


“The mission of Tyndale Seminary is to provide Christ-centred graduate theological education for leaders in the church and society whose lives are marked by intellectual maturity, spiritual vigour and moral integrity, and whose witness will faithfully engage culture with the Gospel.”

Course	THE SALVATION ARMY AND THE BIBLE SALV 0504 1A
Date, Time, and Delivery Format	JANUARY 15 – APRIL 12, 2024 ASYNCHRONOUS ONLINE
Instructor  BOOTH UNIVERSITY COLLEGE	ANDREW MILLER III, DMin Telephone/voice mail: (+1-601-317-3541) Email: Andrew.Miller@boothuc.ca
Class Information	The course is web-based asynchronous with no fixed class time and follows Booth University College’s schedule.
Course Material	Course Material: Access course material through Booth UC’s learning management system, Populi: https://boothuc.populiweb.com/ .

I. COURSE DESCRIPTION

Addresses the place of the Bible in Salvationist life and thought, both historically and theologically. Attention is given to issues related to Wesleyan/Salvation Army hermeneutics.

This course will examine the use of Scripture in the history of The Salvation Army, concentrating primarily on the life and ministry of William and Catherine Booth and the formation of that ministry through the founding of The Christian Mission in 1865 and The Salvation Army in 1878. The course will focus on several Scriptural interpretations of the Booths and others through to the time of William Booth’s death in 1912. Where appropriate the use of the Bible in The Salvation Army after 1912 and up to 2019 will also be studied.

II. LEARNING OUTCOMES

At the end of the course, students will be able to:

- Describe the inductive Bible study method and outline alternative approaches. Understand the foundation of The Salvation Army's first article of faith and articulate the meaning of the words 'divine rule' in that article. Understand the doctrines of biblical inerrancy, infallibility, and inspiration.
- Comprehend William Booth's hermeneutical approach and identify key sources in his theology.
- Understand the broad contours of the locus within systematic theology that is eschatology. Articulate the distinction between personal and cosmic eschatology. Describe the way William Booth articulated doctrines of heaven and hell. Describe the various millennial positions and William Booth's approach to the millennium.
- Articulate the points of John Wesley's *ordo salutis*. Understand the distinctive way the early leaders of the Army articulated an *ordo salutis*. Understand some of the theological emphases of the Army in its second generation and the way it used Scripture to articulate the *ordo salutis*. Articulate the major theological transitions in Salvation Army history with reference to the *ordo salutis*.
- Identify the hermeneutical approach used by Catherine Booth in her defense of women in ministry. Possess a more nuanced perspective of her perspectives of the role women in church, society, and the home. Understand the hermeneutical perspective that accompanies The Salvation Army's ecclesiology and its distinctive non-practice of the sacraments. Analyse conflict currently occurring in The Salvation Army as it relates to biblical interpretation. Be aware of these distinctions made regarding scripture.
- Present historical and theological rationale for Salvation Army social ministry.

III. COURSE REQUIREMENTS

A. REQUIRED READING

Andrew M. Eason and Roger J. Green, eds. *Boundless Salvation: The Shorter Writing of William Booth*. New York: Pater Lang, 2014.

David L. Thompson. *Bible Study that Works*. Wilmore: Francis Asbury Press, 2000.

Denis Metruster, ed. *Saved, Sanctified, and Serving: Perspectives on Salvation Army Theology and Practice*. Milton Keynes, UK: Paternoster, 2016.

John D. Waldron, compiler. *The Privilege of All Believers*, 2nd edition. Atlanta: Salvation Army Supplies and Purchasing, 1987.

B. SUPPLEMENTARY / RECOMMENDED READING AND TOOLS

Tyndale recommends www.stepbible.org – a free and reputable online resource developed by Tyndale House (Cambridge, England) – for word searches of original-language texts, as well as for topical searches, interlinear texts, dictionaries, etc. Refer to the library for other [online resources for Biblical Studies](#).

C. GUIDELINES FOR INTERACTIONS

Tyndale University prides itself in being a trans-denominational community. We anticipate our students to have varied viewpoints which will enrich the discussions in our learning community. Therefore, we ask our students to be charitable and respectful in their interactions with each other, and to remain focused on the topic of discussion, out of respect to others who have committed to being a part of this learning community. Please refer to “Guidelines for Interactions” on your course resource page at classes.tyndale.ca.

D. ASSIGNMENTS AND GRADING

1. Essay One – Write a 750-word review of David Thompson’s *Bible Study that Works*. In this review include two steps from this book you will use the next time you teach or preach. 10% of grade. Due by 11:59 p.m. on Monday, January 29.

2. Essay Two – Imagine you are a Corps Officer for The Salvation Army in a town of 40,000 people in North America, and your local Rotary Club asks a Reformed pastor, a Catholic Priest, and you to prepare and present remarks (three to five minutes in length) on how you interpret 1 Timothy 2:11-12 and why your denomination takes the stance it does. Film a video of you reading your remarks and post it on in a discussion board. Turn in your written remarks. It is likely that your written work shouldn’t be longer than 500 words. 10% of grade. Due by 11:59 p.m. on Monday, March 25.

3. Essay Three – The current General asks you to write a 250-word statement for him/her about the Army’s position on human sexuality and how it is based in scripture. Write this statement. Provide an extra 500-word commentary explaining the nuances of your statement to the General. 10% of grade. Due by 11:59 p.m. on Friday, April 5.

4. Discussion Participation: After each lesson’s learning activities, students are required to participate in a discussion group and engage in lesson materials. 30% of grade.

5. Final Paper: This final assignment requires students to write an essay on one of the following:

What were the hermeneutical principles evident in ONE of the following topics?

- William Booth's Eschatology
- Catherine Booth's Understanding of Sanctification
- William Booth's Understanding of Sanctification
- The Sacraments and The Salvation Army
- William Booth's Hermeneutical Approach

It is expected that students will be able to complete this assignment primarily based on the readings, course discussions and previous assignments in the course. The assignment will be evaluated based on the demonstration of the student's ability to draw upon a range of materials studied in the course, the student's ability to develop a coherent argument, and the overall quality of the paper. The paper will be 5,000 words in length and will be written according to the Chicago manual of style. 40% of grade. Due by 11:59 p.m. on Thursday, April 11.

E. EQUITY OF ACCESS

Students with permanent or temporary disabilities who need academic accommodations must [contact](#) the [Accessibility Services](#) at the [Centre for Academic Excellence](#) to [register](#) and discuss their specific needs. *New students* must self-identify and register with the Accessibility Office at the beginning of the semester or as early as possible to access appropriate services. *Current students* must renew their plans as early as possible to have active accommodations in place.

F. SUMMARY OF ASSIGNMENTS AND GRADING

Evaluation is based upon the completion of the following assignments:

Essay One	10%
Essay Two	10%
Essay Three	10%
Discussion	30%
Final Essay	40%
Total	100%

G. GENERAL GUIDELINES FOR THE SUBMISSION OF WRITTEN WORK

For proper citation style, consult the [tip sheet, "Documenting Chicago Style"](#) (Tyndale e-resource) or the full edition of the [Chicago Manual of Style Online](#), especially ch. 14. For citing

scripture texts, refer to sections 10.44 to 10.48 and 14.238 to 14.241 from the *Chicago Manual of Style* or reference the [tip sheet, “How to Cite Sources in Theology”](#).

Academic Integrity

Integrity in academic work is required of all our students. Academic dishonesty is any breach of this integrity, and includes such practices as cheating (the use of unauthorized material on tests and examinations), submitting the same work for different classes without permission of the instructors; using false information (including false references to secondary sources) in an assignment; improper or unacknowledged collaboration with other students, and plagiarism (including improper use of artificial intelligence programs). Tyndale University takes seriously its responsibility to uphold academic integrity, and to penalize academic dishonesty. Please refer to the [Academic Integrity website](#) for further details.

Students are encouraged to consult [Writing Services](#). Citation and other [tip sheets](#).

Students should also consult the current [Academic Calendar](#) for academic policies on Academic Honesty, Gender Inclusive Language in Written Assignments, Late Papers and Extensions, Return of Assignments, and Grading System.

Research Ethics

All course-based assignments involving human participants requires ethical review and may require approval by the [Tyndale Research Ethics Board \(REB\)](#). Check with the Seminary Dean’s Office (aa@tyndale.ca) before proceeding.

H. COURSE EVALUATION

Tyndale Seminary values quality in the courses it offers its students. End-of-course evaluations provide valuable student feedback and are one of the ways that Tyndale Seminary works towards maintaining and improving the quality of courses and the student’s learning experience. Student involvement in this process is critical to enhance the general quality of teaching and learning.

Before the end of the course, students will receive a MyTyndale email with a link to the online course evaluation. The link can also be found in the left column on the course page. The evaluation period is 2 weeks; after the evaluation period has ended, it cannot be reopened.

Course Evaluation results will not be disclosed to the instructor before final grades in the course have been submitted and processed. Student names will be kept confidential and the instructor will only see the aggregated results of the class.

IV. COURSE SCHEDULE, CONTENT AND REQUIRED READINGS

- **Lesson 1: Introduction to the Course; Introduction to The Life of William Booth and the Influences in His Life. (Week of January 15)**

Learning Activities

Read the syllabus.

Watch lecture describing the course.

Complete Biosignature and Syllabus Agreement Quiz.

Watch Video – [Salvation Army 101](#).

Read Eason and Green, *Boundless Salvation*, 1-12.

Read Roger Green's article, '[Founder and Foundations: The Legacy of the Booth](#)', *Word & Deed* 19:1 (2016), 63-68.

Discussion Board: What are you looking forward to most about this course? What you are least excited about regarding this course? Write a short entry about something that was new to you from the activities for this lesson. (Post comment by 11:59 p.m. January 17; Post at least two responses by 11:59 p.m. Friday, January 19.)

- **Lesson 2: Introduction to Hermeneutics; The Army's Approach to Hermeneutics (Week of January 22)**

Learning Activities

Watch Intro Video (five minutes).

Read David Thompson's *Bible Study that Works*.

Watch Video – [5 Steps to Deeper Teaching and Preaching](#).

Read [The Chicago Statement on Biblical Inerrancy](#).

Read *Salvation Army Handbook of Doctrine* (2010), 1-24.

Discussion Board: Answer these questions: What is hermeneutics? Describe the inductive method. What do the words 'divine rule' mean in the Army's first article of faith? Does The Salvation Army affirm inherency. Is there a difference between the Handbook of Doctrine's understanding of inerrancy and The Chicago statement's? (Post comment by 11:59 p.m. January 24; Post at least two responses by 11:59 p.m. Friday, January 26.)

- **Lesson 3: William Booth's Hermeneutic (Week of January 29)**

Learning Activities

Watch introductory video.

Read William Booth's article 'The Revised Bible' *The War Cry* (20 May 1885); also found in *The General's Letters, 1885*, 141-145.

Read William Booth's *Doctrine and Disciplines* (1881), section 25.

Read Rob DeGeorge, '[Constructing a practical hermeneutic: William Booth and the sacraments](#)' *Word & Deed* 20:1 (2017), 51-75.

Read Eason and Green, *Boundless Salvation*, 1-40.

Discussion Board: Based on your reading, describe William Booth's hermeneutical perspective. (Post comment by 11:59 p.m. January 31; Post at least two responses by 11:59 p.m. Friday, February 2.)

- **Lesson 4: William Booth's Theological Commitments – Personal Eschatology (Week of February 5)**

Learning Activities

Watch introductory video.

Read at least two of the following articles by William Booth, 'Our New Name', *The Salvationist* (January 1879); 'Souls Can Be Saved', *The East London Evangelist* 1, no. 1 (October 1878): 5; *Salvation Army Songs* (London: The Salvation Army Publishing Department, 1899): 1; 'Hell!', *The Christian Mission Magazine* 10 (July 1878): 169-71.

Read William Booth, *Doctrines and Disciplines* (1881), sections 23-24.

Read Roger E. Olson, *The Mosaic of Christian Belief: Twenty Centuries of Unity and Diversity* (Downers Grove, IL: InterVarsity Press, 2002), 307-330.

Read Eason and Green, *Boundless Salvation*, 41-51.

Discussion Board: From the video, lectures, and reading describe why personal eschatology is a foundational doctrine in William Booth's theology. (Post comment by 11:59 p.m. February 7; Post at least two responses by 11:59 p.m. Friday, February 9)

For additionally background see 'Interview with the General', *The War Cry* (5 September 1903): 7; George Scott Railton, 'More Hell!' *The War Cry* (9 November 1882):1; A.M. Nicol, 'Fifty Years' Salvation Service: Some of its Lessons and Results: An Interview with the General', *All the World* 10 (July 1894).

- **Lesson 5: William Booth's Theological Commitments – Cosmic Eschatology (Week of February 12)**

Learning Activities

Watch Video Introduction.

Watch one of these two videos ([Sean McDowell](#) and [Tom Schreiner](#)) explaining the three major millennial perspectives.

Read Eason and Green, *Boundless Salvation*, 60-71.

Read 'Bank Holiday with the General: New York, Scarborough', *The War Cry* (13 August 1887): 8.

Read William Booth, 'Rushing into war', *The Christian Mission Magazine* 10 (May 1878): 116.

Read William Booth, 'Are the Lord's People in Earnest?' *The Christian Mission Magazine* 2, no.10 (October 1870): 145.

Watch Video of Lecture (AAR Lecture).

Read Roger J. Green, '[Facing History: Our Way Ahead for a Salvationist Theology](#)', *Word and Deed* 1, no. 2 (May 1999).

Discussion Board: Discuss William Booth's perspective concerning cosmic eschatology. Identify one millennial perspective in William Booth's ministry. (Post comment by 11:59 p.m. February 15; Post at least two responses by 11:59 p.m. Friday, February 16.)

READING WEEK: FEBRUARY 19-23

- **Lesson 6: The Salvation Army and *Ordo Salutis* – 1865-1912 (week of February 26)**

Learning Activities

Watch Introductory Video.

Listen to this podcast on John Wesley's theology -<https://share.transistor.fm/s/9816f04a>.

Read John Wesley's Sermon ['The Scripture Way of Salvation'](#).

Read Eason and Green, *Boundless Salvation*, 72-105.

Read Catherine Booth, 'Addresses on Holiness', in John D. Waldron, compiler, *The Privilege of All Believers*, 2nd edition, (Atlanta: Salvation Army Supplies and Purchasing, 1987), 153-176.

Read George Scott Railton, 'Is the Army Right About Holiness?' *The War Cry* (12 June 1884), 1.

Read *Doctrines and Disciplines* (1881), sections 14-15 (pages 60-69).

Discussion Board: First, from your readings articulate the basic idea of the *Ordo Salutis* from a Wesleyan perspective. Second, summarize the distinctive way one of the Army's early leaders talked about holiness. (Post comment by 11:59 p.m. February 28; Post at least two responses by 11:59 p.m. Friday, March 1.)

See also Eason and Green, *Settled Views: The Shorter Writings of Catherine Booth*, 81-122

- **Lesson 7: The Salvation Army and the *Ordo Salutis* – 1912-1936 (Week of March 4)**

Learning Activities

Watch Introductory Video.

Read Bramwell Booth, 'Full Salvation', in John D. Waldron, compiler, *The Privilege of All Believers*, 2nd edition, (Atlanta: Salvation Army Supplies and Purchasing, 1987), 83-94.

Read *Salvation Army Handbook of Doctrine* (1927), 103-106, 124-126, 128-129.

Read Samuel Logan Brengle, 'The Holiness Standard of The Salvation Army in Teaching and Practice', in John D. Waldron, compiler, *The Privilege of All Believers*, 2nd edition, (Atlanta: Salvation Army Supplies and Purchasing, 1987), 107-118.

Read R. David Rightmire, 'Transitions in Salvation Army Holiness Theology: A Historical Assessment', Denis Metruster, ed., *Saved, Sanctified, and Serving: Perspectives on Salvation Army Theology and Practice* (Milton Keynes, UK: Paternoster, 2016), 73-83.

Discussion Board: Describe the major differences in the two phases of Salvation Army theology. At this moment, which perspective connects most with your spiritual experience? (Post comment by 11:59 p.m. March 6; Post at least two responses by 11:59 p.m. Friday, March 8.)

For more information read Samuel Logan Brengle, *Helps to Holiness*, preface, introduction, and chapter 1-3; Bramwell Booth's 'The Great Outpouring', *Papers on Life and Religion* (London: Salvationist Publishing and Supplies, 1920), 23-26.

- **Lesson 8: The Salvation Army and the *Ordo Salutis* – 1936-today (Week of March 11)**

Learning Activities

Watch Introductory Video.

Read *Salvation Army Handbook of Doctrine* (London: The Salvation Army, 1969), 128-130, 151-154, 159-162.

Read Frederick Coutts, 'The Doctrine of Holiness', in John D. Waldron, compiler, *The Privilege of All Believers*, 2nd edition, (Atlanta: Salvation Army Supplies and Purchasing, 1987), 177-184.

Read Milton Agnew, 'Earthen Vessels', in John D. Waldron, compiler, *The Privilege of All Believers*, 2nd edition, (Atlanta: Salvation Army Supplies and Purchasing, 1987), 61-74.

Read John Larsson, 'Wholly Sanctified', in John D. Waldron, compiler, *The Privilege of All Believers*, 2nd edition, (Atlanta: Salvation Army Supplies and Purchasing, 1987), 215-220.

Read R. David Rightmire, 'Transitions in Salvation Army Holiness Theology: A Historical Assessment', Denis Metruster, ed., *Saved, Sanctified, and Serving: Perspectives on Salvation Army Theology and Practice* (Milton Keynes, UK: Paternoster, 2016), 83-88

Discussion Board: Describe the major differences in the third phase of Salvation Army theology. At this moment, which perspective connects most with your spiritual experience? (Post comment by 11:59 p.m. March 13; Post at least two responses by 11:59 p.m. Friday, March 15.)

Other Reading, Ken Collins, *The Evangelical Moment: The Promise of an American Religion* (Grand Rapids, MI: Baker Academic, 2005), 63-85.

- **Lesson 9: The Salvation Army and Female Ministry (Week of March 18)**

Learning Activities

Watch Introductory Video.

Read Eason and Green, 'Promoter of Female Ministry', in *Settled Views: The Shorter Writings of Catherine Booth*, 135-166.

Read William Booth, *Religion for Every Day: Letters to Salvationist on Love, Marriage, and Home* (Reprint, 1902; Atlanta: The Salvation Army, 1987), 117-133.

Read Andrew Eason, *Women in God's Army: Gender and Equality in the Early Salvation Army* (Waterloo, ON: Wilfrid Laurier, 2003), 93-118.

Discussion Board: Would Catherine Booth fit in with the modern feminist movement? Explain your answer. (Post comment by 11:59 p.m. March 20; Post at least two responses by 11:59 p.m. Friday, March 22.)

- **Lesson 10: Hermeneutics and Ecclesiology (Week of March 25)**

Learning Activities

Watch Introductory Video.

Read Eason and Green, *Boundless Salvation*, 165-196.

Read Philip D. Needham, 'The non-practice of sacraments in The Salvation Army: Reconsidering the Decision 130 years Later', Denis Metruster, ed., *Saved, Sanctified, and Serving: Perspectives on Salvation Army Theology and Practice* (Milton Keynes, UK: Paternoster, 2016), 125-142.

Watch this interview with [Dr. James Pedlar](#).

Watch [this presentation](#) analysing Salvation Army ecclesiology or read [this article](#) called 'Refreshing Salvation Army Ecclesiology'.

Read [The Salvation Army in the Body of Christ](#).

Discussion Board: What hermeneutical perspective guided William Booth's ecclesiology and his abandonment of the traditional protestant sacraments? Was he justified in this decision? Should the Army maintain this perspective today? (Post comment by 11:59 p.m. March 27; Post at least two responses by 11:59 p.m. Friday, March 29.)

- **Lesson 11: The Salvation Army and Sexuality (Week of April 1)**

Learning Activities

Watch Introductory Video.

Read various attachments [in this blog](#) to gain the diverse ways Salvationists interpret scripture.

Listen to these two interviews from [conservative](#) and [progressive](#) perspectives and listen for the way they approach the bible.

Discussion Board: What hermeneutical perspectives are apparent in Salvation Army conversation regarding human sexuality? (Post comment by 11:59 p.m. April 3; Post at least two responses by 11:59 p.m. Friday, April 5.)

- **Lesson 12: The Salvation Army and Social Ministry (Week of April 8)**

Learning Activities

Watch Introductory Video.

Read Eason and Green, *Boundless Salvation*, 51-59.

Read Andy Miller III, *Holistic Hospitality: A Bridge to a Future Army* (Atlanta: The Salvation Army, 2015), 21-36.

Discussion Board: How did early Army leaders use scripture to justify their expansion of social ministries? (Post comment by 11:59 p.m. April 10; Post at least two responses by 11:59 p.m. Friday, April 12.)

V. SELECTED BIBLIOGRAPHY

([Tyndale Library](#) supports this course with [e-journals](#), [e-books](#), and the [mail delivery of books](#) and circulating materials. See the [Library FAQ page](#).)

Booth, William. *Doctrine and Disciplines of The Salvation Army*. London: The Salvation Army, 1881.

_____. *The General's Letters, 1885*. London: The Salvation Army, 1885.

_____. 'Our New Name'. *The Salvationist*. January 1879.

_____. 'Souls Can Be Saved'. *The East London Evangelist* 1, no. 1. October, 1878.

_____. *Salvation Army Songs*. London: The Salvation Army Publishing Department, 1899.

_____. 'Hell!'. *The Christian Mission Magazine* 10 (July 1878): 169-71.

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_____. 'Are the Lord's People in Earnest?' *The Christian Mission Magazine* 2, no.10 (October 1870): 145.

_____. *Religion for Every Day: Letters to Salvationist on Love, Marriage, and Home*. Reprint. 1902; Atlanta: The Salvation Army, 1987.

DeGeorge, Rob. ['Constructing a Practical Hermeneutic: William Booth and the Sacraments'](#) *Word & Deed* 20:1 (2017), 51-75.

Eason, Andrew. *Women in God's Army: Gender and Equality in the Early Salvation Army*. Waterloo, ON: Wilfrid Laurier, 2003.

Eason, Andrew M. and Roger J. Green, eds. *Boundless Salvation: The Shorter Writing of William Booth*. New York: Pater Lang, 2014.

Metrustery, Denis, ed. *Saved, Sanctified, and Serving: Perspectives on Salvation Army Theology and Practice*. Milton Keynes, UK: Paternoster, 2016.

Green, Roger J. ['Founder and Foundations: The Legacy of the Booth'](#), *Word & Deed* 19:1 (2016), 63-68.

_____. ['Facing History: Our Way Ahead for a Salvationist Theology'](#), *Word and Deed* 1, no. 2, May 1999.

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Olson, Roger E. *The Mosaic of Christian Belief: Twenty Centuries of Unity and Diversity*. Downers Grove, IL: InterVarsity Press, 2002.

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Waldron, John D., compiler. *The Privilege of All Believers*, 2nd edition. Atlanta: Salvation Army Supplies and Purchasing, 1987.

Salvation Army Handbook of Doctrine, London: The Salvation Army, 2010.

'Bank Holiday with the General: New York, Scarborough', *The War Cry* (13 August 1887): 8.

[The Salvation Army in the Body of Christ](#). London: The Salvation Army, 2008.