I. Details
A. Dates: August 6–10
B. Times: Mon-Fri, 8:00–5:00
C. Instructor: Dr. James Anderson
D. Contact: janderson@rts.edu
E. Availability: If you wish to discuss some aspect of the course, please feel free to speak to me between lectures or else email me at the above address.

II. Goals
A. To familiarize the student with some of the major movements, figures, and texts in the history of Western philosophy, both Christian and non-Christian.
B. To introduce the student to the “big ideas” that have dominated philosophical debates over the centuries and their significance for Christian theology and apologetics.
C. To encourage the student to analyze the history of Western thought in terms of conflicting worldviews; and more specifically, in terms of deviations from the biblical worldview.
D. To develop the student’s critical thinking skills through the close reading and analysis of primary sources.
E. To help the student to appreciate the importance and utility of philosophical thinking.

III. Course Overview
A. Introduction: What is Philosophy? Why Does It Matter?
B. Context: The Biblical Worldview
C. All Greek to Me: Ancient Philosophy
D. Platonic Relationships: Early Christian Philosophy
E. Lights in the Dark Ages: Medieval Philosophy
F. Revolutionary Times: Renaissance and Reformation
G. From Theism to Deism: Early Modern Philosophy
H. From Deism to Atheism: Late Modern Philosophy
I. From Atheism to Nihilism: Postmodern Philosophy
J. God Strikes Back: 20th-Century Christian Philosophy

IV. Course Requirements
A. Class attendance and thoughtful participation.
   1. As per seminary policy, you are required to attend all the lectures. If you know that you will be unable to attend class on a particular date, please inform me in advance, otherwise you may be penalized for your absence. Since this is an intensive one-week course, attendance is particularly important; missing one day of class entails missing up to eight lectures.
2. There will be opportunity for class participation and questions during the lectures.
3. A proportion of your final grade (see below) will depend on your attendance record and your participation in the classes (thoughtful interaction with the professor and other students).

B. Reading assignments.
1. A proportion of your final exam mark (and thus your final grade) will depend on your acknowledgment that you have completed the required readings (see below).
2. You will be penalized for each uncompleted reading assignment.
3. A major component of the course will be class discussion of a selection of primary source readings. These will be made available on the Course Home Page. **It is very important that you try to study each reading before it is discussed in class.** You should also look at the discussion questions and jot down your thoughts, so that you will be able to contribute intelligently to the discussion. If you do so, you will get a lot more out of the class and everyone else will benefit too.
4. The textbooks do not need to be read before class (only before the final exam) but you will probably find the lecture material easier to digest if you have read them.

C. Writing assignment.
1. You should write a paper (3500–4500 words, excluding footnotes) that discusses one of the thinkers covered in class who took a distinctive position on one major philosophical issue. Here are some examples, but feel free to formulate your own:
   i. Leibniz, Hume, or Plantinga on the existence of God
   ii. Aristotle, Aquinas, or Descartes on the nature of the soul
   iii. Hobbes, Locke, or Berkeley on the reality of matter
   iv. Plato, Ockham, or Derrida on the reality of universals
   v. Augustine, Hegel, or Marx on the goal of history
   vi. Kant, Van Til, or Rorty on the possibility of knowledge
2. Your paper should include detailed interaction with at least one primary source from your chosen thinker. It should also make use of a good number of secondary sources.
3. Your paper should include all of the following:
   i. A concise explanation of the philosophical issue in question.
   ii. An exposition of the position on the issue taken by your chosen thinker and his reasons for taking that position, with reference to your primary sources. You should also indicate how this thinker’s views were influenced by his historical context.
   iii. A critical evaluation of that position in light of both reason and Scripture.
   iv. An explanation of your own position on the issue (compared and contrasted with that of your chosen thinker).
   v. A brief discussion of the significance of the philosophical issue in question for Christian doctrine or practice.
   vi. A standard bibliography (see below on sources and citations).
4. Your paper will be graded according to the following criteria, in no particular order: responsible use of Scripture, responsible use of sources, extent of research, creativity, clarity, structure and coherence, cogency of argument, evidence of critical thinking, and good writing style (inc. grammar, spelling, and punctuation).
5. The paper should cite at least 8 scholarly sources.
   i. For the purposes of this paper, a scholarly source is a book or article by a recognized expert in the field (and not aimed at a popular level for a general audience)—ideally one that has been peer-reviewed.
   ii. Wikipedia is clearly not a scholarly source.
   iii. That said, with sufficient discernment, Wikipedia can be a useful pointer to scholarly sources and is generally reliable for fact-checking on uncontroversial issues.
   iv. Please consult me if you have any doubts about whether a source is scholarly.
   v. You should not rely heavily on web-based sources. Use the library!
6. The paper should be word-processed, not hand-written.
   i. Use a 12-point font and double line-spacing for the main text.
   ii. Use section headings where applicable to improve readability.
   iii. Use footnotes (10-point font) rather than endnotes.
   iv. Use a recognized scholarly style for citations (e.g., Chicago, Turabian, SBL).
7. The paper should be submitted with a title page containing all of the following: the name and year of the course; your name; the professor’s name; the title of the paper; and the exact word count for the main text of the paper (obtained from your word processor’s word-count feature).
8. You will be penalized if you do not observe the requirements and guidelines above.
9. Your paper is due on September 21. It should be either emailed (Word or PDF) to janderson@rts.edu or mailed to the following address with a postal date stamp no later than the due date: Dr. James Anderson, Reformed Theological Seminary, 2101 Carmel Road, Charlotte, NC 28226. Late submissions will be penalized.

D. Final exam.
   1. The final exam should be completed and returned to the Orlando campus no later than September 21. It will be a ‘take-home’ exam for which you will need to arrange a suitable proctor.
   2. The exam will consist of a combination of short-answer and short-essay questions based on all of the class material and all of the required readings. You will have 3 hours to complete it.
   3. You may refer to an English translation of the Bible (but not one with study notes, etc.). You may not refer to any class notes or other study resources.
   4. You will be asked to sign a declaration that you have not discussed the content of the exam with any other students before taking it.
   5. You will also be asked to indicate which of the required reading assignments you have completed and to sign a declaration to that effect.

V. Course Documents
   A. Instructions for accessing course documents on Course Home Page.
      1. Login to the Self-Service website (https://selfservice.rts.edu).
      2. Select Classes > Schedule > Student Schedule.
      3. Select the period (“2012/Summer”) from the drop-down menu.
      4. Click on the link “Go to Course Home Page” for the relevant class.
      5. Select Course Documents.
      6. All the course documents can be found in the “Section Media” folder.
B. **Course outline.**
   1. Other than the syllabus, the course outline is the most important document. You will need a copy (either electronic or printed) in front of you throughout the class.
   2. You are strongly encouraged to supplement the outline with your own notes.
   3. The outline will be uploaded to the Course Home Page the week before class.

C. **Supplementary documents.**
   1. The primary source texts (see below) will be available on the Course Home Page.
   2. You should also consult the document “Guide to Annotations on Graded Papers”.

**VI. Grading**
A. Class attendance and participation — 20%
B. Final exam (including credit for reading assignments) — 40%
C. Writing assignment — 40%

**VII. Required Reading**

*Note:* You are also required to read a selection of primary source texts, which will be discussed in class. These will be made available on the Course Home Page at least one month prior to the class.

**VIII. Recommended Supplementary Reading**
A. Diogenes Allen and Eric O. Springsted, *Philosophy for Understanding Theology*, 2nd edition (Westminster John Knox, 2007). [Written for seminarians, the authors have aimed to focus on those philosophical issues of greatest relevance to Christian theology, although often the relevance to evangelical Reformed theology is hard to discern. Not exactly a page-turner.]
B. Colin Brown, *Christianity & Western Thought, Volume 1* (IVP, 1990). [Covers figures and movements from the pre-Socratics to Kant that have influenced Christian thought.]
D. Frederick Copleston, *A History of Philosophy*, 9 vols (Image Books, 1993–4; originally published 1946–74). [A very thorough history of Western thought by a Roman Catholic (Thomist) philosopher. The set published by Continuum in the UK has two additional volumes.]
E. Steven B. Cowan and James S. Spiegel, *The Love of Wisdom* (Broadman & Holman, 2009). [A topically arranged introduction to philosophy (not a history of philosophy) by two Calvinist philosophers. Follows the recent trend in Christian philosophy books toward encouraging worldview awareness. Chapter 9 on aesthetics is particularly good.]
F. James Fieser and Bradley Dowden, eds., *Internet Encyclopedia of Philosophy* (http://www.iep.utm.edu). [A free, online, peer-reviewed encyclopedia of philosophy; contains good articles on many of the figures and concepts discussed in the course.]


H. Anthony Kenny, *An Illustrated Brief History of Western Philosophy* (Blackwell, 2006). [A reliable one-volume history of philosophy from a highly respected Oxford scholar. Wittgenstein gets a whole chapter, while Heidegger doesn’t even get a mention, which tells you something about the author’s biases—although I can’t help but sympathize. Nice glossy pictures.]


M. Steve Wilkens and Alan G. Padgett, *Christianity & Western Thought, Volume 2* (IVP, 1990). [Sequel to Brown’s book (see above); extends the survey through to the turn of the 20th century.]


**Note:** You are not required to read any of the above, but you may find them useful to consolidate the course material and for further study as your interests dictate. For many of these, the table of contents can be viewed on Amazon.com or Google Books.
## Course Objectives Related to MDiv* Student Learning Outcomes

**Course:** History of Philosophy and Christian Thought  
**Professor:** James N. Anderson  
**Campus:** Charlotte  
**Date:** 01/21/11

<table>
<thead>
<tr>
<th>MDiv* Student Learning Outcomes</th>
<th>Rubric</th>
<th>Mini-Justification</th>
</tr>
</thead>
</table>
| **Articulation** (oral & written) | Moderate | 1. Critical review/application paper  
2. Final exam tests knowledge and articulation of course topics  
3. Class discussion questions testing understanding and application |
| **Scripture** | Moderate | 1. Evaluates philosophical ideas and movements in light of Scripture  
2. Influences on modern hermeneutics  
3. Discusses different approaches to Scripture in history of Christian thought |
| **Reformed Theology** | Minimal | 1. Evaluates philosophical ideas from Reformed perspective  
2. Discusses Reformation as intellectual/cultural movement |
| **Sanctification** | Minimal | 1. Encourages application of Matthew 22:37 (“with all your mind”) |
| **Desire for Worldview** | Strong | 1. Emphasizes understanding and application of biblical worldview  
2. Discusses philosophical implications of biblical worldview  
3. Christian worldview contrasted with non-Christian worldviews |
| **Winsomely Reformed** | Moderate | 1. Appreciation for insights from non-Reformed traditions and non-Christian philosophies (common grace)  
2. Application of philosophical criticism to apologetics and evangelism |
| **Preach** | Minimal | 1. Understanding modernism and postmodernism aids preaching and teaching in 21C |
| **Worship** | None | |
| **Shepherd** | Minimal | 1. Understanding modernism and postmodernism helps diagnose intellectual problems for 21C Christians |
| **Church/World** | Minimal | 1. Appreciation for breadth of Christian philosophical tradition |