Systematic Theology I (2ST510), Scripture, God, and Man  
Fall Term, 2013  
Course Handbook

Mondays, 1-4 PM

**Instructor, John M. Frame**

My stated office hours this term are Mondays, 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: Robert Binion**

His email, binion.robert.e@gmail.com. Feel free to talk or write to him about any course matters. Give your papers to him, rather than Dr. Frame, by email, or in hardcopy. He will do the bulk of the grading in the course. In case of a dispute over a grade, please talk to him first. Then if you cannot resolve the matter, Dr. Frame will be happy to arbitrate.

**Texts and Abbreviations:**

- **CW:** “A Common Word Between Us and You”  
  [http://www.yale.edu/faith/acw/acw.htm](http://www.yale.edu/faith/acw/acw.htm).
- **RC:** Reformed Confessions, any edition (available online for download at  
  [http://www.tulip.org/refcon/](http://www.tulip.org/refcon/), or for reading at  
  [http://www.creeds.net/reformed/creeds.htm](http://www.creeds.net/reformed/creeds.htm).
- **SD:** Supplementary Documents (available at [www.reformedperspectives.org](http://www.reformedperspectives.org). Click on “Hall of Frame,” then on this course.)  
  Frame, *Doctrine of God* (Lecture Outline) (DGLO)  
  Frame, *Doctrine of God* Study Guide (DGSG)  
  Frame, *Doctrine of the Word of God* Study Guide (DWGSG)  
  Frame, *Systematic Theology: Chapters on Man, Sin, Covenants* (ST)  
  Frame, “Introduction to the Reformed Faith”
Warfield, “A Brief and Untechnical Statement of the Reformed Faith”
Van Til, “Nature and Scripture”
John Murray, “The Attestation of Scripture”
Frame, “In Defense of Something Close to Biblicism”
Frame, “Traditionalism”
Frame, *The Islamic Doctrine of God* Lecture Outline (IDG)
Frame, *The Islamic Doctrine of Scripture* (IDS)

**Recommended:**

*The Collected Works of John M. Frame* (P&R and Bits and Bytes, 2008), Vol. 1: three CDs or one DVD, including six books, many articles, and 70 hours of audio lectures on MP3s, including my lectures on Scripture and God. This volume focuses on systematic theology. Vol. 2 will deal specifically with apologetics, vol. 3 with ethics and worship. It costs a lot, but the cost per book (and other materials) is pretty low.


Anthony Hoekema, *Created in God’s Image* (Grand Rapids: Eerdmans, 1994).


Systematic Theologies: Hodge, Bavinck, Berkhof, Grudem, Reymond

**Objectives**

1. To give reasons for confidence in the absolute authority of Scripture as God’s Word.

2. To show that disbelief and disobedience to Scripture are inconsistent with faith in Jesus Christ.

3. To present God as covenant Lord and ways of speaking about him consistent with his Lordship as revealed in Scripture.

4. To elicit a greater love for our Triune God and his revelation.
To help students to better understand themselves as the image of God, fallen into sin, in constant need of the redeeming work of Christ.

Assignments

1. Class attendance is required. I won’t regularly call the roll, but students who are often absent or late without excuse will be penalized.

2. You are asked to complete all reading assignments on the days indicated below. For the first and second parts of the course (Doctrine of God, Doctrine of the Word of God) I have supplied Study Guides (DGSG, DWGSG). For each class period, you are to prepare the material for the lesson assigned for that day. That means, you should be prepared to define any of the key terms or answer any of the questions. During these parts of the course, I will not lecture, as a rule, but will call on individual students to respond to Study Guide questions and define Key Terms. I may also ask questions that are not on the Study Guide, to determine how well you understand the issues. In the Doctrine of Man unit, the Study Guide comes at the end of the written materials, and we will deal with it the same way. Note: The material on Islam will be presented as lectures, without study guides.

3. Midterm Test on the Doctrine of God unit (everything we have covered to that point). The test will be given in the library, and you may take it any time from the opening of the library on Monday, Sept. 24, to its closing on Saturday, Sept. 29. You are responsible to know in advance when the library is open and closed. Important note: Please do not use exams from past years to study for the Midterm or the Final. If you do, it will be considered cheating.

4. Final Exam, only on the Doctrine of the Word of God and Doctrine of Man units (material covered since the midterm). Time and place will be announced. See important note under 3, above.

Grading

All assignments will be graded on a pass-fail basis. Your final grade will be calculated thus, based on assignments 2-5 above:

Passing work on assignments 2-5: A.
Passing work on three of four assignments: B.
Passing work on two of four: C.
Passing work on one of four: D.
No passing work: F.

Weekly Assignments

All dates are Thursdays.

Aug. 26: Introduction to the Doctrine of God

DG, 1-46, 80-115.
DGSG, Lessons 1-3, 5-7.
SD: Frame, “Introduction to the Reformed Faith”
Warfield, “A Brief and Untechnical Statement of the Reformed Faith”

Sept. 2: Labor Day, no class.

Sept. 9: God’s Sovereignty, Human Responsibility, Evil

DG, Chapters 4, 8, 9. For assignments in DG, you may find it helpful to consult
DGLO as well, which provides an outline of DG. We may occasionally use that
outline in class as well. Large Roman numerals in the outline correspond to chapter
numbers in the book.
DGSG, Questions on the above chapters (similarly each week from now on).
Second Helvetic Confession, 9.
Westminster Confession of Faith, 3.1, 9.1-5.

Sept. 16: The Acts of God

DG and DGSG, Chapters 13-16 (Notice that we are skipping some material.)
RC
Belgic Confession, 14-16.
CD: First Head, Articles 1-18 and Rejection of Errors
Heidelberg Catechism, 26-28.
Second Helvetic Confession, 6-7, 10.
Westminster Confession of Faith, 3-5.
Westminster Larger Catechism, 12-19.
Westminster Shorter Catechism, 7-11.

Sept. 23: Attributes of God

DG 19-26 (Omitting some more topics.)
DGSG
Lesson 19: questions 2, 9, 10
20: 3, 5, 7, 10, 17
21: 1, 4, 6, 9
22: 7, 8-11, 12, 13
23: 2, 10, 11
24: 4, 5, 8, 9
25:1, 3, 10, 13
26: 2, 3, 4

RC:
Westminster Confession of Faith, 2
Westminster Larger Catechism 7-8
Westminster Shorter Catechism, 4-5.

Sept. 30: The Trinity; The Islamic Doctrine of God

DG and DGSG, Chapters 27-29.
Westminster Confession of Faith, 2
Westminster Larger Catechism, 9-11
Frame, IDG Lecture Outline
CW and the Volf Response

Oct. 7: Reading Week, no class.

Oct. 14-19: MIDTERM EXAMINATION. Take the exam in the library, any time from its opening on Monday the 14th to its closing on Saturday the 19th, if indeed the library is open then. Finding the library’s schedule is your responsibility. The exam will deal only with the Doctrine of God, that is, the assignments made through Sept. 30.

Oct. 14: The Word of God

DWG and DWGSG, Chapters 1-7.

Oct. 21: Nature and Media of the Word

DWG and DWGSG, 8-15.
SD: Van Til, “Nature and Scripture” Note: Don’t get tied up with all the philosophers here. Focus on Van Til’s basic comparison and contrast between the attributes of natural and scriptural revelation.

RC

Belgic Confession, Articles I-VII
Confession of 1967, I, C, 2
Canons of Dordt, Third and Fourth Heads, I-V
Heidelberg Catechism, Questions 1-3, 19, 21-23, 67
Second Helvetic Confession, I-II
Westminster Confession of Faith Chapters 1, 14.
Westminster Larger Catechism, Questions 1-5
Westminster Shorter Catechism, Questions 1-3

Oct. 28: The Written Word

DWG and DWGSG, 16-23, 26, 29-32.
Frame, “In Defense of Something Close to Biblicism”
Frame, “Traditionalism.”

Nov. 4: The Transmission of Scripture

DWG and DWGSG 33-34, 38-40

Nov. 11: Person Revelation; Islamic doctrine of Scripture.

DWG and DWGSG, 41-46
Frame, IDS, Lecture Outline

Nov. 18: The Creation and Nature of Man

Frame, ST, Chapter on Man. Discussion on key terms and questions at end.
JM, 1-46, 60-66
Westminster Confession of Faith, Chapter 4.
Westminster Larger Catechism, Q 17.
Westminster Shorter Catechism, Question 10.
Belgic Confession 14

Nov. 25: Sin

Frame, ST, Chapter on Sin. Discussion of key terms and questions at the end.
JM, 67-119
Westminster Confession of Faith, Chapter 6.
Westminster Larger Catechism, Q 21-29.
Westminster Shorter Catechism, Q 13-20
Belgic Confession 14, 15, 17.
Canons of Dordt, Third and Fourth Heads
Heidelberg Catechism, Q 3-14.

Nov. 28: THANKSGIVING: no class.

Dec. 2: Covenants

Frame, ST, Chapter on Covenants. Discussion of key terms and questions at end.
JM, 47-59.
SD: Frame, “God’s Covenants.” Be prepared to define key terms and answer study
questions at the end of this article.
Westminster Confession of Faith, Chap. 7.
Westminster Larger Catechism, Q 30-36.
Westminster Shorter Catechism, Q 20.

Course Bibliographies

Introduction to the Reformed Faith

See also the Reformed systematic theologies listed under “Systematic Theology and Theological
Method”

Bavinck, Herman, Our Reasonable Faith (Baker, 1956). Bavinck
was the leading Dutch dogmatician of the late 19th, early
20th centuries. This is his brief, 568 page (!) summary of his four-volume Dogmatics. His
full Dogmatics has recently been translated into English (Grand Rapids: Baker, four
volumes) and is invaluable.
Boettner, Lorraine, The Reformed Doctrine of Predestination
(P&R). A good, standard work.
Boice, James, Foundations of the Faith. A popular summary of
Reformed doctrine.
Calvin and his influence. Note comparisons between
Calvin and Thomas Aquinas (Breen) and between Calvin
and Arminius (Bangs).
Calvin, John, Concerning the Eternal Predestination of God
(“Calvin’s Calvinism.” His argument against Pighius on predestination.)
--., Institutes of the Christian Religion. The
definitive formulation. You must read this
before leaving seminary.

Elwell, Walter, ed., Handbook of Evangelical Theologians (Baker, 1993). Biographies and emphases of various thinkers, including Warfield, Berkhof, Machen, Van Til, Murray, Clark, Berkouwer, Schaeffer, Henry, Hoekema, Carnell, Packer, McGrath.


Kuyper, A., Lectures on Calvinism (Eerdmans, 1961). Another “must read.” Kuyper was a great genius: philosopher, founder of a university, newspaper editor, preacher, founder of a new denomination, devotional writer. These lectures seek to apply Calvinism to all areas of life, thus expressing the major thrust of his thought.

Luther, Martin, The Bondage of the Will (Luther had great affection for this volume, but his Lutheran successors didn’t follow its teaching. Shows how important the doctrine of predestination was to the early Reformation.)


McKim, Donald K., ed., Encyclopedia of the Reformed Faith (Westminster/John Knox Press, 1992). Some contributors are liberal and/or limited inerrantist, but on the whole this is a valuable reference work.

Murray, J., Calvin on Scripture and the Sovereignty of God (Baker, 1960). These articles are also found in Vol. IV of Murray’s Collected Writings (Banner of Truth, 1982).


Schreiner, Thomas R., and Ware, Bruce A., The Grace of God and the Bondage of the Will (Baker, 1995). Articles on many issues in
dispute between Calvinists and Arminians, taking the Calvinist side. High quality of thought and scholarship.


Sproul, R. C., many popular books and tapes on Reformed doctrines, available through the Ligonier Valley Study Center in Orlando, Florida. Sproul is the best popular communicator of Reformed doctrine around. Ligonier also sells tapes and booklets by the late John H. Gerstner, Sproul’s mentor. These should not be missed.


Warfield, B. B., Calvin and Calvinism. --, Calvin and Augustine.

Revelation and Scripture

See also the various systematic theologies listed in the “Theology” bibliography below.

Archer, G., Encyclopedia of Bible Difficulties (Grand Rapids, Zondervan, 1982).


Barr, James, Fundamentalism. Critique of evangelical views of scripture.

Barth, Karl, Church Dogmatics, I/2, 457-740. Fountainhead of neo-orthodoxy.

Bavinck, Herman,
   --, The Philosophy of Revelation (Grand Rapids: Baker, 1979).


Bloesch, Donald, Holy Scripture (Downers Grove, Inter-Varsity Press, 1994). Limited inerrancy.

Boice, James M., ed., The Foundation of Biblical Authority
(Zondervan, 1978).
Bruce, F. F., The Canon of Scripture (IVP, 1988)
Carson, D., and Woodbridge, J., ed., Scripture and Truth
(Zondervan, 1983).
--, Hermeneutics, Authority and Canon (Zondervan, 1986, 1995);
includes essay by Frame on the internal testimony of the Spirit.
Clark, G., God’s Hammer (Jefferson, Md., Trinity Publishing Co., 1982).
Conn, Harvie, ed., Inerrancy and Hermeneutic (Grand Rapids,
Davis, S. T., The Debate About the Bible (Philadelphia, Westminster
Press, 1977)-- limited inerrancy.
Demarest, B., General Revelation (Zondervan, 1982)-- Baptist from
Denver Seminary.
of readings on various theological topics including this
one. Articles by Calvin, Kantzer, Ramm, Warfield
represent the historic protestant position. Barth and
Hordern represent neo-orthodoxy. Orr and Beegle represent
limited inerrancy. Dodd represents older liberalism.
review in Westminster Theological Journal XLV, 2 (Fall, 1983).
The book deals with philosophers whose influence weakened
confidence in biblical inerrancy.
--, ed., Inerrancy (Zondervan, 1979)-- the papers of the first
Hannah, J., ed., Inerrancy and the Church (Chicago, Moody Press,
1984). Like the Boice and Geisler volumes, this book is a
project of ICBI.
Helm, P., Divine Revelation: The Basic Issues (Westchester, Ill.,
Crossway Books, 1982). Helm is a Christian philosopher at the
King’s College, Univ. of London, England, former editor
of Banner of Truth.
--, and Carl Trueman, eds, The Trustworthiness of God: Perspectives on the Nature of
Scripture (Grand Rapids: Eerdmans, 2002).
Henry, Carl F. H., God, Revelation and Authority, 6 volumes
(Waco, Word, 1976 to 1984). The first four volumes deal with
the doctrine of revelation, the last two with the doctrine
of God. This is a fine work, certainly the definitive
evangelical treatment to date.
Kaiser, Walter, The Uses of the Old Testament in the New (Chicago,
Moody, 1985). Did the N.T. writers misuse the O.T.? Kaiser’s
treatment is helpful.
Kistler, Don, ed., Sola Scriptura: the Protestant Position on the
Bible (Morgan, PA: Soli Deo Gloria, 1995). Confessional
protestants, including Robert Godfrey, R. C. Sproul,
Sinclair Ferguson.

Kline, Meredith G., The Structure of Biblical Authority (Grand Rapids, Eerdmans, 1972). The most significant re-thinking of the orthodox position since Warfield.

Kuyper, Abraham, Principles of Sacred Theology (Eerdmans, 1965). Part of his Encyclopedia. Deals with the nature of theology and revelation. K. was a great Reformed leader of the 19th century.

Lewis, Gordon, and Demarest, Bruce, ed., Challenges to Inerrancy (Chicago, Moody, 1984). Another ICBI symposium, this one on theological attacks against inerrancy.

Lindsell, Harold, The Battle for the Bible (Grand Rapids, Zondervan, 1976). This states a “full inerrantist” position and attacks limited inerrancy. At points, however, it betrays a somewhat wooden hermeneutic. The limited inerrantists like to quote him as an extreme example of what they oppose.


Montgomery, John W., ed., God’s Inerrant Word (Bethany, 1975). Contains a number of useful articles by Packer, Montgomery, Pinnock, Peter Jones, R. C. Sproul, John Gerstner, and John Frame.

Morris, Leon, I Believe in Revelation (Eerdmans, 1976).

Murray, John, Calvin on Scripture and Divine Sovereignty (Grand Rapids, Baker, 1960).


Orr, James, Revelation and Inspiration (Grand Rapids: Baker, 1969, originally published in 1910.) Fountainhead of limited inerrancy views.

Packer, J. I., Beyond the Battle for the Bible (Westchester, Ill., Cornerstone Books, 1980).

--., Fundamentalism and the Word of God (Grand Rapids, Eerdmans, 1958). A classic exposition of the historic protestant view.


Polman, A., Barth (Presbyterian and Reformed), 16-30. Pretty good summary and critique of Barth’s view.

Radmacher, E., ed., Can We Trust the Bible? (Wheaton, Tyndale, 1979). Interesting articles by Packer, Clowney, Sproul and
others.


Rogers, J., and McKim, D., The Authority and Interpretation of the Bible (N.Y., Harper, 1979)-- the definitive statement of a “limited inerrancy” position.

Runia, Klaas, Karl Barth’s Doctrine of Holy Scripture.


Turretin, F., The Doctrine of Scripture (Grand Rapids, Baker, 1981)-- part of Turretin’s Institutes dealing with Scripture. Of course, the whole of the Institutes is also available now; see below under Systematic Theology and Theological Method.


-- The Protestant Doctrine of Scripture.

Warfield, B. B., The Inspiration and Authority of the Bible
Systematic Theology and Theological Method

In this bibliography, I have included both complete systems of theology and writings about theology and theological method. You will find that many of the systematic theologies begin with discussions of theology and theological method. They are, of course, also important for our study of the Doctrine of God.

Barth, Karl, Church Dogmatics (Macmillan). The fountainhead of neo-orthodoxy. Probably the most influential theology of the 20th century. See especially I/1, 1-25, II/1, 1ff. on the nature and method of theology.

Bavinck, Herman, Reformed Dogmatics: Prolegomena (Grand Rapids: Baker, 2003). At last, Bavinck’s four-volume Dogmatics is being translated into English. This is the first volume, dealing with theological method and Scripture.


--, Systematic Theology (Banner of Truth). Standard one-volume Reformed work. Good summary, based primarily on Hodge and on Herman Bavinck’s four-volume Dutch work which is still untranslated into English.

Buswell, James O., Systematic Theology (Zondervan). Buswell was a professing Calvinist, though I believe he occasionally veered in an Arminian direction. Premillenial.


Chafer, Lewis Sperry, Systematic Theology (Dallas Theological Seminary Press). This seven volume work is the standard statement of “original dispensationalism.”


the process of translating scripture into the thought-forms of various cultures.


Erickson, Millard, Christian Theology (Baker). Middle of the road evangelicalism. Amyraldian.

---, ed. The Living God (Grand Rapids: Baker, 1975). See significant articles here on the nature and method of theology, particularly those by Hodge (Reformed), Mullins (Baptist emphasizing experience), De Wolf (liberal), Hordern (neo-orthodox), Van Til (Reformed), Tillich (radical liberal), Bultmann (radical liberal), and Gill (language analyst).


Grudem, Wayne, Systematic Theology (Grand Rapids: Zondervan, 1994). Excellent in many ways; incorporates some of Frame’s lecture material from Grudem’s years as F’s student. Reformed, but defends continuing charismatic gifts.

Hoeksema, Herman, Reformed Dogmatics (Reformed Free Publishing Assn.) Often called a “hyper-Calvinist,” Hoeksema denied the doctrine of common grace and left the Christian Reformed Church to form the Protestant Reformed Church. A very brilliant thinker.

Wittgensteinian account of the nature of theology.
See Frame’s review in WTJ 42:1 (Fall, 1979), 219-231.

Horton and I have some major differences, but I must admit that he has read a great many historic and contemporary theologians and has illuminated their contributions. The book is, however, essentially a “triangulation” (in terms of my “Traditionalism” paper).

“Neo-evangelical” these days tends to mean limited inerrancy and feminism, both of which Jewett endorses.

Kelsey, David, The Uses of Scripture in Recent Theology. See also Frame’s review in WTJ 39:2 (Spring, 1977): 328-353.
Explores the methods of modern theologians from Warfield to Bultmann; shows that they mean very different things when they claim to do theology “in accord with Scripture.”

Kuyper, Abraham, Principles of Sacred Theology (Eerdmans, 1965).

Lewis, Gordon, and Demarest, B., Integrative Theology (Zondervan), 3 vols. Baptist writers trying to combine historical, exegetical, biblical, and systematic theology. I don’t think it’s very successful. That project requires many more pages and more careful scholarship.


one-volume conservative Lutheran theology.

Murray, John, Collected Writings (4 Volumes) (Banner of Truth).
Murray taught for many years at Westminster in Philadelphia. His formulations of Reformed theology are, altogether, the best available. The exegesis is thorough and cogent. Volume 2 of this set contains his basic seminary lectures in Systematic Theology. See also his articles on “Systematic Theology.” Murray was conservative in many ways, noticeably in his advocacy of the exclusive use of Psalms in worship. But his lectures were not, for the most part, reviews of Reformed traditions, but almost entirely exegetical. And in his accounts of theological method, he emphasizes independence from tradition.

--., The Study of Theology (Grand Rapids: Zondervan, 1991). A discussion of theological method by a professor at Calvin Seminary. See my review in WTJ 56 (1994), 133-151, and Muller’s reply to me in the following issue. I am unmoved.

Pannenberg, Wolfhart, Systematic Theology (Grand Rapids: Eerdmans, 1988), 3 volumes. Pannenberg’s theology is not orthodox, despite some appearances to the contrary. He is deeply influenced by Hegelian rationalism. But the intellectual quality of his work, including the very fine distinctions he regularly draws, is quite remarkable.


Rushdoony, R. J., Systematic Theology (Ross House, 1994). A two-volume Reformed work. Rushdoony is the founder of the Christian Reconstruction or Theonomy movement, and his political and social interests are evident here. It is not an exegetically developed exposition of Reformed theology; it is rather a series of the author’s thoughts relating various doctrines to his concerns. Nevertheless it is a book of some interest.


Spkyman, Gordon, Reformational Theology (Grand Rapids: Eerdmans,


Thielicke, Helmut, The Evangelical Faith (Eerdmans). A three-volume Lutheran theology from the mid-20th century. Somewhat influenced by neo-orthodoxy, but often quite conservative.

---, A Little Exercise for Young Theologians. It’s important to read this before you get very far along in your theological study.

Tillich, Paul, Systematic Theology, 3 vols. Radically liberal, hardly affirms anything that can be recognized as Christian. A philosophy of being and non-being with some Christian language attached.

Turretin, F., Institutes of Elenctic Theology (Phillipsburg: Presbyterian and Reformed, 1994). Edited by James Dennison. Three volumes. This 17th century work was the basic textbook at Princeton Seminary before the completion of Hodge’s systematics. A brilliant and comprehensive work.


Vos, Geerhardus, Biblical Theology. On pp. 1-27, he discusses the relation of biblical theology to the other theological disciplines.


Doctrine of God (General)


Barth, Karl, Church Dogmatics II/1, 2.
Boice, James M., Our Sovereign God.
Charnock, Stephen, The Existence and Attributes of God
   (Sovereign Grace Book Club, no pub. data.) 802. h. Classic Reformed work.
Cottrell, Jack, What the Bible Says About God the Creator
   --, What the Bible Says About God the Redeemer
   (Joplin: College Press, 1987). 598. h.
   --, What the Bible Says About God the Ruler
Cottrell is a Westminster/Phila. Graduate and theologian in the Church of Christ. He is, I think, the most cogent theologian today writing in the tradition of classical Arminianism.
Craig, William L., The Only Wise God (Grand Rapids: Baker, 1987). 7.95. 157. p. Craig is mainly known as a philosopher and evidential apologist. This volume deals with a number of questions concerning the doctrine of God.
Davis, Stephen T., Logic and the Nature of God (Grand Rapids: Eerdmans, 1983). 171. h. Another philosophical treatment. Davis is a “limited inerrancy” evangelical.
Farley, E., The Transcendence of God
Feinberg, John, No One Like Him: The Doctrine of God (Crossway, 2001).
Freddoso, Alfred J., ed., The Existence and Nature of God
Gilson, E., God and Philosophy (Thomist).
Hasker, William, God, Time, and Knowledge (Ithaca: Cornell UP,
Heim, Karl, God Transcendent. Neo-orthodox.


Jungel, Eberhard, God as the Mystery of the World (Grand Rapids: Eerdmans, 1983). 414. h. Indebted to Barth.
--. God’s Being is in Becoming.


Machen, J. Gresham, Christianity and Liberalism, 54-68.
--. God Transcendent, 17-35.
--. What is Faith? 46-83.

276. p.


29.95. 430. h. Former liberal, now evangelical, somewhat traditionalist.

Ogden, Schubert, The Reality of God (Bultmannian, Process).


Pinnock, Clark, et al., The Openness of God (Downers Grove: IVP, 1994). “Open Theism.”


--, Systematic Theology, I. Very liberal.


--, “God,” in Selected Shorter Writings I, 69-74.

--, “Godhead,” Ibid., 75-81.


Open Theism

Advocates


Boyd, Gregory, God of the Possible (Grand Rapids, Baker, 2000).


LaCugna, Catherine, God For Us (NY: Crossroad, 1992).


--, The Foreknowledge of God (Cincinnati: Cranston and Stowe, 1887).


**Critiques**

-- *God and Spacelessness,* *Philosophy* 55 (March, 1980), 211-221.
Mohler, R. Albert, “Does God Give Bad Advice?” *World* 15.24 (June 1, 2000), 23.


---, et al., forthcoming volume of essays critical of Open Theism (Moscow, ID: Canon Press).


See also Reformed Confessions and Systematic Theologies under subjects of divine attributes (especially knowledge, eternity, unchangeability), God’s decrees, providence, election, effectual calling, regeneration.

*The Problem of Evil*

Adams, Jay, *The Grand Demonstration: A Biblical Study of the So-called Problem of Evil* (Santa Barbara: EastGate, 1991). I offered some criticisms of this in AGG, which Adams answered in an Appendix. Actually, I think this is one of the better books on the subject.


Gerstner, John, *The Problem of Pleasure* (P&R, 1983). Building on the Reformed doctrine of the Fall, Gerstner argues that the real problem is this: Why should God allow fallen sinners to have any pleasure at all?


Miracle

Calvin, Institutes I (LCC), 200ff, 207ff, on “natural law.”
Hooykaas, R., Natural Law and Divine Miracle.
Kuyper, Abraham, Principles of Sacred Theology, 413-28, 481-504.
Moule, C. F. D., Miracles (1965).


Tennant, F. R., Miracle and its Philosophical Presuppositions.

Vos, G., Biblical Theology, 250f.


--,”The Question of Miracles,” in Selected Shorter Writings II, 167-204.

Providence


Farley, Benjamin Wirt, The Providence of God (Grand Rapids: Baker, 1988). 257. h. Tries to be orthodox, but somewhat under the influence of Barth. See Frame’s review, in WTJ 51 (1989), 397-400.


Spurgeon, Charles, Spurgeon on the Providence of God (Macdill AFB, Florida: Tyndale Bible Society, nd.)

105. p.


Creation

I will deal with Scripture/science issues such as the creation days and evolution very sketchily in this course. Our main emphasis will be on the biblical theology of creation.

Gilkey, Langdon, Maker of Heaven and Earth (Garden City: Doubleday, 1959). 311. h. Gilkey was personally a fairly radical theologian, but this book mainly intends to present the biblical data, and most of it is well done.


*The Divine Decrees, Divine Sovereignty and Human Freedom*

Basinger, David, The Case for Freewill Theism.
--In Institutes, III.

Gerstner, John, *A Predestination Primer*  


Murray, John, *Calvin on Scripture and Divine Sovereignty*, 55-71.  
--, “The Sovereignty of God,” pamphlet.  


Schreiner, Thomas, and Ware, Bruce, ed., *The Grace of God and the Bondage of the Will*, 2 vols. (Grand Rapids: Baker, 1995). Reformed authors defend predestination in the
context of recent debates over “open theism” and such. The focus is biblical and exegetical. Well done.

Sproul, R. C., Chosen By God (Wheaton: Tyndale, 1989).
11.95. 213. h. Good popular treatment.
110. p.
Von Wright, Georg Henrik, Causality and Determinism (NY: Columbia UP, 1974). 143. h. Philosophical discussion.
1.50. 112. h. His classic work on the order of the divine decrees.
“Some Thoughts on predestination,” Ibid., 103-109.
Critique of “open theism.”
126. p. Classic Reformed work.

God’s Names and Images

Here, of course, the theological dictionaries are useful. A few noteworthy titles.

Dourley, John P., The Goddess, Mother of the Trinity
Eichrodt, W., Theology of the OT, esp. 206ff, 410ff.
Johnson, Elizabeth, She Who Is (NY: Crossroad, 1996). Feminist doctrine of God. Many other sources can be found here. m
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McDonald, H. D., Jesus—Human and Divine.
Metzger, Bruce, “The Jehovah’s Witnesses and Jesus Christ,” pamphlet.
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Warfield, B. B., Biblical and Theological Studies, 60-237.
--., The Lord of Glory.
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The Existence of God
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Frame, John, Apologetics to the Glory of God (P&R, 1994).
Mavrodes, George, Belief in God (NY: Random House, 1970). A very important philosophical work.

Islam


Colin Chapman, "Cross and Crescent" (IVP)


“A Common Word Between Us and You”


Cragg, Kenneth, Call of the Minaret.


Elass, Mateen. *Understanding the Koran: A Quick Christian Guide to the Muslim Holy Book* (Grand Rapids: Zondervan, 2004). Mateen is a former EPC minister with a Syrian background. It covers not only the content of the Koran, but describes Muslim attitudes toward it and compares them with Christian views of the Bible.


Ghaffari, Ebrahim, Strategies for Sharing the Gospel with Muslim University Students in the U.S., Iranian Christians International, Inc., P.O. Box 25607, Colorado Springs, CO 80936.

Gibb, H. A. R., *Mohammedanism*


Guillaume, Alfred, *Islam*.


Lingel, Morton, Nikides, ed., *Chrislam: How Missionaries Are Promoting an Islamized Gospel.* This has been a resource for those who have been very concerned of late about contextualization methods being used in the Islamic world. The PCA has a study committee looking at this. I was on an EPC work group that gave a brief assessment of what is going on. Some of the concerns of the book may be exaggerated if my friends working in the Muslim world are correct. But the book does represent a perspective within the conservative Reformed community and it raises legitimate issues.


Margoliouth, D.S. *Mohammed and the Rise of Islam* (C.P. Putnam’s Sons, 1931). This is my favorite treatment of the subject. Margoliouth was a Messianic Jew—the son of a rabbi. He was a great linguist and philologist who taught Islamic studies at Oxford and really knew his way around the primary sources. He “exposes Muhammad for the charlatan he was” as one reviewer put it. Scholarly, but written with dry wit. Available in other editions.


Morey, Robert. *The Islamic Invasion* (Eugene, OR: Harvest House, 1992). Although the quality of Morey’s arguments is somewhat uneven, there’s a lot of good material here, and the book has more apologetic punch than Nazir-Ali’s. Morey also has the most reliable theology of any of these writers. Popular reading level. Bibliography.

---, *Winning the War Against Radical Islam* (Christian Scholars Press, 2002).


Pearse, Meic, Why the Rest Hates the West. IVP, 2004


Shenk, David, in conversation with a Muslim, Badru Kateregga in "A Muslim and a Christian in Dialogue”.


Siegel, Bill, The Control Factor


Swartley, Keith, ed. Encountering the World of Islam (Colo Springs: Biblica, 2005). Written along the lines of the Perspectives reader, this is considered the basic training book for the Frontiers mission organization.


Watt, W. Montgomery. The Faith and Practice of Al-Ghazali. This is a memoir of a Sufi mystic theologian, often considered to be Islam’s greatest thinker. Al-Ghazali suffered a crisis of faith as a young man. Gives the reader a window into the mind of Muslim. Easy to read.


**Web Sites of Interest**


11. [http://www.thirdmill.org/](http://www.thirdmill.org/): Rich Pratt’s Third Millennium organization, with a worldwide vision. Articles in various languages. Magazine and forum. See also the subsite
www.reformedperspectives.org, which includes the magazine articles and the “Hall of Frame, and www.reformedanswers.org, which contains questions and answers on different topics, answered by people like Frame and Ra McLaughlin. Many of Frame’s shorter articles are available on one of these sites.


14. http://www.wts.edu/resources/: From Westminster Seminary, a very comprehensive catalogue of theological resources on the web. Do browse this one!

15. http://www.theopedia.com: A theological encyclopedia, put together by mainly Reformed folks. The interesting thing is that you can add articles or edit those that are there. They are looking for young theologians to help them with this project. Sort of a Reformed Wikipedia.


18. http://www.frame-poythress.org/: Articles and some books by your instructor and by his theological soul-mate, Vern Poythress.


21. http://www.rts.edu. The RTS site, and many others, such as http://campus.wts.edu/winnebago/search/search.asp (Westminster), allow you to search their library collections online. Of course, it’s also helpful to Google-search contemporary authors in order to find information about their books.


25. [www.radicalislam.org](http://www.radicalislam.org) Also on Islam.

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**Course Objectives Related to MDiv Student Learning Outcomes**

Course: 2ST510, Scripture, God and Man  
Professor: John M. Frame  
Campus: Orlando, FL
<table>
<thead>
<tr>
<th><strong>MDiv Student Learning Outcomes</strong></th>
<th><strong>Rubric</strong></th>
<th><strong>Mini-Justification</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Articulation (oral &amp; written)</strong></td>
<td>Strong</td>
<td>In-depth treatment of some fundamental and often difficult theological issues.</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>The method of the course is to focus on biblical texts that deal with theological questions. Not, however, a course in the technical exegesis of original language texts. Applies that Bible study to a number of historical and modern discussions.</td>
</tr>
<tr>
<td><strong>Scripture</strong></td>
<td>Strong</td>
<td>Aims to expound and defend Reformed views of God and Scripture. Students read relevant portions of the confessions, though the focus is on Scripture.</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>Strong</td>
<td>The course emphasizes that one cannot know God properly without loving and serving him. That is the nature of the covenant.</td>
</tr>
<tr>
<td><strong>Reformed Theology</strong></td>
<td>Strong</td>
<td>The topics covered constitute our fundamental worldview. The course emphasizes that the Lordship of God is comprehensive, covering all areas of life.</td>
</tr>
<tr>
<td>Significant knowledge of Reformed theology and practice, with emphasis on the Westminster Standards.</td>
<td>Strong</td>
<td>Aims to expound and defend Reformed views of God and Scripture. Students read relevant portions of the confessions, though the focus is on Scripture.</td>
</tr>
<tr>
<td><strong>Sanctification</strong></td>
<td>Strong</td>
<td>The course emphasizes that one cannot know God properly without loving and serving him. That is the nature of the covenant.</td>
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<tr>
<td>Demonstrates a love for the Triune God that aids the student’s sanctification.</td>
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<td>The course emphasizes that one cannot know God properly without loving and serving him. That is the nature of the covenant.</td>
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<tr>
<td><strong>Desire for Worldview</strong></td>
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<td>The topics covered constitute our fundamental worldview. The course emphasizes that the Lordship of God is comprehensive, covering all areas of life.</td>
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<tr>
<td>Burning desire to conform all of life to the Word of God.</td>
<td>Strong</td>
<td>The topics covered constitute our fundamental worldview. The course emphasizes that the Lordship of God is comprehensive, covering all areas of life.</td>
</tr>
<tr>
<td><strong>Winsomely Reformed</strong></td>
<td>Moderate</td>
<td>I try to present distinctively Reformed positions without demonizing those who disagree. The subjects of this course are more or less the ones on which all Christians agree, and I stress that agreement.</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>Moderate</td>
<td>I try to present distinctively Reformed positions without demonizing those who disagree. The subjects of this course are more or less the ones on which all Christians agree, and I stress that agreement.</td>
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<td><strong>Preach</strong></td>
<td>Moderate</td>
<td>I try to present the course material in such a way that it can be preached to heart and mind.</td>
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<tr>
<td>Ability to preach and teach the meaning of Scripture to both heart and mind with clarity and enthusiasm.</td>
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<td><strong>Worship</strong></td>
<td>N/A</td>
<td>Not too much here on denominations or world-Christianity, but the course does focus on convictions that the whole</td>
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<td>Knowledgeable of historic and modern Christian-worship forms; and ability to construct and skill to lead a worship service.</td>
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<td><strong>Shepherd</strong></td>
<td>Moderate</td>
<td>I believe that a biblical understanding of the course topics encourages spiritual maturity. Students are taught that our gifts and callings are validated by Scripture and are images of the nature of God himself. The course provides content to our witness to non-Christians, answering difficult questions, such as about evil and the reliability of Scripture.</td>
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<tr>
<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>
<td>I believe that a biblical understanding of the course topics encourages spiritual maturity. Students are taught that our gifts and callings are validated by Scripture and are images of the nature of God himself. The course provides content to our witness to non-Christians, answering difficult questions, such as about evil and the reliability of Scripture.</td>
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<td><strong>Church/World</strong></td>
<td>Minimal</td>
<td>Not too much here on denominations or world-Christianity, but the course does focus on convictions that the whole</td>
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<td>Ability to interact within a denominational context, within the broader worldwide church, and with significant public issues.</td>
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<td>serving him. That is the nature of the covenant. It also discusses sin, the</td>
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<td>barrier to our fellowship with God.</td>
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<td>disagree. The subjects of this course are more or less the ones on which all</td>
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<td>(Includes an appropriate ecumenical</td>
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<td>Christians agree, and I stress that agreement.</td>
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<td>spirit with other Christians, especially</td>
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<td>with clarity and enthusiasm.</td>
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<td><strong>Worship</strong></td>
<td>N/A</td>
<td>Of course, the doctrine of God is the key to true worship, since he is the only</td>
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<td>Knowledgeable of historic and modern</td>
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<td>suitable object of worship.</td>
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<td>non-Christians, both in America and</td>
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