



Mission School of Ministry – Winter Term 2022

HISTORY & THEOLOGY II ***MEDIEVAL TO MODERN***

“And here again we must observe that the knowledge of God which we are invited to cultivate is not one which, resting satisfied with empty speculation, merely flits in the brain, but a knowledge which will prove sound and fruitful if it takes root in the heart.”

Jean Cauvin

COURSE DESCRIPTION

This course takes students through a critical survey of the history of Christian thought, from the late medieval to the early modern era. Topics of special focus will include: the confluence of scholasticism, humanism, and pastoral theology in the early modern era, the social, political, and doctrinal factors contributing to the Reformation, key figures of Christianity in this momentous period (Aquinas, Lombard, Erasmus, Luther, Calvin, Zwingli, etc.), the development of denominational doctrine in the Christian West through this period, and key themes from systematic theology that were addressed, emphasized, revised, simplified, and disseminated into lay consciousness during this period.

LEARNING OUTCOMES

1. Evaluate the key historical and theological developments (both orthodox and perceived heretical) in Christianity, from the middle ages to the early modern period.
2. Identify the key personalities associated with the Christian tradition, including those who led and contributed to the theological developments of various movements and denominations, from the middle ages to the early modern period.
3. Analyze the social, historical, and political contexts in which Christianity expanded, from the middle ages to the early modern period.
4. Articulate with originality and sincerity the pastoral implications of theological development in this period.

COURSE MATERIALS

- Roger Olson, *The Story of Christian Theology: Twenty Centuries of Tradition and Reform* (IVP Academic, 1999)
- Michael Reeves, *The Unforgettable Flame: Discovering the Heart of the Reformation* (B&H Academic, 2009)
- Bradford Littlejohn with Jonathan Roberts, eds., *Reformation Theology: A Reader of Primary Sources with Introductions* (Davenant Institute, 2018)
- John Calvin, *Institutes of the Christian Religion*, 2 vols. (Westminster John Knox, 1960), **excerpts provided by Professor**

Selections (**provided by Professor**) may be included from:

- Thomas Aquinas, *Summa Theologiae* (1260s-1270s)
- Bonaventure, *Reduction of the Arts to Theology* (1200s)
- Martin Luther, *Sermon on Two Kinds of Righteousness* (1520).
- John Calvin, *Psychopannychia* (1534); *Gospel Commentaries* (1555).
- Desiderius Erasmus, *On Preparation for Death* (1534); *A Short Debate on the Distress of Jesus* (1503).

COURSE REQUIREMENTS AND ASSIGNMENTS

Weekly Reading Report (20%) – At the beginning of each class period each student will self-report a percentage out of 100% that self-reports what percentage of the week’s reading was completed by the student. This will serve as a spiritually formative exercise for the student in academic integrity and personal formation in the spirit of the history and theology being explored.

Weekly Reading Reflections (20%) – At the beginning of each class period (excluding the first and final class periods) each student will turn in a 2-3 page reflection of the primary source readings, including 3 questions raised by an encounter with these readings. This is to demonstrate completion of the readings, stimulation of class discussion, and deeper engagement with primary source material. There will be 5 reading reflections in total worth 4% each. The Reflections will be graded NOT on the basis of mastery of the historical material but on (1) sincerity, (2) originality, and (3) integration. These categories are crucial and primary for all assignments and class engagements.

Doctrinal Position/Catechism Paper (40%) – In lieu of any quizzes, mid-terms, or final exams, each student will complete a Doctrinal Position/Catechism Paper in which the student emulates the form, style, and content of some magisterial catechisms of the Reformation (principally, the Belgic Confession, Heidelberg Catechism, and Geneva Catechism). The student will be provided roughly 25 questions in the format of a typical dialogical catechism of the early modern era and will provide answers that combine Scripture citation, simplicity of expression, theological erudition, and pastoral urgency. Questions 1-15 will be due half-way through the semester in place of the mid-term (counting for 20%), and Questions 16-25 will be due at the end of the semester (20%), with the total counting as the Final Assessment (40%).

Classroom Discussion & Engagement (20%) – A significant portion of our weekly meetings (at least a half-hour) will be run like a seminar. This seminar time period is to be driven largely by your observations and questions derived from the readings in the course.

Typically discussion will focus on your reading material, and the instructor will use critical questions about that reading material to push you to think well about the texts and your own understanding of them. In order to do well in this part of the course, you should be aware of what will be considered a “good” contribution to class discussion (the following applies whether you are stating your own views, replying to a classmate, or replying to the instructor):

- Respectful** – of other perspectives, the class environment, the instructor, and the value of critical dialogue
- Informed** – reflective of having done the reading and critically engaged it
- Developed** – simple, short, single sentence responses to questions that are posed will not typically be considered good answers.

In addition to discussion, students will also be graded on their Classroom Engagement. In this course, classroom engagement refers to all of the following, taken as a whole: a student’s decorum in the classroom (preparedness, respectfulness); a student’s academic engagement (following lecture, paying attention, taking notes, bringing textbooks to class, etc.); and a student’s timeliness. Students are to inform the instructor, in advance and in writing (email), if they will be absent or late to class and should provide the rationale for their tardiness or absence.

This Classroom Engagement/Discussion Grade is calculated with Engagement forming the base grade and with Discussion allowing a student to add to their grade, as follows:

- Poor Engagement: Max Base Score: 100 points
- Fair Engagment: Max Base Score: 120 points
- Good Engagement: Max Base Score: 140 points
- Discussion In Class: Can add 1-60 points to score based on consistency and quality of discussion

COURSE GRADING SCALE

A = 93 and up	A- = 90 to 92.99	B+ = 87 to 89.99	B = 83 to 86.99
B- = 80 to 82.99	C+ = 77 to 79.99	C = 73 to 76.99	C- = 70 to 72.99
D+ 67 to 69.99	D = 63 to 66.99	D- = 60 to 62.99	F = 59.99 or less

COURSE POLICIES

MISSED CLASSES: For any given class in the MSM schedule, students are only allowed to miss a maximum of 1/8 of contact time (a class session) with their instructor and/or classmates. For 8 week classes, this policy therefore allows students to miss up to one whole

class period without penalty. (Students will be responsible for getting notes from classmates, etc. Instructors are not responsible for “catching up” a student who has missed class.) This policy also serves, in transferred form, as a Substantial Lateness policy. Substantial Lateness means arriving to class one half-hour late or more. If students do not miss any classes, this policy allows them to come to class up to one half-hour late twice during a given academic course.

- More than one missed class: Participation and Engagement Grade deducted by 25% for each additional missed class; this also applies to any Substantial Lateness that occurs after the missing of one class period.
- More than two instances of Substantial Lateness: Same as above (25% of Participation/Discussion grade deducted for each additional instance of lateness).

PLAGIARISM & ACADEMIC DISHONESTY: Plagiarism is here defined as the “clear use of non-original wording, phrases, argumentation, illustrations, or ideas without giving proper credit.” Proper credit is here defined as “clear citation utilizing a recognized academic methodology.”

Owing to occasional confusion on the subject of plagiarism, the MSM has established the following points of policy to clarify how plagiarism can “appear” in student work:

- If student uses ideas, allusions, or paraphrasing from a source, any source, and do not attempt in some identifiable manner to properly quote it and list it in your bibliography using an established, professional system of academic citation, then the student has plagiarized.
- If the student uses quotation marks to indicate a quote from a source and have included that source in their bibliography, but neglects to include an in-text citation or a footnote or an endnote identifying the location and source of the quote, then the student has committed a citation style error, but has not plagiarized. The student should be penalized, but the assignment will not be failed. (However, if student uses quotes but has no immediate in-text reference and no bibliographic or noted reference, then student has plagiarized.)
- If the student reproduces any verbatim text from any source without quotation marks, regardless of references provided or bibliography, then student has plagiarized.

All plagiarized assignments, regardless of the amount of plagiarism, and regardless of whether the plagiarism was intentional or not, should be failed. At instructor discretion, an alternate or make-up assignment can be administered to allow the student to correct the failed grade.

TOPICAL & ASSIGNMENT SCHEDULE

*Term begins Monday, January 10
First class meeting is Thursday, January 13*

<i>Class Meeting & Readings (complete reading <u>before</u> class)</i>	Lecture / Discussion Topic	Assignments Due
Thursday, Jan. 13 <i>Read Course Syllabus Reeves, Prologue, Ch. 1 RT, Introduction, Ch. 1, 2, 4 Excerpt from Aquinas</i>	The Medieval Background	Reading Report
Thursday, Jan. 20 <i>Olson, Ch. 24 Reeves, Ch. 2 RT, Ch. 6, 7, 8</i>	Luther Shakes Things Up	Reading Report Reading Reflection 1
Thursday, Jan. 27 <i>RT, Ch. 9, 11</i>	Captivity and Freedom	Reading Report Reading Reflection 2
Thursday, Feb. 3 <i>Olson, Ch. 25-26 Reeves, Ch. 3 RT, Ch. 5, 12</i>	Zwingli and the Radical Reform	Reading Report Reading Reflection 3
Thursday, Feb. 10 <i>Reeves, Ch. 4 Institutes, Preface to Reader; 1.1-7; 2.1.1-5</i>	Calvin on Knowing Creator God	Reading Report Reading Reflection 4 Catechism Paper Qs 1-15
Thursday, Feb. 17 <i>Olson, Ch. 28 Institutes, 2.12.1-3; 2.15-16; 3.1.1-2; 3.24.4-5</i>	Calvin on Knowing Redeemer God	Reading Report Reading Reflection 5
Thursday, Feb. 24 <i>Olson, Ch. 27 Reeves, Ch. 5 RT, Ch. 24, 27</i>	English Reformation	Reading Report
Thursday, March 3 <i>Olson, Ch. 29, 30 Reeves, Ch. 6, 7</i>	Getting Puritanical and Summary of Reformation Theology	Reading Report

Final Assignments Due: Sunday, March 6 (Catechism Paper Total, Qs 1-25)

The two examples directly below are from the magnificent *Heidelberg Catechism* (1563). Please study them carefully, because they are possessed of five important features that I will be looking for you to emulate in your own doctrinal position catechism.

Question 1. *What is thy only comfort in life and death?*

Answer: That I with body and soul, both in life and death, am not my own, but belong unto my faithful Saviour Jesus Christ (1 Cor. 6:19); who, with his precious blood, has fully satisfied for all my sins (1 John 2:2), and delivered me from all the power of the devil (Heb. 2:14); and so preserves me that without the will of my heavenly Father, not a hair can fall from my head; yea, that all things must be subservient to my salvation (John 6:39, 10:28), and therefore, by his Holy Spirit, He also assures me of eternal life (Eph. 1:13), and makes me sincerely willing and ready, henceforth, to live unto him (Rom. 8:14).

Question 49. *Of what advantage to us is Christ's ascension into heaven?*

Answer: First, that he is our advocate in the presence of his Father in heaven (Rom. 8:34); secondly, that we have our flesh in heaven as a sure pledge that he, as the head, will also take up to himself, us, his members (Eph. 2:6; John 17:24); thirdly, that he sends us his Spirit as an earnest (John 14:16), by whose power we "seek the things which are above, where Christ sitteth on the right hand of God, and not things on earth" (Phil. 3:14; Col. 3:1).

First, the answers are *comprehensive* in the sense that no vital aspect is overlooked or omitted from the doctrine under consideration.

Second, despite their comprehensiveness, the answers remain *clear and concise*, being usually no longer than three or four sentences.

Third, these answers have solid biblical support, providing a rich example of how our confession of Christ should be *saturated in Scripture, which bears witness to him*.

Fourth, these answers evidence *theological erudition that throbs with an experiential knowledge of God*. Such should be considered normal and necessary for authentic Christian confession.

Fifth, these answers demonstrate that *all theology is pastoral theology*. To do theology with any other aim is to denature the task right out of the gate.

With the above answers as examples, your task is to compose answers to the following twenty-six questions. Your answers should reflect what you have learned in this course through lectures, notes, and assigned readings. Indeed, these ought to be sources that help you articulate your answers. The five features highlighted above constitute the criteria of a good catechism, and thus together these five features constitute the standard by which your catechism shall be evaluated.

Note well: the answers are to be composed primarily in your own words. Here, then, are the questions:

Q. 1: What is the purpose and delight of your life and existence?

A.:

Q. 2: What is it to know God and why is this to be sought?

A.:

Q. 3: What do you believe about general revelation and special revelation? Is one or the other a sufficient or adequate revelation of God?

A.:

Q. 4: What do you confess about the inspiration of Scripture? In what sense is it inspired?

A.:

Q. 5: Why is Scripture authoritative for the church? Where does it gain its authority?

A.:

Q. 6: What does the church mean when we confess that God is a Trinity?

A.:

Q. 7: Is God's triune nature essential to our knowing him (can we know him as other than Father, Son and Spirit?); How is his triune nature essential to the gospel?

A.:

Q. 8: What do you believe are the three (!?) most crucial attributes of God, and how do you know he possesses those attributes?

A.:

Q. 9: What is meant by the fall of humankind into sin? What is the extent of our fallen condition? How pervasive is our sin nature?

A.:

Q. 10: What does it mean to confess that the eternal Word of God became incarnate? Why did God become human? What does the incarnation tell us about salvation?

A.:

Q. 11: What does the hypostatic union tell us about the nature of Christ's person? And why is this important?

A.:

Q. 12: How many offices are there performed by the Mediator? What are they, why are they, and what is the significance of each for our salvation?

Q. 13: What do we mean when we speak of Christ's atonement for us? What are the theories, which is to be preferred, and why?

A.:

Q. 14: What does it mean that Jesus Christ descended into hell? What saving benefits accrue to us from this?

A.:

Q. 15: What saving benefits accrue to us because of the resurrection and ascension of Jesus Christ?

A.:

Q. 16: Is the election of God's people in Jesus Christ a choosing that is unconditional or conditional?

A.:

Q. 17: Is the saving efficacy of Christ's death particular or general in nature? Is atonement 'limited' or 'unlimited'?

A.:

Q. 18: What is the difference between a command and a promise? What is the role of faith in each?

Q. 19: What does saving faith consist of? And why do we say that faith is 'saving'?

A.:

Q. 20: What is the relationship between salvation and union with Christ? What benefits accrue to us from this union?

A.:

Q. 21: Describe the benefits of justification, adoption, and sanctification; in what do these three consist? How do they come about?

A.:

Q. 22: Why do we together confess that the church is 'One,' 'Holy,' 'Catholic,' and 'Apostolic'?

A.:

Q. 23: What is a sacrament? How many are there? Why do we practice them?

A.:

Q. 24: What is the most appropriate form of church government? Why?

A.:

*The wise student will consult the magisterial catechisms and confessions of the Protestant, evangelical tradition for help and guidance [Heidelberg, Luther's Small/Large Catechism, Calvin's Catechism, Scots Confession, Belgic Confession, ACNA, etc.] citing them where

appropriate. Again: the answers are to be primarily in your own words. No other sources are required or desired.