

開放神論之爭 系列的參考資料

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本檔案未有本系列的完整書目，長達五頁，是用電腦程序自動寫出來的，然而，我想整理一個較簡單的書目，方便讀者尋找適合閱讀的著作。在以下書目裡，有星號的作品是曾在系列內提及的。我在一些作品下簡介那是關於甚麼的。

以下書目分四類，首兩類全都是在基督教出版社出版的書，適合門外漢閱讀。第一類是反對開放神論的，第二類是支持開放神論的。第三類是專業宗教哲學界的作品，適宜具人文學科研究院水平的讀者參考。若讀者想多點認識有關預知、神的不變和不動情、苦罪疑難、祈禱或護理的當代觀點、支持開放神論的網站、或福音派神學會的官方文件，可參考第四類。這書目不是很詳盡，尤其請勿嘗試從這裡整理出一個展現開放神論歷史發展的書目。

另外有三個附錄。首先是一個綜合本系列談及的不同思想的一個圖表，方便讀者掌握。附錄二是那 110 位福音派領袖聯署的那個聲明，"The Word Made Fresh: A Call for a Renewal of the Evangelical Spirit"，由於 *Christianity Today* 提供的 URL 已不復再，網上流通的版本亦不多，為免失傳，故在此轉載。附錄三是 William Klein 教授送給我的有關群體揀選論 (corporate view of election) 的書目，其中意見有正有反，在系列裡我有提及此說，我雖未有研究，但覺甚為有趣，也是通常都是活在加爾文主義下的華人信徒少有聽聞的，所以放在這裡。在此亦感謝 Klein 教授提供這些資料！

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第一類：基督教出版社中反對開放神論的著作

Craig, William L. 1987. *The Only Wise God: The Compatibility of Divine Foreknowledge and Human Freedom*. Grand Rapids, MI: Baker.

(Back then, Craig was not completely endorsing Molinism in his defense.)

*White, James R. 2000. *The Potter's Freedom: A Defense of the Reformation and a Rebuttal of Norman Geisler's Chosen But Free*. Amityville, NY: Calvary Press.

*Geisler, Norman L. 1997. *Creating God in the Image of Man? The New "Open" View of God-Neotheism's Dangerous Drift*. Minneapolis, MN: Bethany.

*_____. 1999, 2001. *Chosen But Free: A Balanced View of Divine Election*. Minneapolis, MN: Bethany.

Geisler, Norman L. and H. Wayne House. 2001. *The Battle for God: Responding to the Challenge of Neotheism*. Grand Rapids, MI: Kregel.

*Schreiner, Thomas R., Bruce A. Ware, eds. 1995. *The Grace of God, the Bondage of the Will. Vols. 1 and 2*. Grand Rapids, MI: Baker Books.

*Ware, Bruce A. 2000. *God's Lesser Glory: The Diminished God of Open Theism*. Wheaton, IL: Crossway.

Wilson, Douglas, ed. 2001. *Bound Only Once: The Failure of Open Theism*. Moscow, Idaho: Canon Press.

*Wright, R.K. McGregor. 1996. *No Place for Sovereignty: What's Wrong with Freewill Theism*. Downers Grove, IL: IVP.

第二類：基督教出版社中支持開放神論的著作

*Basinger, David. 1996. *The Case for Freewill Theism: A Philosophical Assessment*. Downers Grove, IL: IVP.

(This is a fine introduction to freewill theism, discussing its compatibility with other various topics like foreknowledge, problem of evil, etc.)

Boyd, Gregory A. 2000. *God of the Possible: Does God Ever Change His Mind?* Grand Rapids, MI: Baker.

Pinnock, Clark H., ed. 1975. *Grace Unlimited*. Minneapolis, MN: Bethany.

(This book "brings together an impressive array of evangelical scholars from many traditions to examine the scope of God's saving purposes and His manner of working for the salvation of human beings.")

_____, ed. 1989, 1995. *The Grace of God and the Will of Man*. Minneapolis, MN: Bethany.

- _____. 2001. *Most Moved Mover: A Theology of God's Openness*. Grand Rapids, MI: Baker.
(The challengers of Pinnock's membership referred to his claims in this book.)
- *Pinnock, Clark H., Richard Rice, John Sanders, William Hasker, David Basinger. 1994. *The Openness of God: A Biblical Challenge to the Traditional Understanding of God*. Downers Grove, IL: IVP.
- Sanders, John. 1998. *The God Who Risks: A Theology of Providence*. Downers Grove, IL: IVP.
(The challengers of Sanders' membership referred to his claims in this book.)

第三類：專業宗教哲學界的著作

- *Flint, Thomas P. 1998. *Divine Providence: The Molinist Account*. Ithaca, NY: Cornell University Press.
(The most extensive explication and defense of the Molinist account so far.)
- Hasker, William. 1989. *God, Time, and Knowledge*. Ithaca, NY: Cornell University Press.
(An important work from one of the active advocates of open theism.)
- *Leftow, Brian. 2002. "Immutability". *Stanford Encyclopedia of Philosophy*.
<http://plato.stanford.edu/entries/immutability/>.
- Pike, Nelson. 1965. "Divine Omniscience and Voluntary Action". *Philosophical Review*, 74 (1965):27-46.
(One of the earlier piece to challenge divine foreknowledge and human freedom in contemporary philosophical circle.)
- Plantinga, Alvin. 1986. "On Ockham's Way Out" in *Faith and Philosophy*, (1986, 3:3), pp. 235-269.
(This is an important contemporary elaboration of Ockham's theory on foreknowledge.)
- Prior, A. N. 1970. "The Notion of the Present". *Studium Generale*, 23(1970), pp. 245-248.
Also in Peter van Inwagen and Dean W. Zimmerman eds., *Metaphysics: The Big Questions* (Oxford: Blackwell, 1998), pp. 80-81.
(If you wonder why people would think that the propositions about the future are not knowable before the events happen, i.e., why they reject Ockham's view, this is a representative work.)
- *Reichenbach, Bruce. "Fatalism and Freedom". *International Philosophical Quarterly*, vol.XXVIII, no.3, issue 111, September 1988, pp. 271-285.

第四類：其他

- *Basinger, David and Randall Basinger, eds. 1986. *Predestination & Free Will: Four Views of Divine Sovereignty by John Feinberg, Norman Geisler, Bruce Reichenbach, Clark Pinnock*. Downers Grove, IL: IVP.
(Each author represents a certain view and comments on one another's.)
- *Beilby, James K. and Paul R. Eddy, eds. 2001. *Divine Foreknowledge: Four Views*. Downers Grove, IL: IVP.
- *McGrath, Alister E. 1994. *Christian Theology: An Introduction*. Oxford: Blackwell.
- *Tiessen, Terrance. 2000. *Providence & Prayer: How Does God Work in the World?* Downers Grove, IL: IVP.
(This is one of the few authors who were aware of the connection of Molinism with Calvinism.)
- Quinn, Philip L. and Charles Taliaferro, eds. 1997, 1999. *A Companion to Philosophy of Religion*. Oxford: Blackwell.
(This is a resource book to get a sense of various topics on philosophy of religion. If you would like to know more about recent discussion of problem of evil, immutability, etc., this is a good place to go.)
- Rice, Hugh. 2002. "Fatalism". *Stanford Encyclopedia of Philosophy*.
<http://plato.stanford.edu/entries/fatalism/>.
(This gives an introduction to the fatalism related to the series. The author is more sympathetic to Molinism than the Ockhamist solution.)
- O'Connor, Timothy. 2002. "Free Will". *Stanford Encyclopedia of Philosophy*.
<http://plato.stanford.edu/entries/freewill/>.
- Zagzebski, Linda. 2004. "Divine Foreknowledge and Human Freedom", *Stanford Encyclopedia of Philosophy*. <http://plato.stanford.edu/entries/free-will-foreknowledge/>.
- Selected coverage from *Christianity Today*. There are many articles on *Christianity Today* about this during late 90s and early 2000s. You may find them by a simple search.
- "Foreknowledge Debate Clouded by 'Political Agenda', November 2001,
<http://www.christianitytoday.com/ct/2001/147/13.0.html>. (This one does not have much additional information. Yet it is here that I found Dr Roger Nicole called open theism as cancer. Therefore, it is worth showing this to you.)
- "Theologians Decry 'Narrow' Boundaries", June 2002,
<http://www.christianitytoday.com/ct/2002/007/10.18.html>.
- "Evangelical Theological Society Moves Against Open Theists", November 2002,
<http://www.christianitytoday.com/ct/2002/145/54.0.html>.
- *"Closing the Door on Open Theists?" January 2003,
<http://www.christianitytoday.com/ct/2003/001/14.24.html>.

"ETS Leadership Issues Recommendations on Kicking Out Open Theists",
October 2003, <http://www.christianitytoday.com/ct/2003/143/41.0.html>.

"Dispatch from Atlanta: What Fireworks? Anxieties and attack turn to grace and truth as the Evangelical Theological Society votes on Open Theism proponents' membership", November 2003,
<http://www.christianitytoday.com/ct/2003/146/41.0.html>.

*Official documents of Evangelical Theological Society,
<http://www.etsjets.org/members/challenge/2003-challenge.html>.

Justin Taylor's Select Bibliography on Open Theism,
<http://www.jude3.net/Open%20Theism%20Bibliography.htm>

Christus Victor Ministries - Open View Theism by Gregory Boyd,
<http://www.gregboyd.org/gbfront/index.asp?PageID=257>

Christian Articles on Omniscience and the Openness of God,
http://twtministries.com/articles/9_openness/index.html

Open Theism Information Site, <http://www.opentheism.info/>

*"The Word Made Fresh: A Call for a Renewal of the Evangelical Spirit", a statement signed by about 110 members against the motion in Evangelical Theological Society. <http://www.thewordmadefresh.com/>. (It is interesting to note from the title that one of them is a Professor of Reformed Theology.)

附錄一

Underlying philosophical concerns	All future human acts are predetermined and such predetermination is a sufficient condition for the human acts			A majority of human acts are not predetermined. Generically called "Freewill Theism"	
	Predetermination by direct divine decisions of human acts		Predetermination by indirect divine decisions of circumstances		
Corresponding theological schools	Ultra Calvinism (Derek Pereboom, Berkeley's occasionalism?)	High Calvinism (Westminster Creeds, Beza's Five-Points)	Molinist-Arminianism, or classical Arminianism	Non-Molinist Arminianism, or moderate open theism	Radical open theism (Pinnock, Hasker, Sanders, Boyd, Rice, etc.)
Contents and implications of the views	Humans have no moral responsibility	Humans have moral responsibility	Humans have moral responsibility	Humans have moral responsibility	Humans have moral responsibility
	God knows every human act in the past, present, and future. God may not know counterfactuals.	God knows every human act in the past, present, and future. God may not know counterfactuals.	God knows every human act in the past, present, and future, and counterfactuals.	God knows every human act in the past, present, and future. God does not know counterfactuals.	God knows every human act in the past, present, and part of the future. God does not know counterfactuals.
	Foreknowledge of human "free" acts is nothing but predestination. Such foreknowledge is providentially useful in the sense of predestination.	Foreknowledge of human "free" acts is nothing but predestination. Such foreknowledge is providentially useful in the sense of predestination	Foreknowledge of human "free" acts is based on middle knowledge. Such foreknowledge is providentially useful in the sense of choosing possible worlds or circumstances.	Foreknowledge of human free acts is only simple foreknowledge. Such foreknowledge is providentially useless.	There is foreknowledge of human free acts only in the sense of some (but not many) predetermination and highly reliable prediction.
	Usually denies LF. May affirm LF by appeal to mystery.	Usually denies LF. May affirm LF by appeal to mystery.	Affirms LF	Affirms LF	Affirms LF
	No providential risk.	No providential risk.	Providential risk is low but not zero.	Providential risk is high.	Providential risk is high.

附錄二

The Word Made Fresh: A Call for a Renewal of the Evangelical Spirit (全文轉載)

由於 *Christianity Today* 提供的 URL 已不復再，網上流通的版本亦不多，為免失傳，故在此轉載，若有人知道版權申請辦法，煩請相告。按 *Christianity Today* 於 2002 年一篇報導，這聲明是在 2002 年 6 月 1 日前簽署的。（"Theologians Decry 'Narrow' Boundaries", <http://www.christianitytoday.com/ct/2002/007/10.18.html>。）

To be evangelical is to be committed to the Lordship of Jesus Christ—the Word incarnate—in all areas of life and to the supreme authority of the canonical Scriptures—the written Word—in all matters of faith and practice. To be evangelical also entails being characterized by an irenic, Christlike spirit of love toward those with whom we disagree and a cautious openness to the reform of tradition as the Spirit leads us to fresh understandings of the Word that are even more faithful to the entirety of God's revelation. We oppose unfettered theological experimentation and accommodation to culture that threatens the gospel of Jesus Christ. But we also deplore a present tendency among some evangelicals to define the boundaries of evangelical faith and life too narrowly. For this reason, we call evangelical leaders and thinkers to make room for reverent exploration of new ideas and reconsideration of old ones without assuming too quickly that we know what Scripture clearly does and does not teach.

Throughout history, evangelicals have courageously stood against attempts to compromise biblical faith. Unfortunately, passionate resistance to error has repeatedly also led to militant, separatistic habits of mind and heart from which evangelicals in the mid-twentieth century struggled to free the movement. We are concerned that some claimants to the evangelical heritage appear to be falling back into some of the more onerous attitudes of fundamentalism. Out of this concern, we call all evangelicals to acknowledge the value of the kind of genuine diversity and fresh reflection, grounded in the written Word and centered on the incarnate Word, that has always been the hallmark of the true evangelical spirit.

To this end, we call all evangelical leaders and thinkers not to reject out of hand constructive theological proposals that are reverently rooted in biblical reflection, even when they challenge aspects of what some consider to be the "received evangelical tradition." Rather than a sign of decline, constructive theological endeavor and rigorous debate about theological issues are marks of evangelical theological vitality. Premature closure of dialogue and debate by means of condemnations and threats of exclusion, in contrast, disrupts community and often quenches the Spirit who brings new life and leads

us toward ever more faithful readings of God’s Word. Therefore, we admonish all evangelicals to resist attempts to propagate rigid definitions of evangelicalism that result in unnecessary alienation and exclusion. And we call all evangelicals to affirm the genuine diversity and fresh reflection, rooted in the authority of the written Word and centered on the Word incarnate, that has always been the hallmark of the true evangelical spirit.

Let peace prevail among evangelicals. We pray not for peace at any price, but for peace and harmony among equally God-fearing, Bible-believing, Jesus-loving evangelical Christians who may find that they disagree about many secondary matters. We call all evangelicals to rediscover and honor the motto: “In essentials unity, in non-essentials liberty, in all things charity.” May the irenic spirit of generous orthodoxy that has energized and unified the evangelical movement prevail in our evangelical theological discourse. And may all evangelicals seek to renew the broad, historic evangelicalism that honors the oneness of faith that unites all who trust in the Lord Jesus Christ and submit to the authority of the Word.

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附錄三

這是 *The New Chosen People* 一書作者 William W. Klein 教授送給我的有關 群體揀選論 (corporate view of election) 的書目 , 其中意見有正有反。

Election Bibliography

(emphasizing though not limited to alternatives to Calvinism)

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