



BLUE RIDGE INSTITUTE
FOR THEOLOGICAL EDUCATION

HT 504: Church History 2 (3 hours)
Reformers, Rationalists, Modernists, Evangelicals: The History of the Church Since 1500
Spring Semester 2020

Instructor: Dr N. Scott Amos

Meeting: Tuesday Evenings, 6:30-8:30
Rivermont Evangelical Presbyterian Church

Catalog Description: A continuation of HT502 (Church History 1), this course concentrates on leaders and movements, ideas and theological developments of the church in the modern period of Church history from the Reformation to the twentieth century.

An Expanded Description: Christianity is, among other things, an intensely historical faith, rooted in history. Historical narrative, in particular the history of redemption, features prominently in the Bible and thus in the faith that Christians profess. Most Christians have a grasp of the basic outline of biblical history; but what of the history of the Christian faith subsequent to the New Testament? Though it is not part of the history of redemption, the history of the Church is nonetheless a large part of what makes us who we are as a body of believers today. Church history links the past and present of the Church, and underscores for us the trans-temporal character of the communion of the saints and our common identity through the ages, despite all the differences we find in studying the history of the Church. This course is intended to develop an appreciation for Church history, and in particular the way in which the theology of the Church developed over time. This semester we will look at the history of the Reformation Era (ca.1500-1618) and the Modern Era (1618-present), and discuss such individuals as Martin Luther, John Calvin, Menno Simons, Jonathan Edwards, Friedrich Schleiermacher, Karl Barth, and Carl Henry. We will seek to combine attention to the development of Christian doctrine while setting out the outlines of the broader historical narrative of the Church's development over the centuries.

With reference to the mechanics of this course, there will be two elements in each session. My lectures will examine questions relating to the development of the Church and its theology within its broader historical context; class discussion will focus on readings taken from leading theologians and teachers of the Church through the ages, as well as addressing any questions arising from the lectures. Questions and discussion are welcome at any point, though I will allow time at set points for any general comments and questions. It will be very useful if you read Lane and the excerpts in the primary sources that I have designated for class discussion, as discussion of them and interaction with the primary sources can and is intended to be a significant component of the course. The readings are all relatively brief, and come with short notes that set their immediate context.

Course Objectives

By the end of the course, the student should be able to:

1. Analyze texts, ideas, and debates within their historical contexts.
2. Appreciate the interplay between culture and ministry in various times and places.
3. Gain familiarity with major theologians from the Reformation and Modern eras.
4. Understand and assess the development of Christian doctrine through the centuries.
5. Read primary sources from a variety of centuries, genres, and styles.

Required Reading

The textbook will be:

Tony Lane, *A Concise History of Christian Thought*, rev. ed. (Baker, 2006). ISBN-13: 978-0801031595.

Additional reading

William C. Placher, *Readings in the History of Christian Theology, Volume 2: From the Reformation to the Present* (Westminster Press).

Philip Schaff, *The Creeds of Christendom ... Volume III: The Evangelical Protestant Creeds, with Translations*. Baker. Available online at:
<https://archive.org/details/creedsofchriste03scha/page/n7>

I will also furnish you with PDFs of additional primary sources (found in the following books) that I will send as e-mail attachments.

Joel F. Harrington, *A Cloud of Witnesses: Readings in the History of Western Christianity* (Houghton Mifflin Company).

Hans J. Hillerbrand (ed.), *The Protestant Reformation*, rev. ed. (Harper).

John H. Leith (ed.), *Creeds of the Churches: A Reader in Christian Doctrine from the Bible to the Present* (Westminster/John Knox).

Books for Writing Assignments

Scott H. Hendrix, *Recultivating the Vineyard: The Reformation Agendas of Christianization* (Westminster/John Knox).

J. Gresham Machen, *Christianity & Liberalism* (Eerdmans).

For further study for those who wish for more in the way of historical background, I would suggest the following books:

Reformation Era

Roland Bainton, *Here I Stand: A Life of Martin Luther* (Abingdon).

Philip Benedict, *Christ's Churches Purely Reformed: A Social History of Calvinism* (Yale).

Euan Cameron, *The European Reformation* (Oxford).

Carlos M. N. Eire, *Reformations: The Early Modern World, 1450-1650* (Yale).

Estep, William R. *The Anabaptist Story: An Introduction to Sixteenth-Century Anabaptism*, 3rd edition (Eerdmans).

Bruce Gordon, *Calvin* (Yale).
 Harold J. Grimm, *The Reformation Era, 1500-1650* (MacMillan).
 D. G. Hart, *Calvinism: A History* (Yale).
 Scott Hendrix, *Martin Luther: Visionary Reformer* (Yale).
 Hans J. Hillerbrand, *The Division of Christendom: Christianity in the Sixteenth Century* (Westminster/John Knox).
 Robert Letham, *The Westminster Assembly: Reading its Theology in Historical Context* (P&R).
 Peter Marshall, *Heretics and Believers: A History of the English Reformation* (Yale).
 John T. McNeill, *The History and Character of Calvinism* (Oxford).
 Steven Ozment, *The Age of Reform, 1250-1550: An Intellectual and Religious History of Late Medieval and Reformation Europe* (Yale).
 Jaroslav Pelikan, *The Christian Tradition: A History of the Development of Doctrine*, Volume 4: *Reformation of Church and Dogma (1300-1700)* (Chicago), pp. 126-385.
 Lyndal Roper, *Martin Luther: Renegade and Prophet* (Penguin).
 George Huntston Williams, *The Radical Reformation*, 3rd edition (Sixteenth Century Journal Publishers).

Modern Era

Sidney Ahlstrom, *A Religious History of the American People* (Yale).
 David Bebbington, *The Dominance of Evangelicalism: The Age of Spurgeon and Moody* (IVP Academic).
 Stanley J. Grenz and Roger E. Olson, *Twentieth-Century Theology: God and the World in a Transitional Age* (IVP).
 D. G. Hart, *The Lost Soul of American Protestantism* (Rowman & Littlefield).
 Timothy Larsen, *A People of One Book: The Bible and the Victorians* (Oxford).
 Richard A. Muller, *Post-Reformation Reformed Dogmatics: The Rise and Development of Reformed Orthodoxy, ca. 1520-ca. 1725* (4 vols., Baker)
 Mark A. Noll, *A History of Christianity in the United States and Canada*, 2nd edition (Eerdmans).
 Mark A. Noll, *The Rise of Evangelicalism: The Age of Edwards, Whitefield and the Wesleys* (IVP Academic).
 Jaroslav Pelikan, *The Christian Tradition: A History of the Development of Doctrine*, Volume 5: *Christian Doctrine and Modern Culture (since 1700)* (Chicago).
 Brian Stanley, *Christianity in the Twentieth Century: A World History* (Princeton).
 Brian Stanley, *The Global Diffusion of Evangelicalism: The Age of Billy Graham and John Stott* (IVP Academic).
 Geoffrey Treloar, *The Disruption of Evangelicalism: The Age of Torrey, Mott, McPherson, and Hammond* (IVP Academic).
 John Wolffe, *The Expansion of Evangelicalism: The Age of Wilberforce, More, Chalmers, and Finney* (IVP Academic).

The following are books that I recommend for serious students of the subjects of Church history and historical theology as disciplines in themselves:

James E. Bradley and Richard A. Muller, *Church History: An Introduction to Research, Reference Works, and Methods* (Eerdmans).
 Alister Chapman, John Coffey, and Brad S. Gregory (eds.), *Seeing Things Their Way: Intellectual History and the Return of Religion* (Notre Dame)

Stephen R. Holmes, *Listening to the Past: the Place of Tradition in Theology* (Baker).
Jaroslav Pelikan, *Development of Christian Doctrine: Some Historical Prolegomena* (Yale).
Jaroslav Pelikan, *The Vindication of Tradition: the 1983 Jefferson Lecture in the Humanities* (Yale).
Robert Louis Wilken, *Remembering the Christian Past* (Eerdmans).

Conduct of class sessions

With reference to the mechanics of this course, there will be two elements in each session. My lectures will examine the development of the Church and its theology within its broader historical context; class discussion will focus on readings taken from leading theologians and teachers of the Church through the ages, as well as addressing any questions arising from the lectures. Questions and discussion are welcome at any point, though I will allow time at set points for any general comments and questions. It will be very useful if you read Lane and the excerpts in the primary sources that I have designated for class discussion, as discussion of them and interaction with the primary sources is a significant component of the course. The readings are all relatively brief, and come with short notes that set their immediate context. (You may also want to read Placher's introduction to each chapter of his collection.)

Use of laptops for note-taking is permitted, though if laptops are used in class for other purposes, this permission will be revoked. Cell-phones should be put away during the lectures and discussion.

Course Requirements

- 1. Attendance:** Class attendance is required for HT 504. If a student anticipates an unavoidable absence, he should notify the instructor in advance. Each hour of unexcused absence subjects the student reduction of his final grade by one-half of a letter grade. Students missing more than two sessions (for any reason) may **either** submit an additional, compensatory assignment [determined by the instructor] **or** chose to receive a full letter grade reduction in their final grade.
- 2. Participation and Questions:** You should plan to be actively involved. This means, in addition to attending class, that you will be attentive and take notes (which are a part of active learning), you will participate in class discussions, and you will ask questions. Everyone should make an effort to contribute to classroom discussion, especially of the assigned reading, and show that you have actually read the material and are thinking about the subject. At the end of the semester, if your grades are on the borderline of a higher mark, active participation will weigh in your favor in any decision I may need to make.
- 3. Reading Assignments:** Readings assigned for class should be completed **before** the class session in which they will be covered. You cannot expect to keep up with course development or usefully contribute to class discussion if you are not prepared. Failure to keep up the reading will become clear in class discussion, and consistent failure in this regard will weigh against you in cases where grades are on the borderline of a higher mark. On the final exam, you will be asked to state what percentage of the reading you completed over the semester. As noted below, completion of reading constitutes 10% of the overall course grade.
- 4. Writing Assignments:** There are two required review essays of 7-8 pages each. These must be typed, double-spaced, and use 12 point Times New Roman font, with standard 1-inch margins. Please look at

the BRITE Academic Resources site for examples of the standard of writing that is expected. Also review the Institute's policy on plagiarism in the Academic Catalog. Plagiarized work will result in course failure and possible disciplinary action. The papers take the place of a mid-term examination.

In your essays, I will look for the following: 1.) a brief summary or *precis* of the book, and 2.) and the significance of the book for an understanding of Christianity in relation to its past, and how what is addressed in each book has relevance to the present. It would also be appropriate to show some reflection on what we have covered in class as it relates to the themes you will take up in your analysis of these two books.

The essay on Hendrix will be due **Tuesday, 24 March**; the essay on Machen will be due **Tuesday, 5 May**.

5. Final Examination: Students will sit for a two-hour examination that covers questions drawn from lectures and assigned readings. This will be given as a take-home exam, due one week after the end of the lectures. It will be open book/open note, though you will be asked to confirm that you took the exam in a single, two-hour sitting.

6. Grading: Final grades will be determined from the marks earned on each of the activities listed below.

Attendance and Class participation – 20 % (or points). This includes consideration both of physical presence in class and vocal participation in class.

Papers – 30 % or points (each worth 15% or points).

Final examination – 30% (or points).

Course reading completed – 20% (or points).

Total: 100% (or points).

BRITE uses the following grading system:

<i>Letter Value</i>	<i>Numeric Value</i>	<i>Quality Points</i>
A	97-100	4.00
A-	94-96	3.66
B+	91-93	3.33
B	88-90	3.00
B-	86-87	2.66
C+	83-85	2.33
C	80-82	2.00
C-	78-79	1.66
D+	75-77	1.33
D	72-74	1.00
D-	70-71	0.66
F	Fail	0.00
I	Incomplete	0.00
WP	Withdraw Pass	0.00
WF	Withdraw Fail	0.00
S	Satisfactory	0.00
(P)	(Pass)	0.00

Academic Resources on BRITE Website.

On the BRITE website, (www.brite-va.org) you will find the Academic Resources Webpage (<https://www.brite-va.org/academicresources/>). There you will find an ever-expanding treasure trove of resources to aid you in your studies, research, and writing during your time at BRITE. While not every class may demand the same level of research and writing rigor, you are likely to find something on that webpage each semester that will benefit you. Check back often to that webpage. The items are curated by the BRITE faculty in order to be of assistance to you: guidelines as to how you should format your formal academic papers, examples of well-written course papers to guide your own work, Open Access (i.e., free) journal article databases to aid you in your academic writing and research, and even a growing catalogue of instructional YouTube videos which will be of assistance to you.

Course Objectives Related to MDiv* Student Learning Outcomes (SLOs)

Course: HT504 Church History 2
Professor: Amos
Campus: Lynchburg
Date: Spring 2020

*Upon graduation from the BRITE Master of Divinity (MDiv)*¹ program, students should be equipped to:*

- 1. Assess the presence of an internal call to ministry as pastors, teachers, evangelists, church officers, and study leaders.*
- 2. Accept positions of shepherding, authority, and administration in Christ's Church.*
- 3. Attain ordination in several Reformed, Presbyterian, or Evangelical denominations .*
- 4. Analyze, Apprehend, and Apply the meaning of Biblical passages from the original languages.*
- 5. Articulate the meaning of Biblical passages to a variety of audiences through expository preaching, teaching, and Christian education.*
- 6. Assimilate systematic, historical, and Biblical theology into a Reformed theological perspective of faith, ethics, piety, and church practice.*
- 7. Affirm and winsomely assert the Christian faith and a Reformed perspective.*

SLO Rationale for this course:

- 1. Regarding Outcome 1:** A study of church history and the historical development of doctrine will help the student to evaluate his internal sense of call, as a working knowledge of major events of church history is essential for any major Protestant denomination.
- 2. Regarding Outcome 2:** As noted above, ability to pass a ordination exam will almost certainly involve successful passage of an exam in church history. Moreover, a working knowledge of church history will help the student/ordinand to better understand and detect error (historical as well as modern iterations thereof) and thus to better shepherd the church.
- 3. Regarding Outcome 3:** See answers 1 and 2.

¹As the MDiv is the core degree at BRITE, the MDiv Rubric will be used in this syllabus.

4. Regarding Outcome 4: Non-applicable.

5. Regarding Outcome 5: Understanding the development of doctrine throughout the history of the church helps the student to better apprehend and articulate it to a contemporary audience, as well as to help the student and the church to safe-guard against committed old errors afresh in our day.

6. Regarding Outcome 6: a working knowledge of church history and historical theology will help the student better ascertain the “faith once for all delivered to the saints” as it has been embraced and expressed in the church down through the ages and even now comes to a modern iteration and expression. Church history helps to provide a demonstrative and traceable unity and catholicity (including systematic, historical, and Biblical theology) to the Christian faith (lived out in her ethics, piety, and church practice).

7. Regarding Outcome 7: a working knowledge of church history and historical theology will help the student to commend the “faith once for all delivered to the saints” to a modern audience with her particular needs and challenges.

SCHEDULE OF LECTURES AND READINGS (subject to change)

PART ONE: THE ERA OF THE REFORMATION, 1500-1618

WEEK ONE: Tuesday, 28 January

Luther and the Coming of the Reformation

READING — *Concise History*, 148-160. **Placher:** Luther, *Freedom of a Christian*. **PDF:** Erasmus, *Paraclesis*; Luther, *Preface to Latin Writings*; Luther, *Preface to the German ... New Testament*. **Online:** [<https://archive.org/details/creedsofchriste03scha/page/n7>] *Augsburg Confession, A.D. 1530*; *Luther's Catechism, A.D. 1529*.

WEEK TWO: Tuesday, 4 February

Wittenberg and Zurich: The Crisis of Magisterial Protestantism

READING — *Concise History*, 160-164, 169-171, 180-181. **Placher:** Zwingli, *An Account of the Faith of Zwingli*; Luther, *That These Words of Christ...*; **Online:** [<https://archive.org/details/creedsofchriste03scha/page/n7>] *The Sixty-seven Articles of Ulrich Zwingli, A.D. 1523*.

WEEK THREE: Tuesday, 11 February

Calvin and the Growth of the Reformed Tradition

READING — *Concise History*, 172-180. **Placher:** Calvin, *Institutes*. **PDF:** Calvin, *Ecclesiastical Ordinances*; Calvin, *Short Treatise on the Lord's Supper*; Bucer, *On the Kingdom of Christ*. **Online:** [<https://archive.org/details/creedsofchriste03scha/page/n7>] *The Gallican Confession, A.D. 1559*; *The Second Helvetic Confession, A.D. 1566*.

WEEK FOUR: Tuesday, 18 February

Anabaptists and Spiritualists: The Reformation of the Reformation

READING — *Concise History*, 189-192. **Placher:** Blaurock, *The Hutterite Chronicle*; Müntzer, *Sermon before the Princes*; Sattler, *The Schleithem Confession of Faith*; Simons, *Menno Simons' Life and Writings*.

WEEK FIVE: Tuesday, 25 February

The English Reformation: The Struggle for a *Via Media*

READING — *Concise History*, 193-202. **Placher:** Hooker, *The Laws of Ecclesiastical Polity*; Cartwright, *A Reply to an Answer...* **PDF:** Tyndale, *The New Testament in English*; *The Six Articles Act*; Cranmer, *Preface to the Bible*; Cranmer, *1552 Book of Common Prayer* (Preface and "Of Ceremonies"); Foxe, *Book of Martyrs*. **Online:** [<https://archive.org/details/creedsofchriste03scha/page/n7>] *The Thirty-nine Articles of the Church of England, A.D. 1563 and 1571*.

WEEK SIX: Tuesday, 3 March

The Catholic Response: Catholic Reformation or Counter-Reformation?

READING — *Concise History*, 218-231. **Placher:** *Consilium de Emendanda Ecclesia*; Cajetan, *Faith and Works...*; Council of Trent, *Decree concerning Justification*; Loyola, *Rules for Thinking with the Church*; Teresa of Ávila, *Life*; Suárez, *A Work on Three Theological Virtues*; Pascal, *Pensées*. **PDF:** The Creed of the Council of Trent.

WEEK SEVEN: Tuesday, 10 March

Wars of Religion (?); Confessions and Catechisms

READING — *Concise History*, 164-166, 181-187. **Placher:** *Formula of Concord; Five Arminian Articles; The Canons of the Synod of Dort*. **Online:** [<https://archive.org/details/creedsofchriste03scha/page/n7>] *The Heidelberg or Palatinate Catechism, A.D. 1563*.

WEEK EIGHT

MIDTERM BREAK, 17 MARCH

PART TWO: THE MODERN ERA, 1618-PRESENT

WEEK NINE: Tuesday, 24 March

Presbyterians, Puritans, and the Westminster Assembly

READING — *Concise History*, 203-212. **Placher:** Knox, *History of the Reformation...*; Winstanley, *The Law of Freedom in a Platform*; Fox, *Journal*; Winthrop, *A Model of Christian Charity*; Hooker, *The Activity of Faith*. **PDF:** Perkins, *Cases of Conscience*; Sibbes, *The Bruised Reed and the Smoking Flax*; Baxter, *The Saints Everlasting Rest*; Rutherford, *Letters*. **Online:** [<https://archive.org/details/creedsofchriste03scha/page/n7>] *The Westminster Confession of Faith, A.D. 1647*; *The Westminster Shorter Catechism, A.D. 1647*.

WEEK TEN: Tuesday, 31 March

Enlightenment and Enthusiasm

READING — *Concise History*, 166-168, 187-188, 213-217. **Placher:** Locke, *The Reasonableness of Christianity*; Tindal, *Christianity as Old as the Creation*; Spener, *Pia Desideria*; Wesley, *The Scripture Way of Salvation*; Wesley, *Predestination Calmly Considered*; Edwards, *Personal Narrative*;

WEEK ELEVEN: Thursday, 7 April

Liberal Protestantism and its Opponents

READING — *Concise History*, 234-244, 255-258. **Placher:** Hume, *Dialogues concerning Natural Religion*; Kant, *Religion within the Limits of Reason Alone*; Channing, *The Essence of the Christian Religion*; Grimké, *Letters on the Equality...*; Emerson, *The Divinity School Address*; Bushnell, *Christian Nurture*; Schleiermacher, *On Religion*; Feuerbach, *Lectures on the Essence of Religion*; Harnack, *What is Christianity?*; Troeltsch, *The Place of Christianity among the World Religions*; Hodge, *Systematic Theology*.

WEEK TWELVE: Tuesday, 14 April

The Sciences and Biblical Criticism; Modern Roman Catholicism

READING — *Concise History*, 302-328. **Placher:** Strauss, *The Life of Jesus Critically Examined*; Schweitzer, *The Quest for the Historical Jesus*; First Vatican, *First Dogmatic Constitution of the Church of Christ*; Newman, *Apologia Pro Vita Sua*; Second Vatican, *Pastoral Constitution of the Church...*; Rahner, *In Search of a Short Formula...*; Gutiérrez, *Liberation Praxis*. **PDF:** Baur, *Paul, the Apostle of Jesus Christ*.

WEEK THIRTEEN: Tuesday, 21 April

Neo-Orthodoxy, Existentialism, and Postmodernism

READING — *Concise History*, 268-295, 299-301. **Placher:** Kierkegaard, *Attack upon "Christendom"*; Barth, *Church Dogmatics*; *The Barmen Declaration*; Bonhoeffer, *Letters and Papers from Prison*; Niebuhr, *Christianity and Power Politics*; Bultmann, *New Testament and Mythology*; Tillich, *Systematic Theology*; King, *Letter from Birmingham Jail*; Cone, *Black Theology in American Religion*; Jüngel, *God as the Mystery of the World*; Coakley, *Powers and Submissions*; Moltmann, *The Crucified God*; Pannenberg, *Jesus – God and Man*; Millbank, *Postmodern Critical Augustinianism*.

WEEK FOURTEEN: Tuesday, 28 April

The Modern Evangelical Movement

READING — *Concise History*, 253-255, 260-263. **Placher:** Finney, *Lectures on Revivals of Religion*. **PDF:** Ryle, *Holiness*; Spurgeon, *Sermons*. **PDF:** Matthews, "Will Christ Come Again?"; Torrey, "An Exposure of ... the Falsehoods of Shailer Matthews".

WEEK FIFTEEN: Tuesday, 5 May

Missions and the Growth of World Christianity

READING — *Concise History*, 263-267, 296-299, 329-336. **Placher:** Mbiti, *Encounter of Christian Faith and African Religion*; Song, *The Cross and the Lotus*; Hart, *The Doors of the Sea*; Newbigin, *The Gospel in a Pluralist Society*. **PDF:** Carey, *An Inquiry into the Obligations of Christians*.