2ST504, History of Philosophy and Christian Thought

Course Handbook

RTS/Orlando, Spring Term, 2016

Meetings

Wednesdays, 8-12 AM, with break for Chapel from 10-11 AM.

Instructor

John M. Frame

My stated office hours this term are Thursdays, 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

Aaron Opgenorth, aaronopgenorth@gmail.com, is also available to help you. He will be evaluating your written assignments and will be available to help you prepare for exams.

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. This year I will be using my new book A History of Western
Philosophy and Theology (P&R Publishers, 2015). With each chapter, you should be prepared to define the Key Terms at the end and answer the Study Questions.

2. One paper of roughly 3000 words, due Fri., May 13, at 11 AM. Send it electronically to Aaron’s email address.
   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. Mar. 28-Apr. 2: Midterm Exam. The exam will cover assignments through that of Mar. 16. The exam will be given in the library. You can go there to take it any time between its opening Mon., Mar. 28 to its closing Sat., April 2. You are responsible to know the library’s opening and closing hours.

4. Final Exam: covering the assignments from that of Mar. 30 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.

**ISBN-13:** 978-0664252083.

Edgar, “No News is Good News”

Frame, “Certainty”
-- “Christianity and Contemporary Epistemology”
-- “God and Biblical Language”
-- “Greeks Bearing Gifts”
-- *History of Western Philosophy and Theology* ISBN: 978-1-62995-084-6 (cloth)
-- “Infinite Series”
-- Lecture Outline
-- “Ontological Argument”
-- “Transcendental Arguments”
-- “Van Til Reconsidered”

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**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, 2010). I used this as a text for this course for several years.


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, but I could be wrong.

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**Course Schedule**

This schedule indicates the readings you should do to prepare for each class meeting. We shall not be specifically discussing the assignments in AS, but
they should help you to understand some of the thinkers we will be studying. The midterm and final exam will cover both lectures and readings.

All dates are Wednesdays.

**Feb. 3: Introduction**

Frame, *History of Western Philosophy and Theology* (henceforth, HOP), Chapter 1. Be able to define all key terms and answer all study questions.

**Feb. 10: Greek Philosophy**

HOP, Chapter 2.
Allen and Springsted (henceforth AS), 1-82.

**Feb. 17: Early Christian Thought, Through Augustine**

HOP, Chapter 3.

**Feb. 24: Medieval Philosophy**

HOP, Chapter 4
AS, 83-110
Frame, “Ontological Argument”
--“Infinite Series”

**Mar. 2: Early Modern Thought: Secular**

HOP, Chapter 5
AS, 111-171.
Frame, “Certainty.”

**Mar. 9: Early Modern Thought: Christian**

HOP, Chapter 6
Mar. 16: Early Liberal Theology; Kant and His Successors

HOP, Chapter 7
AS, 172-218, 228-247.

Mar. 23: Spring Break; no class.

Mar. 28- Apr. 2: MIDTERM EXAM. The exam will cover assignments through that of Mar. 16 (above). It will be given in the library, and you can take it whenever the library is open, from Monday through Saturday of this week. You are responsible to determine when the library is open.

Mar. 30: Nineteenth Century Theology

HOP, Chapter 8
AS, 219-228.

Apr. 6: Phenomenology, Pragmatism, Existentialism

HOP, Chapter 9
AS, 248-262.

Apr. 13: Twentieth Century Theology, Part 1

HOP, Chapter 10

Apr. 20: Twentieth Century Theology, Part 2

HOP, Chapter 11
AS, 263-280

Apr. 27: Language Analysis, Structuralism, Deconstruction

HOP, Chapter 12
Edgar, “No News is Good News”

May 4: Recent Christian Thought
HOP, Chapter 13
AS, 281-303.
Frame, “God and Biblical Language.”
   “Christianity and Contemporary Epistemology.”
   “Transcendental Arguments”
   “Van Til Reconsidered”

FRI., May 13: Papers Due, 11 AM

Bibliography

Histories of Philosophy (Western), Reference Works, and Primary Sources

Allen, Diogenes, and Springsted, Eric, ed., Primary Readings
   in Philosophy for Understanding Theology (Louisville:
   McKeon.
   --, Thales to Dewey (Boston: Houghton Mifflin,
Copleston, Frederick, A History of Philosophy (Garden City:
Descartes, Rene, A Discourse on Method and Selected Writings (NY: Dutton,
   1951).
   vols.
Evans, C. Stephen, Existentialism: The Philosophy of Despair and the Quest for
   Hope (Grand Rapids: Zondervan, 1984). Evans is evangelical.
Ewing, A. C., A Short Commentary on Kant's Critique of Pure Reason (Chicago:
   Univ. of Chicago Press, 1938, 1974).
Fann, K. T., Wittgenstein's Conception of Philosophy (Berkeley: Univ. Of Calif.
Fieser, James, and Lillegard, Norman, A Historical Introduction to Philosophy:

Habermas, Jürgen, Knowledge and Human Interests (Boston: Beacon Press, 1972).


- Selections (NY: Scribner's, 1929).


- Prolegomena to Any Future Metaphysics (NY: Liberal Arts Press, 1950).


- Fear and Trembling; The Sickness Unto Death (Garden City: Doubleday, 1941, 1955).

Leibniz, G. W., Selections (NY: Scribner's, 1951).


Palmer, Donald, Looking at Philosophy (NY: McGraw Hill,
2010). A simple, but very competent exposition.

Pascal, Blaise, Pensees (NY: Dutton, 1956).
Plato, Plato: The Collected Dialogues, ed. Edith Hamilton and Huntington
Pojman, Louis P., Classics of Philosophy (texts, with introductions) (NY: Oxford
Reese, William L., Dictionary of Philosophy and Religion (NJ: Humanities Press,
Russell, Bertrand, The Basic Writings of Bertrand Russell (NY: Simon and
Singer was a historian of Reformed convictions.
Spinoza, Selections (NY: Scribner's, 1930).
Thilly, Frank, and Wood, Ledger, A History of Philosophy
Thiselton, Anthony C., The Two Horizons (Grand Rapids: Eerdmans, 1980).
Interacts especially with Heidegger, Bultmann, Gadamer, and
Wittgenstein.
brief account of early twentieth century language analysis. My lectures are
heavily dependent on it.
Warner, Rex, ed., The Greek Philosophers (NY: Mentor, 1958,
1986).
White, Morton, ed., The Age of Analysis (NY: Meridian, 1955,
1983).
Wild, John, Existence and the World of Freedom (Englewood Cliffs: Prentice-
Hall, 1965).
--., Lectures and Conversations on Aesthetics, Psychology, and Religious
--., Tractatus Logico-Philosophicus (London: Routledge and Kegan Paul,
1921, 1963).
Yolton, John W., Perception & Reality : a History from Descartes to Kant
Oriental Philosophy


Recent Philosophy of Religion

Flew, Antony, and MacIntyre, Alasdair, New Essays in Philosophical Theology (London: SCM Press, 1955, 1958). 274. H. This volume was one of the earliest collections of essays representing the modern analytic approach to philosophy of religion.
Hamilton, Kenneth, Words and the Word (Grand Rapids: Eerdmans, 1971). 2.95. 119. P.
325. H.
   414. P.
Kimpel, Ben F., Religious Faith, Language, and Knowledge (NY: Philosophical
Library, 1952). 2.75. 162. H.
Lawrence, Irene, Linguistics and Theology: The Significance of Noam Chomsky
Lotze, Hermann, Outlines of the Philosophy of Religion (Boston: Ginn and Co.,
1903). 162. H.
MacGregor, Geddes, Introduction to Religious Philosophy (Boston: Houghton
Mifflin, 1959). .75. 366. P.
Morris, Thomas V., ed., Philosophy and the Christian Faith
Newman, John H., The Idea of a University (Notre Dame: UND Press, 1982,
1986). 428. P.
6.95. 163.
   --, An Introduction to the Philosophy of Religion (NY: St. Martin’s Press,
1982). 218. H.
Peterson, Michael, et al., Reason and Religious Belief
4.95. 225. H.
   --, Warrant (3 vols.)
   --, and Wolterstorff, Nicholas, ed., Faith
   321. h.
1.45. 221. p.
Ricoeur, Paul, and MacIntyre, Alasdair, The Religious Significance of Atheism
Torrance, Thomas F., ed., Belief in Science and in Christian Life (Polanyi)
H.
Wolfe, David, Epistemology: The Justification of Belief
-- same, second ed., 161.

**History of Modern Theology, Critical Analyses**

Fuller, Daniel P., Easter Faith and History (Grand Rapids: Eerdmans, 1965). 4.95. 279 h.
Grenz, Stanley, and Olson, Roger, Twentieth Century
13

Theology (Downers Grove: Inter-Varsity Press, 1992.) 393. h. One of the more recent evangelical discussions. I'm much less impressed with it than most reviewers have been. Contrary to Grenz and Olson, The problems of twentieth-century theology are far greater than a mere imbalance between transcendence and immanence.


Hamilton, Kenneth, God is Dead (Grand Rapids: Eerdmans, 1966).

1.25. 86. p.

--. The System and the Gospel (Grand Rapids: Eerdmans, 1963). 2.45. 249. P. Hamilton is an evangelical, somewhat influenced by Kierkegaard. This is his critique of Tillich.


--. The Uses of Scripture in Recent Theology (Phila.: Fortress, 1975). 11.95. 227. h.

Klooster, Fred, The Significance of Barth’s Theology (Grand Rapids: Baker, 1961). 2.95. 98. H. Klooster taught at Calvin Seminary for many years. Quite orthodox, a nephew of Cornelius Van Til.


---, ed., Process Theology (Grand Rapids: Baker, 1987). 17.95. 387. h. These volumes are very useful. Evangelical critiques.
Niebuhr, Richard R., Resurrection and Historical Reason (NY: Scribner's, 1957). 3.95. 184. H. Excellent critique of Barth and Bultmann, as far as it goes.
Polman, A. D. R., Barth (Phila.: P&R, 1960). 1.50. 68. P.

Major Works of Modern Theologians, Readings in Modern Theology

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!
Barth, Karl, Church Dogmatics (Edinburgh: T&T Clark, from 1936). Many volumes.


--., 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.
Kant, Immanuel, Religion Within the Limits of Reason Alone  

Kaufman, Gordon, Systematic Theology: A Historicist Perspective  

-- The Necessity of Faith (Grand Rapids: Eerdmans, 1976). 2.95. 159. P.


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.


Niebuhr, H. Richard, The Meaning of Revelation  

Neville, Robert C., Creativity and God (NY: Seabury, 1980). 12.95. 163. h.

-- An Introduction to Systematic Theology  
-- The Idea of God and Human Freedom  


“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.


**Recent Epistemology of Religion**


Clouser, Roy, Knowing with the Heart (Downers Grove: IVP, 1999).


---, 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.
   --, 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.

Postmodernism

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.
Lundin, Roger, The Culture of Interpretation (Grand Rapids: Eerdmans, 1993).
Lyotard, Jean-Francois, The Postmodern Condition (Minneapolis: Univ. of Minnesota Press, 1984).
McCallum, Dennis, ed., The Death of Truth (Minneapolis: Bethany House, 1996).
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.
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

<table>
<thead>
<tr>
<th>MDiv Student Learning Outcomes</th>
<th>Rubric</th>
<th>Mini-Justification</th>
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<tbody>
<tr>
<td><strong>Articulation (oral &amp; written)</strong></td>
<td>Strong</td>
<td>Discusses the forms of Christian and non-Christian thought through history, promoting understanding and articulation in all these ways.</td>
</tr>
<tr>
<td>Broadly understands and articulates knowledge, both oral and written, of essential biblical, theological, historical, and cultural/global information, including details, concepts, and frameworks.</td>
<td>Strong</td>
<td></td>
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<tr>
<td><strong>Scripture</strong></td>
<td>Moderate</td>
<td>Not a course in exegesis, but the intent is to present and defend a biblical worldview as it applies to historical and modern circumstances.</td>
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<tr>
<td>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.)</td>
<td>Moderate</td>
<td></td>
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<tr>
<td><strong>Reformed Theology</strong></td>
<td>Moderate</td>
<td>Teaches a worldview that is distinctively Reformed, notes a number of significant Reformed thinkers. Doesn’t focus on Reformed standards.</td>
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<tr>
<td>Significant knowledge of Reformed theology and practice, with emphasis on the Westminster Standards.</td>
<td>Moderate</td>
<td></td>
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<tr>
<td><strong>Sanctification</strong></td>
<td>Moderate</td>
<td>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.</td>
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<tr>
<td>Demonstrates a love for the Triune God that aids the student’s sanctification.</td>
<td>Moderate</td>
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<tr>
<td><strong>Desire for Worldview</strong></td>
<td>Moderate</td>
<td>The worldview presented in the course is comprehensive, pertaining to all of life, and therefore motivating our greatest passion.</td>
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<tr>
<td>Burning desire to conform all of life to the Word of God.</td>
<td>Moderate</td>
<td></td>
</tr>
<tr>
<td><strong>Winsomely Reformed</strong></td>
<td>Strong</td>
<td>Presents positively Christian thinkers of all traditions and tried to model a winsome approach to non-Christian thinkers.</td>
</tr>
<tr>
<td>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.)</td>
<td>Strong</td>
<td></td>
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<td></td>
<td>Ability to preach and teach the meaning of Scripture to both heart and mind with clarity and enthusiasm.</td>
<td>Moderate</td>
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<tr>
<td>Preach</td>
<td>Knowledgeable of historic and modern Christian-worship forms; and ability to construct and skill to lead a worship service.</td>
<td>N/A</td>
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<tr>
<td>orship</td>
<td>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.</td>
<td>Moderate</td>
</tr>
<tr>
<td>Shepherd</td>
<td>Ability to interact within a denominational context, within the broader worldwide church, and with significant public issues.</td>
<td>Moderate</td>
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