

**ASSEMBLIES OF GOD THEOLOGICAL SEMINARY  
Evangel University**

**HISM 556 OLC 02  
Spring 2018**

January 8-March 2

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**COURSE SYLLABUS**

**EVANGEL UNIVERSITY MISSION STATEMENT:**

Evangel University is a comprehensive Christian university committed to excellence in educating and equipping students to become Spirit-empowered servants of God who impact the Church and society globally.

**AGTS MISSION STATEMENT:**

The purpose of AGTS is to train men and women to fulfill the mission of the church as taught in Scripture—*Shaping servant leaders with knowledge, skill and passion to revitalize the church and evangelize the world in the power of the Spirit.*

As a graduate-level educational institution within the evangelical and Pentecostal tradition, the seminary affirms the Bible as God's written Word, the inspired, infallible and authoritative rule for faith and conduct. Affiliated with The General Council of the AG, the seminary's doctrinal commitment is found in the Statement of Fundamental Truths.

**COURSE DESCRIPTION**

This course is an examination and overview of the growth, history, cultural contexts and theological developments of World Christianity from its beginnings to the 16<sup>th</sup> century. It will include evaluation of the divisions within Christianity, along with the diverse developments in the Middle East, Africa, Asia, Europe and Latin America. We will scrutinize the missionary efforts and theological developments, the political and social dynamics, the impact of Islam, the effects of the Catholic and Orthodox Schism in 1054, the rise of various renewal movements, and the civilizations created and impacted by the Christian faith.

**COURSE OBJECTIVES**

At the conclusion of this course, the diligent student will demonstrate the ability to:

1. Discuss intelligently the diverse movements of Christianity in their cultural settings from AD 30 to the 16th century.
2. Offer insights concerning economics, vocation and work and the ways Christianity has transformed the economic, political and social landscapes where it has found reception.
3. Analyze the contributions of key personalities and movements in both religious/theological and sociopolitical contexts.
4. Explain how cultural contexts impact the reception and maturation of the Christian faith.
5. Evaluate the innovative understandings of mission that developed in different settings, with foci on communication, humanitarianism, evangelization and discipleship.
6. Discuss the theological controversies and the creedal consequences for the various streams of Christianity.
7. Understand the forgotten streams of non-Chalcedonian Christianity.
8. Understand how Islam could conquer the cradle of Christianity and become a missionary rival of the Christian faith.
9. Historically analyze and evaluate Jewish-Christian relationships.
10. Integrate spirituality and theology, appreciating the contributions and limitations of different spiritual foci as they developed over time.
11. Appreciate and articulate the experiences of Pentecostalism throughout church history, especially the entrepreneurial/missional ethos of Spirit-empowered believers.
12. Integrate her/his personal story with the larger historical-redemptive story.

### **TEXTBOOKS**

For information of textbook pricing, go to  
<http://www.bkstr.com/evangelstore/home>

Burgess, Stanley M., *Christian Peoples of the Spirit: A Documentary History of Pentecostal Spirituality from the Early Church to the Present*. NYU Press. 2011 ISBN 9780814799987

Gonzales, Justo L. *The Story of Christianity, Volume I: The Early Church to the Dawn of the Reformation*. 2nd Revised and Updated Edition. Harper One, 2010. ISBN 9780061855887

Hill, Jonathan, *The History of Christian Thought*. Downers Grove: IVP, 2007. ISBN 083080328456

Jenkins, Philip, *The Lost History of Christianity*. Harper One, 2009. ISBN 9780061472817

Placher, William C., *Readings in the History of Christian Theology, Volume I: From Its Beginnings to the Eve of the Reformation*. Westminster John Knox Press, 1988. ISBN 9780664240578

Stark, Rodney, *God's Battalions: The Case for the Crusades*. Harper One. 2010 ISBN 9780061582608

### **COURSE REQUIREMENTS**

1. **There will be 8 Reading Reflection Assignments due on the dates below.** These will reflect careful interaction with the reading and will be 2-3 pages, double-spaced, or about 750-1000 words.
2. **There will be One midterm exam due on** during the semester on the dates noted below. The professor will prepare the class through a study guide issued on the student portal.
3. **A 10-12-page research paper will be due on February 26.** The theme will be, "Someone Who Made a Difference." Student will choose a particular figure from World Christian history between 325 and 1453. At least five (5) outside sources should be consulted. This is NOT a full biography – give just enough background to be able to comment intelligently on the impact of this individual on their world. Same writing rules apply as stated above for the essays – please edit carefully.

**There will be a comprehensive take-home final due on March 1.**

### **BASIC OUTLINE**

#### **Reading, Classroom Foci and Assignments**

This is an intense 8-week experience and keeping up with the reading and writing are essential.

Codes for reading: B = Burgess; G = Gonzales; H = Hill; J = Jenkins; P = Placher; S = Stark

### **COURSE SCHEDULE**

For January 12: Read: P: Ch. 1; G: 1-48; B:1-25; P: Ch. 2; G: 48-96; Reflection question: How is the message of Christianity in both continuity and contrast with Judaism and paganism? What are the important contributions of Irenaeus and Tertullian to universal Christian belief?

For January 19: Read: B: 26-50; P: Ch. 3; G: 97-148; H: 1-77 Reflections Questions: Comment on the ways the Christian message spread in the first centuries. Why are creeds important? Why were Docetism and Ebionism a threat to the faith?

For January 26: Reading: B: 50-100; G: 129-156; G: 157-198; H: 78-100 Reflection Questions: How did monasticism help the progress of Christianity while also creating a duality between religious and lay vocations? Why was – and is – Arianism a threat to the Christian faith?

For February 2: Reading: G: 199-224; P: Ch. 4; H: 101-123; G: 225-262; S: 1-118; J:1-138; Reflection Questions: Summarize the key insights of Macrina and the Cappadocians on the Trinity. Why does this matter for Christian devotion and practice? Reflection question: comment on the key contributions of Jerome and Augustine that still influence Christianity today.

For February 9: Reading: G: 269-314; H: 124-177; G: 315-356; S: 119-248 Reflection Questions: Comment on three key differences between Eastern (Orthodox) and Western (Roman Catholic) Christianity. Why were the Islamic empires so successful in conquering “Christian” lands in the first centuries after Mohammed?

For February 16: Reading: G: 357-406; P: Ch. 6; J: 139-206; G: 407-446; J: 206-262; P: Ch. 5; Reflection Questions: Comment on three lasting contributions of the Dominicans and Franciscans to missionary and theological life. What do the mendicant orders and radical reformers have in common as they seek purification of the church?

For February 23: Reading: G: 447-494; P: Ch. 6; Reflection question: What are the positive and negative consequences of Portuguese and Spanish expansion into the New World?

Research paper (see above): due February 26

Final Exam due March 1

## **METHODOLOGY**

The course will employ interactive lectures, as well as online materials uploaded by the professor.

## **ACADEMIC INTEGRITY**

It is assumed that students at AGTS will endeavor to be honest and of high integrity in all matters pertaining to Seminary life. A lack of respect and integrity is evidenced by cheating, fabricating, plagiarizing, misusing facilities, removing books and other property not one’s own, and disrupting classes.

Cheating is defined as “intentionally using or attempting to use unauthorized materials, information or study aids in any academic exercise.” It is assumed that whatever is submitted by a student is the work of that student and is new work for that course. Fabrication is “intentional and unauthorized falsification or invention of any information

or citation in an academic exercise or form.” Plagiarism is “intentionally or knowingly representing the words or ideas of another as one’s own in any academic exercise.” One who facilitates any of the above is equally responsible with the primary violator.

Penalties may include restitution, an “F” on an individual paper, exam, or course; loss of campus employment; disciplinary probation; removal from extracurricular activities; and suspension. —*AGTS Student Handbook*.

### **NON-DISCRIMINATORY LANGUAGE**

Students should use non-discriminatory language in all written and spoken communication in this class. For specific guidelines, see the Student Handbook at:

[http://www.agts.edu/community/student\\_handbook/2010studenthandbook.pdf](http://www.agts.edu/community/student_handbook/2010studenthandbook.pdf)

### **DISABILITY ACCOMODATION**

As defined in Section 504 of the Rehabilitation Act of 1973, the Assemblies of God Theological Seminary at Evangel University is committed to the provision of reasonable accommodations for students with disabilities. If AGTS students believe they qualify for accommodations, they should contact the AGTS Student Life Office, Room 218, and telephone extension 8881.

### **COURSE COMMONS**

This course will use Evangel’s learning management system, Course Commons, powered by the Canvas Learning Management System. Login directly at: <https://courses.evangel.edu/> or go to the Student Portal/Course Commons

***Use your Evangel username and password to login.***

**To access this course, hover over or click Courses at the top of the page after logging in.**

- a. ***Before the class starts:*** Students will have access to Course Commons and this course seven (7) days before the official beginning of the semester. This does not mean all course content will be ready. Release of course content will be the prerogative of the professor. Students have until seven (7) days after the semester begins to complete financial registration. If financial registration is not completed by the seventh day, course access will be revoked and all submitted work will be lost.
- b. **Course Content:** All course content (syllabus, modules, course materials, assignments, quizzes, exams, discussions, grades, etc.) will be located on the navigation pane on the left hand side of our course. At the end of a semester, students will have limited access to the course through Course

Commons. Only access to already submitted work and grades will be available.

- c. **Personal Settings:** After logging into Course Commons, be sure to go to Settings and adjust your personal profile settings. *Add in a profile picture of yourself (Smile!).*
  - I. Set your notifications: set how you'll be notified (EU email, personal email, text, Twitter, etc.) and how often.
- d. **Help:** *Click the Help button in the top right hand corner after you login. By clicking Help, you'll be able to...*
  - i. Submit a question directly to your instructor
  - ii. Access Canvas Help Guides
  - iii. Submit a Course Commons Helpdesk Ticket
- e. **Course Commons Student Orientation:** All EU students are automatically enrolled in the [Course Commons Student Orientation site](#). What's available? [Getting Started](#) help, what to do [During Your Course, Help and FAQ](#), the [Student Quick Start Guide](#), and much more.

**Course Commons Troubleshooting:** Question about a quiz or course content? *Contact your instructor, first!* Do you have technical questions about the Course Commons? Click Help and submit a ticket through Report a Problem. *Can't access Course Commons?* Contact the EU IT Helpdesk: 417-865-2815 x8368 (phone) or [helpdesk@evangel.edu](mailto:helpdesk@evangel.edu) (email) or [help.evangel.edu](http://help.evangel.edu) (web).

### **GRADING PROCEDURE**

Students should retain a copy of all work submitted, until they have received a grade for this work.

Students are expected to complete all course work in a timely fashion as specified in this syllabus. A grade of IP (In Process) will be issued if the course ends after the AGTS semester ends. A grade of I (Incomplete) may be granted at the discretion of the professor for extenuating circumstances upon the presentation of the Incomplete Grade Request form: <http://www.agts.edu/academics/forms.html>. The approved Incomplete request will extend the due date for up to ninety days, may include a grade reduction, and will be assessed a grade change fee. Students may not register for courses in a new term if carrying more than two IP or I grades.

Reflective Essays: 8 @ 20 points = 200 points  
Midterm Exam: 100 points  
Research paper: 150 points  
Final Exam: 200 points.

Grades are based on percentages and reflect the policies of the Seminary Catalogue. Incompletes are granted only under extreme situations. Assignments turned in late without reasonable excuse will be penalized one letter grade each week

### **BIBLIOGRAPHY**

The instructor will post a select bibliography and key handouts on the Course Commons at the beginning of the semester.

## **SUPPLEMENTAL NOTES**

### **GUIDELINES FOR EXCELLENT PAPERS**

1. Good writing is a learned art/skill – like character, there are no shortcuts to excellence.
2. **NO Wikipedia!!**
3. Expectations of your professor:
  - a. Original analysis
  - b. Integrity
  - c. Sound grammar, spelling and syntax
  - d. Consistent style – APA, Turabian – pick one and stick with it.
4. Be clear about your topic, support it well and then connect the major points you have made.
5. Except for assigned personal essays, avoid the use of “I” and the overly informal “we”.
6. Keep adjectives to a minimum and use active voice!
7. Use quotations sparingly, but always give attribution for particular ideas.
8. After the first use of a person’s material, use the last name and page number of the work.
9. Gender inclusive language is a must except when referring to the Trinity or quoting particular sources.
10. PROOFREAD!

### **Final Thoughts:**

- History is the stage of the Divine drama of Redemption. God reveals Himself in history – the fullness of this self-disclosure in the Incarnation, Passion and Exaltation of the Lord Jesus Christ.
- The Christian faith (with our Hebraic-Jewish roots) is utterly tethered to history. No other philosophy or world-view depends upon the intersection of truth and reality like our faith (Islam is a derivative of the Judeo-Christian ethos). Paganism, secularism, Eastern Monism – all of these are either void of the supernatural or ultimately world-denying. This is why our history comes under attack so often!
- The Holy Spirit is called the “earnest” or “down payment” of our future salvation. In other words, we live the future now in the power of the indwelling Christ!

**SPECIFIC DATA:**

Syllabus prepared December 1, 2017, revised January 8, 2018