

Apologetics, 2ST530

Summer Term, 2004, RTS/Orlando
July 12-16, 8:30-3:30.

Instructor: John M. Frame

Please feel free to ask questions or make comments by email,
jframe@rts.edu.

Teaching Assistant, David Bradsher

David will be grading your papers and exams. He will be available to consult with you, in person, and by email: pisteuo-x@711online.net.

Course Content

Apologetics is the study of how to give reasons for our Christian hope (1 Pet. 3:15). This course has three parts: (1) Christian theory of knowledge, (2) historic and contemporary views of apologetic method, (3) topics in apologetics. In the first part, we shall ask what Scripture says about human knowledge, particularly the process by which a non-Christian comes to know Christ. The second part will deal with the controversy over how to *do* apologetics, discussing representatives of different apologetic schools. The third part will discuss issues under debate between Christians and non-Christians: the existence of God, the truth of Scripture, the problem of evil, the currents of modern and postmodern thought.

Required Texts and Abbreviations

AGG: Frame, *Apologetics to the Glory of God* (Phillipsburg: P&R, 1994).
DOT: Phillip E. Johnson, *Darwin on Trial* (Washington: Regnery Gateway, 1991).
DKG: Frame, *Doctrine of the Knowledge of God* (Phillipsburg: P&R, 1987).
FV: Steven B. Cowan, ed., *Five Views of Apologetics* (Grand Rapids: Zondervan, 2000).
GESB: Peter Jones, *The Gnostic Empire Strikes Back* (Phillipsburg: P&R, 1992).
SD: Supplementary Documents (Photocopied or on Disk)
William Edgar, "No News is Good News"
John Frame, "Certainty"
--, "Christianity and Culture"
--, and Paul Kurtz, "Do We Need God to be Moral?"
--, "Greeks Bearing Gifts"
--, "Infinite Series."
--, "Ontological Argument"
--, "Self-Refuting Statements"

- , "Transcendental Arguments"
 - , "Unregenerate Knowledge of God"
 - , "Van Til Reconsidered"
 - , "A Van Til Glossary"
- Stephen Hays, "I'm Glad You Asked"
- , "Why I Believe"

Assignments

1. Complete the reading assignments according to the schedule below.
2. Write a paper. This assignment offers two alternatives. Please do either one or the other. The paper should be turned in before 11 AM on Fri., Aug. 27. You may either send them electronically to Mr. Bradsher at his email address above. For late papers without excuse, I deduct 1/3 of a grade after 11 AM and for every 24 hours of lateness after that. 1/3 of a grade means, e.g., from B to B-.

(a) First alternative: Write a paper of approximately 3000 words presenting a fictional apologetic dialogue between a Christian and a non-Christian, or between a Christian having doubts or problems and another one who tries to help him resolve those. Chapter 9 of AGG provides you a model for the dialogue form, and you can find others, for example, in the books of Peter Kreeft listed in the bibliography. Your dialogue may deal with any subject that might arise in such a conversation, such as the existence of God, the problem of evil, the nature of truth, the authority of Scripture, etc. For this paper, you should do some research beyond the course assignments. The bibliography in this syllabus may help you.

(b) The second alternative: engage in an e-mail dialogue with a non-Christian (or with a Christian who is struggling with some of the difficulties of the faith). Send to me all the exchanges, totaling around 3000 words. If the actual dialogue is shorter, you may supplement it with your own analysis of the dialogue: what you did well, not so well, how you might improve your answers if you had it to do again. If your email exchange turns out to be much longer than 3000 words, then please abbreviate. Summarize the parts you have chosen to leave out.

3. Final Examination

The final will cover all the reading assignments and lectures in the course. It will be multiple choice.

Hints on Writing Dialogues

Your course paper is to be in the form of *dialogue*. In a dialogue, two parties are exchanging opposing views. In this assignment, I want the dialogues to be not merely an exchange of views, but an actual debate, in which each party tries (graciously, of course) to refute the other's position.

If you write a fictional dialogue, you are to master *both* views well enough to be able to indicate how each party would reply to the other's objections. Some examples of the dialogue form can be found in the writings of Plato, Hume's *Dialogues*, the Calvin Beisner's *Answers For Atheists*, and many books by Peter Kreeft (see apologetics bibliography), the last chapter of AGG, and CVT, 339-352. Seek "clarity, cogency, and profundity."

If you put together a real dialogue, from email exchanges, etc., it is still necessary for you to learn enough about the other person's view to deal with his arguments.

A fictional dialogue should consist mostly of *short* speeches in which each party interacts with the other in *detail*. In general, they ought to be "ideal" rather than "realistic." "Realistic" dialogues, the kind we have in real life, involve a lot of misunderstanding, arguing at cross purposes, ambiguities, fallacies, etc. To save time and clarify the real issues, avoid those things as much as possible. You should seek to have each thinker make the best possible case for his position, even when, in the final analysis, you believe that position to be false.

In a real dialogue, such as an email exchange, you won't have control over what your opponent says. But you should try nevertheless to deal with his points specifically, in detail.

I expect you to write concisely. I won't hold you to a rigid limit, but the rule is this: if you write more than the recommended length, it must be eminently worth the extra space. If you write less, it must be concise, pithy, and profound enough to be equivalent to a longer paper.

Email dialogues can be hard to read unless you edit them significantly. For example, in a typical email exchange, the first message is at the end, and the others are distinguishable only by the number of >>> signs they have. If your original dialogue is in that form, please edit it so that it is more easily readable, e.g.:

Bill: Well, isn't it great to be participating in an apologetics dialogue?

Sam: Yup, sure is.

Grading

Paper, 50%

Exam, 50%

Course Outline and Reading Assignment Schedule

Part One: Biblical Theory of Knowledge

Mon., July 12: DKG, 1-75, 101-164.

SD: Frame, "Certainty"

--, "Unregenerate Knowledge of God"

Part Two: The Controversy Over Apologetic Method

Tues., July 13: Cowan, ed., *Five Views of Apologetics* (all).

Wed., July 14: (See more assigned titles below, under Part Three.)

AGG, 1-88

SD: Frame, "A Van Til Glossary"

--, "Van Til Reconsidered"

Part Three: Topics in Apologetics

A. Apologetics as Proof

Wed., July 14: AGG, 89-118 (The Existence of God)

SD: Frame, "Ontological Argument"

--, "Infinite Series"

--, "Do We Need God to Be Moral?"

--, "Self-Refuting Statements"

--, "Transcendental Argument"

Stephen Hays, "Why I Believe"

Thurs., July 15: (See more assigned readings under B.)

AGG, 119-147 (Proving the Gospel)

B. Apologetics as Defense

Thurs., July 15: AGG, 149-190 (The Problem of Evil)

SD: Hays, "I'm Glad You Asked"

C. Apologetics as Offense

Fri., July 16: AGG, 191-217 (Philosophy and Religion)
 SD: Frame, "Greeks Bearing Gifts"
 "Christianity and Culture"
 Edgar, "No News is Good News."
 DOT (all) (Science)
 GESB (all) (General Culture)

Abbreviations for Comments on Papers

A - awkward
 Amb - ambiguous
 Arg - more argument needed
 C - compress
 Circle (drawn around some text)
 - usually refers to
 misspelling or other
 obvious mistake
 D - define
 E - expand, elaborate, explain
 EA - emphasis argument
 F - too figurative for context
 G - grammatical error
 Ill - illegible
 Illus - illustrate, give example
 Int - interesting
 L1 - lateness penalty for one
 day (similarly L2, etc.)
 M - misleading in context
 O - overstated, overgeneralized
 R - redundant
 Ref- reference (of pronoun, etc.)
 Rel- irrelevant
 Rep - repetitious
 Resp - not responsive (In a dialogue: one party raises a good
 question to which the other does not respond.)
 S - summary needed
 Scr - needs more scripture support
 Simp - oversimplified
 SM - straw man (a view nobody holds)
 SS - problem in sentence structure
 St - style inappropriate
 T - transition needed
 U - unclear
 V - vague
 W - questionable word-choice

Wk - weak writing (too many passives, King James English, etc.)

WO - word order

WV - whose view? yours? another author?

Grading System For Papers

A: Good grasp of basic issues, plus something really extraordinary, worthy of publication in either a technical or popular publication. That special excellence may be of various kinds: formulation, illustration, comprehensiveness, subtlety/nuance, creativity, argument, insight, correlations with other issues, historical perspective, philosophical sophistication, research beyond the requirements of the assignment. One of these will be enough!

A-: An A paper, except that it requires some minor improvement before an editor would finally accept it for publication.

B+: Good grasp of basic issues but without the special excellences noted above. A few minor glitches.

B: The average grade for graduate study. Good grasp of basic issues, but can be significantly improved.

B-: Shows an understanding of the issues, but marred by significant errors, unclarities (conceptual or linguistic), unpersuasive arguments, and/or shallow thinking.

C+: Raises suspicions that to some extent the student is merely manipulating terms and concepts without adequately understanding them, even though to a large extent these terms and concepts are used appropriately. Does show serious study and preparation.

C: Uses ideas with some accuracy, but without mastery or insight; thus the paper is often confused.

C-: Problems are such that the student evidently does not understand adequately the issues he/she is writing about, but the work may nevertheless be described as barely competent.

D: I don't give D's on papers.

F: Failure to complete the assignment satisfactorily. Such performance would disqualify a candidate for ministry if it were part of a presbytery exam.

Most of my students get B's. I try to keep A's and C's to a relatively small number. F's are extremely rare, but I have given a few.

Course Bibliographies

Religious Knowledge

See also books listed in the Apologetics section below.

Calvin, John, *Institutes*, I, i-ii.

Clouser, Roy, *Knowing With the Heart* (Downers Grove: IVP, 1999). Clouser is doctrinally Reformed, Dooyeweerdian in background. Always stimulating.

Frame, *Doctrine of the Knowledge of God* (P&R, 1987).

Geivett, R. Douglas, and Sweetman, Brendan, ed., *Contemporary Perspectives on Religious Epistemology* (NY: Oxford University Press, 1992). Discusses atheism, Wittgensteinian fideism, Reformed epistemology (Plantinga) natural theology, Prudential Arguments, Religious Experience. Articles by well-known philosophers survey the contemporary issues.

Mavrodes, George, *Belief in God* (NY: Random House, 1970).
A very important philosophical work.

Meek, Esther Lightcap, *Longing to Know: The Philosophy of Knowledge for Ordinary People* (Grand Rapids: Brazos Press, 2003). Influenced by Michael Polanyi. Excellent in thought and very clear in formulation. A very helpful Christian epistemology.

Plantinga, Alvin, and Wolterstorff, Nicholas., ed., *Faith and Rationality* (Notre Dame, Univ. of Notre Dame Press, 1983) Plantinga is greatly respected even in secular philosophical circles. His work is original, much discussed, and not easily classified. Requires some philosophical background. See Frame's review of this volume in an appendix to DKG. Plantinga is of Christian Reformed background and taught at Calvin College for some years. Now teaches at Notre Dame.

Poythress, Vern, *Philosophy, Science and the Sovereignty of God* (P&R, 1976).

Reymond, Robert L., *The Justification of Knowledge* (P&R, 1976).
Van Tillian, but veers toward Clark at points.

Van Til, Cornelius, *A Christian Theory of Knowledge* (P&R, 1969).
--, *An Introduction to Systematic Theology* (P&R, 1975).

--, Survey of Christian Epistemology (early work).
 Wolterstorff, Nicholas, Reason Within the Bounds of Revelation (Grand Rapids: Eerdmans, 1976). Also, see under Plantinga. Wolterstorff also taught at Calvin for many years. He recently moved on to Yale.

Apologetics (General works)

Bahnsen, Greg, Always Ready (Phillipsburg: P&R, 1996). Includes many biblical references supporting presuppositional apologetics.

--, Van Til's Apologetic: Readings and Analysis (Phillipsburg: P&R, 1998).

Beisner, Calvin, Answers For Atheists (Wheaton: Crossway, 1985).

Fairly traditional. Well-written in dialogue form.

Boa, Kenneth D., and Bowman, Robert M., 20 Compelling Evidences That God Exists (Tulsa: River Oak, 2002).

--, Faith Has Its Reasons (Colo. Springs: NavPress, 2001). An excellent, thorough survey of apologetic approaches, weighted somewhat toward presuppositionalism.

Bush, L. Russ, ed., Classical Readings in Apologetics (Zondervan, 1983). Readings up until around 1800, with an essay on apologetics since that time.

Carnell, Edward J., An Introduction to Christian Apologetics (Grand Rapids: Eerdmans, 1948). See the chapter on Carnell in Frame's CVT.

Clark, Gordon H., A Christian View of Men and Things (Eerdmans, 1952). Clark was Reformed in theology, and a kind of presuppositionalist, but opposed to some of Van Til's ideas. This is an excellent work, showing that many human disciplines (history, politics, ethics, etc.) require Christianity.

--, Religion, Reason, and Revelation (P&R).

Clark, Kelly James, Return to Reason (Grand Rapids: Eerdmans, 1990). Follows Plantinga (see below).

Corduan, Winfried, Reasonable Faith (Nashville: Broadman and Holman, 1993). A disciple of Geisler. Pretty good book.

Cowan, Steven, ed., Five Views On Apologetics (Grand Rapids: Zondervan, 2000). Includes six contributions by Frame in support of presuppositionalism. Other authors: William Lane Craig (classical), Gary Habermas (evidential), Paul Feinberg (cumulative case), Kelly Clark (Plantingan Reformed Epistemology).

Craig, William L., Apologetics: An Introduction (Chicago: Moody Press, 1984). Traditional.

--, Reasonable Faith (Wheaton: Crossway, 1994).

DeMar, Gary, Thinking Straight in a Crooked World (Powder Springs, GA: American Vision, 2001). Methodologically presuppositional, applied to various aspects of modern culture.

- Edgar, William, *The Face of Truth* (Phillipsburg: P&R, 2001).
 --, *Reasons of the Heart* (Grand Rapids: Baker, 1996). Edgar is a presuppositionalist, very knowledgeable about culture, adept at speaking to real people.
- Frame, John, *Cornelius Van Til: An Analysis of His Thought* (P&R, 1995).
 --, *Apologetics to the Glory of God* (P&R, 1994).
- Geehan, E. R., ed., *Jerusalem and Athens* (Presbyterian and Reformed, 1971). A Festschrift: essays in honor of Van Til. Some are critical of him and advocate the "traditional method," among them the essays by Pinnock and Montgomery, which sum up well the standard criticisms. See also Van Til's "My Credo," which contains a four-page outline summary of his system.
- Geisler, Norman, *Baker Dictionary of Christian Apologetics* (Grand Rapids: Baker, 1998).
 --, *Christian Apologetics* (Grand Rapids: Baker, 1976).
 --, *Philosophy of Religion* (Grand Rapids: Zondervan, 1974).
 --, and Brooks, Ron, *When Skeptics Ask: A Handbook on Christian Evidences* (Wheaton: Victor Books, 1990).
 Geisler is an evangelical Thomist, follows a generally traditional method.
- Gerstner, John, with R. C. Sproul and A. Lindsley, *Classical Apologetics*. (Note Frame's review, *Westminster Theological Journal*, 1985, reprinted in AGG [under "Frame," above]).
 --, *Reasons For Faith* (NY: Harper, 1960).
- Hackett, S., *The Reconstruction of the Christian Revelation Claim* (Baker, 1984). Traditional.
 --, *The Resurrection of Theism* (Moody, 1957). An earlier work of Hackett, sharply critical of presuppositionalism.
- Hanna, Mark, *Crucial Questions in Apologetics* (Baker, 1981).
 Tries to establish a position called "veridicalism," between "presuppositionism" and "verificationism." His concept of presuppositionism is a straw man; his veridicalism is very close to Van Til, once you get past the rhetoric.
- Hoover, Arlie, *Dear Agnos: A Defense of Christianity* (Grand Rapids: Baker, 1976).
- Kreeft, Peter, *The Best Things in Life* (Downers Grove, IVP, 1984).
 --, *Between Heaven and Hell* (Downers Grove, IVP, 1982).
 --, *Socrates Meets Jesus* (Downers Grove, IVP, 1987).
 Kreeft converted to Roman Catholicism from Reformed

- background. He is fond of C. S. Lewis and follows Lewis's basic apologetic. Excellent writer.
- , and Tacelli, Ronald, Handbook of Christian Apologetics (Downers Grove: IVP, 1994). A comprehensive overview of the field. For example, it contains twenty arguments for God's existence.
- Lewis, C. S., Mere Christianity (Macmillan)
- , Miracles. Lewis is one of the best apologetic writers of all time. We can learn much from his style. His content is uneven.
- Lewis, Gordon, Testing Christianity's Truth Claims. A survey of evangelical apologists, circa 1970. Gives three chapters to Carnell, one to Van Til.
- Marston, George, The Voice of Authority (Vallecito: Ross House, 1978). This is the simplest of all the simplifications of Van Til.
- Mayers, Ronald B., Both/And: A Balanced Apologetic (Chicago: Moody Press, 1984). Like Hanna, tries to find a middle ground that allows both presuppositions and evidences. I think Van Til already found it. But there are good things in the volume.
- McDowell, Josh, Evidence That Demands a Verdict (San Bernardino: Here's Life, 1979). McDowell has published a great many books of evidences. He doesn't worry too much about apologetic method, just sets out the facts. Lots of quotations from others. The author is not a profound thinker, but these books are handy summaries of relevant data. He does sometimes amuse, as when talking about the "swooooooooooooon theory."
- McGrath, Alister, Intellectuals Don't Need God and Other Modern Myths (Zondervan, 1993). McGrath has a great reputation as an evangelical Oxford scholar. His appendix on Van Til, however, is incompetent.
- Miethe, T., and Flew, Antony, Did Jesus Rise From the Dead? Interesting dialogue between a traditional apologist and a strongly anti-Christian philosopher. His appendix on Van Til is not well-informed.
- Montgomery, John W., ed., Evidence For Faith (Dallas: Word, 1991).
- , Faith Founded on Fact.
- , Where is History Going? Traditional. See also his essay in Jerusalem and Athens (under Geehan, above).
- Moreland, J. P., Scaling the Secular City (Grand Rapids: Baker, 1987). Traditional, but creative.
- Morris, Thomas, Making Sense of It All (Grand Rapids:

- Eerdmans, 1992). Applies the ideas of Pascal to the modern situation.
- Murray, Michael J., ed., Reason For the Hope Within (Grand Rapids: Eerdmans, 1999).
- Nash, Ronald, Faith and Reason (Zondervan, 1988). Nash is influenced by Clark, but more eclectic. Writes clearly.
- , Worldviews in Conflict (Grand Rapids: Zondervan, 1992).
- Notaro, Thom, Van Til and the Use of Evidence (Phillipsburg: Presbyterian and Reformed, 1980). Shows that Van Til did have a positive view of the use of evidence in apologetics.
- Pinnock, Clark, Reason Enough (Downers Grove: IVP, 1980).
- Plantinga, Alvin, God and Other Minds (Ithaca: Cornell Univ. Press, 1967).
- , God, Freedom and Evil (Harper, 1973).
- , Warranted Christian Belief (NY: Oxford University Press, 2000).
- Pratt, Richard, Every Thought Captive (Phillipsburg: Presbyterian and Reformed, 1979). A Van Tillian apologetic directed toward young people.
- Ramm, Bernard, Varieties of Christian Apologetics, a historical survey.
- Reymond, Robert L., The Justification of Knowledge (P&R, 1976). Van Tillian, but veers toward Clark at points. Good critiques of a number of recent apologists.
- Robbins, John, Cornelius Van Til: The Man and the Myth (Jefferson, MD: The Trinity Foundation, 1986). I mention this only to warn you about it. Robbins is a fanatical follower of Gordon Clark who has very little understanding of Van Til. This book, as a critique of Van Til, is simply incompetent.
- Rushdoony, Rousas, By What Standard? (Phila.: Presbyterian and Reformed, 1959). A good summary of Van Til's positions.
- Sire, James, Why Should Anyone Believe Anything at All? (Downers Grove: IVP, 1994). Good comparison of Christianity with alternative worldviews.
- Van Til, Cornelius, Christian Apologetics (Phillipsburg: Presbyterian and Reformed, 1975). This was the basic syllabus for Van Til's first-year apologetics course. In many ways it remains the best introduction to his thought.
- , A Christian Theory of Knowledge (P&R, 1969). His best account of self-attesting scripture and a concise survey of the history of apologetics.
- , The Defense of the Faith (P&R, 1955; second

abridged edition, 1963). This is his first published exposition of his system.
 --, Introduction to Systematic Theology (P&R, 1974). This, together with the above three, is of major importance to understanding Van Til's approach.
 --, Why I Believe in God (OPC, undated). Pamphlet. Van Til's only writing with a non-Christian reader in mind. Quite fascinating.
 --, The Works of Cornelius Van Til on CD-ROM. Available from P&R. Most all his writings, a complete bibliography, fifty one hours of audio sermons, lectures, discussions. A very helpful tool.

The Existence of God

See also the general apologetic works above.

- Allen, Diogenes, *The Traces of God* (Cowley, 1981).
 Braine, David, *The Reality of Time and the Existence of God* (Oxford: Clarendon, 1988). 383. h. Difficult.
 Davis, Stephen T., *God, Reason, and Theistic Proofs* BL200.D38 1997
 Hayward, Alan, *God Is* (Nashville: Nelson, 1978). Scientific arguments.
 Hick, John, *Arguments for the Existence of God* (NY: Seabury, 1971). Historical survey and critique.
 Kenny, Anthony, *The Five Ways* (Notre Dame: UND Press, 1980). Critiques the arguments of Thomas Aquinas.
 Kung, Hans, *Does God Exist?* (NY: Doubleday, 1980). Liberal Roman Catholic. Huge book.
 Mavrodes, George, *Belief in God* (NY: Random House, 1970). A very important philosophical work.
 Mackie, J. L., *The Miracle of Theism* (Oxford: Clarendon Press, 1982). Atheist critiques the theistic arguments.
 Mieth, Terry, and Flew, Antony, *Does God Exist?* (San Francisco: Harper, 1991). 12.95. 296. P. Debate.
 Moreland, J. P., and Nielsen, K., *Does God Exist?* (Nashville: Nelson, 1990). Debate between a thoughtful traditional apologist and a famous atheist philosopher. Responses by Kreeft, Flew, Craig, Parsons, Willard.
 Swinburne, Richard, *The Existence of God* (Oxford: Clarendon, 1979). Swinburne is a respected philosopher of religion, defender of theism.

Evidence For Christianity, Especially the Resurrection

See also General Works on Apologetics, above.

- Anderson, J. N. D., "The Evidence For the Resurrection," (IVP, 1950). Brief pamphlet.
- Craig, William Lane, *Knowing the Truth About the Resurrection* (Ann Arbor: Servant Books, 1981).
- Lapide, Pinchas, *The Resurrection of Jesus: a Jewish Perspective* (Minneapolis: Augsburg, 1983). Lapide is a Jewish rabbi, who concluded that Jesus was actually raised from the dead. Lapide, however, accepted Jesus only as a prophet, not as the Messiah or the Son of God.
- McDowell, Josh, *The Resurrection Factor* (San Bernardino: Here's Life, 1981).
- Miethe, Terry, ed., *Did Jesus Rise From the Dead?* (San Francisco: Harper, 1987). A dialogue between evangelical Gary Habermas and well-known atheist philosopher Anthony Flew. Habermas wins the debate, in my opinion.
- Osborne, Grant, *The Resurrection Narratives: A Redactional Study* (Grand Rapids: Baker, 1984). Careful and detailed analyses of the texts, supporting their integrity and reliability.

The Problem of Evil

See also works listed under General Apologetics, above.

- 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.
- Adams, Marilyn McCord, and Adams, Robert M., ed., *The Problem of Evil* (Oxford: OUP, 1990).
- Feinberg, John, *Theologies and Evil* (Lanham: Univ. Press of America, 1979).
- Frame, John, *Doctrine of God* (Phillipsburg: P&R, 2002), chapter 9.
- Geisler, Norman, *The Roots of Evil* (Zondervan, 1978).
- 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?
- Griffin, David Ray, *Evil Revisited* (Albany: SUNY Press, 1991). A process philosopher, Griffin reasons that God is blameless because he is not sovereign. See Frame's review in *Calvin Theological Journal* 27:2 (Nov., 1992), 435-38.

- Hick, John, *Evil and the God of Love*. Advocates Irenaean "soul-making" theodicy.
- Hopkins, Hugh Evan, *The Mystery of Suffering* (Chicago: IVP, 1959). Evangelical.
- Lewis, C. S., *The Problem of Pain* (Macmillan, 1957). Classic; excellently written.
- Mavrodes, George, *Belief in God* (NY: Random House, 1970).
- Peterson, Michael, ed., *The Problem of Evil: Selected Readings* (Notre Dame: UND Press, 1992). Classic selections by ancient and modern writers.
- Tada, Joni Eareckson, and Estes, Steven, *When God Weeps* (Grand Rapids: Zondervan, 1997). 19.99. 254. H.
- Wenham, John, *The Enigma of Evil* (Zondervan, 1985). Evangelical.
- Whitney, Barry L., *What Are They Saying About God and Evil?* (NY: Paulist Press, 1989). 5.95. 134. p.

Philosophy: see course in History of Philosophy and Christian Thought

Islam (Thanks to Bill Davis, Steve Hays, and others)

- Abdul-Haqq, Abdiyah Akbar, *Sharing Your Faith with a Muslim*, Bethany Fellowship Inc., Minneapolis Minnesota 55438, 1980, pages 189.
- Campbell, William, *The Qur'an and the Bible: In the light of history and science*, Arab World Ministries, Middle East Resources, Upper Darby, PA 19082, 1996, ISBN 1-881085-00-7, pages 343.
- Clouse, Robert G., *War: 4 Christian Views*, InterVarsity Press, Downers Grove, Illinois, ISBN 0-87784-801-7, pages 210.
- Elder, John, *The Biblical Approach to the Muslim*, Published by Worldwide Evangelization Crusade, Fort Washington, PA 19034, 1978, pages 136.
- Goldsmith, Martin, *Islam & Christian Witness: Sharing the Faith with Muslims*, InterVarsity Press, Downers Grove, Illinois, 1982, ISBN 0-87784-809-2, pages 157.
- 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.
- Hamada, Louis Bahjat, *Understanding the Arab World*, Thomas Nelson Publishers, Nashville, Tennessee, 1990, ISBN 0-8407-3162-0, pages 216.
- Hanna, Mark. *The True Path* (Int. Doorways Pub., 1977). A biography of seven Muslim converts to Christianity. Popular reading level.
- Livingstone, Greg, *Planting Churches in Muslim Cities: A Team Approach*, Baker Book House, Grand Rapids, Michigan 49516, 1993, ISBN 0-8010-5682-9, pages 271.

- Margoliouth, D.S. Mohammed and the Rise of Islam (C.P. Putnam's Sons, 1931). This is my favor 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. Scholarly, but written with dry wit. Available in other editions.
- McDowell, Bruce A., and Zaka, Anees, Muslims and Christians at the Table (Phillipsburg: P&R, 1999).
- McDowell, Josh, and Gilchrist, John, The Islam Debate (San Bernardino: Here's Life, 1983). With transcript of debate between McDowell and Ahmed Deedat.
- Miller, William McElwee, Ten Muslims Meet Christ, Eerdmans Publishing Company, Grand Rapids, Michigan, 1969, reprinted 1987, ISBN 0-8028-1304-6, pages 147.
- _____, A Christian's Response to Islam, Presbyterian and Reformed Publishing Company, Phillipsburg, New Jersey 08865, 1976, ISBN 0-87552-335-8, pages 178.
- _____, My Persian Pilgrimage, William Carey Library, Pasadena, California 91104, 1989, ISBN 0-87808-214-X.
- Morey, Robert, The Islamic Invasion (Eugene, OR: Harvest House, 1992). Somewhat uneven, but the theology is Reformed, and his critique packs a punch. Lots of useful material here.
- Muhammad, translated and commentary by Ali, Abdullah Yusuf, The Holy Qur'an, Published by Tahrike Tarsile Qur'an Inc., Elmhurst, New York.
- Nazir-Ali, Michael. Islam: a Christian Perspective (Westminster, 1983). Written by an Arab Christian. Nazir-Ali knows his way around the culture and primary sources. A good semi-popular introduction.
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- Sheikh, Bilquis & Schneider, Richard, I Dared to Call Him Father, Published by Chosen Books, Revell Company, Tarrytown, New York, ISBN 0-8007-9071-5, pages 173.
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1. <http://www.apologeticsresctr.org/>

Craig Branch's ministry.

2. <http://www.cmfnow.com/>

They supply writings of the late Greg Bahnsen and others, and you can read a lot of Bahnsen's articles on this site. Bahnsen was a strong Van Tillian and an impressive apologist.

3. <http://iidb.org/cgi-bin/ultimatebb.cgi>

These are the "internet infidels." They have a discussion forum, and you can find non-Christians here who might be willing to dialogue with you for your paper assignment.

4. <http://www.thirdmill.org>

Rich Pratt's web site, with a world vision for Christian education. Posts articles on many different subjects. Discussion forum.

5. <http://www.vantil.info/>

Lots of information about Van Til, articles about him from people like Bahnsen, Frame, Pratt, Hays, Welty, and others, along with Van Til himself. Includes Eric Bristley's comprehensive bibliography of Van Til's writings.

6. www.jamesagibson.com/notes/vantilfiles/van_til_files.htm

Learned discussions about the finer points of Van Til's apologetic.

7. <http://www.apologetics.com/default.jsp>

Robert Bowman's web site. He has some sympathy for presuppositionalism, but has a fairly broad reach methodologically. Lots of good stuff.

8. <http://www.capo.org/>

David Hall founded this site, the "Center for the Advancement of Paleo-Orthodoxy." These folks are conservative Presbyterians. Part of their site is "the Van Til Institute for Apologetics."

9. <http://www.carm.org/>

This is the Christian Apologetics and Research Ministry, started by my former student Matt Slick. Some good material here.

10. <http://www.reformed.org/>

The Center for Reformed Theology and Apologetics, founded by Jon Barlow. Oriented toward Presuppositionalism.

11. <http://www.reasons.org/index.shtml>

This is the web site of Hugh Ross, the Christian astronomer who has written and lectured broadly on scientific matters. I think he's one of the most impressive figures writing today on Christianity/Science issues. An old-earth creationist, anti-evolution.

12. <http://www.csc.twu.ca/byl/>

John Byl here analyzes a number of scientific, mathematical, and logical arguments dealing with Christian theism. A bit abstruse to those not into these disciplines, but he is a very sharp and edifying thinker.