

HT5100 History of Christianity 1

Dr. Josh Bruce

July 15-19 (Monday - Friday)

*Catalog Description*¹

This general introduction to Christianity in the early and medieval periods focuses on key Christian doctrines and the great leaders from the age of the apostolic fathers to the medieval period who made contributions of lasting significance to the Christian Church.

Course Objectives

The students will grow in their ability to

- analyze texts, ideas, and debates in their historical contexts;
- appreciate the interplay between culture and ministry in various times and places;
- gain familiarity with major theologians from the ancient and medieval eras (Irenaeus, Origen, the Cappadocians, Augustine, Anselm, Thomas, etc.);
- understand and assess the development of Christian doctrine through the centuries;
- read primary sources from a variety of centuries, genres, and styles (including confessions of faith, doctrinal treatises, controversial tracts, etc.).

Instructor

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Feel free to contact me whenever needed, by email (above) or in person. When in doubt about protocol or anything regarding class material, do not hesitate to ask.

Textbooks

The following books are required reading:

1. Irenaeus, *On the Apostolic Preaching* (trans. John Behr; Popular Patristics Series 17; Crestwood, NY: St. Vladimir's Seminary Press, 1997). ISBN # 9780881411744. Approx. 60 pages.
2. Athanasius, *On the Incarnation* (trans. John Behr; Popular Patristics Series 44b; Yonkers, NY: St. Vladimir's Seminary Press, 2011). ISBN #9780881414271. Approx. 60 pages.

¹ With certain minor modifications and additions pertinent to this particular class, this syllabus is closely modeled on the syllabus for HT 5100 written and used by Dr. Michael Allen of Reformed Theological Seminary.

3. Gregory of Nazianzus, *On God and Christ* (trans. Lionel Wickham and Frederick Williams; Popular Patristics Series 23; Crestwood, NY: St. Vladimir's Seminary Press, 2002). ISBN #9780881412406. Approx. 124 pages.
4. Gregory of Nyssa, *The Life of Moses* (trans. Abraham Malherbe and Everett Ferguson; Classics of Western Spirituality; New York: Paulist, 1978). ISBN #9780809121120. Approx. 115 pages.

A number of other required readings will be posted in PDF format on Canvas. Students are required to check Canvas prior to the intensive class to find assigned readings.

Because reading briefs will make up a significant portion of the grade, it is suggested that students begin doing the readings and begin preparing the briefs well in advance of the class's start date. Certain recommended (non-required) readings may also be posted. You are advised to download them for future reference.

Requirements

1. Reading

Reading must be completed before the class in which it is to be discussed. Ideally, you should have all readings completed and all briefs prepared prior to the first day of our intensive. Class discussions will focus on readings, so you must be prepared to talk.

(Adapted from Dr. Michael Allen)

Theology is an activity done largely through the process of good reading. Read carefully. Read charitably. Read with others. Read with the expectation that you will learn from others, even when you disagree with their main point. Read even when a text is dense and difficult, for you will learn perseverance and fortitude here. Read that which seems trite and obvious, asking how others might object or criticize. Most importantly, read because God was willing to reveal himself in written words, and because we can best witness to God's grace with corresponding words. Read because words matter in God's economy of grace.

This class is a reading course. The bulk of your work circles around careful reading. I have avoided assigning overly lengthy texts for each week, so that you can focus and follow the text carefully and engage actively by thinking and writing in response (see #2). Focus your time and efforts on reading and budget your schedule accordingly.

2. Reading Briefs

Students are expected to prepare a brief on each text read. The purpose of the brief is to summarize the thesis, outline, and argument of that text, as well as to state one's own analysis of it (in the form of questions, confirmations, objections, etc.). Briefs may

include quotations from various points in the text (so long as page numbers are referenced).

Briefs should be no more than 350 words. They should be written in complete sentences and edited carefully. ***Students are to bring a printed copy of their assigned briefs to class each day and should be prepared to discuss them and then turn them in to the professor at the end of the day.***

3. Final Paper

Students will write a 1500-2000 word analysis of Gregory of Nyssa's *The Life of Moses*. The paper will show clear understanding of his arguments (their aims, presuppositions, evidence, argument, and implications) as well as discerning wisdom in critically appropriating this argument today. Further, the essay will address ways in which this treatise relates to broader movements in classical Christian theology: exegesis, doctrine, spirituality, liturgy and/or ethics.

All papers are to be uploaded to Canvas and are **due by August 2, 2019 at midnight.**

The Grading Structure

Grades will be assessed as follows:

Reading Briefs	50%
Final Paper	50%

The grading scale can be found in the Academic Catalog. As laid out in the catalog, a "B" is the work normally expected of a student. An "A" is given for someone who consistently outperforms expectations, and a "C" is given for persons who only minimally and occasionally meet expectations. Read the Academic Catalog to see what grades reflect.

Academic Honesty (adapted from Dr. Timothy Phillips of Wheaton College and Dr. Michael Allen)

1. The assignments are designed to extend and deepen your comprehension and appreciation of Christian theology and to increase your facility with theological method. The processes of defining a topic, researching the results of others' studies, critiquing those studies, and organizing your conclusions in a clear and cogent presentation provides valuable skills for your various leadership ministries. The use of sources is an essential step in appropriating the learning of the Church's tradition in its relationship to cultures to help us understand and faithfully practice Scripture.

2. Using information obtained from a source without indicating it (whether by footnote, parentheses, or bibliography or some other appropriate reference, depending on the type of assignment) is plagiarism (intellectual thievery and lying). This applies to **any** information that you gain from someone that is not “common knowledge.” It does **not** apply **only** to exact quotations or precise verbal allusions. Altering the wording does **not** remove the obligation to acknowledge the source.
3. Cheating is the presentation of someone else’s work, which the student ought to have done personally. This includes submitting answers to test questions derived by some means other than that intended by the instructor. It also includes turning in written assignments composed in whole or in part by someone else.
4. Cheating or plagiarism results, at minimum, in the disqualification of that unit of the course affected. A student caught plagiarizing or cheating will forfeit that project. A second offense will result in the forfeiture of the course. Punishments may be more severe than the minimum depending upon the specific situation.

The Schedule

July 15

Morning:

Introduction to Historical Theology; The Early Christians
Read “The Didache” (PDF on Canvas)

Afternoon:

Origen, Irenaeus, and the Gnostic Challenge
Read Irenaeus, *On the Apostolic Preaching*

Conversion and Martyrdom
Read Chrysostom, “Baptismal Instruction”; and excerpts from Brian Litfin (ed.), *Early Christian Martyr Stories* (PDFs on Canvas)

July 16

Morning:

Trinity and Christology (1)
Read Athanasius, *On the Incarnation*

Afternoon:

Trinity and Christology (2)
Read Gregory of Nazianzus, *On God and Christ* (only pages 25-149)

July 17

Morning:

Asceticism
Read Basil “Exhortation on the Renunciation of the World” and Gregory of Nyssa’s “On Virginitly” (PDFs on Canvas)

Afternoon:

Augustine (1)
Read Augustine, “Enchiridion” (PDF on Canvas), selections from *Confessions* and *City of God* (PDFs on Canvas)

July 18

Morning:

Augustine (2)
Read Augustine, excerpts from *Homilies on the First Epistle of John* and *Homilies on the Psalms* (PDFs on Canvas)

Medieval Spiritual Theology

Read Meister Eckhart’s “Sermon on the Contemplative and the Active Life”; Hugh of St. Victor’s “God’s Dwelling in the Soul through Knowledge and Love” and “The Soul’s Deepest Desire” (PDFs on Canvas).

Afternoon:

Medieval Scholastic Theology: Peter Lombard and Anselm
Read Peter Lombard, excerpts from *The Sentences* (PDFs on Canvas)

Read Anselm, “Why Did God Become Man?” (PDF on Canvas).

July 19

Morning:

Thomas Aquinas

Read Thomas Aquinas, excerpts from *The Summa Theologiae* (PDFs on Canvas)

Afternoon:

Conclusions Regarding Classical Christian Faith and Practice

Read Gregory of Nyssa, *The Life of Moses* (1-137)

Course Objectives Related to MDiv* Student Learning Outcomes

Course: HT 5100

Professor: Bruce

Campus: Orlando

Date: Summer Intensive 2019

<u>MDiv* Student Learning Outcomes</u>		<u>Rubric</u>	<u>Mini-Justification</u>
<p><i>In order to measure the success of the MDiv curriculum, RTS has defined the following as the intended outcomes of the student learning process. Each course contributes to these overall outcomes. This rubric shows the contribution of this course to the MDiv outcomes.</i></p> <p><i>*As the MDiv is the core degree at RTS, the MDiv rubric will be used in this syllabus.</i></p>		<ul style="list-style-type: none"> ➤ Strong ➤ Moderate ➤ Minimal ➤ None 	
Articulation (oral & written)	Broadly understands and articulates knowledge, both oral and written, of essential biblical, theological, historical, and cultural/global information, including details, concepts, and frameworks.	Strong	Students will prepare written work daily and as a final assignment.
Scripture	Significant knowledge of the original meaning of Scripture. Also, the concepts for and skill to research further into the original meaning of Scripture and to apply Scripture to a variety of modern circumstances. (Includes appropriate use of original languages and hermeneutics; and integrates theological, historical, and cultural/global perspectives.)	Minimal	Students will engage with the history of exegesis in the patristic and medieval periods.
Reformed Theology	Significant knowledge of Reformed theology and practice, with emphasis on the Westminster Standards.	Moderate	Students will engage with the precursors to specifically Reformed theology.
Sanctification	Demonstrates a love for the Triune God that aids the student's sanctification.	Minimal	Students will gain appreciation for the various forms faithfulness has taken in unique settings and callings, learning from the examples of their forefathers in the faith.

Desire for Worldview	Burning desire to conform all of life to the Word of God.	Strong	Students see development of the Christian worldview through centuries over against other worldviews (such as Gnosticism).
Winsomely Reformed	Embraces a winsomely Reformed ethos. (Includes an appropriate ecumenical spirit with other Christians, especially Evangelicals; a concern to present the Gospel in a God-honoring manner to non-Christians; and a truth-in-love attitude in disagreements.)	Strong	Students will engage with a variety of primary sources predating the Reformation and interact with leading examples of Christian theology writing in diverse genres and on different topics.
Preach	Ability to preach and teach the meaning of Scripture to both heart and mind with clarity and enthusiasm.	Minimal	Students will see how exegesis and theological concepts shaped homilies in the patristic era.
Worship	Knowledgeable of historic and modern Christian-worship forms; and ability to construct and skill to lead a worship service.	Moderate	Students will see how patristic theology so often developed because of liturgical questions or debates.
Shepherd	Ability to shepherd the local congregation: aiding in spiritual maturity; promoting use of gifts and callings; and encouraging a concern for non-Christians, both in America and worldwide.	Minimal	Students will gain familiarity with patristic and medieval traditions of pastoral vocation.
Church/World	Ability to interact within a denominational context, within the broader worldwide church, and with significant public issues.	Strong	Students will gain awareness of public issues that have prompted or been shaped by early Christian theology.