

Mennonite Brethren Biblical Seminary
CONTEMPORARY THEOLOGY

TS-635 (3 Units)
Fall 2006
Thursdays 6:00-9:00

Professor: Mark D. Baker, Ph. D.
452-1768 (office); 255-5236 (home)
e-mail: mbaker@mbseminary.edu
Office Hours: Tuesday 1:00-3:00
Wednesday 1:30-3:30

COURSE DESCRIPTION

A study of major 20th century theological paradigms that have shaped contemporary theology, and an exploration of various theological responses to the current situation at the start of the 21st century.

COURSE OBJECTIVES

Through this course students will be able to:

- become familiar with major theological currents of the 20th century and their contextual roots
- identify foundational presuppositions and commitments of these theological currents and evaluate the pastoral, missional, and theological implications of those commitments
- have significant interaction with the work of four theologians and through that deepen their understanding of theological method
- obtain a basic understanding of the challenges and possibilities of doing theology in a postmodern setting, and become familiar with a variety of theological responses to postmodernism.
- develop skills in evaluating theological methodology
- articulate a methodological approach to doing theology in the contemporary setting
- express major theological concepts more clearly and creatively in the context of the 21st century.

COURSE TEXTS

Barth, Karl. *Church Dogmatics*, Vol. 4 part 1, *Doctrine of Reconciliation*, 1956 (1953 German).
Greer, Robert. *Mapping Postmodernism*, 2003.
McLaren, Brian. *A New Kind of Christian*, 2001.
McLaren, Brian. *The Story We Find Ourselves In*, 2003.

Required texts are on reserve in the library. In addition to these texts there will be a course pack (CP) containing selections from other texts as noted below.

COURSE OUTLINE

- 1 8/31 **Early 20th Century Liberal and Fundamentalist Responses to Modernism**
Preparation: Greer, 25-46, 218-225 (please read before class).

- 2 9/7 **Modernity and Postmodernity**
Greer, 225-228
Walsh & Keesmaat, "Globalization and Postmodernity," 15-37 (CP)
McLaren, *A New Kind of Christian*

- 3 9/14 **Doing Theology in a Postmodern Setting: Foundational Realism**
 Greer, 1-24, 71-96
 Clark, "Special Divine Revelation as Rational," 27-41 (CP)
 Clark, Carnell, and Henry, selected quotes (CP)
 Groothuis, "The Biblical View of Truth," 60-82; 112-15 (CP)
 Colson & McLaren, excerpts (CP)
 Lightner, *Evangelical Theology* (sin and salvation), 173-177, 185-204 (CP)
- 4 9/21 **Doing Theology in a Postmodern Setting: Post-Foundational Realism and Karl Barth's Church Dogmatics**
 Greer, 97-104
 Godsey, "An Introduction to Karl Barth's Church Dogmatics" in *Karl Barth's Table Talk*, 1-18 (CP)
 Ramm, in *How Karl Barth Changed My Mind*, by McKim, 121-25 (CP)
 Bloesch, in *How Karl Barth Changed My Mind*, by McKim, 126-30 (CP)
 Barth, *CD IV. 1*, 3-21
 Barth, "The Lord Who Has Mercy on You," in *Call For God*, 9-18 (CP)
- 5 9/28 **Karl Barth's Church Dogmatics, cont. & Evangelical Response to Karl Barth**
 Barth, *CD IV. 1*, 79-84; 88-92; 122-28; 147-54
 Barth, "You Shall Be My People," in *Deliverance to the Captives*, 60-66 (CP)
 Barth, *Letters 1961-68* (trs./ed. Bromiley) 342-343, 7-8, 271, 328-329 (CP)
 "More Questions on Barth's Views," *Christianity Today* 3 (1/5/62): 14-17 (CP).
- 6 10/5 **Barth's Church Dogmatics, cont.**
 Barth, *CD IV. 1*, 358-513, 685-701, and 740-750 (focus on pages: 358-369, 390-92, 397-400, 413-32, 452, 687-89, 695-701, and 740-44).
 Barth, "Saved by Grace," in *Deliverance to the Captives*, 35-42 (CP)
 Barth, *Letters 1961-68* (trs./ed. Bromiley) 13-14, 115-21, 312-316, 321 (CP)

10/12 *Essays due* - No class - Module Week

- 7 10/19 **Doing Theology in a Postmodern Setting: Post-Foundational Realism**
 Greer, 104-123
 Vanhoozer, "Truth," 818-822 (CP)
 Grenz, "Articulating the Christian Belief Mosaic: Theological Method After the Demise of Foundationalism," 107-136 (CP)
 Grenz, "Jesus as the *Imago Dei*," 617-28 (CP)
- 8 10/26 **Doing Theology in a Postmodern Setting: Post-Foundational Antirealism**
 Greer, 124-141
 Williams, "Sin and Evil," 194-219 (especially 194-96 & 205-219) (CP)
 Hick, "A Pluralist View," 29-59 (CP)

- 9 11/2 **Doing Theology in a Postmodern Setting: Post-Foundational Middle-Distance Realism**
 Greer, 142-158
 Lindbeck, "Atonement & the Hermeneutics of Intratextual Social Embodiment,"
 221-240
- 10 11/9 **Doing Theology in a Postmodern Setting–A Proposal**
 Greer, 159-217, 228-31
Research Paper Bibliography Due
- 11 11/16 **Doing Theology in a Postmodern Setting– Examples**
 Cunningham, "The Trinity," 186-202 (CP)
 Vanhoozer, "The Atonement in Postmodernity," 367-404 (CP)
 Dintaman, "On the Difference Between Inhabiting and Participating in a
 Narrative," 1-5 (CP)
- 11/23 Thanksgiving - No Class
- 11/30 *Research Paper Due* - No Class
- 12 12/7 **Doing Theology in a Postmodern Setting– An Example**
 McLaren, *The Story We Find Ourselves In*
 Student presentations
- 12/11 8:30 AM *Best Draft of Final Essay Due*
- 13 12/14 **Doing Theology in a Postmodern Setting & Final Thoughts**
 Student presentations
- 12/15 *Final Draft of Final Essay Due*

ASSIGNMENTS

Attendance and Class Participation - Significant class time will be given to the discussion of assigned readings. Therefore it is imperative that students read carefully and share their reflections and questions during class discussion. The appendix contains questions to guide your engagement with the texts. To get an "A" in this category you must have perfect attendance and make significant contributions to class discussion. An "A-" will be given to those with perfect attendance or with one absence and significant participation. Two absences will place a student in the "B" range; participation will determine whether it is a high or low "B." Three absences could move the student in to the "C" range. Four or more absences place the student at risk of receiving an "F" in class participation, but also at risk of having their course grade lowered a full letter grade or of automatically failing the class. Students may talk to the professor about ways to partially make up for absences. Note that "significant participation" refers to quality of participation not just quantity.

Quizzes on Reading - Although analytical thinking and critical reflection will characterize the course more than a focus on mastering information, a certain amount of the latter is necessary for

us to have conversation on the themes of the course. Therefore a content quiz on the reading will be given at the beginning of class the weeks in which there is assigned reading in the Greer book. The quizzes will be two to four questions. The questions will be selected from questions at the end of Greer's chapters or based on terms introduced in the chapter and defined in the glossary.

Essays - It takes considerable effort to understand theological issues sufficiently so that one can communicate them accurately to others trained in theology. An even greater, and more important challenge, is to communicate the same information to people without theological training in a way that: 1. they can understand, 2. still communicates in a theologically appropriate and accurate way, and 3. persuades the reader of the importance of the issue discussed. In class discussion and in your final essay and research project we will take on the first challenge of communicating with others trained in theology. In the following assignment students will take on the second challenge of "translating" theological concepts and arguments for the non-trained theologian.

Each student will write **two "essays,"** selecting from the four options below. These essays should be written with a specific audience in mind. (Please state the audience.) They may be written in the form of a letter, article, sermon, talk for a Sunday school class, etc. The essays will be graded according to how they meet the three criteria in the previous paragraph. Each one should be 2 to 3 pages, single-spaced, one inch margins, Times Roman 12pt font. *Due Oct. 12.*

1. Select two things about Karl Barth's theology or theological approach that have been helpful to you and that differ from the evangelical theology we have read and you have experienced. Explain what they are, how they differ, and how they have been helpful to you.
2. What can we learn from Barth's sermons that could aid us as we preach? Include observations about the integration of his theological approach and his homiletics. That is, how does his theological stance affect the content and construction of his sermons?
3. Using examples from theologians we have read explain why, not just the content, but also the way you structure and order theological content is of great significance and has pastoral, ethical and missional implications. Demonstrate how this is true, not just for theologians writing thick books, but for "normal" Christians as they structure their basic theological understandings.
4. Fundamentalists took a strong stance against "modernism" or liberal theology. In some ways, however, they were just as modern as the modernists, and in that sense did not sufficiently defend the faith against modernism. Explain how that is true, and state what we can learn from their experience that will be helpful as we do theology today?

Research Paper

Students will research how a particular thinker is responding theologically to the current postmodern situation. A list of theologians who are potential subjects for the paper is in the appendix. Each student will work on a different theologian, and therefore should report his or her choice to the professor.

By 11/9 each student will turn in a bibliography that includes major works by the theologian, preferably written within the last ten years, and should include some writings that focus on actual theological/doctrinal content and not just discussion of method and hermeneutics. Students are required to do an ATLA search, and may do an Internet search as well. The bibliography should

report pertinent articles or chapters in books discovered through this search and should list at least three essays or book reviews by others about the work of this theologian.

The paper should be 12 to 15 pages, double spaced, and should be balanced between descriptive presentation and analysis of both method and presentation of doctrinal content. The paper should give evidence of having interacted with reviews of the theologian's work, as well as evidence of the student's own thinking and analysis. A list of questions to guide your research and writing is provided in the appendix. The paper is Due 11/30.

Presentation and Handout

In order for the class to become familiar with a greater breadth of contemporary theologians and theological approaches in the postmodern setting each student will report on their research project to the class. The presentation should be split between description and analysis. The central aim of the first half of your presentation is to display and help us understand how your particular thinker is responding theologically to the current postmodern situation. The central aims of the second part are to evaluate this theologian's response in a way that will help all of us better understand how we might respond theologically to the current postmodern situation and to share with us new theological insights you gained through engaging this theologian's work. The presentation should be no more than 12 minutes followed by questions from the class and discussion for up to ten minutes. Students will prepare a one to two page handout that is not so much notes of your talk, but an outline of your presentation with quotes from the author that support and illuminate your points. Students will be graded on clarity and engagement of presentation, balance between description and analysis, and the degree to which you are able to communicate the essence of theologian's approach in a way that contributes to other students' formation—in relation to theological content and method. Presentations will be during classes 12 and 13.

Final Essay: Doing Theology in a Postmodern Setting

This is your opportunity to respond to the course material and discussion and state your approach to doing theology in a postmodern setting. You should begin your essay by stating why we must move on from a modern paradigm and approach (or why not). You then should interact with key issues we have discussed including the relationship of the Word of God, truth and theology. (You may explicitly place yourself in one of Geer's categories or you may define your own.) Describe what you see as threats and promising opportunities of postmodernity in relation to theology. Whether you argue for a modern approach or a postmodern explain how your theological approach recognizes the danger of a philosophical or contextual framework having too determinative a role in shaping theology. How will you avoid that? You may look to the research paper questions in the appendix for further guidance. You may refer to thinkers we have studied to illustrate your points. How will this theological approach benefit the church? It should be six to eight pages, double spaced, Times Roman 12pt font. A Best draft is due by 12/11 8:30 AM. (This is *not* a rough draft, but the best work you can do.) The professor will grade it and then discuss it with the student. The student will make improvements based on that conversation and turn in the final draft (with a copy of the marked version of the best draft) by 12/15. (The best draft's grade will 1/3 and the final draft's grade will be 2/3 of the grade for this project.)

Academic Policies:

MBBS academic policies are described at www.mbseminary.edu/fresno/policies . These policies provide guidance on academic integrity and plagiarism, incomplete course work, extensions,

dates for changing registration, non-discriminatory and inclusive language, appeals, etc. Students are expected to be familiar with these policies and will be held responsible for adhering to them. If you have questions about how these policies relate to you or to a situation that you face in your studies, please speak to the professor or consult the Registrar or Academic Dean.

Assignment policies for this course:

1. Students are expected to submit assignments on time; if they are late they will be graded down one grade level (a B+ becomes a B).
2. All written work should have one inch margins and Times Roman 12pt font.
3. All assignments may be printed on scrap paper.

Grading Scheme

Attendance and class participation 10%; Reading Quizzes 15%; Essays 20% (10% each); Research Paper 25%; Presentation 10% Final Essay 20%.

As stated in the *Academic Handbook* a “B” is the baseline grade. A “B” means the student is doing satisfactory work. The “B+” or higher grade indicates that the student has exceeded the baseline performance standard. The “C” grade indicates that the student has not achieved the baseline level. I will write a letter grade on your assignments. In my grade book each letter grade will be given a numerical equivalent (B+ = 3.33; A- = 3.67). At the end of the semester your numerical average will determine your final letter grade based on the following scale:

- 4.00 to 3.83 = A
- 3.82 to 3.5 = A-
- 3.49 to 3.17 = B+
- 3.16 to 2.83 = B etc.

APPENDIX

Reflection Questions

Class 2

We are reading and discussing *A New Kind of Christian* to set the stage for asking the central question of our reading, research and presentations in the weeks to follow: “How is this thinker responding theologically to the postmodern situation?” The question of how to respond to postmodernity is not limited to this course. Rather in many classes across the curriculum from preaching and church planting to principles of biblical interpretation we must reflect on how to respond to postmodernity. McLaren’s book could be read in any number of other courses. I mention this to emphasize that in this Contemporary Theology course we are not asking the general question: How should the church, a Christian community, respond to postmodernity? Rather we are looking at a particular piece of that question by focusing on theology in the postmodern context. So although this week’s reading and class explores postmodernity in a general sense, not postmodern theology specifically, the purpose is to set the stage for discussion of theology in the weeks to come.

As you read list characteristics of modernity and how the contemporary or postmodern situation is different, as described by the authors. Reflect on how these characteristics are similar to and different from your experience of modernity and postmodernity .

In what ways do you perceive differences between Walsh and Kesmaat's description and evaluation of postmodernity and McLaren's?

What are characteristics of modernity that have had a negative impact on theology? What are characteristics of postmodernity that have the potential to have a negative impact on theology?

What are the particular challenges and opportunities as we set out to understand and articulate, in a postmodern setting, who God is and how God relates to the world?

Class 3

1. How is Groothuis's foundational realism similar to and different from that of Clark and Schaeffer? For instance, how does writing in a postmodern context influence and change a presentation of foundational realism?
2. How is what Greer describes as the dark side of absolute truth evident in the writings of Clark, Carnell, Henry and Groothuis?
3. How might McLaren critique Groothuis and how might Groothuis critique McLaren?
4. How the spirit and the methodology of foundational realism evident in Lightner's theological work? How does that influence the way he describes sin and salvation?

Class 4

Godsey, Ramm, and Bloesch.

1. In a dogmatics or systematic theology it is not only important what you say, but also where you say it, or what order you say things in. As you read take careful note of the construction of Barth's Dogmatics. What observations can you make about the order he has chosen? What is theologically and pastorally significant about the order?
2. What stands out to you as you "listen" in on this conversation with Barth?

Barth, *CD IV. 1*, 3-21.

1. How does Barth start his discussion of the doctrine of reconciliation? What is the first thing he says? (How else could he have started?)
2. What in these pages do you find stimulating, helpful, inspiring, confusing?

Barth, "The Lord Who Has Mercy on You," in *Call For God*, 9-18.

Each of the next few weeks we will read a Barth sermon and prayers. I would like you to reflect on them at three different levels: devotionally, homiletically, and how Barth's theology is evident in his sermons.

Class 5

Barth, *CD IV. 1*, 79-84; 88-92; 122-28; 147-54.

1. In a dogmatics or systematic theology it is not only important what you say, but also where you say it, or what order you say things in. As you read take careful note of the construction of Barth's doctrine of reconciliation. What observations can you make about the order he has chosen? What is theologically and pastorally significant about the order?
3. Barth critiques the individualism traditionally found in the doctrine of reconciliation (149-50). How does he attempt to avoid it?

4. What in these pages do you find stimulating, helpful, inspiring, confusing?

Barth, "You Shall Be My People," in *Deliverance to the Captives*, 60-66. (See above)

Barth, *Letters 1961-68* (trs./ed. Bromiley) 342-343, 7-8, 271, 328-329 (CP).

"More Questions on Barth's Views," *Christianity Today* 3 (1/5/62): 14-17 (CP).

Please take note of differences between Barth and the evangelicals in content, approach, and tone. What accounts for these differences? What are the key issues? In what ways do the individual writers demonstrate that they have understood Barth, even if they disagree, and in what ways do they demonstrate an inadequate attempt to understand him? Please note that the 1/5/62 CT article goes with the letters on page 342-3, 7-8.

Class 6

Barth, *CD IV. 1*, 358-513, 685-701, and 740-750 (focus on pages: 358-369, 390-92, 397-400, 413-32, 452, 687-89, 695-701, and 740-44).

1. Theologians commonly place the discussion of sin, the fall, after a discussion of creation. And then after presenting the problem, they present the solution--a discussion of salvation through Jesus Christ. Barth, however, places his discussion of sin within his explanation of the doctrine of reconciliation. Why? (How can you answer from what he says here.)
2. What does it mean to be brought to the knowledge of sin in Jesus Christ? How does Jesus Christ reveal sin to us in its purest form?
3. For Barth is sin at heart an ontological or relational problem? What is the difference?
4. Would you categorize this as a biblical presentation of sin? Why or why not?
5. What in Barth's content and structure helps this section on sin (which is usually a "bad news, you are condemned" chapter in theology) be a section of good news?
6. Barth proclaims that through the reconciliation event of Christ God accomplished something once and for all, yet he also does not want to call the event a statement of fact (see page 18 & 368). Why? What might be the difference between the two for Barth?
7. What impresses you, surprises you, troubles you, pleases you, etc. with Barth's exegesis and biblical interpretation?

We are jumping over many pages and into the middle of a section when we turn to page 685. Please review the table of contents so that you see where this reading fits into the whole.

8. How is Barth's Christocentrism evident in this ecclesiological discussion?
9. Take note throughout this section of how Barth talks of both the human need to believe or respond and the Spirit's role in awakening belief. Explain why he takes the approach he does in discussing this.
10. How does Barth explain the relationship between the individual and the community in regards to the Holy Spirit's awakening to faith (687-89). What is the concept of individual conversion and church that he is writing against? What are the implications of holding one view or the other?
11. How does Barth answer the question, "Who are true Christians?" How is his answer similar and different to the answer you would get to that question in your church (695-99)?

Barth, "Saved by Grace," in *Deliverance to the Captives*, 35-42. (See above)

Barth, *Letters 1961-68* (trs./ed. Bromiley) 13-14, 115-21, 312-316, 321.

I am having you read these letters as another way of getting a feel for the person Karl Barth.

1. What about Barth as a person stands out to you as you read them?
2. Where do you observe his theological passion and conviction coming through?

Class 7

1. What are, according to Vanhoozer, are the negative by-products of fundamentalist/conservative theology's view of truth?
2. How is Vanhoozer's postconservative view of truth different than both the foundationalist conservative view and the postliberal view?
3. What are ways that Grenz is critical of and different than foundational realists and also ways he is different than and critical of those more open to postmodernism than he is (ones Greer would call antirealists or middle-distance realists)?
3. How are the spirit and the methodology of post-foundational realism evident in Grenz's essay on Jesus and the image of God? How does that make this work different than one a foundational realist might right on the same topic?

Class 8

The chapter by Williams represents what Greer calls "old liberalism." Before we discuss "new liberalism" we will spend some time in class discussing "old liberalism." Therefore as you read Williams take note of how does it differ from his contemporaries that we have previously read: evangelical foundationalism and Barthian post-foundational realism? Also reflect on what is "wrong" with liberal theology. Rather than just labeling it "wrong" because it is liberal try to discern negatives consequences you can imagine flowing from this theology.

Class 9

How are the spirit and the methodology of post-foundational middle-distance realism evident in Lindbeck's essay on the atonement? How does that make this work different than one that used the other approaches we have seen?

Class 10

For Greer: What are your affirmations and critiques of, and questions about Greer's proposed way of understanding absolute truth and his post-postmodern paradigm for theology?

Class 11

For all three readings: How do these writers both use and benefit from postmodern thought, and also use biblical and theological perspectives to challenge postmodern thought as well as to challenge contemporary post-modernity?

Can you place their work in one of Greer's categories? What is your evaluation of their work?

For Cunningham and Vanhoozer: How do you note that the method and content of these theologians differs from and is similar to foundational realists or classic liberals we have read?

For Dintaman: How might a foundational realist like Groothius critique or take a different approach than Dintaman? How might a post-foundationalist antirealist, or a "postmodern" philosopher critique or take a different approach from Dintaman? How does Dintaman use postmodernism's categories and perspectives to challenge and undermine postmodernism?

Class 12

1. In the preface to McLaren's book (page x) he states that this is not a book about postmodernity, rather it is a book about the gospel from a postmodern vantage point. The central questions we will explore when we discuss the book are: How does that vantage point influence the way he does theology? and What new theological insights come to light because of his vantage point and methodology shaped by that vantage point? So, be attentive to and list observations related to those questions as you read.
2. Where does McLaren fit in relation to Greer's options?
3. How does this book relate to Dintaman's essay? Does McLaren make a similar distinction between inhabiting and participating in a narrative? Do the narratives that Dintaman describes appear in McLaren's book? Are there others that appear?
4. What is your response, evaluation? What excites you, upsets? How might you do it differently?

Research Project - The following questions are to guide and stimulate. They do not necessarily have to be answered explicitly in your paper and presentation, but they do reflect the sort of themes you should engage.

1. In which of Greer's categories would you place this theologian?
2. Does this theologian's work address only the postmodernity that people live and experience, only the postmodernism of academia, or both?
3. How does this theologian deal with the postmodern incredulity toward metanarratives both in relation to his or her own writing and the gospel or Word of God itself?
4. What is this theologian's approach to scripture and the Word of God as foundational to and authoritative for theology and the Christian life? Does she or he explicitly discuss postmodern theorists' emphasis on the meaning of the text being constructed by the reader rather than by the author or dwelling within the text itself?
5. How does this theologian respond to the postmodern claim that "all claims to the truth, and ultimately even truth itself, are socially conditioned" in relation to the Christian claim that God has revealed truth?
6. Has this theologian sought to respond to the postmodern yearning for community? If so in what ways? In what ways is the overly individualistic character of modern Christianity still evident? Or, in what ways does it appear to you that the theologian has gone too far and lost an appropriate emphasis on the individual? Does the person him or herself give evidence of participating in a non-individualistic interpretation of scripture and non-individualistic expressions of Christianity?
7. Does the author actually do theology or only focus on method and preparing to do theology?
8. In what ways does the author see postmodernism as an opportunity for Christian theology and in what ways does the author see postmodernism as a threat?
9. Does this thinker present a post-rationalistic gospel? If so how does that change his or her concept of conversion and theology? How does he or she deal with propositional truth?
10. In what ways do you imagine this person's approach would and would not connect with people today? (That could include "postmodern" people as well as those still modern, and the many who are somewhere in-between?)
11. How do you see the author's context shaping her or his work?
12. What theological insights have you gained from this person's work and how do those insights relate to the person's approach to postmodernity?

13. What part of the author's work do you most resonate with? With what part are you in significant disagreement or confusion?

A Partial List of Theologians Appropriate for the Final Project

This bibliography is partial in the sense that there are other theologians in addition to these, and in that many of these theologians have works in addition to the ones listed that would be significant resources for this project.

This list does not include authors discussed by Greer. They are not possibilities for this project.

- Barnes, Elizabeth. *The Story of Discipleship: Christ, Humanity, and Church in Narrative Perspective*. Nashville: Abingdon, 1995 (BV 4509.5. B374).
- Bartlett, Anthony W. *Cross Purposes: The Violent Grammar of Christian Atonement*. Harrisburg, PA: Trinity Press Int., 2001.
- Caputo, John D. *On Religion*. New York: Routledge, 2001.
- _____. *The Prayers and Tears of Jacques Derrida: Religion Without Religion*. Bloomington: Indiana Univ., 1997. For use in conjunction with Caputo: Eagle, David, "Jesus, eh? The Saving Significance of the Cross, the Hermeneutics of John D. Caputo, and the Canadian Context." MA Thesis, MBBS, 2002 (Folio BT265.3 .E33 2002).
- Chopp, Rebecca. *Saving Work: Feminist Practices of Theological Education*. Westminster/John Knox, 1995.
- _____. *Reconstructing Christian Theology*. Minneapolis: Fortress, 1994.
- Comblin, José. *Called for Freedom: the Changing Context of Liberation Theology*. Marynoll, NY: Orbis, 1998. (BT83.57 C654)
- Erickson, Millard J. *Postmodernizing the Faith : Evangelical Responses to the Challenge of Postmodernism*. Grand Rapids, Mich. : Baker Books, 1998 (BT28 .E73 1998).
- _____. *Truth or Consequences : The Promise & Perils of Postmodernism*. Downers Grove, IL : InterVarsity Press, 2001 (HM449 .E79 2001).
- Franke, John. *The Character of Theology : An Introduction to its Nature, Task, and Purpose*. Grand Rapids, MI: Baker Academic, 2005 (BT65 .F68 2005).
- _____. and Stanley Grenz. *Beyond Foundationalism : Shaping Theology in a Postmodern Context*. Louisville, Ky. : Westminster John Knox Press, 2001 (BT28 .G747 2001). (c
- Green, Joel B. "Modernity, History and the Theological Interpretation of the Bible." *Scottish Journal of Theology* 54, 3 (2002): 308-329.
- _____. "Scripture in the Church: Restructuring the Authority of Scripture for Christian Formation and Mission." In *The Wesleyan Tradition*, ed. Paul Chilcote. Nashville: Abingdon, 2002: 38-51.
- _____. and Mark D. Baker. *Recovering the Scandal of the Cross: Atonement in New Testament and Contemporary Contexts*. Downers Grove. IL: InterVarsity, 2000.
- _____. *Salvation*. St. Louis: Chalice Press, 2003.
- Huebner, Chris. *Precairous Peace: Yoderian Explorations on Theology, Knowledge and Identity*. Scottsdale, PA: Herald Press, 2006.
- Knight, Henry H. III. *A Future for Truth: Evangelical Theology in a Postmodern World*. Nashville: Abingdon, 1997 (BT 28.K58).
- Kraus, C. Norman. *Using Scripture in a Global Age*. Telford PA: Cascadia, 2006 (ARCH BS476 .K72).
- _____. *An Intrusive Gospel?: Christian Mission in a Postmodern World*. Downers Grove, IL: InterVarsity, 1998 (ARCH BV2063.K77).

- Milbank, John. *The Word Made Strange : Theology, Language, Culture*. Oxford, UK ; Cambridge, Mass. Blackwell, 1997 (BT80 .M53).
- Migliori, Daniel. *Faith Seeking Understanding: An Introduction to Christian Theology*. Grand Rapids, MI: Eerdmans, 2004 (BT65 .M54).
- _____. *Being Reconciled: Ontology and Pardon*. London: Routledge, 2003 (BT265.3 .M55).
- _____. Murphy, Nancey. *Beyond Liberalism and Fundamentalism: How Modern and Postmodern Philosophy Set the Theological Agenda*. Valley Forge, PA: Trinity Press Int., 1996 (BT28.M87).
- _____. "Textual Relativism, Philosophy of Language, and the baptist Vision." In *Theology Without Foundations*, eds. Hauerwas, Murphy, Nation. Nashville: Abingdon, 1994 (BT40. T438).
- Oden, Thomas. *After Modernity What?: Agenda for Theology*. Grand Rapids: Zondervan, 1990.
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