CH 6001 – HISTORY OF CHRISTIANITY
COURSE SYLLABUS
Fall 2014-15
Dr. Michael R. Spradlin

COURSE DESCRIPTION

“History of Christianity” is a three-semester-hour survey of the history of the Christian faith and church from the intertestamental period to the present. The course focuses on the background of early Christianity, the beginning methods by which Jesus and His disciples founded the faith, and the consequent spread of His followers throughout the world. The course will examine key historical figures and events as it tracks Christianity’s progression from the time of Christ until today.

COURSE OBJECTIVES

The course is characterized by seven primary educational objectives:

1. To nurture historical critical thinking;
2. To formulate a broad understanding of the historical development of the Christian Church (its institutions, theology, and lifestyles) beginning with the time of Christ and moving through the Patristic Period, the Medieval Period, and the Reformation Period to the Modern Period;
3. To acquire an appreciation of the historical relationship between the church and the broader culture;
4. To evaluate the faithfulness of the church to Scripture and to Christian ethics;
5. To apply knowledge of the church’s past to contemporary issues; and
6. To create a desire within the student to make reading in church history a life-long pursuit.

COURSE REQUIREMENTS

Attendance

Students are allowed nine absences per semester. Three tardies count as one absence.
Course Textbook

The official textbook for the course is:


The textbooks may be read at the discretion of the student. Students will be asked to sign a form stating that they have read the textbook in its entirety prior to the final examination.

Course Examinations

Students will be required to complete two examinations covering designated chapters in the textbook as well as the notes as set forth in the Course Schedule. The course will have two tests of equal value in this course. Test will be taken from class lecture as well as the textbook.

Class Presentation

Each student will make a 20-25 minute presentation in class on a historical figure or event of his/her choosing. The presentation should use power point and/or handouts. Each student will then email their presentation to their classmates so that classmates may have your notes.

Assistance from the Professor

The Professor may be contacted for assistance at any time by students at his office, at his home telephone (901) 751-3048 or by e-mail at spradlin@mabts.edu.

Final Course Grade

Each student’s final grade in the course will be determined on the following basis:

- Grade on the First Unit Examination 25%
- Grade on the Second Unit Examination 25%
- Grade on the Presentation 25%
- Grade on textbook reading 25%
- Final Grade for the Course 100%

Cell Phones

Students may use cell phones in class but are required to keep their phone on vibrate. If an emergency occurs, students must step out of the class to take the call.
Computers

Students are encouraged to use computers in class. However, students may use computers only for taking notes.

Grading Scale

The following is the grading scale used for this course:
A 98-100 C 83-80
A- 97-95 C- 79-77
B+ 94-92 D+ 76-75
B 91-89 D 74-73
CH 6001 – HISTORY OF CHRISTIANITY
COURSE SCHEDULE
Fall 2014-15
Dr. Michael R. Spradlin, Professor

COURSE SCHEDULE
Professor reserves right to change depending on class’ needs.

Week 1- Syllabus/Introduction to Course
Week 2- How Israel Became Israel
Week 3- Jesus’ Ministry
Week 4- Making Your Way Through the Book of Acts/Fall of Israel/Masada  (First Test)
Week 5- The First Three Centuries- Spread
Week 6- The First Three Centuries- Key Figures
Week 7- The First Three Centuries- Controversies
Week 8- Later Patristics 312-590- Spread
Week 9- Later Patristics 312-590- Controversies and Councils (Second Test)
Week 10- Middle Ages 590-1517- Spread
Week 11- Middle Ages 590-1517- Key Figures
Week 12- Middle Ages 590-1517- Key Figures/Events
Week 13- Reformation Period
Week 14- Reformation Period/Spread of Christianity to 19th century
Week 15- The Great Century
Week 16- Christianity today (Final Test)
SELECTED BIBLIOGRAPHY

Books


Maps


Reference

*Ante-Nicene Fathers* (10 vols.)
*Nicene and Post-Nicene Fathers*, first series (14 vols.)
*Nicene and Post-Nicene Fathers*, second series (14 vols.)
*Quasten’s Patrology* (3 vols.)
*Dictionary of the Middle Ages*
*History of the Middle Ages*

Journals

*Christian History*
*Church History*
*Coptic Church Review*
*Greek, Roman and Byzantine Studies*
*Greek Orthodox Theological Review*
*Journal of Ecclesiastical History*
*Journal of Religious Studies*
*Medieval Theology and Philosophy*
*Patristic and Byzantine Review*
*The Second Century*
*Speculum*
*St. Vladimir’s Theological Quarterly*
*Traditio*
*The Thomist*
SELECTED BIBLIOGRAPHY

Books


Maps


The Orthodox churches are found in Eastern Europe and the Middle East, and thus have faced a lot of persecution. It's tough to evaluate them based on modern Western standards since they have a very minor presence outside of their countries. I hope I helped. Please ask if you want any further clarifications.

Essentially the Orthodox Church shares much with the other Christian Churches in the belief that God revealed himself in Jesus Christ, and a belief in the incarnation of Christ, his crucifixion and resurrection. The Orthodox Church differs substantially in their way of life and worship from Protestants and Roman Catholics. There are many areas of divergent views, more than I can express in this forum, but the main areas are as follows:

- **Apostolic Succession.**

PDF Academic lawyers frequently distinguish between three models of church-state relations in Europe: state-church systems, separation systems and | Find, read and cite all the research you need on ResearchGate. This article seeks to elucidate the legal model and to assess whether Davie’s analysis is preferable in light of the legal evidence. This will enable a tentative conclusion to be made as to the religious identity of the continent: Is Europe Christian or secular? Discover the world's research. 17+ million members. Christianity - Christianity - Church and society: The development of Christianity’s influence on the character of society since the Reformation has been twofold. In the realm of state churches and territorial churches, Christianity contributed to the preservation of the status quo of society. In England the Anglican church remained an ally of the throne, as did the Protestant churches of the German states. In Russia the Orthodox church continued to support a social order founded upon the monarchy, and even the monarch carried out a leading function within the church as protector. Though the im Relationships between church and nation should be viewed in the context of both meanings of this word. In the Old Testament, the terms "am and goy are used to denote "a people". In the Hebrew Bible, each term is given a quite concrete meaning, the former denoting God’s chosen people of Israel, the latter in its plural form goyim the Gentiles. All this creates national Christian cultures. Among saints venerated by the Orthodox Church, many became famous for the love of their earthly homeland and faithfulness to it. It is contrary to Orthodox ethics to divide nations into the best and the worst and to belittle any ethnic or civic nation. Even more contrary to Orthodoxy are the teachings which put the nation in the place of God or reduce faith to one of the aspects of national self-awareness.