

“The mission of Tyndale Seminary is to provide Christ-centred graduate theological education for leaders in the church and society whose lives are marked by intellectual maturity, spiritual vigour and moral integrity, and whose witness will faithfully engage culture with the Gospel.”

Course	EVANGELICALISM HIST 0665 1P/1S
Date, Time, and Delivery Format	SEPTEMBER 13 – DECEMBER 6, 2023 IN-PERSON WITH SYNCHRONOUS ONLINE OPTION
Instructor	JAMES ROBERTSON, PhD Telephone/voice mail: (416) 226-6620 Ext. 2274 Email: jtrobertson@tyndale.ca
Class Information	The classes will be livestreamed / in-person on Wednesdays from 11:15 AM – 2:05 PM. Office Hours: Tuesdays 1-2pm & Thursdays 5:00 PM – 6:00 PM Eastern or at a separate time by appointment.
Course Material	Access course material at classes.tyndale.ca or other services at Tyndale One . Course emails will be sent to your @MyTyndale.ca e-mail account only.

I. COURSE DESCRIPTION

This course takes a global perspective to trace the development of evangelicalism from the 1700s to the present day. Evangelicalism will be compared and contrasted to other forms of Protestantism before it, other Christian movements that have grown with it, separated from it, or been influenced by it. While global in scope, the course will conclude with an examination of some of the controversial roles evangelicalism has played in recent politics and culture, notably in North America.

This graduate level course examines the history, theology, and cultural impact of Evangelicalism. Students will gain an understanding of the religious and social movements that have shaped Evangelical Christianity, as well as its contemporary expressions. The course will also explore the relationship between Evangelicals and Canadian society, with a focus on issues such as politics, social justice, and interfaith relations.

II. LEARNING OUTCOMES

At the end of the course, students will be able to:

1. Identify the historical and theological foundations of Evangelicalism
2. Analyze the cultural and societal impact of Evangelicalism from a global perspective
3. Evaluate the relationship between Evangelicals and various societies, including issues such as politics and social justice
4. Analyze contemporary expressions of Evangelicalism with a focus on North America
5. Engage in critical reflection on the role of Evangelicalism in shaping personal and societal values
6. Apply elements and teachings from this class to personal spiritual and theological formation

III. COURSE REQUIREMENTS

A. REQUIRED READING

Noll, Mark A., Bebbington, David W., Rawlyk, George A. (eds). *Evangelicalism: Comparative Studies of Popular Protestantism in North America, the British Isles, and Beyond: 1700-1990*. Oxford: Oxford University Press, 1994.

Stackhouse, John G. *Evangelicalism: A Very Short Introduction*. Oxford: Oxford University, 2022.

Primary Readings & Articles that will be available for free on the course page.

B. SUPPLEMENTARY / RECOMMENDED READING AND TOOLS

Tyndale recommends www.stepbible.org – a free and reputable online resource developed by Tyndale House (Cambridge, England) – for word searches of original-language texts, as well as for topical searches, interlinear texts, dictionaries, etc. Refer to the library for other [online resources for Biblical Studies](#).

C. INTERACTIVE LIVESTREAM AND/OR HYBRID COURSE REQUIREMENTS

- Livestream attendance for the entire duration of the class at announced times
- Headphones (preferred), built-in microphone, and web-camera
- Well-lit and quiet room
- Stable high-speed internet connection, preferably using an Ethernet cable over Wi-Fi
- Full name displayed on Zoom and Microsoft Teams for attendance purposes*

- A commitment to having the camera on to foster community building*
- *exceptions with permission from professor

D. GUIDELINES FOR INTERACTIONS

Tyndale University prides itself in being a trans-denominational community. We anticipate our students to have varied viewpoints which will enrich the discussions in our learning community. Therefore, we ask our students to be charitable and respectful in their interactions with each other, and to remain focused on the topic of discussion, out of respect to others who have committed to being a part of this learning community. Please refer to “Guidelines for Interactions” on your course resource page at classes.tyndale.ca.

E. ASSIGNMENTS AND GRADING

1. Design a Personal Syllabus for this Course:

Worth 15% of final mark

This is related to outcomes 1, 4, 5 & 6

This is a course discovering the historical roots behind the idea of a personal Jesus. Because this will focus largely on the personal nature of evangelicalism, it is only fair that the student should be able to focus on what matters to him or her about this topic. This first assignment asks the student to design what he or she would like to explore during the semester. This assignment will be completed only **after** the student finishes reading John Stackhouse’s *Evangelicalism* book. Along with attention paid to proper spelling, formatting, grammar, and display of logic and argumentation, grades will be on the following components:

- A brief opening reflection (250 words) detailing what he or she believes about the nature of evangelicalism at the beginning of the semester.
- A list of topics the student wishes to explore in greater depth
- A list of 5 books/articles that the student finds interesting or possibly illuminating
- List 4 learning outcomes/questions the student will be able to speak about in depth by the end of the semester

This assignment will assist the professor in the design of questions and lecture focus for the course in order to bring maximum benefit to as many students as possible. With this in mind, the student is encouraged to be honest and forthright in his/her syllabus.

Due the Saturday of Week 4

2. The Fifth Element: Adding to the “Bebbington Quadrilateral”

Worth 20% of final mark

This is related to outcomes 1-5

By this point in the semester, the student will be very familiar with David Bebbington's famous and influential classification of the "Evangelical Quadrilateral". The student will add one more element that he/she believes also identifies evangelicalism. This fifth element will be one word (e.g. Biblicism, Crucicentrism, Conversionism, and Activism) but then the student must both define his/her word and defend his/her belief in the importance of the term. This paper will be 1000 words in length (12 point font, Times New Roman, double-spaced, Turabian footnotes), and is expected to include the following:

- Stated fifth word
- Definition of the word as it pertains to evangelicalism
- Explanation of the character the word is supposed to designate
- Argument for the historical importance of the character
- Argument to address why this word should be added to the quadrilateral
- Historical examples, scholarly research, and primary sources all must be employed in the paper in order to make the strongest argument.

Due the Saturday of Week 7

3. Evangelicalism: Teenage Faith?

Worth 25% of final mark

This is related to outcomes 3-5

John Stackhouse Jr. once famously declared evangelicalism to be in a state of "perpetual adolescence". Freed from the constraints of preceding Christian traditions, evangelicals tend to be critiqued for spiritual immaturity. In this assignment, the student will choose **one** of the topics listed below and produce a reasoned and historical critique of evangelicalism's relationship to that topic. The topics for choice are:

- Evangelical Celebrities
- Christian Contemporary Music (either worship or popular)
- Christian movies
- Views on the authority of Scripture
- Views on—or practice of—the Eucharist
- Denominationalism
- Anti-Catholicism
- Morality Issues
- Political Involvement

Students are also invited to propose their own topics but these **must be approved by the professor ahead of time**. This paper will be 1500 words in length and will be graded on grammar, syntax, depth of research, quality of arguments employed, and relevance to the current world of evangelicalism. Remember this a critique that will take seriously the issues facing present-day evangelical movements. This is neither an apology for, nor a series of complaints against, evangelicalism. This is a historical examination of one topic that has been

viewed as problematic for evangelicals around the globe. This paper will excel if it can present a balanced and historically supported critique of the movement centred on one topic.

Due the Saturday of Week 11

4. Coffee Talk with the Professor

Worth 20% of final mark

This is related to outcomes 4-6

Rather than composing a final paper, the last assignment will involve a 1-hour conversation between the professor and each student. The discussion will be graded on complexity of understanding about the historical roots of, and the ability to speak effectively into the present reality of, evangelicalism. Beginning in week 10, the professor will distribute a schedule of times each student can select to have this discussion. The conversation can take place in person on the Tyndale campus or over Zoom (student's preference will be honoured). Special attention will be paid to the following:

- Discussing the syllabus assignment in order to track the growth of knowledge that occurred during the semester.
- Talking about the fifth element assignment and whether or not the student still agrees with his/her findings
- Deeper exploration of the Teenage assignment in which the student will be able to address questions the professor has about the assignment
- Major people and themes that were covered and the ramifications/influence such people or themes could have for the student's current faith communities.
- Space dedicated to discussing the student's thoughts about the nature of evangelicalism today and how he or she might bring such ideas into discussion within his/her faith communities
- Space will also be made for more casual discussions around topics that came up for the student during the semester that the student wishes to see receive greater attention.
- While somewhat conversational in nature, this assignment will be graded on the student's ability to communicate intelligently and effectively about the topics addressed.
- A rubric will be presented to the class within the first few weeks. This rubric will explain what is expected from the conversation in order to get a good grade. Please do not assume that a fun conversation will yield a good mark; these discussions will be graded and this is the time the student is expected to demonstrate historical knowledge, deep thinking on a variety of subjects, awareness of the texts and lecture notes, personal reflection, and the ability to present and defend nuanced understandings of evangelicalism superior to personal opinion.

A brief note from me (the prof) to you (the student): each conversation will be very specific to you, the student, so please understand that this assignment is talking about elements of the class that matter most to you. The goal of this assignment is to provide you with some

opportunity to reflect on what you have learned and how you can share your wisdom with others around you.

These are scheduled 1-hour discussion that will occur the week after the end of class.

5. Participation

Worth 20% of final mark

For students who enjoy talking in class: The student needs to demonstrate active listening and interaction throughout the duration of the semester. This can be achieved through in-class participation, emails to the professor, and appropriate conversations after class with classmates, etc. Asking questions—either verbally or through email—contributing to ideas about class lectures, or providing a beneficial learning environment for the entire class will help the student do well in this area.

For those who do not like to talk in class: I want to honour the fact that some people do not contribute verbally during class time but prefer to sit with, and reflect upon, the content of the lectures. For students like this, the course will have 5 discussion forums worth 4 marks each. The questions in each forum will be both academic and conversational in tone; they will call the student to reflect on elements of the lectures and readings as well as relating such answers to the student's present situation. These forums will open during week 2 and a new question will be opened every other week. The student will have two weeks to answer the stated question (initial answers should be approx. 500 words in length) and interact with other students who have also answered the question in the forum (such interactions can be shorter). Once the two weeks is over and a new forum is opened, there is no longer any way of engaging with the previous question. If the student does not respond in the two-week period, they will receive a 0 for that question.

Below is a rubric for the discussion forum grades

	A	B	C	D
Completeness of post	Addresses all parts of question; meets and did not exceed limit; comprehensive response	Addresses all parts of question; respectable length & did not exceed limit; somewhat comprehensive	Addresses some parts of question; shorter length; incomplete post	Rarely addresses question; far too short or far too long; incomplete post

Clarity of post	Clear and concise posts; grammatically correct with rare misspellings	Clear, but can be more concise; a few grammatical or spelling errors	Somewhat clear, but with significant number of errors in spelling and grammar	Unclear, poor spelling and grammar in most posts
Critical engagement with class material (lectures, readings)	Thoughtful; opinions and ideas are substantiated with class material and additional resources; active reflection & questioning; obvious integration with one's ministry context	Thoughtful; opinions and ideas are occasionally substantiated with class material; some reflection & questioning; some integration with one's ministry context	Less thoughtful; opinions and ideas are sometimes substantiated with class material; insufficient reflection & questioning; less integration with one's ministry context	Opinions and ideas are not substantiated with class material; no reflection & questioning; no integration with one's ministry context
Promptness & quality of responses	Posting on time; responds to all group members' postings in timely manner; thoughtful responses	Posting on time; responds to most postings in timely manner; somewhat thoughtful responses	Posting mostly on time; responds to postings 2-3 days after initial discussion; less thoughtful responses	Late posting; rarely responds to group members' postings; responses not thoughtful

Turnitin Text-Matching Software

Tyndale has a subscription to text-matching software called Turnitin. This software is used to ensure the originality of academic writing and to check that all of the sources used have been cited correctly. The instructor for this course will be using this software for the assignments that are submitted through your course resource page at classes.tyndale.ca. When you submit your assignment, you will see a summary of your submission, which includes the file(s) that you submitted as well as a similarity report generated by Turnitin.

Below are some useful resources:

- [Student](#) Guides for Turnitin via classes.tyndale.ca course resource page
- Interpreting Similarity ([Guide](#), [Video](#), [Spectrum](#))

F. EQUITY OF ACCESS

Students with permanent or temporary disabilities who need academic accommodations must [contact](#) the [Accessibility Services](#) at the [Centre for Academic Excellence](#) to [register](#) and discuss their specific needs. *New students* must self-identify and register with the Accessibility Office at the beginning of the semester or as early as possible to access appropriate services. *Current students* must renew their plans as early as possible to have active accommodations in place.

G. SUMMARY OF ASSIGNMENTS AND GRADING

Evaluation is based upon the completion of the following assignments:

Participation	20 %
Syllabus	15 %
Fifth Element	20 %
Teenage Evangelicalism Paper	25 %
Coffee Talk	20 %
Total Grade	100 %

H. GENERAL GUIDELINES FOR THE SUBMISSION OF WRITTEN WORK

Your work should demonstrate the following characteristics:

For proper citation style, consult the [tip sheet, “Documenting Chicago Style”](#) (Tyndale e-resource) or the full edition of the [Chicago Manual of Style Online](#), especially ch. 14. For citing scripture texts, refer to sections 10.44 to 10.48 and 14.238 to 14.241 from the *Chicago Manual of Style* or reference the [tip sheet, “How to Cite Sources in Theology”](#).

Academic Integrity

Integrity in academic work is required of all our students. Academic dishonesty is any breach of this integrity, and includes such practices as cheating (the use of unauthorized material on tests and examinations), submitting the same work for different classes without permission of the instructors; using false information (including false references to secondary sources) in an assignment; improper or unacknowledged collaboration with other students, and plagiarism (including improper use of artificial intelligence programs). Tyndale University takes seriously its responsibility to uphold academic integrity, and to penalize academic dishonesty. Please refer to the [Academic Integrity website](#) for further details.

Students are encouraged to consult [Writing Services](#). Citation and other [tip sheets](#).

Students should also consult the current [Academic Calendar](#) for academic policies on Academic Honesty, Gender Inclusive Language in Written Assignments, Late Papers and Extensions, Return of Assignments, and Grading System.

Research Ethics

All course-based assignments involving human participants requires ethical review and may require approval by the [Tyndale Research Ethics Board \(REB\)](#). Check with the Seminary Dean's Office (aa@tyndale.ca) before proceeding.

I. COURSE EVALUATION

Tyndale Seminary values quality in the courses it offers its students. End-of-course evaluations provide valuable student feedback and are one of the ways that Tyndale Seminary works towards maintaining and improving the quality of courses and the student's learning experience. Student involvement in this process is critical to enhance the general quality of teaching and learning.

Before the end of the course, students will receive a MyTyndale email with a link to the online course evaluation. The link can also be found in the left column on the course page. The evaluation period is 2 weeks; after the evaluation period has ended, it cannot be reopened.

Course Evaluation results will not be disclosed to the instructor before final grades in the course have been submitted and processed. Student names will be kept confidential and the instructor will only see the aggregated results of the class.

IV. COURSE SCHEDULE, CONTENT AND REQUIRED READINGS

European & British Origins

Lecture 1: Pascal's Illusion: The Dangers of Jesus as "Personal" Lord and Saviour
R: Stackhouse chaps 1-3

Lecture 2: Birth of Evangelicalism: Julian of Norwich & 17th Century Movements
R: Stackhouse chaps 4-5

Lecture 3: British Evangelicalism: John Wesley and the World
Primary: John Wesley Excerpts
Evangelicalism Chaps 1 & 5

North American Origins

Lecture 4: Colonial Crusade for Christ: George Whitefield, Jonathan Edwards, and American(ish) Evangelicalism

R: *Evangelicalism* Chaps 3 & 6; Whitefield Article (course page); Jonathan Edwards- Sinners in the Hands of an Angry God

Syllabus Assignment Due

Lecture 5: When Jesus Saved Canada: Henry Alline and Atlantic Canadian Evangelicalism

R: *Evangelicalism* Chap 7; Alline Article; Rawlyk article

Lecture 6: How Dare You!: Evangelicalism Takes Over the New World

R: *Evangelicalism* Chaps 12 & 13; "Pentecostals: Their Rise and Role in Evangelicalism"

October 24 – 27 Seminary Reading Days

Global Evangelicalism

Lecture 7: Every Tribe & Tongue: Evangelicalism, Missions & The "White Man's Burden"

R: *Evangelicalism* Chap 15; "Evangelicals and Missions"

Fifth Element Due

Lecture 8: Not on MY Watch: Evangelicalism & Global Social Reforms

R: "Evangelicals in the Market Place"

Lecture 9: Exploding & Indigenous: Evangelicals in the Southern Hemisphere & Asia

R: "Regional Essays: Evangelicals in Asia"; "Evangelicals in Central America, Latin America, & the Caribbean"

Scandals & Issues in Contemporary Evangelicalism

Lecture 10: The Fairer Sex: Women in Evangelicalism & Female Evangelicals

R: "Rohina Thomas"; "Aimee Semple McPherson and Pentecostal Preachers"

SPECIAL NOTE: Coffee Talk schedule now available for booking final assignment

Lecture 11: Inerrant or Irrelevant: Fundamentalist & Modernist Evangelicals Debate the Bible

R: *Evangelicalism* Chap 16

Teenage Faith Assignment Due

Lecture 12: Christian Nations & A Fractured Faith: The Crises of Western Evangelicalism

R: *Evangelicalism* Chap 18 & 19; "Evangelical Diversity"

Coffee Talks scheduled during the week following

V. SELECTED BIBLIOGRAPHY

([Tyndale Library](#) supports this course with [e-journals](#), [e-books](#), and the [mail delivery of books](#) and circulating materials. See the [Library FAQ page](#).)

Bebbington, David W; Noll, Mark A; Marsden, George M (eds.). *Evangelicals: Who They Have Been, Are Now, and Could Be*. Grand Rapids: Eerdmans, 2020.

Bebbington, David. *The Dominance of Evangelicalism: The Age of Spurgeon and Moody*. IVP, 2005.

Benson, Bruce Ellis, Heltzel, Peter Goodwin (eds.). *Evangelicals and Empire: Christian Alternatives to the Political Status Quo*. Grand Rapids: Brazos, 2008.

Dayton, Donald W. *Rediscovering an Evangelical Heritage: A Tradition and Trajectory of Integrating Piety and Justice*. Grand Rapids: Baker Academic, 2014.

Dayton, Donald W, and Robert K Johnston, (eds.) *The Variety of American Evangelicalism*. Downers Grove, Ill.: InterVarsity Press, 1991.

Hart, D.G. *Deconstructing Evangelicalism: Conservative Protestantism in the Age of Billy Graham*. Grand Rapids: Baker Academic, 2004.

Haykin, Michael A.G. and Stewart, Kenneth J. (eds.). *The Emergence of Evangelicalism: Exploring Historical Continuities*. Grand Rapids: InterVarsity Press, 2008.

Henry, Daryn. *A.B. Simpson and the Making of Modern Evangelicalism*. Montreal & Kingston: McGill-Queen's University Press, 2019.

Kobes Du Mez, Kristin. *Jesus and John Wayne: How White Evangelicals Corrupted a Faith and Fractured a Nation*. New York: Liveright, 2021.

Marsden, George M. *Understanding Fundamentalism and Evangelicalism*. Grand Rapids: Eerdmans, 1990.

Noll, Mark. *The Rise of Evangelicalism: The Age of Edwards, Whitefield and the Wesleys*. IVP, 2003.

_____. *The Scandal of the Evangelical Mind*. Grand Rapids: Eerdmans, 1994.

Rawlyk, George A (ed.). *Aspects of the Canadian Evangelical Experience*. Montreal & Kingston: McGill Queen's University Press, 1997.

Stanley, Brian. *The Global Diffusion of Evangelicalism: The Age of Billy Graham and John Stott*. Grand Rapids: IVP, 2018.

Williams, D.H. *Evangelicals and Tradition: The Formative Influence of the Early Church*. Grand Rapids: Baker Academic, 2005.

Winter, Ralph (ed.). *The Evangelical Response to Bangkok*. South Pasadena: William Carey, 1973.

Wolfe, John. *The Expansion of Evangelicalism: The Age of Wilberforce, More, Chalmers and Finney*. IVP, 2004.