



Christian Doctrine

Shirley C. Guthrie Jr.

[Download now](#)

[Read Online](#) 

Christian Doctrine

Shirley C. Guthrie Jr.

Christian Doctrine Shirley C. Guthrie Jr.

"Christian Doctrine" has introduced thousands of laity, students, and theologians to the tenets of the Christian faith. This edition reflects changes in the church and society since the publication of the first edition and takes into account new works in Reformed theology, gender references in the Bible, racism, pluralism, ecological developments, and liberation theologies.

Christian Doctrine Details

Date : Published July 1st 1994 by Westminster John Knox Press

ISBN : 9780664253684

Author : Shirley C. Guthrie Jr.

Format : Paperback 450 pages

Genre : Religion, Theology, Nonfiction, Christianity, Spirituality

 [Download Christian Doctrine ...pdf](#)

 [Read Online Christian Doctrine ...pdf](#)

Download and Read Free Online Christian Doctrine Shirley C. Guthrie Jr.

From Reader Review Christian Doctrine for online ebook

Joshua says

This was a very accessible introduction to beginning Christian Theology. Guthrie uses the Socratic method well, asking questions throughout each chapter and ending each section with a set of review questions. It would be perfect for a Christian discussion group or Bible study. There was plenty that confirmed what I already believed and plenty that challenged the way I think about my faith. This is a great way to begin understanding what Christians are all about and can be meaningful for Christians and non-Christians alike.

Kendra says

Why don't we learn this stuff in church? This book radically altered my view of faith. My first introduction to God language, justification, sanctification, the Creeds, revelation, original sin. Well equipped, manageable theology book for beginners.

Marty Folsom says

This is an informative book for critical thinking in theology. I have used it as a textbook and it is helpful in learning doctrine and avoiding heretical moves

Brian Cabbage says

Review forthcoming.

Evelyn says

Excellent and easy to understand.

Dorian Driscoll says

This is fairly rigorous text that tackles honestly the various issues in theology. Like most "charitable" explications of Predestination, it waffles around the significance and definition of freedom, often avoiding difficulties entirely, and conflating logical difficulties with moral one. A common rejoinder to the objection "Why doesn't God save all?" is when Calvinists say "We shouldn't ask why God doesn't save all, but why did he save any?" This equivocates on the word "why" where in the first question, the reasoning behind it seeks to investigate God's method, and in the second, it speaks of God's mercy. The objection is logical, and the rejoinder is primarily moral.

Guthrie does admit that each view ought to be understood and acknowledged as valid if certain verses are taken in isolation. Nevertheless, he (if not officially, then de facto) is a compatibilist, when he talks about freedom essentially following predestination.

I'm not sure how far to take some of these comments, because there are a number of theologians, Reformed and otherwise, that apparently espouse views but don't openly declare this in their sermons, while others say near identical things and have no idea that their view really just IS a certain philosophical view. John MacArthur is the prime example of this. He's a faithful Calvinist, talking about TULIP in many sermons, but when it comes to the problem of the origin of sin, he is as big a closet libertarian as has ever existed when he says that Lucifer and his hosts "chose" to sin, even though they were created perfect. Sorry, but this isn't allowed, and most Calvinists know this, which is why they bend over backwards trying to explain away this logical difficulty; I'm thinking of Edwin Palmer with his ridiculous "efficacious permission", Loraine Boettner with 'God refused, and was under no obligation, to provide Adam with the necessary grace to keep from sinning', R.C. Sproul with "we just don't know, so STOP ASKING!" James White with "What problem? There's no problem," ad infinitum, ad nauseum.

David Jordan says

An unusually accessible and impressive volume detailing the typical reformed position on a host of theological issues: creation, predestination, sanctification, the future, sin, etc... The author is an excellent teacher and offers some really compelling justifications for why one's traditionally accepted views on one or more of the book's topics might be ready for an update. Highly recommended.

Omar says

If I had to select one book that all Christians should read it would be this one. What began as a church school curriculum for use by adults in the 60's primary with the lay reader in mind, has become a classic in seminaries and colleges. While the book is from a Reformed-Presbyterian perspective, it encompasses a broad array of Christian theology including Eastern Orthodoxy, Catholic, and the Reformed theological influence of John Calvin, Karl Barth, Jürgen Moltmann. Liberation theologians Gustavo Gutiérrez, Leonardo Boff, Juan Luis Segundo, African American theologian James Cone, South African Allan Boesak, Feminist theologian Rosemary Ruehler, Sallie McFague, Letty Russell, and Jacquelyn Grant are all cited in the author's preface. The author also includes the influence of reformed confessional statements like the Declaration of Faith of 1976, and Brief Statement of Faith 1991. It is an easy to read text, laid out in the traditional format of the apostle creed. The book does not examine doctrine as a static systematic mental exercise but ties doctrine directly to the reality of life as lived in our society, our church, our homes, our places of work and worship. It connects theology with the deeper questions that we seek in life. Guthrie presents options, laying out how the church historically has approached different doctrine and does not push one particular view on his reader. He invites the reader to engage the different issues and problems raised by each doctrine. There are study questions after each chapter that encourage groups to delve into deeper engagement. What makes this book of Christian doctrine stand out is a particular perspective, the wisdom by which Guthrie approaches the entire matter of Christian doctrine, the respect for the historical ecumenical catholicity of the church, and Jesus as the center of all Christian theology.

Shawn Coons says

A wonderful look at what "Reformed Theology" is. Everyone who identifies as Presbyterian would benefit from this book.

Ray says

I used the older edition of Shirley Guthrie's Christian Doctrine while an undergraduate. I was seeking answers and appreciated Guthrie's humble, probing guidance. Even then I disagreed with his mildly Barthian take on things, but I did enjoy much of his approach. It was smart and accessible. He posed lots of very good questions, though he offered hesitant answers. (Often in areas where Barth did NOT). This could be frustrating at times, and he was clearly even a little less classically orthodox than Barth, but I did get much out of this book.

Unfortunately, the new addition moves further along on the trajectory of the more disappointing aspects of the original work. To be honest, Guthrie comes off as somewhat more hesitant to make truth claims, even less orthodox, and even more politically correct. I hate to give low scores, but I really should have given this edition two stars (I'd give the older edition three and a half).

Far better would be something like J.I. Packer's Concise Theology, or even Louis Berkhof's slightly more combersome Summary of Christian Doctrine.

Mike Stewart says

An essential book for any Presbyterian - or anyone whose professed theology is Reformed (and always reforming, as we are fond of saying). I heard Dr. Guthrie speak a couple of times many years ago and was struck by his humanity and common sense. Indeed for an author of a book on doctrine, Guthrie is largely non-dogmatic and invites the reader to question and reach his own conclusions within loose theological parameters. I understand it's required reading in seminary and should be for any new church member or anyone who wants to strengthen their own theological moorings and understand the implications of what they profess. It is written to be read and discussed within a group, and is both easy to understand and profound. I'll undoubtedly re-read this one.

John says

Very readable and well written. Parts of it succumb to the faddish theology of various groups that will fade away-- but other parts are pretty orthodox and raises interesting questions that make you think.

Jacob Aitken says

It's not that this book is bad, it's just that...well, who cares? Moderatism doesn't produce stunning theologies

that forcefully argue the faith (except when their pet doctrines and cliches are at stake). Admittedly, Guthrie does an okay job introducing the reader to the basic themes in modern theology.

He says that he hails from the Reformed tradition (15). It's hard to see how he can seriously make that claim. If you are American and you aren't part of NAPARC or the Covenanters, then you are not Reformed. Presumably he doesn't hold to the Westminster Confession of Faith.

On page 90 he rehashes the Moltmannian case for what looks like Social Trinitarianism, or he at least employs Moltmann's argument against the "Western" notion of God. He then tries to employ John of Damascus as an argument against this white-man-male god. The irony, though, is that Damascene rigidly upholds the monarchia of the *Father* and none of the Eastern fathers used perichoresis and social Trinitarianism in the way that Guthrie thinks they did. To paraphrase Goering, "Every time hippie theologians speak of 'community,' I reach for my pistol." You are entitled to believe that social Trinitarianism (see Polytheism) is true, but please don't think the Eastern fathers held to it.

I appreciate that Guthrie wants to apply the doctrine of predestination and rescue it from fatalism. He nicely and succinctly surveys the different approaches to it (120). While he is correct that many Calvinists speak of God's sovereignty apart from Christ, he is wrong to presume this *is* the Calvinist position (see Muller, Christ and the Decree, and anything by Thomas Torrance). Guthrie appears to embrace the semi-Pelagian position (127-131).

Rachel says

This is the best book on theology I've read so far. I wish we had read it for class (I read it to prepare for ordination exams). It is organized by topic, with concise, very well-written, engaging explanations of what Reformed Christians believe and some reasons we don't believe other things. I recommend it for just about anyone who wonders about these things, whether or not they consider themselves Christian or Reformed. It would make an excellent group study.

Janice says

If you are interested in deepening your understanding of the Christian faith this book is an excellent resource. I am grateful for Guthrie's rendering of the historical and symbolic representation of scripture while accepting that you, in concert with the leading of the Holy Spirit, will come to your own interpretation. I would say there are only two prerequisite beliefs: 1. scripture is the inspired word of God, and 2. Jesus Christ is the center on which all else turns. I have pondered and prayed over every page of this book with the Bible in hand, and am grateful for how my relationship with God is growing as a result!
