline. Please consult the course outline when completing your assignments.
- (2) Note that the grade for all assignments will be *reduced one point* for each instance of a failure to conform to the guidelines.
- (3) Note that all of the requirements listed in the course outline are *mandatory*, not *discretionary*, for students. All assignments will be graded according to the criteria listed in this course outline.
- (4) Please check your work carefully before you submit it for grading.

4. Late Work

- a. All assignments, including Confirmation Emails and Reading Reports, must be submitted on time. All late assignments will *be reduced one percentage point* for each calendar day they are tardy.
- b. Written assignments must be emailed on or before the due date.
- c. Only in the case of *unanticipated* emergencies will an exception to this policy be granted. If you believe you meet the requirement for an exception, submit a detailed explanation to the professor via email.

5. Guidelines for Citations in Written Assignments

- a. The student must cite the source (e.g., have a footnote) for any idea found in the student's paper that is not the student's original idea or a matter of common knowledge.
- b. Secondary source citations must be properly cited with reference to the primary text. Thus, if an author cites another author, the footnote must reflect this citation-in-a-citation relationship. See the footnote below for an example.⁴

6. Additional Grading Criteria for Written Work

The student must examine and employ the criteria listed in the Written Assignment Code Key when preparing written assignments. See the Code Key at the end of this course outline, *infra*. The quality of the written assignments will be measured by the applicable criteria in the Code Key.

⁴ Bruce R. McConkie, *Mormon Doctrine*, first ed. (Salt Lake City: Bookcraft, 1966), 109, cited in Walter Martin, *The Maze of Mormonism*, revised and enlarged edition (Ventura: Regal Books, 1978), 178-179. [Example of a secondary source citation]

C. GRADING SCALE (LETTER GRADE CUT-OFFS)

Final grades will be awarded according to the following scale:

Graduate	Scale
A = 96-100 points (Excellent)	C = 78-80 points (Average)
A- = 93-95 points	C- = 75-77 points
B+ = 90-92 points	D+ = 73-74 points
B = 87-89 points (Above Average)	D = 71-72 points (Below Average)
B- = 84-86 points	D- = 69-70 points
C+ = 81-83 points	F = 0-68 points (Fail)

D. THE PRIVACY ACT

In order to comply with the Privacy Act, professors are not able to leave graded papers and exams in offices or designated areas for the purpose of returning those items to students.

XI. GENERAL CLASS INFORMATION & PROFESSOR POLICIES

A. DOCTRINAL EXPECTATIONS FOR STUDENTS:

BIOLA'S DOCTRINAL STATEMENT & EXPLANATORY NOTES

1. Since its inception, Biola has been a conservative evangelical protestant institution. Biola's theological distinctives are affirmed in its Doctrinal Statement and Explanatory Notes (DSEN), which function as the doctrinal standard for the university. Both Talbot School of Theology and the M.A. Christian Apologetics Program expect all graduate students to affirm all of the precepts in the DSEN. The only exception to this policy is for those students who have requested and received an exception on the DSEN's Eschatology and Spiritual Gifts statements. This decision for an exception is made at the time of admission. And if an exception is granted in the aforementioned areas, the student may not actively argue against Biola's teaching position while they are students. Biola's DSEN can be viewed at <http://www.biola.edu/about/doctrinal-statement/>.
2. Since Biola's DSEN does not address every possible theological issue, the university permits a diversity of opinion on issues not covered by the DSEN, such as the doctrines involved in the Calvinism-Arminianism debate. However, apart from the exceptions listed above, Talbot School of Theology and the M.A. Christian Apologetics Program do not permit students to hold views contrary to the DSEN, such as Theistic Evolution, Open Theism, any view that rejects the full inspiration and inerrancy of Scripture, any view that rejects the full deity or full humanity of Jesus Christ, or any view that rejects eternal conscious punishment for the unsaved.
3. Given the school's policies on these matters, it is an expectation for this course that enrolled students affirm the required views of the DSEN. The purpose for this requirement is to establish true unity and avoid unnecessary dissention on these important theological issues in our university community. As well, this policy helps to foster the best possible discipleship experience for all students in Biola's diverse conservative evangelical protestant learning environment.
4. Finally, note that this expectation is not intended to hinder important reflection, discussion, or queries on these matters. Students are encouraged to engage in candid discussions, ask questions about any theological issue, raise counterarguments they have encountered, or even express genuine doubts or confusion about these items. The goal is to foster genuine camaraderie, unity, and *koinonia* among students as fellow travelers in their theological education.

B. LECTURES, SYLLABUS & COPYRIGHT

1. The course syllabus, handouts, Power Point presentations, and class lectures are the intellectual property of the professor. As such they are subject to the protections of Federal Copyright Law (Title 17 of the United States Code).
2. Students desiring to copy course materials, printed or electronic, or record lectures must first obtain permission from the professor. The professor reserves all rights unless explicitly waived.

C. MISCELLANEOUS POLICIES

1. *Fairness to All Students*

- a. Please do not request an exemption from the rules or to have a deadline extended unless there is an unanticipated emergency. It is presumed that all students and faculty are busy with jobs, church, family and other issues. Students must adjust their schedules to meet the deadlines. If not, they will receive the appropriate grade penalty.
- b. Please do not ask me to change your grade unless I have made an error in calculating the grade. There is a single grading standard for all students. I will not create a different grading standard for any individual student.

2. *Email Etiquette*

- a. Please treat your emails as formal communications. Use complete sentences. Do not use a “texting” style for your messages.
- b. Be certain to include your full name and the course name in each email until I direct you to do otherwise.
- c. Be certain to include the program in which you are enrolled such as Talbot, or the M.A. Apologetics Program.

3. *Technology in the Classroom (During Summer Lectures)*

- a. *Cell Phones:* Please turn off or set to silent mode all devices, electronic or otherwise, that may cause a distraction in class. Items include, but are not limited to, cell phones, PDAs, iPods, and pagers. It is an expectation that both faculty and students will neither take calls, nor leave the classroom to take calls during class—except in the case of emergencies.
- b. *Computers:* Computers and PDAs may be used during class for note taking purposes. Any other use, such as for email, is not permitted. Students must wait for breaks or the end of class to use their computers for non-note taking purposes.

4. *Minimizing Interruptions and Distractions (During Summer Lectures)*

- a. *Talking:* Please do not talk in class. It is a distraction for me and your fellow students.
- b. *Work:* Please do not work on assignments for other classes while in the classroom.
- c. *Punctuality:* Please try to be punctual.
- d. *Leaving Early:* If a student must leave the class before the scheduled ending time, the student must inform the professor of this fact and sit as close to the door as possible to minimize the interruption to the class when she leaves.

5. *Classroom Etiquette (During Summer Lectures)*

- a. Do not interrupt either the professor or a fellow student when they are talking.
- b. Students must raise their hands to ask a question. Often, I will not answer a question immediately if I am in the middle of a lecture. When I have finished a particular section of the lecture, I will ask for questions.

D. ATTENDANCE (SUMMER LECTURES)

1. Regular attendance of the summer lectures is required. I will take attendance in each class session to verify your presence or absence.
2. Per University policy, if you miss more than 20% of the class sessions for a course you will not be able to receive credit for the course.
3. Arriving late or leaving early counts as a partial absence in proportion to the time you missed.
4. Note that the professor has no discretion to grant an exception to this policy.

XII. BIOLA UNIVERSITY MISSION STATEMENT

The mission of Biola University is biblically-centered education, scholarship, and service; equipping men and women in mind and character to impact the world for the Lord Jesus Christ.

XIII. M.A. APOLOGETICS MISSION STATEMENT

The primary purpose of the MA in Christian Apologetics program is to provide Christian men and women with the academic and personal preparation they need to intelligently proclaim and defend the historic doctrines of the Christian faith and the Christian worldview at a time when challenges on all levels continue to increase.

XIV. EXAMPLE ASSIGNMENTS

A. EXAMPLE OF FORMAT FOR THE CULVER PRECIS

CIVIL GOVERNMENT

By Robert Culver

Student Name: Student Name

Student Number: Student ID #

Essential Christian Doctrine I-Modular

Fall 2014 –Lewis

Word Count: e.g., 2,999

Main Heading 1

Subheading 1

Precis begins here! Write well!

Be certain to list Chapter and Sub-chapter headings for the remainder of the text.

B. SAMPLE HIGH QUALITY STUDENT PRECIS EXCERPT [TEXTBOOK NOT FOR THIS COURSE]

Note the qualities of this précis excerpt that earned the student a high grade. (1) It is complete, easy to read, and well organized. (2) It is well documented and referenced. The student explained where each section summary originated. (3) It is written in a carefully well-worded manner and is grammatically correct. (4) It truly condenses the author's ideas in the student's prose without resorting to random selections of the author's direct quotes.

PRINCIPALITIES & POWERS¹

by John Warwick Montgomery

Student Name: Mad Eye Moody

Student Number: 8675309

Demonology & The Occult

Fall 2014 - Lewis

Word Count: 3,043²

Chapter One: But Is It Real?

Discussion of the occult must not be trivialized or made meaningless.³ References to the occult should not be offhandedly vague, nor should the credibility of the existence of the supernatural be dismissed on an *ad hoc* basis.⁴

While almost impossible to capture the myriad of phenomena fitting within the scope of “the occult” with a single definition or description, it is dangerous error to permit the three broad categories into which occult activity are categorized – (1) the paranormal, (2) the supernatural, or (3) the “secret” or “hidden” – to become vehicles for simple reductionism.⁵

One of the real dangers of the occult is that the elements often overlap or appear in combination when considering any specific occult phenomena.⁶ It is the supernatural (the

¹ John Warwick Montgomery, *Principalities and Powers* (Edmonton, AB, Canada: Canadian Institute for Law, Theology, and Public Policy, Inc., 2001)

² Based on text only, without counting headers and footnotes.

³ Montgomery, p. 25.

⁴ *Ibid.*, pp. 25, 43-46

⁵ *Ibid.*, pp. 25-26

⁶ *Ibid.*, pp. 26, *et seq.*, synthesized and summarized

immaterial, spiritual, or other-worldly) that is foremost in thought when the “occult” is mentioned⁷ – probably because those who claim to have, or those who desire and pursue the knowledge and power linked with, special abilities are generally not deterred by consideration of the hazy line between the supernatural and the paranormal⁸ (powers and abilities possibly part of the genetic makeup of all human beings, accessible by some).⁹ The failure of rational explanations based on rules governing the material world to explain actual recorded incidents makes “hidden” or “secret” not merely a catch-all category of specialized practitioners or organizations justifies the application of the term “occult” -- whose historic root meant “hidden” – to all these phenomena generally.¹⁰

Concealment (usually intentional) of knowledge and practices to a select few so as to preclude the ability to verify of truth claims is the key distinction between the occult and legitimate scientific inquiry and the truth claims of religion. The life, death, and resurrection of Jesus is not so different in type from occult phenomena, but the broad exposure of the occurrence to public scrutiny is quite distinct.¹¹

Denial of the reality of the occult rejects the truth claims of the Bible. Worse, it is inherently illogical to reject all the non-biblical recorded data on a preconception against the reality of such phenomena.¹²

⁷ *Ibid.*, p. 26

⁸ *Ibid.*, pp. 26-27

⁹ *Ibid.*, p. 26

¹⁰ *Ibid.*, pp. 27-29 synthesized and summarized..

¹¹ *Ibid.*, pp. 27-28 [footnote applies to entire paragraph of my text]

¹² *Ibid.*, pp. 30-46 synthesized and summarized [while some guidelines regarding writing a precis permit inclusion of examples provided in the text, this precis follows the simple rule of summarizing argument presented and offers examples, which filled most of this text, only when directly necessary to explain development of the underlying argument]

C. EXAMPLE OF FORMAT FOR THE SHEDD REPORT**Essential Christian Doctrine I-Modular
Shedd Report**

Student Name: Student Name

Student Number: Student ID #

Essential Christian Doctrine I-Modular

Fall 2014 – Lewis

Part 3: Theology (The Doctrine of God)**1. The Divine Decrees****a. Preliminary Considerations (311-314)**

(1) How does the divine decree relate to the attributes of God?

Answer: The divine decree relates to the attributes in such a way that...[followed by an exceedingly stimulating and intelligent response to the question based on the material in Shedd] (Student Answer)

(2) Is the divine decree a necessary condition of divine foreknowledge? Do you agree with Shedd's analysis? Why or why not?

Answer: Shedd argues that I agree (or disagree) with Shedd's analysis because... [followed by an exceedingly stimulating and intelligent response to the question based on the material in Shedd] (Student Answer)

D. SAMPLE HIGH QUALITY STUDENT ANSWER FOR SHEDD REPORTS

Note the qualities of this excerpt of a Shedd Report that earned the student a high grade. (1) It is complete, easy to read, and well organized. (2) It is written in a carefully well-worded manner and is grammatically correct. (3) It does not give the appearance of being a hastily written, last-minute assignment. (4) The answers are comprehensive and reflect an extensive synthesis of the material by the student. (5) And, note that the rest of the Shedd report (omitted here), was written in the same manner. It did not decrease in quality toward the end of the report.

Student Example

b. Christ's Divine Nature and the Second Trinitarian Person (615-616)

(1) Did the entire Trinity become incarnate in Christ? Explain.

Answer: The entire Trinity did not become incarnate in Christ. Shedd states that the Godhead did not become incarnate, because the Godhead is the divine essence in all three modes; and the essence in all three modes did not become incarnate. Neither God the Father nor God the Spirit became man. The second Person of the Godhead who was at one time the unincarnate Christ, became the incarnate Christ. Christ a divine Person assumed a human nature. The personal characteristics of the 1st and 3rd person of the Godhead do not belong to the 2nd person and so remained distinct from the person of Christ and his incarnation.

(2) What is the best reason Shedd gives for the incarnation of the Second Person of the Trinity, rather than the First or Third Person? Explain.

Answer: Shedd gives five different reasons for the incarnation of the second Person, rather than of the first or third. All of the arguments Shedd gives are sound, but the fourth reason is the strongest. Shedd asserts that it was proper that the fallen nature of man, which was created by the Word (John 1:3), should be restored by him. All of the other reasons Shedd gives in some way show a special link between man and Christ, but his fourth reason provides the strongest link between fallen man and Christ. It was through the Word that man was created and it is by the Word that man is saved and restored by divine propitiation.

c. Incarnation vs. Transmutation (616-617)

(1) What is the essential difference between the concept of "incarnation" and the concept of "transmutation"?

Answer: Shedd states that incarnation means that the Word (2nd person of the Godhead) came to possess human characteristics in addition to His divine, which still remained as before. He further adds that a human nature was united with the divine Person in order that the resulting Person might have a human form of consciousness as well as a divine. Shedd clarifies that transmutation or transubstantiation is quite a different idea and must be distinguished. Transmutation would mean that God changed himself into man, which would constitute the transmutation of one nature into another. If this were to happen the second person of the Trinity would cease to be God and become man.

(2) Why is it important to make this distinction?

Answer: It is important to make this distinction because a failure to do so would allow for one to wrongly think that the substance of the divine Person loses its properties and nature as it assumes a new nature (though it could also be argued that the human nature also loses some of its essential properties and, thus, a completely new substance would emerge from the two). The second Person of the Godhead did not transmute into another substance, but took on a second nature. “The Word was made flesh” (John 1:14), means that the Word came to possess human characteristics in addition to his divine, as Shedd states. Christ is a single Person with two natures and a failure to make the distinction between incarnation and transmutation cripples one’s understanding of this blessed fact.

XV. EXAMPLES OF HIGH QUALITY, SUBSTANTIVE STUDENT POSTS FOR CANVAS DISCUSSIONS

A. RESPONSE-QUESTION TYPE POST

Thread: The Apollinarian & Monothelite Heresies

I echo what Albus says. As apologists, we should ardently defend both the full humanity of Christ as well as the full divinity of Christ because in order for Christ to save us wretched sinners, He HAS to be both! Being all God isn't good enough. He also has to be fully man in order for the atonement to fly because if He isn't fully man, then he can't represent mankind on the cross.

Also, you asked, "*Why is it that the church universal in A.D. 451 thought it was essential to declare Christ "consubstantial" with us with a "rational soul," yet without sin? It is this aspect of biblical Christology that is affected by the Apollinarian and Monothelite heresies.*"

The reason they felt it necessary to declare "Christ 'consubstantial' with us with a rational soul" was to combat Apollinarianism which maintained that the Logos replaced "the rational spirit of the man Jesus" (*Approaches to Christology*, K.L. Lewis). If true, then Jesus' soul was not human, but rather was divine.

This is a problem because Jesus having a divine soul does not represent our humanity because mankind does not have a divine soul, mankind has a human soul. Therefore, the claim of Apollinarianism disqualifies Jesus from being able to act as a true representative for mankind on the cross, because in order for Jesus to do the redemptive work for mankind, He must be fully human in BOTH body and soul/spirit - in body isn't good enough.

The same holds true of Monothelism which claims that Christ only had one will which according to the handout *Approaches to Christology* means soul. Same problem here. Again, it is not sufficient for Christ to just have one soul. He must be both fully God and fully man which means He MUST have two wills or souls, the divine and the human, in order to represent mankind on the cross.

B. BOOK RELATED SUMMARY & ANALYSIS

Thread: Slavery in the Old Testament

In Chapter 12, Culver addresses property and slavery in the Mosaic commonwealth. In particular, I think his discussion about slavery is pertinent to a certain kind of challenge we will face as apologists. "The Bible (OT) doesn't condemn slavery and even has rules about it, so therefore God condones slavery" or "The Bible is obviously merely a product of an Ancient Near East culture and morally inferior to our standards today, because it endorses slavery - or at least doesn't condemn it" are often used as challenges to Christianity in general and the Bible in particular. What does Culver note that can help us answer these challenges?

First, modern criticisms of the regulation rather than abolition of slavery in the Bible arise out of a very narrow understanding of what constitutes slavery. What was called "slavery" in the ancient world does indeed have modern counterparts in our country, such as those forcibly detained in jails and prisons, or the contractual relation of what used to be called "indentured

servitude." Moreover, our penal system imprisons people for destruction of property or embezzlement; the ancients rather made them work to pay for their crimes, so the argument can be made that there was less involuntary servitude then than today. Slavery in the ancient world served society then in the same way as our prisons (whether domestic or of war) do today.

Second, the Mosaic law was for a specific time, and as such not only acknowledged slavery but *regulated* it in such a way as to protect the rights of all parties. The culture of the time viewed hired service as being just as incompatible with freedom as slavery, but neither was regarded as degrading. A permanent state of slavery under the Mosaic law was wholly voluntary.

Third, there were only a few circumstances under which an Israelite could become the slave of another under the law: to sell oneself voluntarily to gain financial security for his family or pay a debt, etc. (creditors could not seize him or his children and sell them into slavery); for restitution of theft; or a daughter could be sold by her father to another (much like a dowry) and that man then had an obligation to raise her as a daughter, protecting her chastity and providing for her physical welfare. It was a capital crime to kidnap persons for later sale as slaves, and so it is improper to draw exact parallels between humane and merciful slavery in the Bible and the African slavery that more easily comes to mind. The law, if followed, ensured that a slave's treatment would be humane and just. Hence there was little social stigma attached to slavery in ancient Israel, nor was it considered degrading to be a slave or own them.

Also, though, Culver doesn't mention this, it is important to remember that the objector here is making a moral objection, and he must account for that. Why is slavery wrong? Aside from the issue that there is often equivocation here - slavery then was not the same as slavery now, and it fulfilled certain social needs for which we now use prisons - the objector has to account for the moral law that makes slavery (in the sense they usually think of it today) bad.

C. REACTION & ANALYSIS OF READING AND LECTURES

Thread: Release from penalty leads to freedom in Christ

I have known for a long time that there's been a disconnect between my cerebral knowledge of Christ and my personal relationship with Him. I've recognized that God has become more of an abstract concept to me than someone with whom I am intimately involved. I've also known why this has happened, namely that I hold false beliefs about God (misconceptions of His real character), and therefore do not trust Him. As much as I'd like to trust Him, I can't, because I don't (or at least I didn't prior to this discussion) *really* believe He loves me, delights in me, or wants what's best for me. How could He, when I've sinned such as I have? While I could say with absolute confidence that God sent His son to die for me, this truth did not manifest itself in feelings of peace and freedom in Christ. It was head knowledge that did not translate into my daily Christian living. My relationship to the Trinity has been one of fear and expectation of punishment.

And then I discovered the doctrine of the atonement.

JUSTICE AND MERCY

Shedd writes, "The rite of sacrifice under the Old Testament taught that God is both just and merciful: just, in that his law requires death for sin; merciful, in that he permits and provides a vicarious death for sin. In this way it deepened fear and inspired hope-fear of divine holiness and hope in divine mercy" (686). The fear of divine holiness permeated my life, but hope in His

mercy eluded me. But I began to see that hope in God's mercy is valid when one considers, *really* considers, the incredible ramifications of His sacrificial act. God, being moved by compassion for His creation, not only permitted a vicarious atonement to satisfy His wrath against sin, but also provided the sacrifice in Himself. But that's not all.

SUFFERING AND ATONEMENT

I was amazed to discover that the essential ingredient in atonement is suffering. In the Levitical system, a perfect ram would be used, and the priest would sacrifice it on the altar as a vicarious atonement for sin. I had assumed it was simply the blood and death of the animal that was necessary. But according to Shedd, the essential element is the suffering. Not only did the ram die in agonizing pain, but the participants suffered also since the death of the ram was a complete loss to them. They could derive no benefit from the sacrifice. The result of this infliction of suffering upon the sacrificial ram was that God's justice was satisfied, the sins of the offending party were "covered up" and hidden from God's sight since, and the sins of the offending party were forgiven.

The element of suffering in atonement radically transforms our understanding of what's at stake. In short, the infliction of suffering (the essence of atonement) is applied to the substitute rather than the guilty. This is profound for Christians since it means that Christ suffered for our sins so that we do not have to. Indeed, we will never have to pay the due penalty for our sins. We will never be inflicted with suffering by God in order to personally atone for our transgressions. For the believer, this is extraordinary news indeed, which we can embrace with confidence. After all, "divine mercy is seen more in the cause than in the effect, more in the 'atonement' for sin than in the 'remission' of sin, more in 'expiation' than in 'forgiveness,' more in the vicarious infliction than in the personal noninfliction" (698). Our temptation is to doubt that Christ's atonement was sufficient. But for God, the difficult part is in laying the foundation for the release of penalty. But if God's mercy is great enough to move Him to provide atonement for man's sin, it is certainly great enough to follow through on the consequences of such an act. As Shedd states, "If God's compassion is great enough to induce him to lay man's punishment upon his own Son, it is surely great enough to induce him not to lay it upon the believer" (699). If we are in Christ, we can be confident that our sins are forgiven. God is not "out to get us" or make us suffer in payment for our sins. Christ has already suffered on our behalf.

FEAR OF DIVINE RETRIBUTION

This understanding of Christ's atoning work revolutionizes my faith because I have lived in fear of divine retribution all my life. It's a human tendency to misunderstand the nature of God and expect His wrath instead of love. But perhaps this primary struggle in my Christian walk stems from my parental examples. Both of my parents, who divorced when I was three, were explosive in their anger. Where discipline is meant to be corrective, my childhood punishments produced shame, embarrassment, fear and distrust. And I have projected these things onto God. When I sin (as I am prone to do), I do not run to Him with confidence and boldness in childlike faith armed with the knowledge that He loves me and my sins are already forgiven. Rather, I withdraw and protect and wait for His explosive wrath, knowing that I deserve every bit of it. But all of this is misguided in light of a proper understanding of Christ's work of atonement.

FREEDOM AS A RESULT OF TRUE KNOWLEDGE

The center of divine compassion and mercy is in Christ's work of atonement. Once vicarious atonement has occurred, forgiveness is easy to deliver. I need not fear that God will cause me to suffer to pay for my sins. Indeed, it would be unjust for Him to do so since Christ has already suffered on my behalf. But as Shedd points out, "The objective atonement is intended to be

subjectively appropriated by the act of faith in it" (708). This is where lack of knowledge robbed me of freedom in Christ.

Since I had a faulty understanding of Christ's atoning work, I could not experience forgiveness for my sins. I continued to feel guilty and ashamed, unable to appropriate the freedom from suffering Christ provided. Shedd says, "The priestly work of Christ has an influence upon the human conscience similar to that which it has upon divine justice. Man's moral sense is pacified by Christ's atonement. Peace is everywhere in Scripture represented as the particular effect produced by faith in Christ's blood" (708). But if this is true, where was my peace? Why was I unable to experience the effect of peace as a result of Christ's satisfaction of justice? If peace is the evidence of faith in Christ, could it be that I'm not really saved? Or was this encounter part of my journey of sanctification? Scripture says, "they shall know the truth, and the truth shall set them free." I was not experiencing freedom because I did not really *know* this truth.

CHRIST PAID THE PENALTY, PERIOD.

Shedd writes, "What therefore God's justice demands, man's conscience demands" (708). This is indeed true. God demands payment for sin. Therefore, my conscience also demands it. But this is exactly why I live in absolute fear of punishment. I am intensely aware of my own sin nature (my sins are not covered from *my* eyes), and since the Holy Spirit lives in me, I naturally agree with God's demand for justice. Knowing I deserve to be punished, therefore, I anticipate God's wrath. However, I have failed to understand that this demand for justice has already been satisfied by Christ's sacrifice on the cross. My fear and expectation of suffering has been based on a lack of understanding regarding the doctrine of atonement. Now that I know the payment has been satisfied, I can be at peace with God. "The instant any individual man ... believes that divine justice is thus satisfied, his conscience is at rest" (709).

NEW CONFIDENCE IN CHRIST

I have experienced a freedom in Christ that has never before been possible. By studying the doctrine of atonement, I have had new insight into God's great love and compassion for me. I can hold God's wrath and mercy at the same time without contradiction. And I can surrender my fears of divine retribution knowing that while I deserve to suffer for my sins, God in His goodness has spared me by providing a vicarious substitute in Christ. I understand now what Shedd means when he says, "The belief by which men obtain personal benefit, namely, mental peace and blessedness, from the fact of Christ's atonement involves trust and reliance upon Christ" (709). His self-sacrifice was sufficient. Praise be to God

XVI. GRADING CODE KEY FOR WRITTEN WORK

WRITTEN ASSIGNMENT CODE KEY

Note: If one instance of a certain kind of problem is noted in your paper, you should look for other instances of the same problem.

Code	Short Description	Detailed Description
¶	New Paragraph	Your paragraph is too long. Divide this paragraph into two or more paragraphs.
AAN	Additional Argumentation Needed	Expand your analysis to include additional arguments needed to deal fully with the issue.
ACA	Anticipate Counter Argument	Here, you should anticipate what your opponent will argue against you and refute it in advance.
AE	Article Error	The word requires a definite article "the" or an indefinite article "a" or "an" before it.
AGB	A Good Beginning	Your paper is a good start for research in this area. However, it requires additional research to adequately cover the topic.
AI	Argument Inadequate	The argument provided is inadequate. Either the material cited is irrelevant to the point in question or you have failed to show how it is.
AM	Argument Missing	You have failed to present an argument for your position. Do not merely assert your ideas.
AQ	Abridge Quote	The quote given is too long. Cite only the relevant and necessary portions it.
AR	Argument	Argue your point. Do not merely narrate.
AWK	Awkward	This sentence is awkward. Reword it for clarity.
BB	Blah, Blah, . . .	This section of the paper is not relevant to the topic. Eliminate blah-blah from your work.
BI	Bibliography Inadequate	The quantity or quality of sources, or both, is inadequate.
BM	Bibliography Missing	Where is the bibliography?
BP	Bibliography Padded	The bibliography contains a title or titles that are not cited in the body of your paper.
CAP	Capitalization Error	The word is either capitalized or not capitalized appropriately.
CF	Citation Form	The citation in your bibliography or footnote does not conform to standard citation form.
CNCL	Conclusory	You have stated a conclusion without sufficient supporting argumentation.
COL	Colloquialism	The word or phrase you employed is too informal or conversational.
CONT	Contraction	Do not (don't) use contractions in formal writing.
CPS	Cite Primary Source	You need to cite this material directly from a primary source. Either (1) you did not cite a primary source at all, or (2) you cited a primary source indirectly, i.e., by way of a secondary source.
DQN	Direct Quotation Needed	You need to provide a direct quotation to establish your point.
DS	Double Space	Double space this portion of the paper or the entire paper as required.
DT	Define Term(s)	You used a term that requires definition. Explain the significance and meaning of this word or phrase.
EA	Endnote Abomination	Endnotes are abominations! Use either footnotes (Turabian) or in-text citations (MLA or APA) as required for this class.
ED	Em Dash	Use an em dash "—" rather than parentheses "(") to distinguish parenthetical remarks from the rest of the sentence.
EF	Ellipsis Form	This ellipsis does not follow the proper form. For example, it may not contain the proper number of periods, or the spacing between periods is incorrect. See Turabian for the proper way to set up ellipses.
EV	Exegete Verse	You need to give details regarding why the passage means what you say it means.
FE	Factual Error	The statement is factually incorrect.
GA	Good Argument	You made your point well.

GI	Grammatically Incorrect	The sentence is grammatically incorrect. Follow the proper rules for grammar and syntax.
HE	Heading Error	Your headings are not correctly formatted or they are located at the bottom of the page. See the appropriate style guide for instruction.
HM	Headings Missing	Your paper is either missing the appropriate headings to divide the sections according to the guidelines or the headings are formatted incorrectly.
IA	Integrate Analytically	Integrate this block quote analytically into your own sentence. You may wish to summarize the quotation's content or use portions of the quotation with your own wording.
IDU	I Do Not Understand	Your sentence or argument does not make sense to me.
IM	Information Missing	You have omitted important information from your paper or exam.
INP	Indent New Paragraph	<i>Res Ipsa Loquitur</i> (The thing speaks for itself.)
IS	Issue Spotting	You either failed to spot an issue or misidentified an issue.
IV/IP	Interact with Verse or Passage	You have cited a passage as a proof text, but failed to demonstrate how the verse supports your argument or point. Explain how the verse or passage supports your argument.
LF	Logical Flow	The logical flow of the idea is unclear or erroneous. See also "IDU" and "PR."
MXC	Mixed Citation	Use either footnotes or an in-text citation method, but do not use both.
MI	Missing Information	You have omitted important information from your paper or exam.
NAN	No Annunciation Necessary	Do not announce what you will do in the paper. It is not necessary. Simply proceed with your paper.
OAO	One Argument Only	This assignment requires the student to select the single strongest and weakest argument. You have analyzed more than one argument in the section. See course outline.
OGP	Overall, A Good Paper	<i>Res Ipsa Loquitur</i>
OUM	Oversized or Undersized Margin	The margin or margins for this paper do not conform to the paper guidelines. Use proper margin settings (cf. Paper Guidelines).
OST	Overstated	You have overstated your case.
OUF	Over-Undersized Font	The font size for this paper is too large or small. Use an appropriately sized font (12 point).
PE	Punctuation Error	There is a punctuation error.
PIQ	Punctuation Inside Quotation Mark	The punctuation mark should be placed inside the quotation mark (e.g., "He is a beast.")
PNM	Page Numbers Missing	Page numbers do not appear on all of the pages. Number all of the pages of your paper.
PR	Proof Required	You need to give supporting evidence for this assertion
PRM	% Read Missing	You failed to state the percentage of the text you actually read. See the Course Outline.
PTS	Paper Too Short	The paper is too short. It either (1) contains less than the required number of pages or words, or (2) has margins, a font size, or line spacing that is too large. (cf. paper guidelines outline).
PV	Passive Voice	The passive voice was unnecessarily being used by you. Use the active voice whenever possible.
QME	Quotation Mark Error	You have either used a " for a ' or a ' for a ".
QMM	Quotation Mark Missing	Either the opening or closing quotation mark is missing.
QRE	Quotation Requires Explanation	The material you cited is not self-explanatory. Explain the relevance of the quote.
QRP	Quote Relevant Portion	The quotation given contains information that is not relevant to your point. Use only the portion of the quote that supports or explains your point.
RBTR	Rebuttal Required	You failed to rebut an argument or point raised against your view. That is, you need to demonstrate that the arguments raised are insufficient.
REL	Relevance	This does not appear to be relevant to your argument. Relevance is the tendency for the information to prove or disprove the matter in issue.
REP	Repeated Material	You already stated this point. Move on.
RI	Reference Incomplete	The reference lacks key information, such as the author, page, title, <i>et cetera</i> .
RM	Reference Missing	This quotation or idea needs support by a footnote reference.

RN	Refutation Needed	You raised a view that needs to be <i>proven</i> false.
RO	Re-number Outline	The outline needs to be numbered appropriately.
SCN	See Course Notes	Consult the course syllabus, notes, handouts, or powerpoint slides for additional details on this topic.
SCO	See Course Outline	You need to make your paper conform to the guidelines given in the course outline.
SF	Sentence Fragment	This is not a complete, grammatically correct sentence.
SGR	See Grading Rubric	Consult the grading rubric for this exam.
SHM	Sub-Headings Missing	You have failed to subdivide your paper and place the appropriate headings on the subsections.
SP	Spelling Error	<i>Res ipsa loquitur</i>
SS	Single Space	This section needs to be single-spaced. (E.g., it is a block quote, or a footnote, <i>et cetera</i> .)
SSN	Summary Statement Needed	You should provide a summary statement of the position from an authoritative source.
STL	Sentence Too Long	The sentence is too long. Break this up into two or more shorter sentences.
SVA	Subject Verb Agreement	The "number" of the subject does not agree with the number of the verb. (E.g., you have a plural subject with a singular verb or <i>vice versa</i> .)
UFW	Underline Foreign Words	Underline or italicize foreign language words.
UT	Underline Title	Underline or italicize book titles.
VA	Vague	Your argument or citation is not clear in its meaning or application.
VRE	Verse Reference Error	You have quoted a verse without giving a reference or have given a reference without citing the appropriate portion of the verse.
VT	Verb Tense	Change the verb tense as appropriate.
WBH	Why Believe Her?	You have cited the conclusions of an "expert witness." Why should I believe the truth claim solely on his or her authority? Establish why the expert's cited conclusions should be believed.
WC	Word Choice	The meaning of this word or expression does not fit here.
WCM	Word Count Missing	You failed to declare the total number of words used in paper.
WM	Word Missing	You have omitted a word from the sentence.
WS	Write Succinctly	You have employed far too many words to express your thought. Express the same thought using fewer words.
WSN	Word Study Needed	Show how this word is used in various contexts and why it has the meaning you say it has in this instance.
WST	Where Saith That?	This is a statement requiring a reference. See also RM.

XVII. THEOLOGY TEXTBOOKS & SHEDD

A. WHY CHOOSE SHEDD AS A TEXTBOOK?

1. The student will note that Shedd is a Reformed (i.e., “Calvinist”) theologian. As such, *Dogmatic Theology* proffers a Reformed view on the respective doctrinal issues, such as election, and engages in polemic against contrasting views, such as types of Arminianism. The student should also note that Shedd was selected as a textbook due to his extensive, detailed discussions of essential doctrines such as the Trinity, Deity of Christ, the Atonement, and his breadth and depth as a theologian, and *not* for his polemic against competing evangelical traditions.
2. In the opinion of the professor, there are no Shedd, Turretins, Hodges, or Bavincks around these days. Presently, there are good theologians and texts, but the older ones are better. Even in the 20th century, great thinkers like Berkhof and Mueller produced good technical theologies, but not as comprehensive in scope and depth as many of the older ones, such as Shedd. This is why I use a 100-year-old text, supplementing it with my own materials.
3. Currently there are some good, in-depth monographs on theological topics (See, for example, John Frame on the *Doctrine of God*), but there is no single, comprehensive systematic theology that matches the scope of the older texts.
4. Also, selecting a systematic theology text for a school like Biola is difficult because it is an interdenominational/non-denominational school with a minimalist evangelical doctrinal statement. As such, at Biola we have 4 Point Calvinists (Amyraldians), 5 Point Calvinists, simple foreknowledge Arminians, Molinistic Arminians, Wesleyan Arminians, Charismatics, Cessationists, and so forth. As such, no single theology text will make everyone happy as there is no multi-denominational systematic theology that has been written. The closest book to a comparative systematic theology is F. E. Mayer’s, *The Religious Bodies of America*. This was published in 1961 by a Lutheran theologian. The basic information it gives on each theological group is accurate and helpful, but it is not a full systematic theology text.
5. I also understand that some of the vocabulary in Shedd is difficult for beginning theological students. This is true. But every graduate discipline, such as law or medicine, has its own technical vocabulary. It is no different for graduate level theology students. For this reason I recommend Richard Muller’s *Dictionary of Latin & Greek Theological Terms* in the course outline. Muller was written for the purpose of helping graduate theology students understand the technical terms in works like Shedd and Turretin.

B. WHY NOT USE GRUDEM’S SYSTEMATIC THEOLOGY?

1. Many students have asked me why I do not use a text like Grudem’s Systematic Theology, which is easier to understand.
2. I know many undergraduate professors and some graduate professors use Grudem as a text.
3. I heartily concur that Grudem is a clear and easy to read systematic theology text. It is one of the most popular texts around today. However, it was written at a high school to undergraduate level. As such, I will not use it for a graduate level theology course.

C. SHEDD & ARMINIANISM

1. As previously stated, there is no perfect Systematic Theology text to assign for the course that will please everyone at an interdenominational Christian university. Shedd is no exception. If I assigned an Arminian text or a Lutheran text, the students who did not share these views would likely be disappointed. There simply is no in depth, graduate level Systematic Theology text available that surveys every major view.
2. One item the student will read in Shedd that requires a clarification is his use of the term “Semi-Pelagian” with respect to Arminianism. Regarding the accusation of Semi-Pelagianism, the Monergists (including Calvinists), have labeled Arminianism as Semi-Pelagianism because, (1) in *some* cases some popular Arminians (such as Charles Finney), cross the line into the camp and are not explicitly rejected by their fellow Arminians (generally) and (2) the Monergists tend to reject the sufficiency of the explanation and distinction given by the Arminians against the charge of Semi-Pelagianism.
3. However, this is one area where Shedd needs to be more precise in his critique. Classic and Wesleyan Arminians and the Calvinists both affirm human moral inability, the inability of the natural man in spiritual matters, and the absolute necessity for prevenient grace for salvation. And with the Calvinists, the Arminians agree that, apart from God’s grace, no one would willingly come to Christ, which distinguishes the Classic and Wesleyan Arminian views from Semi-Pelagianism and Finneyism, both of which reject the absolute need for prevenient grace.
4. The reason the Monergists, such as Shedd, generally reject the affirmation of the Arminians is that he and other Monergists believe that Arminianism is *functionally* Semi-Pelagian despite its affirmation otherwise. Why? Because, the Monergists reason, the doctrine of universally applied prevenient grace does not change the fact that Arminians affirm that fallen man, by nature, universally, has the moral and spiritual ability to pursue God. So they see this as a contradiction to affirm both, that is, that the natural man is both able and unable to pursue God with practical result that every fallen human being can pursue God.
5. So the debate is really reduced to whether each side believes the other side’s explanations are sufficient. Many Arminians and Calvinists reject their opponents’ explanations of the alleged difficulties in their systems.
6. For example, Libertarian Arminians tend to reject a Calvinistic (Compatibilist) understanding of free choice because they (the Libertarians) believe that counterfactuals of freedom are necessary for true freedom of the will. Since Compatibilists reject counterfactuals of freedom, the Libertarian Arminians accuse them of rejecting free will and being hard determinists, which the Calvinist-Compatibilists deny.

D. CONCLUSION

1. I disagree with Shedd’s use of the term “Semi-Pelagian” as applied to all Arminianism. Each Calvinistic, Lutheran, Arminian, Wesleyan Arminian, and Amyraldian theologian or student should be assessed as individuals according to the arguments they actually proffer, not on the basis of the group to which they belong.

XVIII. TEACHING & LEARNING THEOLOGY AT BIOLA

A. TEACHING & LEARNING THEOLOGY AT AN INTERDENOMINATIONAL UNIVERSITY

1. Unlike other academic disciplines, there are inherent pedagogical difficulties associated with teaching theology at an interdenominational Christian university.
2. Unlike a Greek or Hebrew course, all students arrive at Biola holding a wide variety of ideas about Christian theology and what it ought to be. This is not true of most other disciplines. For example, most new NT Greek students will not have an opinion about whether New Testament Greek should have a 5 case or 8 case system, but just about everyone has an opinion on issues such as young or old earth creationism, charismatic gifts, or the Calvinism & Arminianism issue.
3. As such, it is common for Biola students to be in disagreement with each other and the professor on discretionary theological issues, that is, doctrinal topics not covered by the Biola Doctrinal Statement and Explanatory Notes.
4. The key for the Biola community is to be charitable towards other believers regarding discretionary theological matters permitted by the Biola doctrinal statement. See the ECD Course Outline on page 12 for doctrinal expectation for students.

B. THIS IS A SYSTEMATIC THEOLOGY COURSE.

1. This course is primarily a systematic theology course. It is not a philosophy, philosophy of religion, or general apologetics course.
2. As such, the methodology and substantive content of the course will reflect this fact. Other academic disciplines and methodologies, such as those employed in philosophy, will be considered and employed at the discretion of the professor.
3. The goal for this course is for the student to learn essential Christian doctrine.

C. BIOLA IS A CONSERVATIVE EVANGELICAL PROTESTANT UNIVERSITY.

1. Biola is a conservative evangelical Protestant university.
2. As such, it is defined by the distinctives of the Protestant Reformation. These include, but are not limited to, the following doctrines:
 - a. Justification is by Grace alone (*Sola Gratia*),
 - b. through Faith alone (*Sola Fide*),
 - c. in Christ alone (*Solus Christus*),
 - d. to the Glory of God alone (*Soli Deo Gloria*); and

e. *Sola Scriptura*

- (1) *Sola Scriptura* means the Sixty-Six Books of the Protestant Canon of Scripture are both necessary and sufficient for all matters pertaining to the Christian life.
 - (2) They are the final say on all matters they address (*Sola Scriptura*).
 - (3) The writings of the church fathers, creeds and confessions, and a ministerial use of philosophy can be helpful in the task of doing systematic theology, but they are secondary authorities.
3. Since the student has decided to enroll in this type of institution, that is, a conservative, evangelical Protestant institution, the expectation is that each student will reflect these and other relevant theological presumptions in their work.