



Wycliffe College

University of Toronto

WYH 3244/6244: The Rise of Millennialism

Fall 2021

Course Syllabus

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Office Hours: By appointment.

NB. This course is cross-listed as a Theology credit.

Course Description

Traces the role of prophecy and millennialism in the context of radical political and social change in Britain and Ireland in the period 1789-1850. Considers the impact of the American and French revolutions and the Romantic movement in inducing a revival of millennialism in the early 19th century. Examines millennial beliefs and how they impacted broader political, social, and ecclesiastical contexts.

Class Schedule and Readings

Readings marked with an asterisk (*) are available on the course website. In the case of e-books, the UTL link is noted and for these a UTORid is necessary for remote access.

Note for Graduate Degree students: Do all the BD required readings plus the additional ones indicated by **GD**.

The following are useful surveys:

Academic

E. Weber. *Apocalypses: Prophecies, Cults, and Millennial Belief through the Ages*. Cambridge, MA: Harvard UP., 1999.

F. J. Baumgartner. *Longing for the End: A History of Millennialism in Western Civilization*. New York: St. Martin's Press, 1999.

S. Hunt ed. *Christian Millennialism: From the Early Church to Waco*. Bloomington: Indiana UP, 2001.

Popular

Kirsch, J. *A History of the End of the World*. San Francisco: HarperSanFrancisco, 2006.

Pearson, S. *A Brief History of the End of the World: From Revelation to Eco-disaster*. London: Robinson, 2006.

Thompson, D. *The End of Time: Faith and Fear in the Shadow of the Millennium*. London: Sinclair-Stevenson, 1996.

Class Schedule

Week 1: Prophecy and Millennialism: Origins, Definitions, and Themes

In this introductory class we treat definitional aspects of prophecy and millennialism, as well as typologies of millennialism. The rise of Christianity as an early apocalyptic movement is examined, as is Augustine who propagated an ahistorical, ecclesiological and anti-millennial view. Models of interpretation: premillennialism, postmillennialism, and amillennialism are outlined. Postmillennialists and amillennialists look to Augustine as their forebear.

*Timothy P. Weber, "Millennialism" in *The Oxford Handbook of Eschatology*, Edited by Jerry L. Walls. Oxford, 2009, 366-387.

*C. Rowland, "The apocalypse in history: the place of the book of Revelation in Christian theology and life," in *Apocalyptic in history and tradition*. Ed. by Christopher Rowland and John Barton. London: Sheffield Academic Press, 2002), 151-171.

Primary Source:

*Augustine, *City of God* Bk 20: ch.7-9.

GD: *S. Porter, "Was Early Christianity a Millenarian Movement?" in Stanley E. Porter et al ed. *Faith in the Millennium* (Sheffield: Sheffield Academic Press, 2001), 234-59.

Week 2: Prophecy and Millennialism in European History I: Revelation to Revolution

The tradition of millennialism that induced hope, progress, and confidence stretched from the early church, to Joachim, to the radical reformers. Interpreters after Augustine shifted attention from the future hope that he emphasized to present realization, from eschatology to ecclesiology. The institutionalization of the church over the centuries sharpened this tendency. The result was to decrease awareness of history moving towards a goal, leaving little except the last judgment in humanity's future. Augustine's allegorical interpretation was the official doctrine of the church during the medieval period. The ban on millennial thought which Augustine's view inaugurated, so dominated the official theological writings of the early middle ages, that most modern historians think it had disappeared entirely. As a result, standard treatments of millennialism, tend to skip from Augustine (5th century) to Joachim (12th century) when the first formal theology that looked *forward* to the millennium re-emerged.

*N. Cohn, "Medieval millenarism: its bearing on the comparative study of millenarian movements," in Sylvia L. Thrupp ed. *Medieval Dreams in Action: Studies in Revolutionary Religious Movements*. New York: Schocken, 1970, 31-43.

*Diane Watt, "Medieval millenarianism and Prophecy," in S. Hunt ed. *Christian Millenarianism from the Early Church to Waco*. Bloomington & Indianapolis, IN: Indiana University Press, 2001, 88-97.

*J. Pelikan, "Some uses of Apocalypse in the magisterial Reformers," in C.A. Patrides & J. Wittreich ed. *The Apocalypse in English Renaissance Thought and Literature*. Ithica, NY: Cornell Univ Press, 1984), 74-92.

Primary Source:

*Augsburg Confession (article 17); Thirty-Nine Articles (IV); Westminster Confession (32, 33).

GD: *Richard G. Bailey, "The sixteenth century's apocalyptic heritage and Thomas Müntzer," *The Mennonite Quarterly Review*, 57:1 (1983), 27-44.

Week 3: Prophecy and Millennialism in European History II: The Religion of Reason

The 17th century saw a flourishing of millenarianism. Due to a continuation of the apocalyptic interpretation of events common elsewhere in Reformation Europe; and a recovery of ancient languages, Hebrew especially, which made Jewish prophetic texts and commentaries accessible to Christians. The apocalypse continued to be viewed as a prophecy of church history. Increasingly interpretations of Revelation in the 17th century emphasized an optimism that history was moving towards the ending of papal power. The belief was that Revelation provided an outline of the future, so there was an attempt to link symbols/visions to events in the past as a

way of demonstrating God's providence in history. This corresponded to contemporary attempts and discoveries in science and mathematics.

*R Popkin. "Seventeenth-century millenarianism," in M. Bull (ed.) *Apocalypse theory and the ends of the world*. Oxford: Blackwell, 1995, 112-134.

*M. Murrin, "Newton's Apocalypse" in James E. Force & Richard H. Popkin (ed.), *Newton and Religion: context, nature, and influence*. London, 1999, 203-20.

Primary Source:

*"Essay on the End of the World" *European Magazine* 14 (1788), 405-8, 15 (1789), 12-15.

*Ierophantes, [Signs of the Times], *Gentleman's Magazine* 66 (1789), 993-4.

GD: *E. Shaffer, "Secular Apocalypse: Prophets and Apocalyptics at the End of the Eighteenth Century" in M. Bull (ed.), *Apocalypse Theory and the Ends of the World*. Oxford: Blackwell, 1995, 137-158.

Week 4: Prophecy and Millennialism in European History III: Millennial Developments in the 18th Century

By the late 18th century Enlightenment optimism and Christian millenarian hope were mutually reinforcing. Traditional prophetic hopes merged with the Enlightenment vision of rational and universal faith producing harmony among all humanity. The influence of the Enlightenment was to undermine historical readings of Revelation. The result was that by the end of the 18th century apocalypticism had mostly been replaced by secular conceptions of time and history. God's plan for history was transformed into theories of human achievement.

Oxford Dictionary of National Biography entries on

*[Daniel Whitby](#) (1638-1726)

*[Joseph Mede](#) (1586–1638)

*[Robert Fleming](#) (c.1660–1716)

* L.E. Froom, *The Prophetic faith of our Father: the historical development of prophetic interpretation*. 4 vols. Washington: Review and Herald, 1946-54, ii, 640-649.

Primary Source:

*Read the Introduction (5-15), one of the extracts listed (No.1-11), and the remarks on the preceding extracts (58-65): *Prophetic conjectures on the French Revolution, and other recent and shortly expected events: extracted from Archbp. Brown, 1551 Rev. J. Knox, 1572 Dr. T. Goodwin, 1639 Rev. Chr. Love, 1651 Archbp. Usher, 1655 Dr. H. More, 1663 Rev. P. Jurieu, 1687 Rev. R. Fleming, 1701 Rev. J. Willison, 1742 Dr. Gill, 1748 and a Remarkable Anonymous*

Pamphlet, 1747. with an introduction and remarks. London: printed by W. Taylor, Shoe Maker Row, Black Friars, for William Button, No 24, Paternoster Row, MDCCXCIII. [1793].

D. Whitby, "A treatise on the true millennium..." (1703) 28 pp. in *A paraphrase and commentary on the New Testament*. In two volumes. ... By Daniel Whitby. London, 1718, 2 vols. (extract is vol. 2) (http://www.timothycochran.com/whitby_treatise_true_millennium.html).

GD: *Valenze, Deborah M. "Prophecy and Popular Literature in Eighteenth-Century England." *Journal of Ecclesiastical History* 29: 1 (1978), 75-92.

Week 5: The French Revolution: Background, Course, and Impact

Most prophecy belief in the 1790s was rooted in interpretations of the French Revolution. The effect of the French Revolution on millennial thought among Protestants was that it induced disillusionment. Initially they thought that the prophecy about the wounding of the beast (Rev. 13: 3) was fulfilled when the Revolution ended Catholic power in France and resulted in the expulsion of the pope from Rome. However, instead of initiating a period of peace, the revolution inaugurated a reign of terror, elevated human reason rather than Christ, and opened the way for the rise of Napoleon (whom many saw as the Antichrist). In the longer term, disillusionment among Protestants led people like Henry Drummond and Edward Irving in the 1820s to conclude that the millennium would not come gradually rather it would come dramatically when Christ returned to establish his kingdom on earth.

*Nelson, Ronald R. "Apocalyptic speculation and the French revolution" *The Evangelical Quarterly*, 53 (1981), 194-206.

*L.E. Froom, *The Prophetic faith of our Father: the historical development of prophetic interpretation*. 4 vols. Washington: Review and Herald, 1946-54, ii, 731-743, 765-82.

Primary Source:

*Nicholas, Marquis de Condorcet, *Sketch for a Historical Picture of the Progress of the Human Mind* (1795). Read section 10, "Future advances of the human mind" (pp. 94-110).

GD: * Mee, Jon. "Apocalypse and ambivalence: The politics of millenarianism in the 1790s." *South Atlantic Quarterly* 95: 3 (1996), 672-697.

Week 6: Signs of the Times: Prophecy and Millennialism in Britain I: 1790-1815

To live through the decade of the 1790s was an apocalyptic experience for people in Britain. The revolutionary events in France with the overthrow of the monarchy and societal institutions caused many to believe that the end of the world was imminent. It led to a popular awareness that society was living in the midst of radical social changes which they came to interpret in millenarian terms. British Protestants reverted once more to prophecy to ascertain the

significance of astounding political developments. It was in its immediate aftermath that the millenarian current, so long underground, broke forth.

*C. Rowland, "British Interpretation of the Apocalypse: A Historical Perspective," in G. V. Allen et al, *The Book of Revelation: Currents in British Research on the Apocalypse*. Tübingen, 2015, 225-243.

*Garrett, C. "Joseph Priestley, the millennium, and the French Revolution," *Jnl. of the History of Ideas* 34 (1973), 51-66.

*D. Madden, "Prophecy in the Age of Revolution," in A. Crome ed. *Prophecy and Eschatology in the Transatlantic World, 1550-1800*. London: Palgrave Macmillan, 2016, 259-281.

OR

*"Prophecy and Poetry" in C. Burdon, *The Apocalypse in England: Revelation Unravelling, 1700-1834* (Houndsmills, UK: Macmillan, 1997), 67-89.

Primary Source:

Brothers, Richard. *Brothers's prophecy of all the remarkable and wonderful events which will come to pass in the present year: foretelling, among other great...* London, [1795] 8pp.

GD: *Newport, Kenneth G. C. "Methodists and the Millennium: Eschatological Expectations and the Interpretation of Biblical Prophecy in Early British Methodism." *Bulletin of the John Rylands University Library of Manchester* 78 (1996), 103-122.

Week 7: Signs of the Times: Prophecy and Millennialism in Britain II: 1815-1850

Between 1790 and the mid-19th century, millenarianism was fashionable among English evangelicals within the Established Church and among dissenting sects. Prominent clergy and nobility interpreted the two revolutions (American, French) as the realization of events prophesied to occur just prior to the Second Advent. With the rise of Romanticism, the possibility of the miraculous through divine intervention was possible and this influenced the emergence of a strong premillennialist view.

*Hempton, D. "Evangelicalism and eschatology," *Jnl. of Ecclesiastical History* 31 (1980), 179-94.

*Glenn W. Shuck, "Christian Dispensationalism" in C. Wessinger ed. *The Oxford Handbook of Millennialism*. Oxford: OUP, 2011, Ch 26, 14 pp.

Primary Source:

*James Hatley Frere, *A Combined View of the Prophecies of Daniel, Esdras, and St. John* (1815, 1827): read the preface, i-xvi (16pp).

GD: *David Pio Gullon, "Two Hundred Years from Lacunza: The Impact of His Eschatological Thought on Prophetic Studies and Modern Futurism," *Journal of the Adventist Theological Society*, 9/1–2 (1998), 71–95.

Week 8: Signs of the Times: Prophecy and Millennialism in Ireland: 1790-1850

Millennial expressions in Ireland in the 50-year period after 1790 can be addressed at two levels, just as in Britain: the popular, and the elite. Popular manifestations are most evident in the 1790s but appear again in the 1820s. There was always an undercurrent of elite interest, but this flowered and took new forms in the late 1820s and early 1830s. The former was more denominationally diverse, the latter more confined to the Anglican sector manifested in J.N. Darby.

*G. Carter, "Irish Millennialism: The Irish Prophetic Movement and the Origins of the Plymouth Brethren." (ch. 6) *Anglican Evangelicals: Protestant Secessions from the Via Media, c.1800-1850*. Oxford: OUP, 2001, 196-253.

Primary Source:

*Speech Delivered at a United Irish Meeting in Ballyclare, Co. Antrim, 1795; W. Carleton, *The Irish Prophecy Man*.

GD: *Nebeker, Gary L. "John Nelson Darby and Trinity College, Dublin: a study in eschatological contrasts" *Fides et historia*, 34: 2 (2002), 87-108.

Week 9: Millenarian Dimensions in the Catholic Polity

The particular aspect that distinguished Irish Catholic appropriation of prophecy was its sectarian aspect, with an admixture of economic and political elements added. In the first two decades of the 19th century there was an anti-Protestant sentiment among Catholics. In the early 1820s this animosity came to the surface. It assumed a millenarian form and expressed itself in a wave of rural disturbances. How prophecy and millennialism among Catholics in the 1820s was construed as sectarian and anti-Protestant, and how the success of Catholic emancipation movements and related agrarian movements was interpreted by Protestants in millennial ways, are treated.

*Scott, Geoffrey, "The times are fast approaching": Bishop Charles Walmesley, OSB (1722-1797) as prophet." *Journal of Ecclesiastical History* 36: 4 (1985), 590-604.

James S. Donnelly, Jr. *Captain Rock: the Irish agrarian rebellion of 1821-1824*. Madison, WI: University of Wisconsin Press, 2009, 119-149. [E-book: <http://go.utlib.ca/cat/8440753>]

Primary Source:

*Stephen Gibbons, *Captain Rock, Night Errant: The Threatening Letters of Pre-Famine Ireland, 1801–1845* (Dublin, 2004) # 150, 166-7, 171, 310, 315, 340, 355.

GD: *Colgan, M. "Prophecy against reason: Ireland and the Apocalypse" *Journal for Eighteenth-Century Studies* 8:2 (1985), 209-216.

Week 10: Restoration of Israel: the Jews

For many the conversion and restoration of the Jews were vital events in the lead up to the millennium. The basic idea of the return of the Jews in the last days was part of accepted millennial belief. Millennialism helped sustain Jewish identity through many difficult centuries. The Jews were seen as suppressed peoples deserving justice. But the desire to restore the Jews derived from an interpretation of prophecy. Prophetic texts described events apparently fulfilled in the French Revolution, and also predicted the second coming of Christ and the restoration of the Jews. The millenarian movement played a key role in preparing the British for political Zionism.

*Harper, Brad. "Apocalypse Soon? Premillennialism and Popular Responses to Zionism: A Brief History." *Cultural Encounters* 7:1 (2011), 67-79.

*Yeats, J. M. "To the Jew First": Conversion of the Jews as the Foundation for Global Missions and Expansion in Nineteenth-Century British Evangelicalism." *Southwestern Journal of Theology* 47: 2 (2005), 207-223.

Primary Source:

A concise account of the London Society for the Promoting Christianity Among the Jews Boston, 1816, 12 pp. [<https://archive.org/details/conciseaccountof699adam>]

Hugh McNeile *Popular lectures on the prophecies relative to the Jewish nation* (1830) (read the preface, v-xvii). <https://hdl.handle.net/2027/hvd.hw5i4j>

GD: *Martin, Roger H. "United conversionist activities among the Jews in Great Britain 1795-1815." *Church History*, 46: 4 (1977), 437-452.

Week 11: Secular Millenarianism

Millenarian movements have had their parallel in the secular arena with a socialist alternative. The importance of the latter lies in the fact that it displaced the Christian apocalyptic view of history with a material and secularized version. Marx's interpretation of history led to the most influential millennial-utopian movement in modern times. There were commonalities in what both millenarians and socialists believed about a new world order, free of conflict. Marxists recognized that the origins of the revolutionary socialist order are to be found in the religious background of millennialism. The critical change came in the mid-19th century when European socialists rejected millenarianism in favour of a more secular ideology.

"Phase II The Owenite Apocalypse" in W.H.G. Armytage, *Heavens Below: Utopian Experiments in England 1560-1960* (London, 1961), 77-112. [E-book <http://go.utlib.ca/cat/10759906>].

Or *W.H. Oliver, *Prophets and Millennialists: The Use of Biblical Prophecy in England from the 1790s to the 1840s* (1978), 197-217.

Primary Source:

*F. Engels, "On the history of early Christianity" in Marx and Engels, *Basic Writings on Politics and Philosophy*, ed. Lewis S. Feuer, Garden City, NY, 1959, 168-78, 184-5.

<http://solomon.soth.alexanderstreet.com.myaccess.library.utoronto.ca>

GD: *"The empirically proved messiah," in W. H. Oliver, *Prophets and Millennialists: The Uses of Biblical Prophecy in England from the 1790s to the 1840s*. Auckland, OUP, 1978, 175-196.

Week 12: Boom in Doom: Legacies

By the end of the 19th century futurist and millenarian views were dominant in evangelicalism, largely due to the influence of J.N. Darby's dispensationalism. The 20th century, and particularly the last half of the 20th century, opened up a whole new range of apocalyptic possibilities. This is the age of biblical apocalypticism. A significant proportion of Americans believe that the world could end in their own time. No matter how often the apocalyptic beliefs have been proven wrong, no matter how often the millennial efforts to establish God's kingdom on earth have led to disastrous results, apocalyptic expectations repeatedly revive.

*Dunton, Hugh. "Millennial Hopes and Fears: Great Britain, 1780-1960," *Andrews University Seminary Studies* 37: 2 (1999), 179-208.

*"The Dominance of Evangelical Millennialism, 1970–2000" and "Conclusion" in C. Gribben, *Evangelical Millennialism in the Trans-Atlantic World, 1500–2000*. London, 2011. 110-124, 125-132.

GD: *Gribben, Crawford. "Rapture fictions and the changing evangelical condition," *Literature and Theology*, 18: 1 (2004), 77-94.

Assignments: Master's Level

There are four assignments for this course consisting of three short papers (20% each), and a research paper (30%).

I. Short Papers

The short papers pertain to three areas: biographical study, primary source/book study, and thematic/case study. These can be done in any order. The due dates are:

Paper 1: 8 Oct. 2021.

Paper 2: 5 Nov. 2021.

Paper 3: 26 Nov. 2021.

1. Biographical Study
Short biographical study of a person associated with the millenarian movement.
2. Primary source/ Book Study
Critical study of a primary source pertinent to the course theme.
3. Thematic or Case Study
Choice of a short thematic or case study of an area (e.g. Powerscourt, Albury), **OR** organization/church (e.g. The Society for the Investigation of Prophecy; Catholic Apostolic Church), **OR** subject (e.g. popular protest).

Length: 1,500-2,000 words or 4-5 pages plus bibliography.

II Research Paper

A research paper on a detailed aspect of the course content not covered or addressed in the short papers (above).

Length: 4,000-6,000 words or 10 pages plus bibliography.

Due Date: 10 Dec. 2021.

Participation: 10%.

Assignments: Graduate Level

The requirements for graduate students are:

I. Literature Survey

Conduct a literature survey on the historiography of the topic as a whole, or a particular aspect of it. Approve topic with instructor.

Value: 25%

Length: 10 pages.

Due Date: 15 Oct. 2021.

II. Annotated Bibliography

Produce an annotated bibliography of a major figure, institution (society, agency, church), publication, or theme/topic in the period. Approve topic with instructor. Must include a mixture

of monograph and journal article material. Proper bibliographic and citation format a requirement.

Value: 25%

Length: 10 pages.

Due Date: 12 Nov. 2021.

III. Research Paper

Major paper on any aspect of the course. Approve topic with instructor. May be developed out of the literature survey or annotated bibliography. Must show evidence of the use of primary sources. Modern treatments of the topic must be referenced.

Value: 40%

Length: 20 pages.

Due Date: 10 Dec. 2021.

Participation: 10%.

Submission of Assignments

Documents to be submitted in Microsoft Word, electronically on the course website on Quercus (q.utoronto.ca).

For BD: Name your document as follows: sp1tp, sp2tp, and rtp (where sp=short paper, rp=research paper, and where “tp” =your initials or the equivalent).

For GD: Name your document as follows: lstp, abtp, and rtp (where ls=literature survey, ab=annotated bibliography, and rp=research paper; and “tp” =your initials or the equivalent).

This facilitates the identification, grading, and return of assignments. Submissions that do not comply with this format will be returned for re-submission according to the required format with any loss of marks for late submission taken account of.

Assignment Extensions

Late work (BD)

Basic Degree students are expected to hand in assignments by the date given in the course outline. Under exceptional circumstances a student may request a short extension to be negotiated with the instructor. Instructors are not obliged to accept assignments that are late. If the instructor chooses to accept an assignment, where an extension has not been requested and approved before the due date, then one percentage point per day will be

deducted. The absolute deadline for the submission of assignments is the examination day scheduled for the course or the last day of exam week for the semester in which the course is taught, whichever is sooner.

Students with documented medical or compassionate difficulties or exceptional reasons (e.g., a death in the family or a serious illness) who are unable to submit their work by the end of the term are requested to consult with their instructor and request an SDF. The form is available on our website at this link

<https://www.wycliffecollege.ca/sites/default/files/Basic%20Degree%20Request%20For%20Extension.pdf> or can be collected from the registrar's office. An SDF request must be submitted, with instructor approval and with an agreed deadline, to the registrar's office no later than the last day of the exam week or the last day of class in which the course is taken. The SDF, when approved, will have a mutually agreed upon deadline that does not extend beyond one year. If a student has not completed work and has not been granted an SDF, a final mark will be calculated that reckons a grade of zero for that component of work that was not submitted.

Course Website

Quercus: <https://q.utoronto.ca>

This course uses Quercus for its course website. To access it, go to the U of T Quercus login page at <https://q.utoronto.ca/> and login using your UTORid and password. Once you have logged in to Quercus using your UTORid and password, look for the My Courses module, where you'll find the link to the website for all your Quercus based courses. (Your course registration with ACORN gives you access to the course website in Quercus.) Information for students about using Quercus can be found at: <https://community.canvaslms.com/docs/DOC-10701>.

Email: All UofT students are required to have a valid UTORmail email address. You are responsible for ensuring that your UofT email address is properly entered in the ROSI system.

Learning Outcomes: Master's

The following outcomes are prescribed to be achieved in whole or in part by this course:

COURSE OUTCOMES	COURSE ELEMENT	PROGRAM OUTCOMES
By the end of this course, students will have had an opportunity to demonstrate and enhance the following areas of vocational preparation:	This outcome will be demonstrated through these course elements:	This course outcome corresponds to this aspect of the Wycliffe College outcomes statement for the BD programs:

Locate, identify, and evaluate primary and secondary literature in the subject area	Class 4 Assignments	M.Div.: 2.2 MTS: 2.2, 2.3
Explain the meaning of the terms prophecy and millennialism in their historic context	Class 1 Assignments	M.Div.: 1.4 MTS: 1.4
Identify the role of millennialism in European and British history prior to the French Revolution	Class 2 Assignments	M.Div.: 1.4 MTS: 1.4
Describe the situation of the church, religion, and philosophical movements in the 18 th century in Britain in particular	Class 3 Assignments	M.Div.: 1.4 MTS: 1.4
Explain the impact of the French Revolution in engendering a revival of prophecy and millennialism and its phases, participants, multi-denominational and secular manifestations, and its implications for the church	Classes 5-11 Assignments	M.Div.: 1.4 MTS: 1.4
Recognize and account for the legacy of millennialism	Class 12 Assignments	M.Div.: 1.4, 1.6 MTS: 1.4, 1.6

Learning Outcomes: Graduate

COURSE OUTCOMES	COURSE ELEMENT	PROGRAM OUTCOMES
By the end of this course, students will have had an opportunity to demonstrate	This outcome will be demonstrated through these course elements:	This course outcome corresponds to this aspect of the TST

and enhance the following areas of vocational preparation:		outcomes statement for individual AD programs:
Locate, identify, and evaluate primary and secondary literature in the subject area	Class 4 Assignments: <ul style="list-style-type: none"> • Literature Survey • Annotated Bibliography • Research Paper 	ThD/PhD: 2 ThM I: 2.3, 2.4 ThM II: 2.3, 2.4 MA: 2.3, 2.4
Explain the meaning of the terms prophecy and millennialism in their historic context	Class 1 Assignments: <ul style="list-style-type: none"> • Literature Survey • Annotated Bibliography • Research Paper 	ThD/PhD: 1.1, 1.2 ThM I: 1.2, 2.5 ThM II: 1.2, 2.5 MA:1.2
Identify the role of millennialism in European and British history prior to the French Revolution	Class 2 Assignments; <ul style="list-style-type: none"> • Literature Survey • Annotated Bibliography • Research Paper 	ThD/PhD: 1.1, 1.2 ThM I: 1.2, 2.5 ThM II: 1.2, 2.5 MA:1.2
Describe the situation of the church, religion, and philosophical movements in the 18 th century in Britain in particular	Class 3 Assignments: <ul style="list-style-type: none"> • Literature Survey • Annotated Bibliography • Research Paper 	ThD/PhD: 1.1, 1.2 ThM I: 1.2, 2.5 ThM II: 1.2, 2.5 MA:1.2

<p>Explain the impact of the French Revolution in engendering a revival of prophecy and millennialism and its phases, participants, multi-denominational and secular manifestations, and its implications for the church</p>	<p>Classes 5-11</p> <p>Assignments;</p> <ul style="list-style-type: none"> • Literature Survey • Annotated Bibliography • Research Paper 	<p>ThD/PhD: 1.1, 1.2</p> <p>ThM I: 1.2, 2.5</p> <p>ThM II: 1.2, 2.5</p> <p>MA:1.2</p>
<p>Recognize and account for the legacy of millennialism</p>	<p>Class 12</p> <p>Assignments:</p> <ul style="list-style-type: none"> • Literature Survey • Annotated Bibliography • Research Paper 	<p>ThD/PhD: 1.1, 1.2</p> <p>ThM I: 1.2, 2.5</p> <p>ThM II: 1.2, 2.5</p> <p>MA:1.2</p>

Policies

Accessibility.

Students with a disability or health consideration are entitled to accommodation. Students must register at the University of Toronto's Accessibility Services offices; information is available at <http://www.accessibility.utoronto.ca/>. The sooner a student seeks accommodation, the quicker we can assist.

Plagiarism.

Students submitting written material in courses are expected to provide full documentation for sources of both words and ideas in footnotes or endnotes. Direct quotations should be placed within quotation marks. (If small changes are made in the quotation, they should be indicated by appropriate punctuation such as brackets and ellipses, but the quotation still counts as a direct quotation.) Failure to document borrowed material constitutes plagiarism, which is a serious breach of academic, professional, and Christian ethics. An instructor who discovers evidence of student plagiarism is not permitted to deal with the situation individually but is required to report it to his or her head of college or delegate according to the TST Basic Degree Handbook (linked from <http://www.tst.edu/academic/resources-forms/handbooks> and the University of Toronto Code of Behaviour on Academic Matters (<http://www.governingcouncil.utoronto.ca/policies/behaveac.htm>), a student who plagiarizes in this course. Students will be assumed to have read the document "Avoidance of plagiarism in

theological writing”

(http://www.trinity.utoronto.ca/Library_Archives/Theological_Resources/Tools/Guides/plag.htm).

Other academic offences.

TST students come under the jurisdiction of the University of Toronto Code of Behaviour on Academic Matters (<http://www.governingcouncil.utoronto.ca/policies/behaveac.htm>).

Obligation to check email.

At times, the course instructor may decide to send out important course information by email. To that end, all students in conjoint programs are required to have a valid utoronto email address. Students must have set up their utoronto email address which is entered in the ACORN system. Information is available at www.utorid.utoronto.ca. The course instructor will not be able to help you with this. 416-978-HELP and the Help Desk at the Information Commons can answer questions you may have about your UTORid and password. Students should check utoronto email regularly for messages about the course. Forwarding your utoronto.ca email to a Hotmail, Gmail, Yahoo or other type of email account is not advisable. In some cases, messages from utoronto.ca addresses sent to Hotmail, Gmail or Yahoo accounts are filtered as junk mail, which means that emails from your course instructor may end up in your spam or junk mail folder. Students in non-conjoint programs should contact the Registrar of their college of registration.

Writing Style.

Kate L. Turabian. *A manual for writers of research papers, theses, and dissertations: Chicago Style for students and researchers*. 9th edition. Chicago; London: The University of Chicago Press, 2018. Available at many UTL libraries: <http://go.utlib.ca/cat/11559257>

Course evaluation

You are required to submit a course evaluation for this course. You will not receive your grade until it is submitted. The instructor does not see the evaluation until the grade for the course has been submitted to the college registrar.

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