Instructor: Dr. Steve Emerson

Time and Place: Mondays and Wednesdays, 5:55 – 7:20pm, Duke 125

Office Hours: See me before or after class to schedule an appointment as needed.

Email Address: semerson@apu.edu

Course Description: This course provides a study of the major developments in the history of Christianity from the Reformation to the present. Emphasis is placed on the development of the Christian church in the West and recent developments in the two-thirds world. Meets general studies core doctrine requirement for God’s Word and the Christian Response. Prerequisites: 3 units of Biblical Studies and CMIN108 Foundations of Ministry, or instructor permission.

Objectives:
1. To provide students with an overview of the major developments in church history and Christian doctrine together with an appreciation of the reasons for those developments and an understanding of their meaning.
2. To bring students to a clear understanding of the relevance of the history of the church and its doctrines to the life of the church in the present day.
3. To help students develop a theologically and spiritually responsible perspective toward their chosen occupational fields by building upon the examples of the theology and spirituality of past ages.
4. Students will demonstrate an ability to give thoughtful consideration to current and historical issues in the light of the church’s Scriptures and traditions.
5. Most students will demonstrate growth in the ability to think critically about the historical, doctrinal, biblical and practical aspects of the Christian faith, including appreciation, understanding, and valuing the Church. Students will grow into a greater awareness of the personal and social relevance and spiritual richness that informed, disciplined theological reflection can bring to their Christian existence and their own impact upon the world in which they live. This is an application of the university-wide student learning goals that graduates should be able to articulate a Christian worldview of truth and life; should be able to apply biblically-based ethical reasoning skills to problems; should appreciate, understand, and value the Church; should practice a respect for the worth of all persons, with appreciation of individual and cultural differences, demonstrating truth-telling and grace in their relationships; and should be able to articulate the importance of extending genuine community to all peoples locally, regionally, nationally, and globally.

Required Texts: Available at the campus bookstore:

Course Requirements:
1. Analytical Essay – 100 points (20%)
2. Debate – 100 points (20%)
3. Midterm Exam – 100 points (20%)
4. Final Exam – 100 points (20%)
5. Attendance and Participation – 100 points (20%)
Total points – 500
Grading Scale:

- A: 463-500 points (93%-100%)
- A-: 448-462 points (90%-92%)
- B+: 433-447 points (87%-89%)
- B: 413-432 points (83%-86%)
- B-: 398-412 points (80%-82%)
- C+: 383-397 points (77%-79%)
- C: 363-382 points (73%-76%)
- C-: 348-362 points (70%-72%)
- D+: 333-347 points (67%-69%)
- D: 313-332 points (63%-66%)
- D-: 298-312 points (60%-62%)
- F: 297 points or less (59% or less)

Analytical Essay: There are two primary source documents available for purchase in the bookstore, one by Martin Luther and one by Dietrich Bonhoeffer. The document by Luther is entitled *The Freedom of a Christian*, and is the final treatise in the collection *Three Treatises*. The document by Bonhoeffer is entitled *Life Together*. Each student is required to write a single analytical essay on one of these documents. If you choose to write on Luther the paper is due on February 6 at the beginning of class. If you choose to write on Bonhoeffer you must submit the paper at the start of class on April 2. However, each student will be responsible for the material by Luther for the midterm and by Bonhoeffer for the final exam. Late papers will be reduced one full letter grade per day that they are late. The essay should be 5-6 pages in length, and double-spaced with one exception: quotations occupying more than two lines should be indented five spaces and single-spaced.

The analytical essay assignment is intended as an exercise in the interpretation of an historical document, rather than as a “research paper” in the usual sense of the term. Assigned readings in the course textbook and/or readings from secondary sources from the library will help to provide a context for your analysis, but none of these works should be summarized or analyzed directly in the paper. The object of the assignment is the direct encounter with primary sources, and only these sources should be discussed in any length. Therefore, the best preparation for completing this assignment is reading the document itself, several times. After this task is completed, secondary sources may be consulted as necessary to provide deeper understanding of the document’s historical context. Whenever such sources are used, proper footnote or endnote citation is imperative (consult *MLA Handbook for Writers of Research Papers*, by Joseph Gibaldi and Walter S. Achtert, for questions about proper form). If proper footnote or endnote form is followed, no separate bibliography page is necessary. When citing the primary document itself, simply put in parentheses at the end of the sentence the page number from which you are citing, and include the author’s name and/or an abbreviation of the document title (underlined or in italics) if either is unclear. Plagiarism or any other form of cheating on the essay will result in a grade of zero points for the assignment.

Your analytical essay should contain three main sections: The first section is the shortest (generally just the opening paragraph), but in many ways is the most important. In this section you must state clearly and define fully your essay’s thesis, or the main idea for which you are arguing. Your thesis should take into account the theme of the document you are analyzing (but notice that the two are different!), along with the main points that you are trying to make about that theme. In the second section (approximately one-third of the total length of the essay) summarize the author’s line of thought, focusing on the main points and turning points in the argument. This summary ought not to include every point made in the document, but only the central issues which indicate the structure and meaning of the document. Finally, in the third section (approximately two-thirds of the essay) offer an extended analysis of the document. This analysis should incorporate a consideration of the following types of questions: In what ways does the historical context of the document shed light on its meaning? What influence do biographical details about the author’s life have on your interpretation of the document? Who is the audience to which the document is addressed, and how does considering this audience help in arriving at a proper understanding of the document? Does recognizing the genre of the document help to arrive at a proper understanding of it? What message did the author intend to convey to his/her audience? What are the author’s key presuppositions? Does the author provide evidence and arguments sufficient to defend adequately his/her thesis? Why did the author believe it was important to make the argument that he/she makes? In what ways does the author’s argument shed light on future theological controversies that the author was involved in? What was the doctrinal importance of the document at the time it was written? Does this doctrinal importance continue today, or is there some other way in which it has theological significance in the present?
Although grades are given primarily for content – for ability to define and analyze a theme – stylistic considerations will always influence a grade. Attention should be given to grammar, sentence structure, and paragraphing. The further an essay moves from grammatical and syntactical norms, the further it moves from intelligibility. In order to state and argue an idea, you must be able to communicate your thoughts intelligibly. For these reasons, style and composition considerations will comprise a portion of the evaluation of your analytical essay, along with an evaluation of how well you satisfy the criteria listed in the previous paragraph for inclusion in the three main sections of your essay.

The Department of Theology and Philosophy is involved in assessing student learning, and your paper may be chosen for help in this process. If your paper is one of those randomly selected for evaluation, your name will be removed so that the process is completely anonymous and does not affect your grade.

**Debates:** There are three debates scheduled during the last weeks of February, and each student will participate on one debate team. These teams will be comprised of 2-4 students each, depending on overall class size, and will be formed during the third or fourth week of class. Debate topics cover the following three theological issues raised during the Reformation and its aftermath: 1) Arminianism vs. Calvinism on Grace and Predestination; 2) Infant Baptism vs. Believers Baptism; and 3) Pacifism vs. Just War Theory. Each debate will follow a basic format of one 15 minute statement by each side, followed by a 5 minute rebuttal by each side, followed by questions from the audience. In defending your side’s theological position, you may find it helpful to rely on arguments derived from the following four sources (known as the Wesleyan Quadrilateral): Scripture, Historical Tradition, Reason, and Experience. **It is expected that students will draw on arguments made by the Reformation era proponents of their theological position in order to defend their side.**

On the day of their team’s debate, each member of the team is required to turn in a 2 page summary of the theological position their team is defending. You are welcome to discuss this summary with your fellow team members and share sources of information, but each person must write their own summary in their own words. You are required to use at least three sources besides the textbook as you prepare for the debate and write your summary, at least two of which must be from the library rather than the internet. (Cite these sources at the end of the summary, using the same method of citation for the summary as for the analytical essay discussed above.)

**Midterm and Final Exams:** The midterm will cover all lectures, discussions, presentations and assigned readings prior to March 12 (the midterm exam date), and the final exam will cover all lectures, discussions, presentations and assigned readings between March 12 and April 30 (the final exam date). The exams will include a combination of multiple-choice questions, short-answer identifications, and essay questions. Bring a Scantron form and Pencil, but no Blue Book, to the tests. University policy prohibits anyone from taking examinations prior to their scheduled date and time without following the specific procedure outlined in the student handbook. Makeup examinations will be given only in cases of university excused absences or health situations where a doctor’s note is provided, and will consist entirely of essay questions. They must be completed within three days of the original test date, and will be administered by appointment with the department secretary.

**Attendance and Participation:** Class attendance and participation are requirements of the course and will comprise twenty percent of the final course grade. Each student must purchase a spiral notebook to function as a journal and bring it to class every day. This journal will be used to reflect on various topics covered in class. Journals will be collected periodically to help measure attendance and participation.

Another way that attendance and participation will be measured is through questions from *Readings in Christianity*, by Robert E. Van Voorst. For each class session students are to write out and bring to class for submission an answer to a particular question from that day’s Voorst reading. The questions for each day are listed later in this syllabus. Answers should be between ½ and ¾ of a page, and need not be typed (unless your penmanship is hard to read!) The purpose of these questions is to help students learn to think critically about primary source texts, and therefore grades will be assigned on a Full Credit (+) /Partial Credit (✓)/No Credit (-) basis, with Full Credit earned by students who make a conscientious effort to wrestle with the issues raised by the question, and Partial Credit assigned either for late work or for only average effort.

**APU Academic Integrity Policy:** The mission of Azusa Pacific University includes cultivating in each student not only the academic skills that are required for a university degree, but also the characteristics of academic integrity that are integral to a sound Christian education. It is therefore part of the mission of the university to nurture in each student a sense of moral responsibility consistent with the biblical teachings of honesty and accountability. Furthermore, a breach of academic integrity is viewed not merely as a private matter between the student and an
instructor but rather as an act which is fundamentally inconsistent with the purpose and mission of the entire university. A complete copy of the Academic Integrity Policy is available in the Office of Student Life, the Office of the Vice Provost for Undergraduate Programs, and online. Expectations for this course regarding academic integrity are consistent with those outlined in the academic integrity policy. Consequences for violations of academic integrity, including any form of plagiarism, will be an “F” for the assignment.

**Students with Disabilities and Special Needs:** Any student in this course who has a disability that might prevent him or her from fully demonstrating his or her abilities should meet with an advisor in the Learning Enrichment Center as soon as possible to initiate disability verification and discuss accommodations that may be necessary to ensure your full participation in the successful completion of course requirements. Along with notifying the Learning Enrichment Center, any student having special needs due to learning disabilities, language, or other factors that may affect achievement should make those needs known to me during the first week of the course so that I can do my best to accommodate those needs.

**BIBLIOGRAPHY STARTER FOR DEBATES**

**PACIFISM/JUST WAR**


Yoder, John Howard.

Miller, Richard Brian, 1953-.

Brown, Dale W., 1926-.

Teichman, Jenny.

Regan, Richard J.

Ramsey, Paul.

**GRACE AND PREDESTINATION**

The Grace of God, the will of man: a case for Arminianism / Clark H. Pinnock, general editor.

Sell, Alan P. F.
The great debate: Calvinism, Arminianism and salvation / Alan P. F. Sell.

Peterson, Robert A., 1948-
Why I am not an Arminian / Robert A. Peterson and Michael Williams.
Downers Grove, IL : InterVarsity, c2004.

Piper, John, 1946-

BAPTISM

Bromiley, Geoffrey William.
Children of promise: the case for baptizing infants / by Geoffrey W. Bromiley.

Aland, Kurt
Did the early church baptize infants? / Kurt Aland ; translated with an introduction by G.R. Beasley-Murray ; and with a preface by John Frederick Jansen.

Jeremias, Joachim, 1900-
Infant baptism in the first four centuries. Translated by David Cairns.

Jeschke, Marlin.
Believers baptism for children of the church / Marlin Jeschke ; foreword by J.C. Wenger.

Jewett, Paul King.
Infant baptism and the covenant of grace: an appraisal of the argument that as infants were once circumcised, so they should now be baptized / by Paul K. Jewett.

Watson, T. E. (Thomas Edward), 1934-
Should infants be baptized? / T.E. Watson.

Green, Michael, 1930-
Baptism, its purpose, practice & power / Michael Green.
1/14 – pp. 297-98, Cheap Grace: What is the difference between cheap grace and costly grace according to Bonhoeffer? Do you think that the church in America generally acts more like grace is cheap or costly? Why?

1/16 – pp. 165-67, Sermon, Luther’s Protest: Evaluate Luther’s response to issues raised in the sermon preached by John Tetzel. Can you think of any modern parallels to Tetzel’s sermon?

1/23 – pp. 164-65, A Critique: What church abuses is Erasmus writing against? What theological issues are involved in these abuses?

1/28 – pp. 167-68, Luther Defies: Can you think of any times in your life when you, like Luther in this selection, had to take an unpopular stand on some issue as a result of your faith? What strengthened your resolve during these times?

1/30 – pp. 168-70, The Peasants’ Revolt: Is it ever appropriate for a Christian to use violent means in order to achieve a spiritual goal or a just goal? Why or why not?

2/4 – pp. 190-91, A Summary: Do you disagree with any of the ten points outlined in this document? Which ones and Why? If you agree with them all, why?

2/6 – pp. 203-05, Calvin on the Calling: What principles does Calvin outline regarding the proper attitude of Christians towards the goods of this world? Do you agree with these principles?

2/11 – pp. 201-203, Luther and Calvin: What do Luther and Calvin say about women teaching in the church? Do you agree or disagree with them? Why?

2/13 – p. 171, The Trial: How is your faith affected when you read accounts like the trial of Michael Sattler?

2/18 – pp. 182-84, Establishment and Rules, Jesuit Rules: In your opinion what are the strengths and weaknesses of the Jesuit order that come through from these two selections?

2/20 – pp. 195-97, Calvin on Predestination: What is Calvin’s understanding of predestination? Do you agree or disagree with it? Why?

2/25 – pp. 191-92, The First: According to this Anabaptist confession, how should Christians relate to secular society? Do you agree with this position? If you disagree, how do you think Christians should relate to secular society?

2/27 – pp. 205-06, An Early Appeal: What theological reasons can you think of for why Christians should support the concept of religious freedom, even in situations where individuals choose to follow religions other than Christianity?

3/3 – p. 172, The King of England: What problems are inherent in having a nation’s political leader also act as the head of its church?

3/10 – pp. 209-11, Reformed and Anglican: Do you support the concept of the relationship between church and state outlined by the two authors in this selection? If yes, why? If no, what would you suggest as a better relationship between church and state?


3/26 – pp. 249-52, Christianity encounters: Both authors in this selection possess great confidence in the powers of human reason to construct a valid theology. Do you agree or disagree with their confidence? What do you think is the true relationship between reason and revelation?

3/31 – pp. 221-23, The Conversion: Are there any similarities between your own spiritual experience and the experience of John Wesley recorded here?

4/7 – pp. 239-40, Attack: What does it mean to be a true Christian according to Kierkegaard, and how does true Christianity contrast with what he calls false Christianity?

4/9 – pp. 257-58, The Debate: Do you believe that Scripture and the theory of evolution are irreconcilable, as the first author maintains, or do you think that it is possible to reconcile the two, as the second author asserts? Defend your position.

4/14 – pp. 224-26, The Beginnings: Do you believe that God calls all Christians to be involved in foreign missions in some way?

4/16 – pp. 285-86, The Heart: Barth asserts in this selection that the Word of God is an event. What does he mean by that assertion? Do you agree with him?

4/21 – pp. 312-15, The Debate: Evaluate the arguments for and against religious pluralism in this selection. Do you agree with the first author that all religions are paths to the same God, or do you agree with the second author that Jesus is the only way to God? Defend your position.

4/23 – pp. 294-95, The Theology: To what extent do you think that Christian salvation involves freedom from oppressive social conditions in this world?
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<th>Date</th>
<th>Topic</th>
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<tr>
<td>Jan. 9</td>
<td>Introduction to Church History</td>
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<td>Jan. 14</td>
<td>Why Study Church History?</td>
<td>Voorst, pp. 297-98, Cheap Grace</td>
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<td>Jan. 16</td>
<td>Background to the Reformation</td>
<td>Gonz. II, chap. 1, Voorst, pp. 165-67, Sermon, Luther’s Protest</td>
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<td>Lutheranism after Luther</td>
<td>Gonz. II, chap. 9, 19, Voorst, pp. 168-70, The Peasants’ Revolt</td>
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<td>Feb. 4</td>
<td>Zwingli and the Foundation of the Reformed Tradition</td>
<td>Voorst, pp. 190-91, A Summary</td>
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<td>Feb. 6</td>
<td>Calvin</td>
<td><strong>Paper Due: Luther</strong></td>
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<td>Luther, <em>The Freedom of a Christian</em></td>
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<td>Voorst, pp. 203-05, Calvin on the Calling</td>
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<td>Reformed Thought after Calvin</td>
<td>Gonz. II, chap. 20, Voorst, pp. 201-203, Luther and Calvin</td>
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<td>Feb. 13</td>
<td>The Anabaptists</td>
<td>Gonz. II, chap. 6, Voorst, p. 171, The Trial</td>
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<td>Feb. 18</td>
<td>The Catholic Reformation</td>
<td>Gonz. II, chap. 12, 18, Voorst, pp. 182-84, Establishment and Rules, Jesuit Rules</td>
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<td>Mar. 3</td>
<td>The English Reformation</td>
<td>Gonz. II, chap. 8, Voorst, p. 172, The King of England</td>
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<td>Mar. 10</td>
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<td>Mar. 26</td>
<td>Puritanism in America and The First Great Awakening</td>
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<td>Wesley and his Influences</td>
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<td>Pentecostalism and Evangelicalism</td>
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<td>Postmodernism and Liberation Theology</td>
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