I. Course Details

A. Dates: October 13-17, Monday-Friday, 8 a.m.-5 p.m.

B. Teacher: Rob Burns, Ph.D. candidate, University of Edinburgh

C. Contact Information: R.W.Burns-1@sms.ed.ac.uk.
   If you have any questions regarding assignments or the syllabus as you prepare for the class prior to the fall, or any questions regarding difficult concepts in the reading, please don’t hesitate to email me. I recognize that intensive courses require a significant amount of preparation prior to the class, and want to be available as much as possible to aid you as you work through the material.

II. Course Objectives

A. To develop a biblical-theological foundation for the method and tasks of a Reformed engagement with the history of philosophy and Christian thought, focusing particularly on the relationship of theology to philosophy.

B. To introduce students to the central philosophical figures and texts that have animated the Western tradition, and to note the way in which Christian thinkers and theologians have appropriated, critiqued, influenced and been influenced by this tradition.

   1. Regarding this latter task, the course will not include comprehensive discussions of the development of orthodoxy in the ancient, medieval, reformation, or modern periods of the church (as these are covered in other core curriculum courses). It will focus rather more narrowly on the way in which philosophy has both influenced and been influenced by the development of Christian doctrine as well as particular theologians who have self-consciously engaged philosophical currents of thought.

   2. Students will be equipped and encouraged for further independent study in the primary texts of the Western tradition. Beyond rehearsing arguments, the objective of this course is to equip students to read and critically interact with such primary source materials.

III. Course Requirements

A. Attendance: Given both the brevity of this intensive course as well as the fact that later lectures necessarily presuppose concepts and arguments presented in earlier ones, attendance is absolutely vital.

B. Reading (35%)
1. Required Reading (5%): You should complete the reading in preparation for the paper and the final exam, which both must be completed 6 weeks after the completion of course lectures (Friday, November 28). You will be required to report on the final the percentage of the required reading you have completed.

2. Reading Responses (25%): Take an argument from one of the primary source readings in each section, (a) summarize it carefully, and then (b) interact with it by critiquing it, discussing the way it relates to other topics you have studied while in seminary, and/or drawing out its implications for ministry. As an example to follow, note the way in which book reviews are written in places such as the Westminster Theological Journal. Your responses are to be a (smaller scale) example of such a review: pick one argument you find to be central to the source you are analyzing, summarize it thoroughly, and then engage with it critically.

   a. 6 responses are due, 1 response for each section outlined below (for section divisions and corresponding required reading, note V. below).

   b. Responses should be 400-600 words in length (appx. 1.5-2 pages long), with approximately half of the response devoted to concise summary and the other half to critical interaction. Please place a word count on each of your responses. (For a brief example of questions that can help to generate critical interaction with the text, note B.4. below).

   c. The lowest grade of the 6 responses will be dropped. Careful summary and thoughtful engagement with the text will ensure a good grade on the reflections. If you desire to email me your first response (prior to class) for concrete constructive comments, please do not hesitate to do so. I will also be happy to look at responses during the week I am on campus.

   d. Due Date: at the latest, the responses may be turned into the registrar 6 weeks after the final date of the class (Friday, November 28). I would prefer that you do the responses earlier as you read and prepare for the class over the summer, so that you can reserve the final 6 weeks before materials must be turned in to finish work on your application paper (C. below) and prepare for the final (D. below). However, I will leave this up to your discretion, as I know schedules are variable over the summer.

3. Reading Forums (5%):

   a. On each day of class, Tues-Fri, there will an hour long roundtable discussion on the lectures and corresponding readings. The following sets of thinkers will be discussed: Plato/Aristotle (Tuesday), Augustine/Aquinas (Wednesday), Hume/Kant (Thursday), and Dewey/Foucault (Friday).
b. On Monday, the class will be divided into 8 groups. Each group will be responsible for presenting one of the thinkers at a discussion forum. Groups should prepare a brief (5 minutes) synopses of the primary thinker under discussion which recalls key arguments of the thinker and proposes one opening question for group discussion related to the thinker.

c. It would, of course, be ideal if students were able to finish all the readings prior to the class in October. Given work schedules over the summer, I recognize this is not always possible. However, in order to have fruitful discussion forums it is important that students should come to the forums having read as a bare minimum at least the survey material on the figure to be covered (excepting the case of Foucault, where there is no survey material assigned and thus you need to read the primary source assigned to have sufficient background knowledge for a discussion). If you have little time to prepare prior to the class in October, I would thus advise you to read the secondary and primary source material for the figures to be discussed at the forums first.

d. The particular figures under discussion will also be covered in a lecture prior to the discussion, so students should feel free to bring questions raised by the lecture to the forum.

4. As you read texts this summer, keep the following worldview questions in mind. Note both that they overlap significantly (how one understands cosmology, for instance, effects one’s understanding of what it means to be human and is itself informed by how one understands God), as well as the fact that the list is not exhaustive. Despite this, these questions should provide you with some preliminary help in processing what you are reading. They will also serve to provide us with a common framework in preparation for our group discussions.

   a. How do particular authors understand *cosmology* (or what is their understanding of creation)? This includes their account of how the world came into existence, the value of matter, the nature of “being” or “reality” etc.

   b. How do they understand *anthropology* (or what is their understanding of man)? How are humans able to know things and what are the limits of human knowledge? What is the purpose of human existence and what role does the philosopher’s own work play in this purpose?

   c. How do they understand *harmatology and soteriology* (or what is their understanding of sin and salvation)? What is the human condition and is there anything about it that needs to be rectified, what counts as good/evil, what does salvation look like?
d. How do they understand God? Does he exist? Has he revealed himself or is he unknown/unknowable? If he has revealed himself, how does his revelation make a difference in the way we exist or know things?

5. Note well, finish as much of the reading for the required section as possible prior to attending lectures for that section, as the ideas we will be covering can at times be complex and doing the readings ahead of time will help prepare you for the lectures. There is no need to worry if certain concepts or terminology are “hazy” on a first reading. The course is designed to give you repeated exposure to the main ideas of the text, so that you will be introduced to the ideas when you read a survey text, then again when you read the primary text, then again when I lecture on the thinker, and finally (for major thinkers), when we have a group discussion on the thinker. So even if ideas are hazy the first time through, with some patience and repetition the haze will clear. Note that I will also give you clear examples of the sort of information you will need to know for the final (see D. below). You will not be required to know details and minutiae from either primary or secondary texts, but rather as you read you should attempt to grasp the controlling concerns and central concepts of various thinkers (and the survey readings will help guide you in this, even when the primary texts themselves are unclear). That being said, it would be wise to use the summer months prior to the class to ensure that you are not overwhelmed by the course reading and assignments during the Fall semester.

C. Application Paper (not a research paper, see 3.c. below) (30%)

1. Assignment, in brief: Choose a significant work written by a philosopher or theologian. After reading it, describe its arguments, situate it in its historical context, and evaluate it according to a Reformed world and life view.

2. Detailed Definition of the Terms of the Assignment:

   a. Describe the central arguments in the work with precision. This part of the paper is basically the same task you have been engaged with in your response papers, on a larger scale (see B.2. above). Careful summary and attention to the sorts of distinctions and nuances the author is trying to convey is crucial for this step.

   b. Situate the ways in which philosophical and theological currents of thought have exerted an influence on your author. The following types of questions should guide you as you engage in this task:

      i. Who are other thinkers/arguments that exert a controlling influence on the work?
      ii. What sort of problems is the author of your work trying to solve by the arguments they are making?
iii. What are the central convictions they are attempting to advance through their argumentation?
iv. How do they attempt to justify these convictions and what sort of presuppositions are presumed in their argumentation?

You should use the larger themes that have emerged in your course readings, the lectures, and discussion groups in order to accomplish this task. I will bring some examples with me when I come to lecture of shorter pieces that describe and situate philosophical and theological work well. If you desire to begin writing the paper prior to the class in October, email me and I can refer you to books and articles where helpful examples may be found.

c. Critically evaluate the work of the thinker from a Reformed perspective. Lectures will serve as an example of how this is to be done. While the description and situating of a work requires that you develop a precise account of the central presuppositions and concerns that animate the work, this third task asks you to evaluate how the work differs from or agrees with a Reformed world and life view, and to develop the implications of this divergence or convergence for the work you are reading.

3. Further clarification:

a. You should begin considering authors and works you are interested in as you prepare for the class, and we can discuss suitable works either during the week of the class, or via email. Please have the work you will read approved prior to writing the paper.

i. With some exceptions we have typically read portions of works, and you may request to read the larger work that such a portion has been excerpted from.

ii. It is worth exercising some care as you approach this task (“well begun is half done”). Choose a work which both interests you and is manageable given the time you have to accomplish the assignment (the 6 weeks between the end of the course and the due date). Feel free to either email or discuss ideas with me in person as you process which work you will write your paper on.

A preliminary example of what I mean may be useful: If you are interested in Augustine, I would advise you to look at reading the Confessions (250+ pp.) instead Augustine’s City of God (appx. 1000+ pp.). Similarly, if you were fascinated by American pragmatism, instead of reading Dewey’s Logic (400+pp.), I would advise you to read one of his later works, for instance, A Common
Faith (150+ pp.). The key to enjoying this is that you find a work that both interests you and is manageable for you, given your time constraints. The size and difficulty of the work will obviously vary, depending on your interests. But note well that the length of the work under consideration is secondary. This can be as short as a central dialogue of Plato (e.g. the Meno or Phaedo) or Spinoza’s Tractatus, or it can be longer. (Shortness of course is no necessary sign of the length of time it will take you to read a given text well. Spinoza’s Tractatus, for instance, is concise but extremely complex). The important thing is that you find an author and text that will sustain your interest as you engage it.

b. Given the density of certain required readings assigned for this course and the time required to complete it, this paper is not intended to promote further intensive research on your part. Rather, I am interested in assessing how you are able to use the materials you have already read and the lectures you have attended to analyze and evaluate the work of a thinker. You may, of course, consult various sources outside of those assigned (for this the bibliography you will receive prior to the course lectures may be useful), but this is not required. For the purpose of this assignment, I do not expect you to situate your reading in terms of larger streams of scholarship. Rather, I want to see you carefully engage with the primary text of a single thinker in depth. The material we have covered gives you a set of tools and examples for critically engaging philosophy and theology, and your grade will be based on how well you use those tools.

4. Formatting Requirements

   a. Specifications: Times New Roman, 12-point font, double spaced, with 1.25 margins (as this will facilitate space for comments), 2,500-3,500 words, including footnotes (appx. 8-10 pages). Please include a word count on the title page of your work.

   b. Style: MLA, Turabian, or SBL are acceptable styles, should you feel the need to refer to secondary sources in your analysis.

5. Due date: the paper must be turned into the registrar 6 weeks after the completion of lectures (November 28th).

D. Final exam (35%). The final exam is intended to test your ability to describe and evaluate the history of philosophy and Christian thought addressed in the lectures and readings. It will be broken into three parts. A mock exam and study guide will be made available for perusal during the week of class, so that you can get a good idea of the topics and type of questions that will be on the final.
1. In the first part, you will be asked to give 2-3 sentence definitions of major figures and movements. You will have several sets of concepts/thinkers, and you will be required to choose a selection (e.g. 4 out of 5) from the set and describe them.

2. In the second part, you will be asked to choose several short answer questions (again from a larger set). This will be a basic descriptive exercise where you will need to detail important arguments, or contrast major movements of thought.

3. In the final part, you will be asked to choose two longer essays (from a set) that will require critical engagement with thinkers or movements.

4. **Due Date**: The final must be completed six weeks after the last class (Friday, September 28).

E. Movie Night. In order to illustrate the relevance of the history of philosophy and Christian thought both to culture and the apologetic task, on Monday and Friday we will watch and then discuss the philosophy behind two recent releases (times TBA).

1. Attendance is not required, but those who do attend and participate will be given 5 points/night in extra credit that they may use towards their final or paper grade.

2. If you choose to attend both nights, 10 points will not be applied exclusively to the final or paper grade, but will be divided between the two.

IV. Course Readings

1. Readings assigned for this course correspond to particular sections in the lecture outline (V. below). Texts should be read in the order given whenever possible, as readings from the survey sources are intended to enable you to better understand the selections from the primary texts, and later thinkers build on concepts developed by earlier thinkers.

2. The total amount of reading required for a given section is listed after its heading in parenthesis. The reading is divided as follows: roughly 3/5 is survey material (which is less difficult), while the remaining reading comes from primary text material (which you should allow more time for).

3. Selections from the assigned texts are listed according to the following key. A minimal amount of Chadwick is required (slightly >10%), whereas significant portions of the other texts are required. I am assuming that you will bring both the Holy Scriptures as well as the *Westminster Confession of Faith* to class with you.
   = C below

   = M below

   = DP below

   = LP below

   = JW below

ST 504 Reader
A reader will be made available to you in PDF form. Selections from the reader are listed in abbreviated form under the relevant section below. Their full citation, including page numbers, is then listed in a footnote (so that you can know for your scheduling the precise amount of reading required). Selections from Plato and Calvin are translations in the public domain, and it is fine to use more recent translations (e.g. Battles translation of the *Institutes*) if you have them available.

4. Other notes on the editions of the texts assigned

   a. I often list both the title as well as the particular selections of the philosophical works which you will be expected to read from Pojman (although I have not always been able to do so). Many of these readings can be found in other readers (e.g. Baird, *From Plato to Derrida*) or in the public domain (often accessible online). I am assigning the Pojman reader for convenience, but you may use an early edition of Pojman, other readers, or translations in the public domain. The important thing is simply that you read the selections from the text assigned.

   b. Earlier editions exist for each of the works assigned except Wilson. Earlier editions of the McGrath text do not substantially differ from later editions. Thus you may use the earlier edition of McGrath, as long as you are sure to read the equivalent of the text assigned in the later edition (with a few exceptions, most of the assigned texts given in the later editions are also present in the same form in earlier editions). However, note that if I am assigning a reading that exists in a later edition but not an earlier one, you will be responsible for this reading as well. The later edition of Palmer includes sections not present in the earlier edition, so take care if you decide to use the earlier edition.
V. Topical Outline (with Corresponding Readings).

I. Prolegomena (36 pp.)
Biblical-Theological Foundations for a Study of Philosophy and Theology

A. The Fall and Human Autonomy (Gen. 2:4-3:24)
   Vos, “The Content of Pre-redemptive Special Revelation” (Reader)\(^1\)

B. The Reception/Suppression of the Knowledge of God (Rom. 1:18-32)
   Van Til, “Nature and Scripture” (Reader)\(^2\)

C. Calvinism as Worldview

II. Ancients (262 pp.)
Presocratics; Athenian, Hellenistic and Roman Philosophers; Church Fathers

A. The Presocratics (DP 1-44)
   Thales, Anaximander, Anaximenes, Heraclitus, Parmenides (LP 12-16);
   Anaxagoras, “Cosmic Mind Rules All Things” (LP 17)

B. The Athenian Philosophers (DP 48-87)
   1. Plato:
      *Republic* Ch. 9 [N.B. §505-18] (LP 187-195)
      *Timaeus* §27-53 (Reader)\(^3\)
   2. Aristotle:
      *Categories* 1-5 (LP 243-7)
      *Physics* II.1-3 (LP 250-4)
      *Physics* III.1-3 (LP 259-262)
      *Metaphysics* XII.6-10 (LP 283-9)

C. The Hellenistic and Roman Philosophers: Philosophy in the NT Period (DP 91-102)
   1. Epicurus
      *Principle Doctrines* (LP 360-2)
   2. Epictetus (Stoicism)
      *Enchiridion* §1-5; §7-8, §10-17, §19 (LP 365-7)
   3. Sextus Empiricus (Skepticism)
      *Outlines of Pyrrhonism* §1-13 (LP 375-9)
   4. Plotinus (Neoplatonism)
      *Ennead* 1.6; V.1 (LP 391-404)

D. The Church Fathers
   1. Justin
      C 74-79
      M: 1.1, 9.1 (pp. 3-4, 606)
   2. Irenaeus:

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Osborne, “Irenaeus of Lyons” (Reader)
M. 3.2-3, 5.1-2, 6.1, 10.1 (179-180, 343-4, 404, 645-6)

3. Clement of Alexandria:
   C 94-100
   M 1.2, 5.3 (pp. 4-5, 345)

4. Tertullian:
   C 85-93
   M 1.3, 3.4, 4.3-4, 6.2-4, 10.3-4 (pp. 6-7, 181-2, 261-3, 405-7, 647-9)

5. Origen:
   C 100-113
   M 2.6, 3.5-8, 4.6, 6.5-6, 7.2; 10.5 (pp. 84-5, 183-7, 264-5, 407-9, 491-2, 649-50)

III. Medievals & the Reformation (179 pp.)

A. Medievals

Survey (1): Between the Ancients and the Medievals
Rist, “Augustine of Hippo,” (Reader)

1. Augustine
   City of God (LP 436-446)
   M 1.4; 2.8; 3.13-15; 6.11-18; 7.6; 8.7-8; 10.10 (pp. 7-9, 86-7, 194-203, 414-22,
   496-7, 552-4)

Survey (2): The Medievals (DP 109-146)

2. Anselm/Guainlo
   Proslogian and responses (LP 459-461)
   M 3.21, 5.13 (pp. 210, 356-8)

3. Aquinas
   Summa Theologica Q.2 (LP 463-7); Q. 85 (LP 472-8)
   M 1.10, 3.24, 5.17, 6.26, 8.16 (pp. 19-22, 214-5, 362-3, 431-2, 562-3)

4. Scotus/Ockham
   Summa Logicae I.14-16 (LP 487-491)
   M: 1.11, 3.27 (pp. 22-5, 218-9)

B. Reformation

1. Calvin:
   Institutes Bk. 1, Chs. 1-6 (Reader)
   M 6.36 (pp. 446-7)

2. Turretin:
   Institutes T.3 Q.13, “Middle Knowledge” (Reader)

3. Calvin and Calvinism

4. Excursus: the Openness of God

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IV. Early Moderns (155 pp.)
Rationalists & Empiricists; Apologetic Responses

A. Rationalists (DP 154-188)
   1. Descartes
      Meditations, I-III (LP 497-510)
   2. Leibniz
      Monadology (LP 643-651)
   3. Spinoza

B. Empiricists (DP 188-210)
   1. Locke
      Essay Concerning Human Understanding I. 1-2; II. 1-8 (LP 655-668);
      II. 23; III. 1-10, 15 (LP 671-5); IV. 2-3, 11 (LP 680-689)
      M 1.15 (pp. 29-30)
   2. Berkeley
   3. Hume
      Enquiry Concerning Human Understanding
      II-VII, X (LP 733-756, 767-776)

C. Responses to the Early Moderns
   1. Apologists
      a. Pascal:
         Pensees (LP 567-569)
         M 1.17-1.18 (pp. 32-34)
      b. Paley:
         Natural Theology (LP 723-725)
   2. Thomas Reid

V. High Moderns (284 pp.)
Kant; Philosophical & Theological Responses

A. The Copernican Turn
   Kant (DP 210-223)
      Prolegomena to any Future Metaphysics §40-56 (LP 854-865)
      “What is Enlightenment?” (Reader)\(^8\)

B. Constructive and Critical Philosophical Responses (DP 227-236, 246-279)
   1. Hegel:
      “Lordship and Bondage,” Phenomenology of Spirit (LP 916-921)
   2. Marx:
      M 9.2 (pp. 607-608)
      Theses on Feuerbach (Reader)\(^9\)
   3. Nietzsche:
      Aphorisms: On Interpretation; Perspectivism (LP 1031-2)

Joyful Wisdom (LP 1033)
Beyond Good and Evil (LP 1033-9)
Twilight of the Idols, ‘Reason’ in Philosophy (LP 1044-6); The Four Great Errors (LP 1049-52).

4. Kierkegaard:
   Concluding Unscientific Postscript (LP 926-934)

C. Theological Responses: Liberalism (JW 1-159)
   1. Lessing:
      M 4.26 (pp. 296-7)
   2. Schleiermacher:
      M 3.31, 4.27, 5.24-5.25, 7.21 (pp. 223-4, 298-300, 372-6, 517-520)
   3. Ritschl:
      M 4.28 (pp. 300-303)
   4. Harnack:
      M 1.23 (pp. 42-45)
   5. Response to Liberalism: Machen’s Christianity and Liberalism

VI. Late Moderns (412 pp.)
Analytic/Continental Philosophy; Modern and Postmetaphysical Theology

A. Philosophical Responses to Modernity
      a. Pragmatism
         Dewey, “The Pattern of Inquiry” (Reader)\textsuperscript{10}
      b. Wittgenstein, the Vienna Circle, & Logical Positivism
         Ayer, Language, Truth, & Logic (LP 1226-33)
      c. The Later Wittgenstein
         Philosophical Investigations (LP 1159-67)
         M 1.26 (pp. 49-50)
   2. Contemporary Continental Philosophy (DP 353-97)
      a. Phenomenology
         i. Sartre (Existentialism)
            Existentialism and Humanism (LP 1220-24)
         ii. Heidegger
            The Fundamental Question of Metaphysics (LP 1186-1206)
      b. Critical Theory
         i. Horkheimer and Adorno
      ii. Foucault
         “What is Enlightenment?” (Reader)\textsuperscript{11}
         Watch two segments of Foucault’s famous debate with MIT linguist Noam Chomsky on human nature.
         I: www.youtube.com/watch?v=hbUYsQR3Mes&feature=related
         II: www.youtube.com/watch?v=43Ai5WPHqWA&NR=1
      iii. Habermas Modernity as Unfinished Project
   c. Hermeneutics

Gadamer *Truth and Method* II.II.2c: “The Exemplary Significance of Legal Hermeneutics” (Reader)\(^{12}\)

e. Structuralism/Poststructuralism

Derrida

3. Currents in Reformed Epistemology

B. Theological Responses to Modernity (JW 161-278)

1. Modern Protestant Theology

a. Kahler
b. Troeltsch
c. Schweitzer

M 4.31 (pp. 309-12)

d. Dialectical Theology

i. Barth

M 1.24, 2.41, 2.49, 3.32, 6.51-2, 7.24, 9.4 (pp. 45-7, 146-8, 168-71, 225-6, 470-4, 525-6, 609-11)

ii. Brunner

M 2.42, 6.50 (pp. 148-50, 466-70)

e. Bonhoeffer

M 1.28 (pp. 52-4)

f. Bultmann

M 2.43, 10.19 (pp. 150-2, 665-7)

g. Tillich

M 1.29, 4.35 (pp. 55-9, 320-22)

h. Whitehead/Cobb

i. Moltmann

M 3.33, 10.21 (pp. 226-30, 670-2)

j. Pannenburg

M 4.36, 5.32 (pp. 322-5, 390-2)

2. Modern Catholic Theology

a. Möhler
b. Newman
c. Rahner

M 2.44 (pp. 152-6)

3. Liberation Theologies

a. Black

Cone, “The Social Context of Theology” (Reader)\(^{13}\)

b. Latin-American

Guitierrez

M 1.31 (pp. 61-64)

c. Feminist

Trible

M 2.45 (pp. 156-61)

4. Postmetaphysical Theologies

a. Postliberal Theology

Lindbeck

M 1.33 (pp. 67-70)

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b. Radical Orthodoxy
  Milbank
C. Conclusion: the myth of the ‘post’-modern

6. Course Schedule

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