A Selected Bibliography of Theology

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A Selected Bibliography of Theology
For Ministers and Church Members

BY PAUL CASNER

Introduction
This bibliography intends to provide some resources by which people who have read few, if any, theological works may gain access to theological literature, especially contemporary theological literature. Since doing theology is in essence learning how to acknowledge and appreciate what God has done for us in Jesus Christ, this bibliography attempts to aid us in our meditation on Christ. Without such meditation, all that we attempt as a church will be unsteady at best and foolhardy at worst. As you scan the entries, keep in mind that the list offered is far from exhaustive. It is both a place to begin and an invitation to do so.1

Electronic Theological Libraries for Ministers
It does no good to produce a bibliography like this without offering access to a theological library—or a lot of money. Unfortunately, most theological libraries offer little help to ministers or laypersons attempting to do serious research. This problem has been eased somewhat by the Vanderbilt Divinity School. Its Kessler Circulating Library enables ministers from all denominations to access the Divinity School Library through the World Wide Web and to check out library resources through the mail. Photocopies and reference information are also available. This program does require registration, and no more than two items may be checked out at a time; still, it is a wonderful resource for ministers without access to a good theological library. For more information, go to the Vanderbilt Library homepage at http://acorn.library.vanderbilt.edu. For the Kessler program, click “other databases,” “site index,” then “divinity.”

Church Histories
Histories of Theology


Theological Dictionaries and Handbooks

Once you have a grasp of the general development of Christian theology, you may want to focus on the history of a certain doctrine or on a particular theologian. The place to begin is a theological dictionary or encyclopedia. These offer a brief introduction to an idea or person under consideration and a bibliography. Unfortunately, there is no good one-volume theological dictionary suited for pastors and laypersons. In light of this, perhaps the best place to start is *The Westminster Dictionary of Christian Theology*, ed. Alan Richardson, rev. John Bowden (Louisville: Westminster /John Knox, 1983). A good deal of information, as well as bibliographical material, can be gleaned from *The Oxford Dictionary of the Christian Church*, ed. Frank L. Cross and Elizabeth A. Livingstone. This standard work has recently been released in a third, but highly expensive, edition (New York: Oxford University Press, 1997). In *The Cambridge Companion to Christian Doctrine* (New York: Cambridge University Press, 1997), a work edited by the British theologian Colin E. Gunton, you can find scholarly and up-to-date discussions of the main themes of Christian doctrine, as well as a useful summary of recent developments. An accessible work produced from an evangelical point of view is *Eerdmans’ Handbook to Christian Belief*, ed. Robin Keeley (Grand Rapids: Eerdmans, 1982).

Van A. Harvey, *A Handbook of Theological Terms: Their Meaning and Background Exposed in Over 300 Articles* (New York: Collier, 1964) is old but still useful for concise definitions of unfamiliar terms and phrases encountered in theological study. A more up-to-date wordbook is Donald K. McKim, *The Westminster Dictionary of Theological Terms* (Louisville: Westminster /John Knox, 1996). While this volume offers definitions that are shorter than Harvey’s, it includes a much larger number of terms and phrases. For help with the philosophical backgrounds to theological ideas, consult Diogenes Allen, *Philosophy for Understanding Theology* (Atlanta: John Knox, 1985). It offers concise treatments of major thinkers in the Western tradition, including Plato, Aristotle, Kant, Hegel, and others, while addressing their role in the development of Christian thought.

Several works offer fuller histories of specific topics than can be found in a theological dictionary or wordbook. The most accessible is Alan F. Johnson and Robert E. Webber, *What Christians Believe: A Biblical and Historical Summary* (Grand Rapids: Zondervan, 1993). This work, however, has many drawbacks. The authors sometimes let their conservative stances unduly influence their judgments—especially in the discussion of scripture. The analyses of some figures (that of Karl Barth, for
instance) are inaccurate at times. Nevertheless, the readability of this volume and its straightforward presentation make it useful for the uninitiated. From here, you should examine the treatment of your topic in a standard survey such as Linwood Urban, *A Short History of Christian Thought* (rev. ed.; New York: Oxford University Press, 1995).

**Surveys of Contemporary Theologies**


An excellent collection of primary sources for leading modern theologians is the series edited by John De Gruchy of the University of Capetown, South Africa, entitled *The Making of Modern Theology: Nineteenth- and Twentieth-Century Texts* (Minneapolis: Fortress, 1987–). The series includes volumes on nineteenth-century figures such as G. W. F. Hegel, Adolf von Harnack, and Friedrich Schleiermacher, as well as twentieth-century thinkers such as Karl Barth, Paul Tillich, Reinhold Niebuhr, and the liberation theologian Gustavo Gutiérrez. Each volume includes a helpful introduction to the life and thought of the theologian under consideration, a large number of selections written by that theologian, and a bibliography.

Introductions to Theology

Introductions to theology provide a sense of how the task of doing theology is currently being addressed by various thinkers, along with an author’s own attempt to do so. The better introductions do not endeavor to say the last word on a topic, but invite readers to do their own grappling with the issues. The better works also do their theologizing within, and on behalf of, the church. The standard one-volume introduction is Shirley C. Guthrie, *Christian Doctrine* (rev. ed.; Louisville: Westminster/John Knox, 1994). Guthrie offers a contemporary Reformed approach to theology. My favorite one-volume work is *Faith Seeking Understanding: An Introduction to Christian Theology* (Grand Rapids: Eerdmans, 1991), written by Daniel L. Migliore, another Reformed theologian.

**Selected Leading Contemporary Theologians**

In this section I survey several leading theologians whose works offer fruitful means of entrance into the current discussion. Some of the works by these theologians are difficult and not intended for the novice, but I include them so as to give you an awareness of important contemporary works.

**Stanley J. Grenz**

A well-known evangelical scholar from the Southern Baptist tradition, Grenz writes in a manner that is unusually accessible for the nonspecialist. His *Who Needs Theology? An Invitation to the Study of God* (Downers Grove, Ill.: InterVarsity, 1996), written with Roger E. Olson, offers a good starting place for those intimidated by theological study. His *A Primer on Postmodernism* (Grand Rapids: Eerdmans, 1996) is an introduction to postmodern trends in Western culture. His most recent work is *Created for Community: Connecting Christian Belief with Christian Living* (Grand Rapids: Eerdmans, 1998).

**Stanley Hauerwas**

Hauerwas is a prominent thinker whose works are readable and practical. Unfortunately, he can sometimes be sarcastic and harsh, as well. Speaking primarily out of the Methodist tradition, Hauerwas focuses on questions of Christian ethics and the relationship between church and culture. Perhaps Hauerwas’ most influential work is *Resident Aliens: A Provocative Christian Assessment of Culture and Ministry for People Who Know That Something Is Wrong* (Nashville: Abingdon, 1989). Here Hauerwas insists that the church must learn to live as a
minority voice in society as it endeavors not merely to "help people" but to tell people the truth about Jesus. Among Hauerwas' other important works are *Unleashing the Scriptures: Freeing the Bible from Captivity to America* (Nashville: Abingdon, 1993) and *The Peaceable Kingdom: A Primer in Christian Ethics* (Notre Dame: University of Notre Dame Press, 1984).

**Jürgen Moltmann**

Jürgen Moltmann was a German soldier in World War II who converted to Christianity at a POW camp in Britain. Moltmann offers rich insight on topics ranging from faith and suffering to the importance of the doctrine of the trinity for contemporary social questions. While beginners would not be advised to start their theological quests with Moltmann, they should nevertheless be aware of him and make engaging his works a goal for the future. He offers a series of "systematic contributions to theology" under the title Messianic Theology. Notable works in this series include *The Trinity and the Kingdom: The Doctrine of God and God in Creation: A New Theology of Creation and the Spirit of God* (both works trans. Margaret Kohl; Minneapolis: Fortress, 1993). A Lutheran, Moltmann is professor of systematic theology at the University of Tübingen, Germany.

**William C. Placher**


**Cornelius Plantinga Jr.**

A member of a famous theological family that includes his brother Alvin and his sister Amy, this minister of the Christian Reformed Church and professor of theology at Calvin Theological Seminary offers fresh perspective on theological topics. Always readable, his chief work is *Not the Way It's Supposed to Be: A Breviary of Sin* (Grand Rapids: Eerdmans, 1995). See also his *Assurances of the Heart. A Revised Edition of Beyond Doubt: Faith-Building Devotions on Questions Christians Ask* (Grand Rapids: Zondervan, 1993).

**Geoffrey Wainwright**


**Sondra Ely Wheeler**

from God and is intended to be used to serve others and to glorify God. She addresses the question of the role of the church in medical ethics in *Stewards of Life: Bioethics and Pastoral Care* (Nashville: Abingdon, 1996).

**Nicholas Wolterstorff**

Wolterstorff teaches at Yale Divinity School and has his roots in the Christian Reformed tradition. His works are demanding, and I would not include his name in a bibliography for beginners if it were not for his profound meditational work, *Lament for a Son* (Grand Rapids: Eerdmans, 1987). It ranks among the most powerful contemporary Christian books I have read, reminiscent of C. S. Lewis' *A Grief Observed* (London: Faber, 1961; San Francisco: HarperCollins, 1994) in its poignant reflections on the loss of a loved one. Here Wolterstorff offers meditations on his attempt to come to terms with his son's death in a 1989 mountain-climbing accident. This work is a must for those facing suffering and loss.

**John Howard Yoder**

The late John Howard Yoder is one of the greatest American Christian thinkers of the twentieth century. His works offer rich insight into the relationship between Christianity and culture, calling Christians to witness to the power of God in the world by imitating the humble love of Christ. His most influential work is *The Politics of Jesus* (2d ed.; Grand Rapids: Eerdmans, 1994). Originally published in 1972, it is a pioneering effort in Christian ethics. Other important works by Yoder include *The Priestly Kingdom* (Notre Dame: University of Notre Dame Press, 1984) and *The Royal Priesthood: Essays Ecclesiological and Ecumenical*, ed. Michael G. Cartwright (Grand Rapids: Eerdmans, 1994). Yoder is from the Mennonite tradition.

**Conclusion**

The Christian church faces many challenges today that demand that pastors and people in the pew learn to do theology thoughtfully and piously. Only through careful meditation on Jesus Christ can we respond faithfully to God's love and call others to do the same. I hope that this bibliography will encourage us to embark on these endeavors.

**Paul Casner**

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**Notes**

1 This bibliography does not include works that reflect feminist traditions, correlational theologies, or liberation theologies. These can certainly be fruitful, but they are not, in my opinion, the places to begin in learning how to do theology. Concerning the related field of Christian ethics, I follow Karl Barth, Stanley Hauerwas, and others in holding that ethics must function within theology rather than operating as a separate discipline associated with a general concept of “the good.” Thus in my bibliography of authors below, I include theologians who follow this approach—see, for example, Hauerwas, Oden, and Wheeler. These authors may be consulted for information on ethics.


3 While this series is currently being published by Fortress Press, some volumes in it have appeared under the auspices of HarperCollins (San Francisco) and Orbis (Maryknoll, N.Y.).

4 Lewis' best work, besides *A Grief Observed*, is the classic *Mere Christianity* (New York: Macmillan, 1952). This book is good for introducing the beginner to Christian theology if taken with some grains of salt. First, Lewis places too much emphasis on the question of God's reality, overshadowing his reflections on other Christian doctrines. Second, Lewis' argument for God's reality does not work as a rational proof of God, in spite of the fact that Lewis apparently intended it as such. Rather, the argument works as a reasonable witness to God, an invitation to faith consistent with the way many Westerners reason. Lewis' argument, in essence, dates from Plato and has been used by many Christian theologians throughout history. A good contemporary version of it is found in...