

2ST504, History of Philosophy and Christian Thought

Course Handbook

RTS/Orlando, Spring Term, 2010

Meetings

Thursdays, 1-4 PM

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

Louis Schieferdecker, mirrorimage1018@gmail.com. Louis 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. At present I don't expect to have a lot of discussion in class, but if you ask questions they should be well-informed.

2. One paper of roughly 3000 words, due Fri., May 13, 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 March 10). The exam will be given in the library. You can go there to take it any time between its opening Mon., Mar. 14 to its closing Sat., March 19. 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 Mar. 17 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"

Donald Palmer, *Looking at Philosophy* (NY; McGraw-Hill, 2009). ISBN-13: 978-0073407487.

Recommended, Supplementary Texts

Andrew Hoffercker, 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.

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, 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.

Feb. 3: Introduction; Early Greek Philosophy

Lecture Outline (henceforth LO), 1-8.
 Frame, "Greeks Bearing Gifts"
 Palmer (henceforth P), 1-51.

Feb. 10: Mature Greek Philosophy

LO, 9-14.
 Allen and Springsted (henceforth AS), 1-82.
 P, 52-108.

Sept. 10: Early Christian and Medieval Thought

LO, 14-24.
 AS, 83-110.
 Frame, "Ontological Argument."
 --, "Infinite Series."
 P, 109-160.

Sept. 17: Early Modern Thought: Secular and Christian

LO, 35-49.
 AS, 111-171.
 Frame, "Certainty."
 P, 160-234.

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

LO, 49-64.
 AS, 172-218, 228-247.
 P, 235-304.

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.
P, 305-318, 359-384.

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"
P, 384-416.

Nov. 5: Language Analysis

LO, 223-237.
AS, 281-303.
Frame, "God and Biblical Language."
 "Christianity and Contemporary Epistemology."
P, 318-359.

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

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

- Allen, Diogenes, and Springsted, Eric, ed., Primary Readings in Philosophy for Understanding Theology (Louisville: Westminster/ John Knox, 1992).
- Aristotle, The Basic Works of Aristotle (NY: Random House, 1941). ed., Richard McKeon.
- Ayer, A. J., Philosophy in the Twentieth Century (NY: Random House, 1984).
- Brown, Colin, Philosophy and the Christian Faith (Downers Grove: IVP, 1968).
- Clark, Gordon H., Dewey (Phila.: P&R, 1960).
- , Thales to Dewey (Boston: Houghton Mifflin, 1957). Clark held to Reformed theology.
- , William James (Phila.: P&R, 1963).
- Cooper, David, ed., Epistemology: The Classic Readings (Oxford: Blackwell, 1999).
- Copleston, Frederick, A History of Philosophy (Garden City: Doubleday, 1962). Many volumes.
- Descartes, Rene, A Discourse on Method and Selected Writings (NY: Dutton, 1951).
- Edwards, Paul, ed., The Encyclopedia of Philosophy (NY: Macmillan, 1967). 8 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. Press, 1969).
- Fieser, James, and Lillegard, Norman, A Historical Introduction to Philosophy: Texts and Interactive Guide (NY: Oxford University Press, 2002).
- Gadamer, Hans-Georg, Truth and Method (NY: Crossroad, 1982).

- Gier, Nicholas F., *Wittgenstein and Phenomenology* (Albany: SUNY Press, 1981).
- Habermas, Jürgen, *Knowledge and Human Interests* (Boston: Beacon Press, 1972).
- Hallett, Garth, *A Companion to Wittgenstein's Philosophical Investigations* (Ithaca: Cornell UP, 1977).
- Hampshire, Stuart, *Spinoza* (Baltimore: Penguin, 1951).
- Hegel, GWF, *Hegel: Texts and Commentary*, ed. Walter Kaufmann (Notre Dame: UND Press, 1965, 1977).
- , *On Christianity: Early Theological Writings*, Int. Richard Kroner (NY: Harper, 1948).
- , *Selections* (NY: Scribner's, 1929).
- Heidegger, Martin, *Being and Time* (NY: Harper, 1962).
- , *On the Way to Language* (NY: Harper, 1971).
- Hoffecker, W. Andrew, *Revolutions in Worldview* (Phillipsburg: P&R, 2007).
- Hume, David, *An Inquiry Concerning Human Understanding* (NY: Liberal Arts Press, 1955).
- , *The Philosophy of David Hume* (NY: Random House, 1963).
- , *A Treatise of Human Nature* (NY: Dutton, 1911, 1956).
- James, William, *Essays in Pragmatism* (NY: Hafner, 1948, 1955).
- , *Pragmatism and The Meaning of Truth* (Cambridge: Harvard Univ. Press, 1978).
- Kant, Immanuel, *Critique of Pure Reason*, Abridged and Translated by Norman Kemp Smith (NY: Random House, 1958).
- , *Critique of Pure Reason* (unabridged) (NY: St. Martin's Press, 1929, 1965).
- , *Prolegomena to Any Future Metaphysics* (NY: Liberal Arts Press, 1950).
- Kaufmann, Walter, ed., *Existentialism From Dostoevsky to Sartre* (NY: Meridian, 1957).
- , *From Shakespeare to Existentialism* (Boston: Neacon Press, 1959). 5.95. 404. h. Anti-Christian.
- , *Nietzsche* (NY: Meridian, 1950, 1956). 412. p.
- Kierkegaard, Soren, *Concluding Unscientific Postscript* (Princeton: Princeton UP, 1941, 1968).
- , *Fear and Trembling; The Sickness Unto Death* (Garden City: Doubleday, 1941, 1955).
- Leibniz, G. W., *Selections* (NY: Scribner's, 1951).
- Locke, John, *An Essay Concerning Human Understanding* (NY: Dover, 1959). 2 vols.
- Malcolm, Norman, *Ludwig Wittgenstein: A Memoir* (London: Oxford Univ. Press, 1958, 1970).
- Nietzsche, Friedrich, *The Birth of Tragedy and the Genealogy of Morals* (Garden City: Doubleday, 1956).
- , *The Portable Nietzsche*, ed. W. Kaufmann (NY: Viking, 1954).
- Palmer, Donald, *Looking at Philosophy* (Mountain View: Mayfield,

- 1988). A simple, but very competent exposition.
- Pascal, Blaise, *Pensees* (NY: Dutton, 1956).
- Pears, David, *Ludwig Wittgenstein* (NY: Viking Press, 1969, 1970).
- Peirce, Charles S., *Philosophical Writings of Peirce* (NY: Dover, 1955).
- Plato, *Plato: The Collected Dialogues*, ed. Edith Hamilton and Huntington Cairns (Princeton: Princeton Univ. Press, 1961). 10.00. 1743. h.
- Pojman, Louis P., *Classics of Philosophy* (texts, with introductions) (NY: Oxford University Press, 1998).
- Reese, William L., *Dictionary of Philosophy and Religion* (NJ: Humanities Press, 1980, 1996).
- Russell, Bertrand, *The Basic Writings of Bertrand Russell* (NY: Simon and Schuster, 1961).
- , *The Problems of Philosophy* (London: Oxford UP, 1912, 1956).
- Singer, C. Gregg, *From Rationalism to Irrationality* (Phillipsburg: P&R, 1979).
- Singer was a historian of Reformed convictions.
- Spinoza, *Selections* (NY: Scribner's, 1930).
- , *Works of Spinoza* (NY: Dover, 1951). 2 vols.
- Stumpf, Samuel Enoch, *Socrates to Sartre and Beyond* (NY: McGraw Hill, 2003).
- Thilly, Frank, and Wood, Ledger, *A History of Philosophy* (NY: Henry Holt, 1951).
- Thiselton, Anthony C., *The Two Horizons* (Grand Rapids: Eerdmans, 1980).
- Interacts especially with Heidegger, Bultmann, Gadamer, and Wittgenstein.
- Urmson, J., *Philosophical Analysis* (Oxford: Oxford UP, 1956, 1965). The best brief account of early twentieth century language analysis. My lectures are heavily dependent on it.
- Van Riessen, H., *Nietzsche* (Phila.: P&R, 1960). Reformed writer.
- 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).
- Windelband, Wilhelm, *A History of Philosophy I* (NY: Harper, 1958).
- Wittgenstein L., *The Blue and Brown Books* (Oxford: Blackwell, 1964).
- , *Lectures and Conversations on Aesthetics, Psychology, and Religious Belief* (Oxford: Blackwell, 1966).
- , *On Certainty* (NY: Harper, 1969).
- , *Philosophical Investigations* (NY: Macmillan, 1953, 1968).
- , *Tractatus Logico-Philosophicus* (London: Routledge and Kegan Paul, 1921, 1963).
- Yolton, John W., *Perception & Reality : a History from Descartes to Kant* (Ithaca, NY: Cornell University Press, 1996).
- Young, William, *Hegel's Dialectical Method* (NP: Craig Press, 1972).
- Zuidema, S. U., *Kierkegaard* (Phila.: P&R, 1960).
- , *Sartre* (Phila.: P&R, 1960). Zuidema was a Reformed Christian.

Oriental Philosophy

- Chan, Wing-Tsit, *A Source Book in Chinese Philosophy* (Princeton: Princeton Univ. Press, 1963).
- Chang, Lit-sen, *Zen-Existentialism* (NP: P&R, 1969).
- Fung Yu Lan, *A History of Chinese Philosophy* (Princeton: Princeton Univ. Press, 1952). 2 vols.
- Hackett, Stuart C., *Oriental Philosophy* (Madison: Univ. Of Wisconsin Press, 1979).
- Radhakrishnan, Sarvepali, and Moore, Charles A., *A Sourcebook in Indian Philosophy* (Princeton: Princeton Univ. Press, 1957).
- Yutang, Lin, ed., *The Wisdom of China and India* (NY: Random House, 1942).

Recent Philosophy of Religion

- Adams, Robert M., *The Virtue of Faith* (NY: Oxford UP, 1987). 270. p. Analytic work by a professing Christian.
- Audi, Robert, and Wainwright, William J., ed., *Rationality, Religious Belief, and Moral Commitment* (Ithaca: Cornell UP, 1986). 341. p.
- Banner, Michael C., *The Justification of Science and the Rationality of Religious Belief* (Oxford: Clarendon Press, 1990). 196. h.
- Barnhart, J. E., *Religion and the Challenge of Philosophy* (Totowa, NJ: Littlefield, Adams and Co., 1975). 4.95. 312. P.
- Blackstone, William T., *The Problem of Religious Knowledge* (Englewood Cliffs: Prentice-Hall, 1963). 175. P.
- Bochenski, Joseph M., *The Logic of Religion* (NY: NYU Press, 1965). 5.00. 179. H.
- Brown, Stuart, *Do Religious Claims Make Sense?* (NY: Macmillan, 1969). 5.95. 183. H. He doubts it.
- Brummer, Vincent, *Theology and Philosophical Inquiry* (Phila.: Westminster Press, 1982). 306. P.
- Bullett, Gerald, *Problems of Religion* (London: William Heinemann, 1938). .50. 143. H.
- Burt, Edwin A., *Types of Religious Philosophy* (NY: Harper, 1939, 1951). 2.25. 468. H.
- Cell, Edward, ed., *Language, Existence and God* (Nashville: Abingdon, 1971). 8.95. 400. H.
- Charlesworth, M. J., *Philosophy of Religion: The Historic Approaches* (NY: Herder and Herder, 1972). 8.95. 216. H.
- Christian, William, *Meaning and Truth in Religion* (Princeton: Princeton Univ. Press, 1964). 6.00. 273. H.
- Clark, Gordon H., *Faith and Saving Faith* (Jefferson, MD: Trinity Foundation, 1983). 5.95. 118. p.

- , "How Does Man Know God?" *Trinity Review* 68 (July-Aug., 1989). 8. P.
- , *Three Types of Religious Philosophy* (NP: Craig Press, 1973). 3.95. 126. P.
- Delaney, C. F., ed., *Rationality and Religious Belief* (Notre Dame: UND Press, 1979). 168. h.
- Dewey, John, *A Common Faith* (New Haven: Yale Univ. Press, 1934, 1960). .25. 87. P.
- Diamond, Malcolm, ed., *The Logic of God* (Indianapolis: Bobbs-Merrill, 1975). 552. H.
- Donnelly, John, *Logical Analysis and Contemporary Theism* (NY: Fordham Univ. Press, 1972). 12.50. 337. H.
- Donovan, Peter, *Religious Language* (NY: Hawthorn, 1976). 114. P.
- Ebeling, Gerhard, *Introduction to a Theological Theory of Language* (Phila.: Fortress, 1971). 6.50. 221. H.
- Evans, C. Stephen, *Philosophy of Religion* (Downers Grove: IVP, 1985). 6.95. 191. P.
- 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.
- Geivett, R. Douglas, and Sweetman, Brendan, *Contemporary Perspectives in Religious Epistemology* (NY: OUP, 1992). 358. p.
- Gill, Jerry H., *On Knowing God* (Phila.: Westminster Press, 1981). 173. P.
- Hamilton, Kenneth, *Words and the Word* (Grand Rapids: Eerdmans, 1971). 2.95. 119. P.
- Hart, H., Vander Hoeven, Johan, and Nicholas Wolterstorff, eds., *Rationality in the Calvinian Tradition* (Lanham, MD: Univ. Press of America, 1983). 407. p.
- Hartvelt, G. B., et al., *Contextualizing the Gospel* (*RES Theological Forum* XV:4 (Nov., 1987)). 22. P.
- Helm, Paul, *Belief Policies* (Cambridge: Cambridge Univ. Press, 1994). 226. H.
- , *The Varieties of Belief* (NY: Humanities Press, 1973). 189. H. Helm is one of the few Calvinists among contemporary analytic philosophers.
- Hepburn, Ronald W., *Christianity and Paradox* (NY: Pegasus, 1958, 1966). 211. P. Skeptical.
- Hick, John, *Philosophy of Religion* (Englewood Cliffs: Prentice-Hall, 1963). 1.95. 111. P.
- High, Dallas M., *New Essays on Religious Language* (NY: Oxford Univ. Press, 1969). 5.00. 240. H.
- Hoitenga, Dewey J., Jr., *Faith and Reason from Plato to Plantinga: An Introduction to Reformed Epistemology* (Albany: SUNY Press, 1991). 263. 2 copies. p.
- Holmer, Paul, *The Grammar of Faith* (San Francisco: Harper, 1978). 10.00. 212. h.

- Kaufmann, Walter, *Critique of Religion and Philosophy* (NY: Harper, 1958). 5.00. 325. H.
 --, *The Faith of a Heretic* (Garden City: Doubleday, 1961, 1963). 1.75. 414. P.
 --, *Without Guilt and Justice* (NY: Wyden, 1973). 7.95. 274. H.
- Kimpel, Ben F., *Religious Faith, Language, and Knowledge* (NY: Philosophical Library, 1952). 2.75. 162. H.
- Kolakowski, Leszek, *Religion* (NY: Oxford UP, 1982). 235. p.
- Lawrence, Irene, *Linguistics and Theology: The Significance of Noam Chomsky for Theological Construction* (Metuchen: Scarecrow Press, 1980). 196. H.
- Lewis, H. D., *Freedom and History* (NY: Macmillan, 1962). 42s. 334. H.
 --, *Our Experience of God* NY: Macmillan, 1959, 1962). 30s. 301. H.
- 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.
- Mitchell, Basil, ed., *Faith and Logic* (Boston: Beacon Press, 1957). 5.50. 222. H.
- Morris, Thomas V., ed., *Philosophy and the Christian Faith* (Notre Dame: UND Press, 1988). 300. p.
- Newman, John H., *The Idea of a University* (Notre Dame: UND Press, 1982, 1986). 428. P.
- Nielsen, Kai, *Contemporary Critiques of Religion* (NY: Herder and Herder, 1971). 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* (NY; Oxford UP, 1991). 289. p.
- Plantinga, Alvin, ed., *Faith and Philosophy* (Grand Rapids: Eerdmans, 1964). 4.95. 225. H.
 --, *Warrant* (3 vols.)
 --, and Wolterstorff, Nicholas, ed., *Faith and Rationality* (Notre Dame: UND Press, 1983). 321. h.
- Ramsey, Ian, *Religious Language* (NY: Macmillan, 1957). 1.45. 221. p.
 --, ed., *Words About God* (NY: Harper, 1971). 244. P.
- Ricoeur, Paul, and MacIntyre, Alasdair, *The Religious Significance of Atheism* (NY: Columbia UP, 1969). 98. H.
- Smart, Ninian, *The Phenomenon of Religion* (NY: Seabury, 1973). 8.95. 157. H.
 --, *The Philosophy of Religion* (NY: Oxford, 1979). 3.95. 196. P.
- Smith, Huston, *Forgotten Truth* (NY: Harper Colophon, 1977). 182. P.
- Torrance, Thomas F., ed., *Belief in Science and in Christian Life* (Polanyi) (Edinburgh: Handsel Press, 1980). 5.25 pounds. 150. H.
- Van Buren, Paul M., *The Edges of Language* (NY: Macmillan, 1972). 5.95. 178. H.
- Wolfe, David, *Epistemology: The Justification of Belief*

- (Downers Grove: IVP, 1982). 3.95. 92. p.
 Wolterstorff, Nicholas, Reason Within the Bounds of Religion
 (Grand Rapids: Eerdmans, 1976, 1984). 2.45. 115.p.
 --, same, second ed., 161. →
 Zuurdeeg, William F., An Analytical Philosophy of Religion (NY: Abingdon, 1963).
 4.75. 320. H.

History of Modern Theology, Critical Analyses

- Abbott, Walter M., General Editor, The Documents of Vatican II (NY: Guild Press, 1966). .95. 792. p.
 Armstrong, John, ed., Roman Catholicism (Chicago: Moody Press, 1994). 13.60. 345. h.
 Bauman, Michael, ed., Roundtable: Conversations with European Theologians (Grand Rapids: Baker, 1990). 142. p. An evangelical talks with Moltmann, Pannenberg, et al. Interesting.
 Berkouwer, G. C., The Conflict With Rome (Phila: P&R, 1958).5.95. 319. h.
 --, A Half Century of Theology (Grand Rapids: Eerdmans, 1977). 6.95. 268. p. Berkouwer's personal journey.
 --, The Second Vatican Council and the New Catholicism (Grand Rapids: Eerdmans, 1965). 264. h.
 --, The Triumph of Grace in the Theology of Karl Barth (Grand Rapids: Eerdmans, 1956). 414. p. Appendix strongly critical of Van Til. Berkouwer's book raises some very serious problems in Barth, but Berkouwer doesn't take them seriously enough.
 Bockmuehl, Klaus, The Unreal God of Modern Theology (Colorado Springs: Helmers and Howard), 1988). 183. P. Excellent critique.
 Bogue, Carl, A Hole in the Dike (Cherry Hill: Mack, 1977). 26. p. Critique of Berkouwer by a former student, now PCA pastor.
 Clark, Gordon H., Karl Barth's Theological Method (Phila.: P&R, 1963). 5.00. 229. H.
 Conn, Harvie, Contemporary World Theology (NP: P&R, 1973). 155. p.
 Ferm, Deane William, Contemporary American Theologies I: A Critical Survey (San Francisco: Harper, 1990). 184. p.
 Freeman, David H., Recent Studies in Philosophy and Theology (Phila.: Presbyterian and Reformed, 1962). 150. h.
 --, Tillich (Phila.: P&R, 1962). 1.25. 42. P.
 Fuller, Daniel P., Easter Faith and History (Grand Rapids: Eerdmans, 1965). 4.95. 279. h.
 Geisler, Norman, and McKenzie, Ralph, Roman Catholics and Evangelicals (Grand Rapids: Baker, 1995). 20.00. 538. p.
 Grenz, Stanley, and Olson, Roger, Twentieth Century

- 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.
- Gruenler, Royce Gordon, *The Inexhaustible God* (Grand Rapids: Baker, 1983). 11.95. 210. p. Critique of process thought by a former process theologian. Appreciates Van Til.
- Gundry, Stanley N., and Johnson, Alan F., *Tensions in Contemporary Theology*, second ed. (Grand Rapids: Baker, 1983). 12.95. 478. p. Evangelical assessments.
- 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.
- Henry, Carl F. H., *Christian Faith and Modern Theology* (NY: Channel Press, 1964). 426. h.
 --, *Frontiers in Modern Theology* (Chicago: Moody, 1964). 1.45. 160. p.
- Holmer, Paul, *Theology and the Scientific Study of Religion* (Minneapolis: Denison, 1961). 4.55. 233. h.
- Hughes, Philip E., ed., *Creative Minds in Contemporary Theology* (Grand Rapids: Eerdmans, 1966). 6.95. 488. h.
- Hunnex, Milton D., *Existentialism and Christian Belief* (Chicago: Moody Press, 1969). 1.95. 126. p.
- Ice, Jackson Lee, and Carey, John J., *The Death of God Debate* (Phila: Westminster Press, 1967). 2.65. 267. p.
- Jewett, Paul K., *Emil Brunner* (Chicago: IVP, 1961). 43. P.
- Kelsey, David H., *The Fabric of Paul Tillich's Theology* (New Haven: Yale Univ. Press, 1967). 6.00. 202. H. The most illuminating critique of Tillich, in my view.
 --, *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.
- Ladd, George E., *Bultmann* (Chicago: IVP, 1964). 52. p.
- McDonald, H. D., *Theories of Revelation* (Grand Rapids: Baker, 1979). 10.95. 684. p.
- McGrath, Alister E., ed., *The Blackwell Encyclopedia of Modern Christian Thought* (Oxford: Blackwell, 1993). 701. P.
- Miller, William R., ed., *Contemporary American Protestant Thought, 1900-1970* (Indianapolis: Bobbs-Merrill, 1973). 9.50. 567. h.
- Montgomery, John W., *Crisis in Lutheran Theology* (Grand Rapids: Baker, 1967). 2 vols. 1.50, 3.00; 133, 194. p.

- , *The 'Is God Dead?' Controversy* (Grand Rapids: Zondervan, 1966). 66. p.
- Morris, Leon, *The Abolition of Religion* (Chicago: IVP, 1964). 1.50. 111. p.
- Musser, Donald W., and Price, Joseph L., ed., *A New Handbook of Christian Theology* (Nashville: Abingdon, 1992). 525. p.
- Nash, Ronald, ed., *Liberation Theology* (Milford, MI: Mott Media, 1984). 12.75. 260. h.
- , 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.
- Oden, Thomas C., *After Modernity, What?* (Grand Rapids: Zondervan, 1990). 224. h.
- Packer, James I., *Keep Yourself From Idols* (Grand Rapids: Eerdmans, 1964, 1965). 20. P. On secular theology, death of God, etc.
- Polman, A. D. R., *Barth* (Phila.: P&R, 1960). 1.50. 68. P.
- Ramm, Bernard, *After Fundamentalism* (San Francisco: Harper, 1983). 14.95. 225. h. Recommends Barth as a model for evangelical theology.
- , *A Handbook of Contemporary Theology* (Grand Rapids: Eerdmans, 1966). 1.95. 141. p.
- Reymond, Robert, *Brunner's Dialectical Encounter* (Phila.: P&R, 1967). 29. P.
- , *Introductory Studies in Contemporary Theology* (Phila.: P&R, 1968). 242. p.
- Ridderbos, Herman, *Bultmann* (Phila.: P&R, 1960). 1.25. 46. p.
- Runia, Klaas, *Karl Barth's Doctrine of Holy Scripture* (Grand Rapids: Eerdmans, 1962). 4.00. 225. h.
- Schilling, S. Paul, *Contemporary Continental Theologians* (Nashville: Abingdon, 1966). 300. p.
- 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.
- , *Christianity and Barthianism* (Phila.: P&R, 1962). 6.95. 450. h. 2 copies.
- , *Christianity in Modern Theology* (Phillipsburg: Grotenhuis, 1955). 89. p.
- , *The Confession of 1967* (Phila.: P&R, 1967). 2.50. 127. p.
- , *Evolution and Christ* (Chardin) (Nutley: P&R, 1966).
- , *Is God Dead?* (Phila.: P&R, 1966). 43. p.

- , Karl Barth on Chalcedon (Phila.: np., 1960).
19. p.
- , The New Hermeneutic (NP: P&R, 1974). 5.95.
230. p.
- , The New Modernism (Phila.: P&R, 1973). 496. p.
- , The New Synthesis Theology in the Netherlands
(NP: P&R, 1975). 4.50. 99. p.
- , The Sovereignty Of Grace (NP: P&R, 1969).
110. p.
- , The Theology of James Daane (Phila.: P&R, 1959). 126. H.
- 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.
- , and Montgomery, John W., The Altizer-Montgomery
Dialogue (Chicago: IVP, 1967). 96. p.
- 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.
- Barth, Karl, Church Dogmatics (Edinburgh: T&T Clark, from 1936). Many
volumes.
- , Dogmatics in Outline (NY: Philosophical Library, 1949). 1.25. 155. H.
- , The Humanity of God (Atlanta: John Knox, 1960,
1976). 3.45. 96. p.
- Baum, Gregory, New Horizon (NY: Paulist Press, 1972).
1.95. 152. p. Roman Catholic writer, accepts all the new, modern stuff.
- Berkhof, Hendrikus, Christian Faith (Grand Rapids: Eerdmans, 1979). 568. H.
Recent thinker in the Dutch Reformed tradition.
- Bonino, Jose Miguez, Doing Theology in a Revolutionary
Situation (Phila.: Fortress, 1975). 3.95.
179. p. Liberationism.
- Brunner, Emil, Our Faith (NY: Scribner's, 1954). 2.95. 153. H.
- Buber, Martin, I and Thou (NY: Scribner's, 1958). 1.25. 137. P.
- Bultmann, Rudolf, Existence and Faith (Cleveland: World
Publishing, 1960). 1.75. 320. p.

- , et al., *Kerygma and Myth*, ed. Hans Werner Bartsch (NY: Harper, 1961). 1.45. 228. p. Includes Bultmann's original essay on demythologization.
- Buri, Fritz, *Christian Faith in Our Time* (NY: Macmillan, 1966). 3.95. 128. H. A friend of Bultmann, rather to Bultmann's left! He demythologizes God, too.
- Cobb, John, and Griffin, David Ray, *Process Theology* (Phila.: Westminster Press, 1976). 6.95. 192. p. The standard introduction.
- Cone, James H., *A Black Theology of Liberation* (Phila.: Lippincott, 1970). 2.95. 254. p.
- De Chardin, Pierre Teilhard, *The Phenomenon of Man* (NY: Harper, 1959). 1.75. 320. P.
- DeGraaff, A., and Seerveld, Calvin, *Understanding the Scriptures* (Toronto: AACCS, 1968). 92. p. Dooyeweerdians following modern theologians.
- Edwards, David L., *The Honest to God Debate* (Phila.: Westminster Press, 1963). 2.25. 287. P. Concerning a book by John A. T. Robinson that began a wave of interest in secularized theology.
- Ferm, Deane William, *Contemporary American Theologies II: A Book of Readings* (San Francisco: Harper, 1982). 17.95. 374. p.
- Feuerbach, Ludwig, *The Essence of Faith According to Luther* (NY: Harper, 1967). 4.50. 127. H.
- Fosdick, Harry Emerson, *The Modern Use of the Bible* (NY: Macmillan, 1961). 1.95. 291. P. Classic of "older liberalism."
- 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.

- Kant, Immanuel, *Religion Within the Limits of Reason Alone* (NY: Harper, 1960). 2.75. 154. p.
- Kaufman, Gordon, *Systematic Theology: A Historicist Perspective* (NY: Scribner's, 1968). 8.95. 543. H. Reviewed by Frame in *WTJ* 32:1 (Nov., 1969), 119-124.
- , *The Theological Imagination* (Philadelphia: Westminster Press, 1981). 309. p. His more recent views: theology is largely the work of imagination.
- 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.
- Pinnock, Clark, ed., *The Openness of God* (Downers Grove: IVP, 1994).
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).
- Beatty, 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).
- Liotard, 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