

2ST504, History of Philosophy and Christian Thought

Course Handbook

RTS/Orlando, Fall Term, 2009

Meetings

Wednesdays, 8-10 AM

Instructor

John M. Frame

My stated office hours this term are Mondays, 8-11 AM, others by appointment. I'm in my office most mornings, and if my door is ajar I'll be happy to see you. Feel free to write me at jframe@rts.edu. I will probably give a better answer to your question by email than in person, but I realize that sometimes face-to-face meetings are better.

Teaching Assistant

Berek Smith, berek.qinah@gmail.com, or berek@berek.net. Berek is also available to help you. He will be evaluating your written assignments.

Objectives

1. To inform students about the main thinkers in the history of philosophy, Reformed theology, and liberal theology.
2. To show the interaction of philosophy and theology, especially the influence of philosophy on our theological formulations.
3. To illumine the spiritual warfare that takes place in the intellectual movements of human history.
4. To give students critical tools to evaluate, not only thinkers of past history, but future thinkers as well.

Assignments

1. Regular attendance, preparation of assigned material each day for discussion. Students who are often late, absent, or unprepared may be penalized.

2. One paper of roughly 3000 words, due Wed., Dec. 9, at 11 AM. Put it in the bin marked with our course name in the area near the Administrative Assistants.

- a. Choose some thinker discussed in this course.
- b. Read some of the thinker's own works, plus some secondary sources, both assigned and unassigned.
- c. Describe and explain briefly one of his distinctive theses (one for which he is known in distinction from other thinkers).
- d. Note one or more of his main arguments for that thesis.
- e. Evaluate those arguments.
- f. Compare his position with that of Reformed Christian Theism.

3. MidTerm Exam: a multiple choice test on the first six assignments (through the assignment of Oct. 1). The exam will be given in the library. You can go there to take it any time between its opening Mon., Oct. 5 to its closing Sat., Oct. 10. You are responsible to know the library's opening and closing hours.

4. Final Exam: a multiple choice test on the assignments from that of Oct. 8 to the end of the course. It will be given during the official exam period, at a place to be announced by the Seminary.

N. B.: In your preparation for the exams, do not make use of any exam used for this course in an earlier year. If you do, it will be considered cheating, for which RTS applies draconian penalties.

Grading

Individual assignments 1-4 will be graded on a pass-fail basis. Your final grade will be calculated as follows:

- Passing work on all four assignments—A.
- Passing work on three of four assignments—B.
- Passing work on two of four assignments—C.
- Passing work on one of four assignments—D.
- Passing work on no assignment—F.

Required Texts

Papers by Frame and Edgar can be found at www.reformedperspectives.org. Click on "Hall of Frame," then this course.

Diogenes Allen and Eric Springsted, *Primary Readings in Philosophy for Understanding Theology* (Louisville: Westminster John Knox Press, 1992).
ISBN-13: 978-0664252083.

Edgar, "No News is Good News"

Frame, "Certainty"

--, "Christianity and Contemporary Epistemology"

--, "God and Biblical Language"

--, "Greeks Bearing Gifts"

--, "Infinite Series"

--, "Ontological Argument"

--, "Transcendental Arguments"

--, "Van Til Reconsidered"

Recommended, Supplementary Texts

Andrew Hoffecker, ed., *Revolutions in Worldview* (Phillipsburg: P&R, 2007). An excellent survey of worldviews from the Greek philosophers to the present. My "Greeks Bearing Gifts" is included. Other contributors include present and former RTS professors and other well-known Reformed scholars like Vern Poythress, Peter Leithart, Carl Trueman, Richard Lints.

Donald Palmer, *Looking at Philosophy* (NY: McGraw-Hill, 2001). I have assigned this text in the three-hour version of the course. It is not Christian in its orientation, but it is a competent treatment. The writing is exceptional: very clear, engaging, with humor. Illustrated with cartoons.

William Placher, *Readings in the History of Christian Theology*, 1 and 2 (Phila.: Westminster Press, 1988). Primary source readings for many of the thinkers we discuss in the course.

Robert Strimple, "Roman Catholic Theology Today" in John Armstrong, ed., *Roman Catholicism* (Chicago: Moody Press, 1994), 85-117. I have assigned this as an accurate and concise summary of post Vatican 2 Roman Catholicism.

Samuel Enoch Stumpf, *Socrates to Sartre and Beyond: A History of Philosophy* (NY: McGraw-Hill, 2003). Dr. MacKenzie used this book as his main text. Excellent, detailed account. I have thought that it is perhaps too technical for most seminarians, at least for a two-hour course, but I could be wrong.

Course Schedule

This schedule indicates *roughly* how the readings correlate with the lectures. I will not test you on them during the week, but it would be good for you to have completed the readings in order better to follow the lectures. I will not usually discuss the readings in class. They will cover some thinkers I may not mention in class. Mastering these texts is your responsibility. The final exam will cover both lectures and readings.

All dates are Thursdays.

Aug. 27: Introduction; Early Greek Philosophy

Lecture Outline (henceforth LO), 1-8.
Frame, "Greeks Bearing Gifts"

Sept. 3: Mature Greek Philosophy

LO, 9-14.
Allen and Springsted (henceforth AS), 1-82.

Sept. 10: Early Christian and Medieval Thought

LO, 14-24.
AS, 83-110.
Frame, "Ontological Argument."
--, "Infinite Series."

Sept. 17: Early Modern Thought: Secular and Christian

LO, 35-49.
AS, 111-171.
Frame, "Certainty."

Sept. 24: Early Liberal Theology; Kant and His Successors

LO, 49-64.
AS, 172-218, 228-247.

Oct. 1: Nineteenth Century Theology

LO, 64-84.
AS, 219-228.

OCT. 5-10 MIDTERM EXAM, on all lessons through Oct. 1. Take it in the library any time from opening Monday to closing Saturday. You are responsible to determine when the Library is open.

Oct. 8: Phenomenology, Pragmatism, Existentialism

LO, 84-93
AS, 248-262.

Oct. 15: READING WEEK, No Class.**Oct. 22: Theology, 1920-1950**

LO, 93-146.

Oct. 29: From Hermeneutics to Postmodernism; Theology 1950-2000

LO, 146-185
AS, 263-280
Edgar, "No News is Good News"

Nov. 5: Language Analysis

LO, 223-237.
AS, 281-303.
Frame, "God and Biblical Language."
"Christianity and Contemporary Epistemology."

Nov. 12: Recent Reformed Philosophy

LO, 237-end.
Frame, "Transcendental Arguments."
--, "Van Til Reconsidered."

NOV. 19: THANKSGIVING BREAK, no class.**Nov. 26 and Dec. 3, Catch-up, discussion.**

Bibliography

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History of Modern Theology, Critical Analyses

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- , *A Handbook of Contemporary Theology* (Grand Rapids: Eerdmans, 1966). 1.95. 141. p.
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- Tavard, George H., *Paul Tillich and the Christian Message* (NY: Scribner's, 1962). 3.95. 176. H. Roman Catholic friendly critic.
- Torrance, T. F., *Theology in Reconciliation* (Grand Rapids: Eerdmans, 1975). 9.50. 302. H.
--, *Theology in Reconstruction* (Grand Rapids: Eerdmans, 1965). 5.00. 288. H. Torrance largely follows Barth.
- Van Til, Cornelius, *Barth's Christology* (Phila.: P&R, 1962). .75. 29. p.
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--, *Evolution and Christ (Chardin)* (Nutley: P&R, 1966).
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110. p.

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Williams, Daniel Day, *What Present Day Theologians Are*

Thinking (NY: Harper, 1959, 1967). 2 copies. 227. p, h. Williams was a process theologian.

Major Works of Modern Theologians, Readings in Modern Theology

Abbott, Walter M., General Editor, *The Documents of Vatican II* (NY: Guild Press, 1966). .95. 792. p.

Altizer, Thomas, et al., *Deconstruction and Theology* (NY: Crossroad, 1982). 14.95. 178. H.

--, and Hamilton, William, *Radical Theology and the Death of God* (NY: Bobbs Merrill, 1966). 1.85. 202. p.

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Baillie, John, *The Idea of Revelation in Recent Thought* (NY: Columbia UP, 1956). 151. p. Surveys views of Barth, Brunner, Tillich and others. He seems to agree with all of them!

Baltazar, Eulalio R., *God Within Process* (Paramus: Newman Press, 1970). 2.50. 186. H. A Roman Catholic process theologian.

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Baum, Gregory, *New Horizon* (NY: Paulist Press, 1972).

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Brunner, Emil, *Our Faith* (NY: Scribner's, 1954). 2.95. 153. H.

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- Feuerbach, Ludwig, *The Essence of Faith According to Luther* (NY: Harper, 1967). 4.50. 127. H.
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- Fox, Matthew, *The Coming of the Cosmic Christ* (San Francisco: Harper, 1988). New Age.
- Gutierrez, Gustavo, *A Theology of Liberation* (Maryknoll: Orbis, 1973). 6.60. 321. p. Basic text of the movement.
- Harnack, Adolf, *What Is Christianity?* (NY: Harper, 1957). 1.01. 301. P. The very definition of "older liberalism."
- Hatt, Harold E., *Encountering Truth* (Nashville: Abingdon Press, 1966.) 4.50. 208. h. On the "personal encounter" view of revelation (Brunner, Buber). Hatt wants to be more objective.
- Hauerwas, Stanley, and Jones, L. Gregory, *Why Narrative? Readings in Narrative Theology* (Grand Rapids: Eerdmans, 1989). 367. p. Sometimes called "story theology."
- Hordern, William, *The Case For a New Reformation Theology* (Phila.: Westminster Press, 1959). H. Summary of neo-orthodox positions.
- Johnson, Elizabeth, *She Who Is* (NY: Crossroad, 1996). 316. P. Feminist doctrine of God.
- Jungel, Eberhard, *The Doctrine of the Trinity* (Grand Rapids: Eerdmans, 1976). 6.50. 110. h.
- , *God as the Mystery of the World* (Grand Rapids: Eerdmans, 1983). 414. h. Jungel is a contemporary German theologian, fairly reminiscent of Barth, but trying to move ahead.
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- Kuitert, H. M., *The Reality of Faith* (Grand Rapids: Eerdmans, 1968). 5.50. 209. H.
 --, *The Necessity of Faith* (Grand Rapids: Eerdmans, 1976). 2.95. 159. P.
- Lindbeck, George A., *The Nature of Doctrine* (Phila.: Westminster Press, 1984). 142. P. The leading text of "postliberalism." See Frame's review in an appendix to DKG.
- Macquarrie, John, *Principles of Christian Theology* (NY: Scribners, 1966, 1977). 544. P. A systematic theology along existentialist lines.
- Mollenkott, Virginia R., *Sensuous Spirituality* (NY: Crossroad, 1993). Mollenkott was known as an evangelical for many years. Now known as a lesbian apologist for feminist theology.
- Moltmann, Jurgen, *The Crucified God* (San Francisco: Harper, 1991). 346. P.
 --, *God in Creation* (San Francisco: Harper, 1985). 365. p.
 --, *Theology of Hope* (NY: Harper, 1965). 8.50. 342. h.
 --, *The Trinity and the Kingdom* (San Francisco: Harper, 1981). 256. p.
- Niebuhr, H. Richard, *The Meaning of Revelation* (NY: Macmillan, 1941, 1962). 1.50. 196. p.
- Neville, Robert C., *Creativity and God* (NY: Seabury, 1980). 12.95. 163. h.
 --, *God the Creator* (Chicago: Univ. of Chicago Press, 1968). 8.50. 320. h. Neville wants his fellow process thinkers to develop a more credible doctrine of creation. Highly complex and confusing.
- Pannenberg, Wolfhart, *The Apostles' Creed* (Phila.: Westminster Press, 1972). 7.95. 178. h.
 --, *An Introduction to Systematic Theology* (Grand Rapids: Eerdmans, 1991). 7.20. 69. p.
 --, *The Idea of God and Human Freedom* (Phila: Westminster Press, 1973). 6.95. 213. h.
 --, *Jesus—God and Man* (Phila.: Westminster Press, 1967, 1977). 10.35. 427. P.
 --, *Metaphysics and the Idea of God* (Grand Rapids: Eerdmans, 1990). 170. h.
 --, *Systematic Theology* (Grand Rapids: Eerdmans, 1991). Multi-volume.
 --, *Theology and the Kingdom of God* Phila.: Westminster Press, 1969). 4.75. 143. P.
 --, *Theology and the Philosophy of Science* (Phila.: Westminster Press, 1976). 17.50. 458. H.
- Pike, James A., *If This Be Heresy* (NY: Harper, 1967). 4.95. 205. H.
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 Professing evangelical argues new "open theism," a God who doesn't know the future.
 --, and Brow, Robert C., *Unbounded Love* (Downers Grove: IVP, 1994). A more systematic presentation of the above viewpoint.

- Placher, William, *Readings in the History of Christian Theology*, Vol. 2 (Reformation to present). (Phila.: Westminster Press, 1988). 213. p.
- Robinson, John A. T., *Honest to God* (London: SCM Press, 1963, 1964). 143. P. Anglican bishop caused quite a furor with this book.
- Smith, Wilfred Cantwell, *Questions of Religious Truth* (NY: Scribner's 1967). 3.95. 127. H. Pluralist. Reviewed by Frame in *WTJ* 30:2 (May, 1968), 241-242.
- Sontag, Frederick, and Bryant, M. Darrol, eds., *God: The Contemporary Discussion* (NY: Rose of Sharon Press, 1982). 419. p. Reviewed by Frame in *WTJ* 46:1 (Spring, 1984), 198-205.
- Stevens, Maryanne, ed., *Reconstructing the Christ Symbol* (NY: Paulist Press, 1993). Feminist.
- Tillich, Paul, *Biblical Religion and the Search for Ultimate Reality* (Chicago: Univ. of Chicago Press, 1955). 2.50. 85. H.
- , *The Courage to Be* (New Haven: Yale Univ. Press, 1952). 1.45. 197. P.
- , *Dynamics of Faith* (NY: Harper, 1957). 134. P.
- , *Perspectives on 19th and 20th Century Protestant Theology* (NY: Harper, 1967). 5.95. 249. h.
- , *The Religious Situation* (NY: Meridian, 1956, 1962). 1.35. 220. P.
- , *Systematic Theology* (Chicago: Univ. of Chicago Press, 1951-63). 3 vols. 5.50, 4.50, 6.95. 300, 187, 434. H.
- Van Buren, Paul, *The Secular Meaning of the Gospel* (NY: Macmillan, 1963). 1.95. 205. P.
- , *Theological Explorations* (NY: Macmillan, 1968). 4.95. 181. H.

“Reformed Epistemology”

- Anderson, James, “If Knowledge Then God: The Epistemological Theistic Arguments of Plantinga and Van Til,” forthcoming.
- Clark, Kelly James, *Return to Reason* (Grand Rapids: Eerdmans, 1990). An apologetic based on Plantinga’s “Reformed Epistemology.”
- , articles in Steve Cowan, ed., *Five Views of Apologetics* (Grand Rapids: Zondervan, 2000). Note the interchanges between Clark and Frame, and with the other authors.
- Hart, H., Vander Hoeven, Johan, and Nicholas Wolterstorff, eds., *Rationality in the Calvinian Tradition* (Lanham, MD: Univ. Press of America, 1983). Includes some earlier discussions of “Reformed epistemology,” and Frame’s essay, “Rationality and Scripture.”
- Hoitenga, Dewey J., Jr., *Faith and Reason from Plato to Plantinga: An Introduction to Reformed Epistemology* (Albany: SUNY Press, 1991). All historical roads lead to Plantinga.

- Plantinga, Alvin, *Warranted Christian Belief* (NY: Oxford University Press, 2000). See also his *Warrant and Warrant and Proper Function*.
 --, and Wolterstorff, Nicholas, ed., *Faith and Rationality* (Notre Dame: UND Press, 1983). Early statement of "Reformed epistemology."
 Wolterstorff, Nicholas, *John Locke and the Ethics of Belief* (Cambridge: Cambridge University Press, 1996).

Recent Epistemology of Religion

- Adams, Robert M., *The Virtue of Faith* (NY: Oxford University Press, 1987).
 Alston, William, ed., *Divine Nature and Human Language* (Ithaca: Cornell University Press, 1989).
 --, *Perceiving God : the Epistemology of Religious Experience* (Ithaca: Cornell University Press, 1991).
 Beaty, Michael D., ed., *Christian Theism and the Problems of Philosophy* (Notre Dame: University of Notre Dame Press, 1990).
 Bonino, Jose Miguez, *Doing Theology in a Revolutionary Situation* (Phila.: Fortress Press, 1975).
 Christian, William, *Meaning and Truth in Religion* (Princeton: Princeton Univ. Press, 1964).
 Clouser, Roy, *Knowing with the Heart* (Downers Grove: IVP, 1999).
 --, *The Myth of Religious Neutrality* (Notre Dame: Univ. of Notre Dame Press, 1991).
 Davis, Stephen, *Faith, Skepticism, and Evidence : an Essay in Religious Epistemology* (Lewisburg, PA: Bucknell University Press, 1978).
 Ebeling, Gerhard, *Introduction to a Theological Theory of Language* (Phila.: Fortress, 1971).
 Flew, Antony, and MacIntyre, Alasdair, *New Essays in Philosophical Theology* (London: SCM Press, 1955, 1958).
 Geivett, R. Douglas, and Sweetman, Brendan, *Contemporary Perspectives in Religious Epistemology* (NY: OUP, 1992).
 Gill, Jerry H., *On Knowing God* (Phila.: Westminster Press, 1981).
 --, *The Possibility of Religious Knowledge* (Grand Rapids: Eerdmans, 1971).
 Helm, Paul, *Belief Policies* (Cambridge: Cambridge Univ. Press, 1994). Frame's review is in your SD.
 --, *The Varieties of Belief* (NY: Humanities Press, 1973). Helm is a Reformed Christian, well respected in secular philosophical circles.
 --, ed., *Objective Knowledge: A Christian Perspective* (Leicester: IVP, 1987).
 Hick, John, *Philosophy of Religion* (Englewood Cliffs: Prentice-Hall, 1963).
 High, Dallas M., *New Essays on Religious Language* (NY: Oxford Univ. Press, 1969). Reviewed by Frame in WTJ.

- Holmer, Paul, *The Grammar of Faith* (San Francisco: Harper, 1978). Frame's advisor at Yale. Sympathetic to Kierkegaard, Wittgenstein, and evangelicalism.
- Kaufman, Gordon D., *The Theological Imagination* (Phila.: Westminster Press, 1981).
- Lindbeck, George A., *The Nature of Doctrine* (Phila.: Westminster Press, 1984). See Frame's review in DKG. Lindbeck is now known as the founder of "postliberalism."
- Lonergan, Bernard, *Method in Theology* (NY: Crossroad, 1979).
- Mavrodes, George, *Belief in God* (NY: Random House, 1970). Evangelical. Important to recent discussions of religious epistemology.
- Mitchell, Basil, ed., *Faith and Logic* (Boston: Beacon Press, 1957).
- Morris, Thomas V., ed., *Philosophy and the Christian Faith* (Notre Dame: UND Press, 1988).
- Muller, Richard A., *The Study of Theology* (Grand Rapids: Zondervan, 1991). See also Frame's review in WTJ 56 (Spring, 1994), 133-151.
- Murray, Michael, ed., *Reason for the Hope Within* (Grand Rapids: Eerdmans, 1999).
- Peterson, Michael, et al., *Reason and Religious Belief* (NY and Oxford: Oxford University Press, 1991).
- Phillips, Dewi A., *Faith After Foundationalism* (London: Routledge, 1988). Wittgensteinian.
- Plantinga, Alvin, *God and Other Minds* (Ithaca: Cornell Univ. Press, 1967).
- , *God, Freedom, and Evil* (Grand Rapids: Eerdmans, 1974). These titles were published before Plantinga developed his "Reformed epistemology," but he considers them still valid as providing supplementary argumentation for the rationality of Christian belief.
- Ramsey, Ian, *Religious Language* (NY: Macmillan, 1957).
- Smart, Ninian, : *The Science of Religion & the Sociology of Knowledge* (Princeton: Princeton University Press, 1973).
- Stump, Eleonore, and Murray, Michael J., eds., *Philosophy of Religion: The Big Questions* (Oxford: Blackwell, 1999).
- Swinburne, Richard, *Faith and Reason* (Oxford: Clarendon Press, 1981).
- Torrance, Thomas F., *Theological Science* (NY: Oxford University Press, 1969, 1978).
- Van Buren, Paul M., *The Edges of Language* (NY: Macmillan, 1972). Reviewed by Frame in WTJ. Wittgensteinian, more or less.
- Yandell, Keith, *The Epistemology of Religious Experience* (Cambridge: Cambridge University Press, 1993).

Postmodernism

Allen, Diogenes, *Christian Belief in a Postmodern World*

- (Louisville: Westminster/John Knox Press, 1989). 238. p.
- Altizer, Thomas, et al., *Deconstruction and Theology* (NY: Crossroad, 1982). 14.95. 178. H.
- Anderson, Walter Truett, *Reality Isn't What It Used to Be* (San Francisco: Harper, 1990).
- Burnham, Frederic B., ed., *Postmodern Theology: Christian Faith in a Pluralist World* (NY: Harper, 1989).
- Cahoone, Lawrence, ed., *From Modernism to Postmodernism: an Anthology* (Cambridge. MA: Blackwell, 1996).
- Derrida, Jacques, *Writing and Difference* (London and NY: Routledge and Kegan Paul, 1978).
- Dockery, David S., ed., *The Challenge of Postmodernism* (Wheaton: Victor Books, 1995). 428. p.
- Edgar, William, "No News is Good News," *WTJ* (Fall, 1995), 359-82. Good intro. by knowledgeable Van Tillian.
- Grenz, Stanley J., *A Primer on Postmodernism* (Grand Rapids: Eerdmans, 1996). Probably the best general introduction to the subject, but I would be more critical of the postmodern movement.
- Gunton, Colin, *The One, the Three, and the Many: God, Creation, and the Culture of Modernity* (Cambridge: Cambridge University Press, 1983).
- Harvey, David, *The Condition of Postmodernity* (Oxford: Blackwell, 1989).
- Lundin, Roger, *The Culture of Interpretation* (Grand Rapids: Eerdmans, 1993).
- Lyotard, Jean-Francois, *The Postmodern Condition* (Minneapolis: Univ. of Minnesota Press, 1984).
- , *The Postmodern Explained* (Minneapolis and London: University of Minnesota Press, 1992).
- McCallum, Dennis, ed., *The Death of Truth* (Minneapolis: Bethany House, 1996). Postmodernism.
- McHale, Brian, *Constructing Postmodernism* (London: Routledge and Kegan Paul, 1992).
- Middleton, J. Richard, and Walsh, Brian J., *Truth is Stranger than it Used to Be* (Downers Grove: IVP, 1995). Christians who are more friendly than most toward some postmodern ideas.
- Murphy, Nancey, and McClendon, James W., "Distinguishing Modern and Postmodern Theologies," in *Modern Theology* 5:3 (April, 1989), 191-214.
- Phillips, Timothy R., and Okholm, Dennis, *Christian Apologetics in the Postmodern World* (Downers Grove: IVP, 1995).
- Taylor, Mark, *Deconstructing Theology* (NY: Crossroad, 1982).
- Tilley, John, *Postmodern Theologies* (NY: Orbis, 1994).

Course Objectives Related to MDiv Student Learning Outcomes

Course: 2ST504, History of Philosophy and Christian Thought

Professor: John M. Frame

Campus: Orlando, FL

<u>MDiv Student Learning Outcomes</u>		<u>Rubric</u> <ul style="list-style-type: none"> ➤ Strong ➤ Moderate ➤ Minimal ➤ N/A 	<u>Mini-Justification</u>
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	Discusses the forms of Christian and non-Christian thought through history, promoting understanding and articulation in all these ways.
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.)	Moderate	Not a course in exegesis, but the intent is to present and defend a biblical worldview as it applies to historical and modern circumstances.
Reformed Theology	Significant knowledge of Reformed theology and practice, with emphasis on the Westminster Standards.	Moderate	Teaches a worldview that is distinctively Reformed, notes a number of significant Reformed thinkers. Doesn't focus on Reformed standards.
Sanctification	Demonstrates a love for the Triune God that aids the student's sanctification.	Moderate	This is certainly one goal in the course. I am trying to show that the biblical worldview is best for the intellect, will, and passions.
Desire for Worldview	Burning desire to conform all of life to the Word of God.	Moderate	The worldview presented in the course is comprehensive, pertaining to all of life, and therefore motivating our greatest passion.
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	Presents positively Christian thinkers of all traditions and tried to model a winsome approach to non-Christian thinkers.
Preach	Ability to preach and teach the meaning of Scripture to both heart and mind with clarity and enthusiasm.	Moderate	Not a preaching course. But I hope the course will help students to understand better the needs of the world today and will help them to think and speak more clearly about those needs.
Worship	Knowledgeable of historic and modern Christian-worship forms; and ability to construct and skill to lead a worship service.	N/A	
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.	Moderate	The course ought to encourage concern for non-Christians, since it will present their epistemological situation as hopeless. I hope to present the material in a way that will model Christian maturity.
Church/World	Ability to interact within a denominational context, within the broader worldwide church, and with significant public issues.	Moderate	The course focuses on a worldview held essentially in common by all Christians, and it seeks to show how differences of worldview affect all discussions of public issues.

REFORMED  THEOLOGICAL SEMINARY
SYSTEM