



AN INTRODUCTION TO

CHRISTIAN PHILOSOPHICAL THEOLOGY

FAITH SEEKING UNDERSTANDING

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A PDF COMPANION TO THE AUDIOBOOK

PHILOSOPHICAL THEOLOGY



FURTHER READINGS

Ample resources exist for studying systematic theology, apologetics, and other theological disciplines. For systematic or historical theology, you may want to consult Millard Erickson, *Christian Theology* (Grand Rapids: Baker, 1998); Wayne Grudem, *Systematic Theology* (Grand Rapids: Zondervan, 1994); or Alister McGrath, *Historical Theology* (Oxford: Wiley-Blackwell, 2013). For basic apologetics and natural theology, a good place to start is William Lane Craig, *On Guard* (Colorado Springs: David C Cook, 2010); Peter Kreeft and Ron Tacelli, *Handbook of Christian Apologetics* (Downers Grove, IL: InterVarsity Press, 1994); and Stephen T. Davis, *Rational Faith* (Downers Grove, IL: InterVarsity Press, 2016). For more advanced reading, check out William Lane Craig, *Reasonable Faith* (Wheaton, IL: Crossway, 2008).

For an introduction to philosophy, especially from a Christian perspective, we recommend J. P. Moreland and William Lane Craig, *Philosophical Foundations for a Christian Worldview*, 2nd ed. (Downers Grove, IL: InterVarsity Press, 2017). For a great introductory book on philosophy of religion, see Linda Trinkaus Zagzebski, *Philosophy of Religion: An Historical Introduction* (Malden, MA: Blackwell, 2007). For more on intellectual virtues, we recommend the website intellectualvirtues.org and the corresponding primer, *Cultivating Good Minds*, written by Jason Baehr and available for download on that site.

Not many works in philosophical theology target nonacademics, though a good place to start would be Thomas McCall, *An Invitation to Analytic Christian Theology* (Downers Grove, IL: InterVarsity Press, 2015). For more advanced and in-depth study, see Thomas Flint and Michael Rea, *Oxford Handbook of Philosophical Theology* (Oxford: Oxford University Press, 2011); and Michael Rea, *Oxford Readings in Philosophical Theology*, vols. 1 and 2 (Oxford: Oxford University Press, 2009).

REVELATION AND SCRIPTURE

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FURTHER READINGS

For an advanced treatment of some of these themes, see Stephen T. Davis, "Revelation and Inspiration," in Thomas Flint and Michael Rea, eds., *Oxford Handbook of Philosophical Theology* (Oxford: Oxford University Press, 2011); and Richard Swinburne, *Revelation* (Oxford: Oxford University Press, 2007). For some substantive arguments in the debate over inerrancy versus infallibility, see Stephen T. Davis, *The Debate about the Bible: Inerrancy vs. Infallibility* (Louisville, KY: Westminster John Knox, 1977). On the influence theory of biblical inspiration, see William Abraham, *The Divine Inspiration of Holy Scripture* (Oxford: Oxford University Press, 1981). For more on appropriated discourse, see Nicholas Wolterstorff, *Divine Discourse* (Cambridge: Cambridge University Press, 1995). And for the Molinist view on inspiration, see William Lane Craig, "Men Moved by the Holy Spirit Spoke from God: A Middle Knowledge Perspective on Biblical Inspiration," *Philosophia Christi* 1 (1999): 45–82. For serious evaluation of historical biblical criticism, see Alvin Plantinga, "Two (or More) Kinds of Scripture Scholarship," *Modern Theology* 14 (1998): 243–78, and Eleonore Stump, "Visits to the Sepulcher and Biblical Exegesis," *Faith and Philosophy* 6 (1989): 353–77.

THE TRIUNE GOD



FURTHER READINGS

For arguments that aim to prove why there must be a plurality in God, see Stephen T. Davis, "A Somewhat Playful Proof of the Social Trinity in Five Easy Steps," *Philosophia Christi* 1 (1999):103–5. For a substantive treatment of the different views, see Michael Rea's entry "The Trinity" in *The Oxford Handbook of Philosophical Theology*, ed. Thomas Flint and Michael Rea (Oxford: Oxford University Press, 2011); and Harriet Baber's "The Trinity" in the Internet Encyclopedia of Philosophy, www.iep.utm.edu/trinity/. For Latin Trinitarianism, see Brian Leftow, "A Latin Trinity," *Faith and Philosophy* 21 (2004): 304–33. For social Trinitarianism, a substantive treatment can be found in Richard Swinburne, *The Christian God* (Oxford: Clarendon, 1994). For an elaboration of the Cerberus example and the part/whole approach, see the relevant chapter in J. P. Moreland and William Lane Craig, *Philosophical Foundations for a Christian Worldview* (Downers Grove, IL: InterVarsity Press, 2003). For more on *perichoresis*, see Stephen T. Davis, "Perichoretic Monotheism," in *Christian Philosophical Theology* (Oxford: Oxford University Press, 2006). For the relative identity view, see Peter van Inwagen, "Three Persons in One Being," in *The Trinity: East/West Dialogue*, ed. Melville Y. Stewart; trans. Eugene Grushetsky and Xenia Grushetsky (Dordrecht: Springer Science & Business Media, 2003); and Jeffrey Brower and Michael Rea, "Material Constitution and the Trinity," *Faith and Philosophy* 22 (2005): 487–505, which discusses the statue/lump case that employs numerical sameness without identity.

For excellent philosophical discussion on the doctrine of the Trinity, which also includes substantive historical discussion, see William Hasker, *Metaphysics and the Tri-Personal God* (Oxford: Oxford University Press, 2017); Thomas H. McCall, *Which Trinity? Whose Monotheism? Philosophical and Systematic Theologians on the Metaphysics of Trinitarian Theology* (Grand Rapids: Eerdmans, 2010); and Stephen T. Davis, Daniel Kendall, SJ, and Gerald O'Collins, SJ, eds., *The Trinity* (Oxford: Oxford University Press, 2004).

THE INCARNATION

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FURTHER READINGS

Discussion of some of these themes can be found in chapter 8 (“Was Jesus Mad, Bad, or God?”) and chapter 9 (“Is Kenotic Christology Orthodox?”) in Stephen T. Davis, *Christian Philosophical Theology* (Oxford: Oxford University Press, 2006). For a great collection of philosophical papers on the incarnation, see Anna Marmodoro and Jonathan Hill, *The Metaphysics of the Incarnation* (Oxford: Oxford University Press, 2011).

For a discussion of the initial medieval approaches, two seminal (but very advanced) books are Marilyn McCord Adams, *Christ and Horrors: The Coherence of Christology* (Cambridge: Cambridge University Press, 2006); and Richard Cross, *The Metaphysics of the Incarnation: Thomas Aquinas to Duns Scotus* (Oxford: Oxford University Press, 2002). For the “parts” approach, see Eleonore Stump, “Aquinas’ Metaphysics of the Incarnation,” in her book *Aquinas* (New York: Routledge, 2003); and Brian Leftow, “A Timeless God Incarnate,” in *The Incarnation*, ed. Stephen T. Davis, Daniel Kendall, SJ, and Gerald O’Collins, SJ (Oxford: Oxford University Press, 2002). Other chapters in this last book are also quite good in expounding the historical, theological, and philosophical issues pertaining to the incarnation. The classic text for the two-minds view is Thomas Morris, *The Logic of God Incarnate* (Ithaca, NY: Cornell University Press, 1986). For the relative identity approach, see Peter van Inwagen, “Not by Confusion of Substance, but by Unity of Person,” in Van Inwagen, *God, Knowledge, and Mystery: Essays in Philosophical Theology* (Ithaca, NY: Cornell University Press, 1995). For kenotic

Christology, see Stephen T. Davis, “Is Kenosis Orthodox?” and C. Stephen Evans, “The Self-Emptying of Love: Some Thoughts on Kenotic Christology” in *The Incarnation*, ed. Davis, Kendall, and O’Collins, cited above. For the kenotic strategy of employing the Thomistically inspired approach to essential properties, see Eric T. Yang, “Kenoticism and Essential Divine Properties,” *Religious Studies* (forthcoming).

For an influential approach that allows for both attributes to be predicated of Christ, see Timothy Pawl, *In Defense of Conciliar Christology* (Oxford: Oxford University Press, 2016). This book contains a rich study of the history and metaphysics of the doctrine. For the approach that allows for some true contradictions by employing subclassical logic, see Jc Beall, “Christ—A Contradiction.” *Journal of Analytic Theology* 7 (2019): 400–33.

REDEMPTION AND ATONEMENT

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FURTHER READINGS

For historical treatment of these theories, we recommend reading classical Christian authors, for example, Athanasius, Origen, Gregory of Nyssa, Augustine, Abelard, Anselm, Thomas Aquinas, John Calvin, and many more. For a nice theological overview of some of the theories we discussed in this chapter, see James Beilby and Paul R. Eddy, eds., *The Nature of the Atonement* (Downers Grove, IL: InterVarsity Press, 2006). For helpful discussion of the biblical, historical, theological, and philosophical issues pertaining to atonement and associated themes, see Stephen T. Davis, Daniel Kendall, SJ, and Gerald O'Collins, SJ, eds., *The Redemption* (Oxford: Oxford University Press, 2004).

For discussion of the ransom theory/*Christus Victor*, see Gustaf Aulen, *Christus Victor*, trans. H. G. Herbert (New York: Macmillan, 1969). For contemporary discussion of the moral influence theory, see Philip Quinn's "Abelard on Atonement: 'Nothing Unintelligible, Arbitrary, Illogical, or Immoral about it,'" in Eleonore Stump, ed., *Reasoned Faith* (Ithaca, NY: Cornell University Press, 1993). For a defense of penal substitution theory, see William Lane Craig's chapter "Christian Doctrines III: Atonement," in J. P. Moreland and William Lane Craig, *Philosophical Foundations of a Christian Worldview* (Downers

Grove, IL: InterVarsity Press, 2017). See also Craig, *The Atonement* (Cambridge: Cambridge University Press, 2018). For penitential substitution/satisfaction theories, see Richard Swinburne, *Responsibility and Atonement* (Oxford: Oxford University Press, 1989); Eleonore Stump, "Atonement according to Aquinas," in *Philosophy and the Christian Faith*, ed. Thomas Morris (Notre Dame, IN: University of Notre Dame Press, 1988); and her more recent book, *Atonement* (Oxford: Oxford University Press, 2018).

For more on divine wrath and its relation to atonement, see chapter 12, "The Wrath of God and the Blood of Christ," in Stephen T. Davis, *Christian Philosophical Theology* (Oxford: Oxford University Press, 2006); and Eric T. Yang and Stephen T. Davis, "Atonement and the Wrath of God," in *Locating Atonement: Explorations in Constructive Dogmatics*, ed. Oliver D. Crisp and Fred Sanders (Grand Rapids: Zondervan, 2015).

RESURRECTION AND LIFE AFTER DEATH



FURTHER READINGS

For a good overview of many of the themes discussed in this chapter as well as some of the biblical, historical, and theological issues pertaining to the resurrection, see Stephen T. Davis, *Risen Indeed: Making Sense of the Resurrection* (Grand Rapids: Eerdmans, 1993); and Stephen T. Davis, Daniel Kendall, SJ, and Gerald O'Collins, SJ, eds., *The Resurrection* (Oxford: Oxford University Press, 1997).

For the case for numerically distinct resurrected bodies, see Stephen T. Davis, "Traditional Christian Belief in the Resurrection of the Body," *New Scholasticism* 62 (1988): 72–97, on the dualist position; and see Lynne Rudder Baker, "Death and the Afterlife," in *The Oxford Handbook of Philosophy of Religion*, ed. William J. Wainwright (Oxford: Oxford University Press, 2005), on the constitution view.

For a critique of the resurrection-by-reassembly view and a presentation of the body-snatching view, see Peter van Inwagen's influential chapter "The Possibility of Resurrection" in his book *The Possibility of Resurrection and Other Essays in Christian Apologetics* (Boulder, CO: Worldview, 1998). The falling-elevator account comes from Dean Zimmerman, "The Compatibility of Materialism and Survival: The 'Falling Elevator' Model," *Faith and Philosophy* 16 (1999): 194–212. The rejection of an informative answer is defended in Trenton Merricks's "How to Live Forever

without Saving Your Soul: Physicalism and Immortality,” in *Soul, Body, and Survival*, ed. Kevin Corcoran (Ithaca, NY: Cornell University Press, 2001). See also Merricks’s chapter “The Resurrection of the Body and the Life Everlasting,” in *Reason for the Hope Within*, ed. M. Murray (Grand Rapids: Eerdmans, 1999).

For a study of Aquinas’s view of resurrection, a good place to start is Eleonore Stump, “Resurrection, Reassembly, and Reconstitution: Aquinas on the Soul,” in *Die menschliche Seele: Brauchen wir den Dualismus?* ed. B. Niederbacher and E. Runggaldier (Frankfurt: Ontos Verlag, 2006). We also recommend Patrick Toner, “On Hylomorphism and Personal Identity,” *European Journal of Philosophy* 19 (2011): 454–73, for some discussion on the survivalist-corruptionist debate (Stump endorses survivalism, whereas Toner endorses corruptionism).

Also check out Ryan Byerly and Eric Silverman’s *Paradise Understood: New Philosophical Essays about Heaven* (Oxford: Oxford University Press, 2017). This book includes chapters on Aquinas’s view of resurrection, discussion of time and resurrection, and our chapter that defends resurrection by reassembly by incorporating God’s will in a theory of composition and persistence. Another helpful volume of papers on the metaphysics of the resurrection is Georg Gasser, ed., *Personal Identity and Resurrection: How Do We Survive Our Death?* (Burlington, VT: Ashgate, 2010).

HEAVEN AND HELL



FURTHER READINGS

For an overview of many of the themes discussed in this chapter, see Stephen T. Davis, *After We Die: Theology, Philosophy, and the Question of Life after Death* (Waco, TX: Baylor University Press, 2015). For an excellent treatment of many of the philosophical issues pertaining to hell, heaven, and purgatory, we recommend the trilogy by Jerry Walls: *Hell: The Logic of Damnation* (Notre Dame, IN: University of Notre Dame Press, 1992), *Heaven: The Logic of Eternal Joy* (Oxford: Oxford University Press, 2002), and *Purgatory: The Logic of Total Transformation* (Oxford: Oxford University Press, 2011). For an extended defense of universalism, see Thomas Talbott, *The Inescapable Love of God* (Eugene, OR: Cascade Books, 2014). Two recent volumes discuss many of the issues covered in this chapter that pertain to heaven: T. Ryan Byerly and Eric J. Silverman, *Paradise Understood: New Philosophical Essays about Heaven* (Oxford: Oxford University Press, 2017), and Simon Cushing, *Heaven and Philosophy* (Lanham, MD: Lexington Books, 2017).

ADDITIONAL THEOLOGICAL ISSUES



FURTHER READINGS

For some philosophical discussion of the ascension, see the chapter “Ascension and the Second Coming” in Stephen T. Davis, *After We Die* (Waco, TX: Baylor University Press, 2015). For some recent work on original sin, see Michael Rea, “The Metaphysics of Original Sin,” in *Persons: Human and Divine*, ed. Peter van Inwagen and Dean Zimmerman (Oxford: Oxford University Press, 2007); and Oliver Crisp, *Jonathan Edwards and the Metaphysics of Sin* (New York: Routledge, 2005). On petitionary prayer, an excellent overview and novel lines of inquiry can be found in Scott Davison, *Petitionary Prayer: A Philosophical Investigation* (Oxford: Oxford University Press, 2017). For recent work on faith, see Laura Frances Callahan and Timothy O’Connor, *Religious Faith and Intellectual Virtue* (Oxford: Oxford University Press, 2014).