

# THO200 History of Christian Theology



**Pathways**

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For the Acadeum Course Sharing Consortium



# Pathways

Powered by Rocky Mountain College

*We're delighted to have you study at RMC! Please note the following policies:*

We try our best to ensure you get the most from the courses in which you are enrolled. Your professor and the VP Academic welcome your input and comments.

### Online Courtesy

As beings created in the image of God, we all deserve to be treated with the utmost respect whether we are a facilitator or a student. Online courses give us the opportunity to encourage social interaction, relationship building and trust between participants which befits our status as image-bearers. Failure to show respect in course interchange, through emails, announcements, discussion forums or instant chat, whether in the form of racism, chauvinism or simple unkindness is ungracious and inappropriate for the health of Christian community. Where mutual respect exists, the possibility of learning is enhanced for all.

Therefore, please remember that there is a person behind every comment on the course website – when you respond, be gracious, give the benefit of the doubt and ask for clarification. Review your comments in the discussion forums for tone before submitting them – sarcasm and jokes often do not translate well in the online environment. Be sure your messages are clear – it is tempting to quickly write a response and submit it but this can lead to confusion if your thoughts are a bit jumbled – take time to polish your remarks. Remember that your comments, whether in emails or discussion forums can become public so act accordingly.

### RMC Grading Policy

#### **Grade            GradePoint**

A+	4.0	
A	4.0	A = Excellent - superior performance showing comprehensive understanding of subject matter.
A-	3.7	
B+	3.3	
3.0		B = Good - clearly above average performance with knowledge of the subject matter generally complete.
B-	2.7	
C+	2.3	
C	2.0	C = Satisfactory — basic understanding of subject matter.
C-	1.7	
D+	1.3	
D	1.0	D = Inferior work which falls below the expectations of the course but which is of passing quality.
D-	0.7	
F	0.0	F = Failure to meet the minimum standards required for a passing grade.
P	Pass	P = Represents satisfactory work. Given only in courses specially designated for Pass /Fail grading.
IN		Incomplete
VW		Voluntary Withdrawal from a course before the course withdrawal deadline.

### Grading Scale

Letter Grade	Percentage
A+	90-100
A	85-89
A-	80-84
B+	77-79
B	73-76
B-	70-72
C+	67-69
C	63-66
C-	60-62
D+	57-59
D	53-56
D-	50-52
F	< 50

## Plagiarism & Academic Misconduct at Rocky Mountain College

### A. Plagiarism Defined

**Plagiarism** - involves submitting or presenting work in a course as if it were the student's own work done expressly for that particular course when, in fact, it is not. Plagiarism exists when:

1. the work submitted was done, in whole or in part, by an individual other than the one submitting the work,
2. parts of the work are taken from another source without reference to the original author,
3. the whole work is copied from another source, and/or
4. a student submits or presents work in one course which has also been submitted in another course (although it may be completely original with that student) without the knowledge of or prior agreement of the instructor involved.

While it is recognized that scholarly work often involves reference to the ideas, data and conclusions of other scholars, intellectual honesty requires that such references be explicitly and clearly noted.

Plagiarism is an extremely serious academic offence.

### B. Penalties

1. **Failing Grade** - a student may be given a failing grade in either the assignment or course in which that student is found guilty of plagiarism. Except in circumstances in which leniency is warranted, this penalty will be applied in conjunction with one or other of the other penalties mentioned below.
2. **Disciplinary Probation** - when a student is placed on disciplinary probation, he or she is entitled to proceed with their academic program. If the student is found guilty of a further academic offence the student will be suspended or expelled.
3. **Suspension** - suspension takes place when a student is denied continuance at the college for a specified period of time. A student who has been placed under suspension is eligible to reapply for admission after the end of that specified period of time. Suspension does not imply automatic readmission; a student must satisfy the dean of his/her eligibility for readmission.
4. **Expulsion** - a student who is expelled is dismissed permanently from the college with no right to apply for readmission.

### C. Penalties and Their Application

1. In cases in which the dean is satisfied that a student is guilty of a clear intention to deceive, the normal penalty will be either suspension or expulsion from the college.
2. In cases in which the dean is satisfied that an offence has been committed, but doubt is left as to the existence of a clear intention to deceive, the normal penalty will be disciplinary probation.
3. In cases where a student is found guilty of more than a single offence, the normal penalty will be expulsion from the college.

*Copies of the official policy regarding Plagiarism and other academic crimes can be found on the RMC website. If charged with plagiarism, it would be wise for a student to familiarize themselves with the RMC policy, "Plagiarism, Cheating & Academic Misconduct."*

This policy is based on the University of Calgary policy "Plagiarism, Cheating & Academic Misconduct - 1996-97 Copyright ©1998 University of Calgary

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THO 200

# HISTORY OF CHRISTIAN THEOLOGY

## **I. COURSE DESCRIPTION & PURPOSE:**

*History of Christian Theology* is an introductory course in which we seek to understand better the key issues and controversies, the important theologians and theological movements, and the development of important theological themes in the history of Christian theology.

One of the principles of this course is that theological issues are better understood and remembered if they are known in their historical context. We will look at all or most of the major theological themes, but they will be treated according to the way in which they became important in the movement of history.

The main purpose of this course is to give the student a grasp of the most significant issues, arguments, controversies, movements and historical figures that have shaped Christian theology over the course of twenty centuries. This is a necessary background for understanding many aspects of Western history, especially its intellectual history, from the beginning of the common era up to the present century. Another major purpose of this course is to prepare the student for lifelong learning and study in theology and the history of Christianity. The course is set to prepare the student for more specialized studies in theology and historical inquiry and to serve as a theological and historical foundation for study in other disciplines.

## **II. COURSE OBJECTIVES:**

By the end of the course, the student is expect to:

- a.) identify and describe the important turning points in the history of theology;
- b.) explain various differences between the major traditions in Christian theology;
- c.) compare and contrast the characteristic emphases of major theologians and movements in the history of Christian theology;
- d.) recount the issues that underpin important theological controversies and outline the arguments that the contributing theologians gave in these controversies.

**III. REQUIRED TEXTBOOKS:**

Olson, Roger E. *The Story of Christian Theology: Twenty Centuries of Tradition & Reform*. Downer's Grove, Ill.: InterVarsity Press, 1990.

McGrath, Alister E. *The Christian Theology Reader*, 3<sup>rd</sup> ed. Malden, MA: Blackwell, 2008.

**IV. COURSE OUTLINE:**

The course is structured according to the historical development of the major themes, ideas, theologians, and movements in Christian theology from the beginning of the second century to the end of the twentieth century.

Module	Topic	Reading / Assignment
Module 1	Course Introduction <ul style="list-style-type: none"> <li>• Opening Comments</li> <li>• The Sources of Christian Theology</li> </ul>	Olson, pp. 13–39; McGrath, 1.1, 1.6, 2.1–10, 2.19, 2.47, 2.50, 3.1, 4.1, 9.1; <b>Reading Response</b> – “2.10: Vincent of Lérins in the Role of Tradition,” pp. 89–90.
Module 2	Irenaeus of Lyons, Tertullian, and Origen	Olson, pp. 40–67; 79–90; 106–108; 112. McGrath, 1.2–3, 2.2, 2.4–6, 3.2–8, 4.2–4, 4.6, 5.2–3, 6.1–6, 7.1–2, 8.1–2, 10.1; 10.3–5. <b>Reading Response</b> – “2.6: Origen on the Three Ways of Reading Scripture,” pp. 84–85.
Module 3	Arianism and the Christological Debates at the Council of Nicea (AD 325)	Olson, pp. 113–135; 157–160; 168–172; McGrath, 1.5, 4.5, 4.7–8, 5.4–5, 7.3, 8.3. <b>Reading Response</b> – “4.8: Athanasius on the Two Natures of Christ,” pp. 267–268.
Module 4	Theology of the Cappadocian Fathers and the Council of Constantinople (AD 381) and Cyril of Alexandria's Theology and the Council of Ephesus (AD 431)	Olson, pp. 197–210; 236–249; McGrath, 3.9–11, 4.10–15, 5.9. <b>Reading Response</b> – “3.9: Gregory of Nyssa on Human Analogies of the Trinity,” pp. 187–190.
Module 5	The Eutychian Controversy and Council of Chalcedon, Augustine of Hippo, and Eastern Orthodox Theology	Olson, pp. 251–268; 278–303; McGrath, 1.27, 1.34, 2.47, 3.19, 4.16–20, 4.23, 5.10–11, 6.11–21, 7.4, 7.27, 8.34. <b>Reading Response</b> – “6.14: Augustine on Human Freedom,” pp. 417–418.
Module 6	Scholasticism, Renaissance Humanism, and Early 16 <sup>th</sup> -century Lutheran Theology	Olson, pp. 325–330; 340–347; 356–379; McGrath, 1.7–12, 2.14–16, 3.21–24, 3.27–8, 4.22–24, 5.12–14, 5.17–18, 6.26, 6.30–34, 7.9, 7.12–13, 8.16–20. <b>Reading Response</b> – “6.33: Martin Luther on Justifying Grace,” pp. 441–442.
Module 7	Early 16 <sup>th</sup> -century Reformed and Anabaptist Theology	Olson, pp. 397–401; 414–428; McGrath, 1.13, 2.17–18, 5.19–20, 6.36–38, 7.17, 8.23–27, online resources: various Anabaptist selections. <b>Reading Response</b> – “6.36: John Calvin on Predestination,” pp. 446–447.

Module	Topic	Reading / Assignment
Module 8	Early 16 <sup>th</sup> -century Anglican Theology and 17 <sup>th</sup> -century Protestant Orthodoxy	Olson, pp. 429–453; McGrath, 2.19, 2.24–28, 5.21–22, 6.35, 6.41, 7.14, 7.18, 8.27–29. <b>Reading Response</b> – “2.19: The Council of Trent on Scripture and Tradition,” pp. 103–104.
Module 9	Pietism, Puritanism, and Deism	Olson, pp. 473–485; 490–495; 504–517; McGrath, 1.15–16, 1.19, 2.29–31, 3.30, 5.23, 6.43, 6.45, 6.47–48, 7.19, 8.30, 10.17–18. <b>Reading Response</b> – “2.29: Philip Jakob Spener on Scripture and the Christian Life,” pp. 118–120.
Module 10	19 <sup>th</sup> -c. Protestant—or “Liberal”—Theology, 20 <sup>th</sup> -c. Fundamentalism, Neo-Orthodoxy, Marginalized Theologies, and Vatican II (1962–65)	Olson, pp. 533–537; 542–565; 570–577; 590–602; 606–613; McGrath, 1.20–21, 1.23–24, 1.28, 2.41–45, 3.31–33, 4.27–28, 5.24–25, 5.29, 6.50–54, 7.21–22, 7.27, 8.31, 9.4–5, 9.8, 10.22. <b>Reading Response</b> – “3.32: Karl Barth on the ‘Otherness’ of God,” pp. 225–226.

## V. COURSE ASSIGNMENTS:

Weight	Assignment	Date Due
20%	Participation & Prim. Source Reading Resp.	For each module
20%	Midterm Exam	After completing Module 5
30%	Primary Source Analysis Paper	Final day of the course
30%	Final Exam	After completing all modules

### Course Readings:

The core of the readings for this course is in the Olson textbook and McGrath theology reader. The student is advised to read the selections from the Olson and McGrath texts as they appear in the course outline above. The readings from both of these texts will be fair game for the midterm and final exams, so it is very important to read all selections.

### Participation and Primary Source Reading Responses (20%):

It is expected that the student will listen to all recorded lectures and follow along with the PowerPoint slides, view the various video clips, contact the professor with relevant questions for further clarification or elaboration on what is being discussed whenever needed, hand in assignments on time, and participate in online discussions based on question(s) posed by the professor on topics related to the history of Christian theology from the origins to the present. The amount and quality of the students’ completion of these tasks will all be reflected in the Participation score.

As part of the participation score, students are required to read the various selections for each module that appear in the McGrath theology reader and upload a brief response in the Dropbox for that module (between 1–2 pages in length, typed, double-spaced, with the student’s name at the top) that *answers the questions that appear at the end of the Reading Response selection for each*

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*module*; students are to upload their Primary Source Reading Responses after they have viewed each module and will receive 1 point for each properly submitted response for a total of 10% of the course (i.e., half of the total Participation score).

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### **Midterm Exam (20%) – After completing Module 5**

Students will write a midterm exam after Module 5 that covers the first half of the course. The exam itself will include multiple choice and short answer questions taken from the audio lectures and discussions, textbook readings, and primary source readings. The exam will also include an essay question. You will receive 1 hour, 15 min. to write it. In preparation for the midterm exam, it is recommended that the student review especially the PowerPoint lectures in each module. The professor has also posted a Midterm Exam Study Guide in Module 5 to ensure students have enough information and time for proper preparation.

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### **Primary Source Analysis Paper (30%) – Due Final Day of Course**

Students are required to hand in a 2,000 to 2,200-word (approx. 7–8 pages) *Primary Source Analysis Paper* as a pdf in the assignment Dropbox online that is intended to provide the opportunity for reflective and critical thinking about a single primary source with support from secondary literature. Students should choose their topics according to personal interest in any of the themes treated in the lectures or in the texts. You are required to select a significant primary source and support your analysis with secondary sources. Primary sources include the full work in which any of the McGrath readings appear, or the works referred to in the Olson readings. Many primary sources are available in the RMC library or online. If you need help selecting a primary source related to a specific topic and would like to know what is the best translation available, please consult the professor. The McGrath text also gives targeted bibliographies of secondary sources for each chapter, found in an appendix called "Suggestions for Further Reading"; this is helpful to use for familiarizing yourself with secondary scholarly analysis of your chosen primary source.

A good critical primary source analysis looks at content, intellectual setting, and arguments rather than simply reporting an approval rating of the works. It is primarily descriptive and analytical. It should address questions such as the following: What were the main themes and arguments of this source? How effective were these themes presented? Was the content appropriate given the intellectual context in which the treatise was written? In what ways do these theological themes and conceptions challenge my own ideas, and how do I respond?

The primary source analysis should display your knowledge of the source gained through a careful reading and do the following:

- Give a proper bibliographical citation of the source in a modern translation at the top of the first page;
- Give an analytical review of the contents of the primary source. Begin with a brief statement of the theme (what it was about, the topic) and the thesis (what was determined about that topic in the course of the book). Then proceed to a reflective and analytical review of the primary source's arguments that develop the thesis and support the thesis—this should be the bulk of your analysis;

- After your reflective and critical review of the primary source's arguments, briefly assess the importance and the significance of this text, whether positively or negatively. This is not merely a statement of what you like or dislike, but an assessment based on arguments in light of the historical context in which it was composed and any changes it may have generated as a result of its popularity and influence;
- The paper should also reflect a familiarity and interaction with the development of historical theology at some of its turning points and reasons for these shifts in thinking. This is to say, the paper should use the theological themes outlined in the primary source under review as a point of reference for the analysis of how these themes were conceived before and after (whatever is applicable) the period during which the primary source was composed.

**\*\*\*Please note that students will not have access to the online course after the final day; it is therefore incumbent upon students to hand in their assignments on time.**

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### **Final Exam (30%) – After completing all modules**

Students will be given 2 hours, 15 minutes to write a *cumulative final exam* that nevertheless focuses mostly on the second half of the course; students will have an opportunity to write the exam online at any point after they have viewed all .ppt lectures and before the final day of the course. The exam itself will include multiple choice and short answer questions taken from audio lectures and discussions, textbook readings, and primary source readings as well as one essay question at the end. In preparation for the final exam, it is recommended that the student review especially the PowerPoint lectures in each module. The professor has posted a Final Exam Study Guide in Module 10 to ensure students have enough information and time for proper preparation.

### **VI. SELECTED BIBLIOGRAPHY:**

Berkhof, Louis. *This History of Christian Doctrines*. Edinburgh: Banner of Truth Trust, 1978.

Bromiley, Geoffrey. *Historical Theology: An Introduction*. Grand Rapids: Eerdmans, 1978.

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Shedd, W. G. T. *A History of Christian Doctrine*. Edited by . 2 vols. New York: Charles Scribners Sons, 1909.

Tillich, Paul. *A History of Christian Thought*. Edited by Carl E. Braaten. New York: Harper and Row Publishers, 1968.