

Since the late 1970s, the field of systematic theology has been home to an explosion of diverse efforts to produce major dogmatic works: the evangelical, the ecumenical, and the experiential. In assessing the value of such works, however; the norm remains the same: whether they strengthen the life of the church and its witness to Jesus Christ.

The Revival of Systematic Theology

An Overview

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AN EARLIER GENERATION of pastors cut their eyeteeth on the systematic theology of Karl Barth, Emil Brunner, and Paul Tillich.¹ Or, short of the giants, a Gustaf Aulén or Louis Berkhof might have found its way onto study shelves." In those days, theologians were writing comprehensive works, and students, clergy, and church leaders were reading them. It was generally assumed that responsible preaching and teaching in congregations could not be done without careful study of the foundational materials, and that meant "systematic theology" as the visiting of the loci, the "common places" of Christian belief.

The towering figures passed from the scene and with them the writing-and also the reading-of this genre. The 1960s and 1970s brought ad hoc theology to the fore. Theological "bits and pieces" or "theology and ..." were the order of the day. Some on the Continent did continue to write weighty multi-volume works, especially in the Lutheran and Reformed traditions, which *were* translated and used in a few seminaries in this country: Helmut Thielicke, Otto Weber, and G. C. Berkouwer.³ But systematics classes in mainline academia that sought current homegrown products had only a few to assign students, notably John

Macquarrie's *Principles of Christian Theology*, Gordon Kaufman's *Systematic Theology: A Historicist Perspective*, and Shirley Guthrie's *Christian Doctrine*.⁴

Then came the deluge. Since the late 1970s, over sixty full-scale ventures in "theology-in-the-round" have been published in the English-speaking world. The surge is marked by a much greater variety of points of view, reflecting the theological pluralism of the day. The nomenclature itself expresses the current diversity. Some call the discipline "dogmatics," others prefer "systematics," and still others choose the label "constructive theology," to stress the contextuality of all such writing, and yet others opt for the modesty of "introduction."

In this new quest for the comprehensive, the subject matter is little different from former days. "Dogmatics" or "systematics" or "constructive theology" or "introduction" is a journey through the loci. After methodological prolegomena (authority and revelation), the course of the biblical drama or of the ecumenical creeds shapes the treatment of topics. Not all would use the traditional language, but the sequence usually begins with the doctrine of God, then moves to creation and fall (cosmology, anthropology), the person and work of Christ (christology, objective soteriology), the church (ecclesiology, sacramentology, missiology), salvation (subjective soteriology or its equivalents), and consummation (eschatology). Given the diversity of the day, the order might be rearranged, some topics treated minimally and others maximally, and some not at all ("Israelology," the covenant chapter on the Jewish people, is too often omitted).⁵

For all the differences in perspective, what makes a "systematics" is: *comprehensiveness*, the coverage of the standard places of Christian teaching; *coherence*, a demonstration of the topics' interrelationships; and *contextuality*, the interpretation of the sweep of doctrine in terms of current issues and idiom. A fourth feature that marks classical and enduring works is *conversation*, an engagement with a range of historical and contemporary points of view.

Why the widespread interest in the comprehensive, coherent, and contextual study of Christian teaching? One reason is that pastors and teachers are being asked for help from parishioners faced with the vigorous advocacy of *other* world-views, either specifically religious ones or secular claims to ultimacy. Hence, the plea in many congregations is to attend to Christian basics and, with that, the growth of study groups on "what we believe." The resurgence in the field of systematics is a response, a resource for pastors and teachers.⁶

A second reason is implicit in the first. The quest for clarity about what Christians believe is inseparable from knowledge of the theological *heritage*. Loss of identity in the church is like amnesia in persons. Finding out who one is means recovering one's memory. Hence comes the concern to reinterrogate the tradition. With all the diversity in today's systematics, the subject matter tends to be the beliefs found in the confessional and creedal lore, and in traditional worship and hymnody.

A third reason for such widespread interest is a natural companion to the others. Identity is not only who we were, but who we *are*. Christian convictions have to be communicated in the setting of our own time and place. As circumstances change, what has been said about church basics earlier and elsewhere has to be interpreted anew. The context and categories of the major systematicians of the earlier decades of the twentieth century (and those who preceded them) are different from our own. What we do have in the new momentum in systematics is a generation of teachers—many of them senior or mid-career and most of whom are responsible for introductory courses in theology in their schools—who believe the time has come to restate the ancient faith in terms of the challenges of this day and age. However different the perspectives may be, all the current projects seek to make the Christian faith *understandable* as well as *recoverable*.

Cultural pulse-takers might wonder about all this talk of “world-views” and “systems.” Have the postmodernists not taught us to respect ambiguity and refrain from attempts at synoptic vision? What of Richard Rorty’s assertion that “There’s No Big Picture”? Or the comparable advice in some theological quarters: “Just tell your own story for there is no Big Story”? The counter-question of most of those writing today’s systematics is: How is the declamation, “There is no big picture,” not itself a Big Picture? Indeed it is, complete with its secular cosmology, anthropology, eschatology, and all the rest. Every one of our little stories assumes some version of a Big Story about how the world works. Better to be clear about this, and thus the need for careful (i.e., systematic) theological self-examination.

Types of Systematic Theology

Using self-designations found in many current works, the variety of participants and points of view fall into the categories of *evangelical*, *ecumenical*, and *experiential*. We shall use this taxonomy to identify the range of current works. All three types are represented in the subsequent essays in this issue.

Evangelical Systematics

In the sixteenth century, the word “evangelical” described the mainstream Reformation churches, and it still does in the names of some national churches. Evangelical faith was marked by its formal and material principles: the authority of scripture and justification by grace through faith. “Evangelical” today refers to a subsequent movement shaped by pietism, the Great Awakenings and a revivalism that intensified and interiorized these two Reformation principles. Contemporary evangelicalism is characterized by (1) strict allegiance to, and interpretation of, scripture and (2) intense personal appropriation of justifying faith in a

“born again” experience. For all the variety—from evangelistically-oriented to “justice and peace” emphases in matters of mission, from “inerrantists” to “infallibilists” in biblical interpretation, from premillennial to postmillennial and amillennial views (and their variations) in eschatology—the *commonalities* of rigorous biblical authority and personally intense soteriological piety continue to be defining characteristics of modern **evangelicalism**.⁸

Self-identified evangelical systematians were among the pioneers of the current systematics recovery. While evangelicalism’s premier theologian, Carl Henry, did not begin his *God, Revelation and Authority* as a systematics, it turned out to look very much like one by volumes five and six, covering as it did almost all the standard topics.⁹ In 1978, Donald Bloesch’s two volume *Essentials of Evangelical Theology* appeared and was widely used by evangelical pastors.” Currently, Bloesch is at work on a new seven-volume systematic series, *Christian Foundations*, with the first two volumes now in print (*A Theology of Word and Spirit: Authority and Method* and *Holy Scripture: Revelation, Inspiration and Interpretation*).¹¹ About the same time as the earlier works of Henry and Bloesch appeared, Dale Moody wrote *The Word of Truth* with a breadth of scholarship that gave it entree to circles well beyond the Baptist seminaries for which it was intended.” Shortly after these earlier ventures, Millard Erickson wrote *Christian Theology*, a learned three-volume work, currently more widely used as a required text in systematics in evangelical seminaries than any other.¹³

These initial ventures were succeeded in the late 1980s and early 1990s by a number of substantial evangelical works, some of them multi-volume, and each with a special angle or audience. Paul Jewett wrote the first volume (*God, Creation and Revelation*) of a projected series cut short by his untimely death; it includes sermons by a pastor, Marguerite Shuster, to illustrate doctrinal **themes**.¹⁴ The first volume of *Systematic Theology*, carefully developed by James Leo Garrett, Jr. and directed to both a Southern Baptist audience and a broader constituency, came out about the same time.¹⁵ Gordon R. Lewis and Bruce A. Demarest co-authored the three-volume *Integrative Theology*, which constitutes an attempt to bring systematic interests together with biblical, historical, apologetic, and cultural concerns.¹⁶ Biblical scholar Wayne Grudem wrote his *Systematic Theology*, stressing the accessibility of doctrine in hymns, worship, and practice.” In *What Christians Believe*, co-authors Alan F. Johnson and Robert E. Webber endeavor to blend historical, biblical, and systematic areas of inquiry.¹⁸ Robert Lightner has taken up premillennial interests in *Evangelical Theology: A Survey and Review*.¹⁹ Intervarsity Press has launched a series on the major doctrines, *Contours of Christian Theology*, with three volumes now in print, and has published in one volume James Montgomery Boice’s collected doctrinal works as *Foundations of the Christian Faith*.²⁰

Some evangelical works have very explicit ecclesial frameworks. William W. Menzies and Stanley M. Horton’s *Bible Doctrines* was written from a Pentecostal

perspective.²¹ Richard Rice's mid-eighties volume, *The Reign of God*, stressed its Seventh-Day Adventist perspective.²² William Rodman's ambitious three-volume systematics, *Renewal Theology*, was written from a charismatic perspective.²³ The earlier mentioned works by Moody and Garrett are in the Southern Baptist tradition. Stanley Grenz's *Theology for the Community of God*, while introducing an evangelical audience to Pannenbergian themes, is a self-consciously Baptist work.²⁴ Standing in the same Southern Baptist tradition is the forthcoming 1995 work by A. J. Conyers, *A Basic Christian Theology*.²⁵ Rousas John Rushdoony defends a "reconstructionist" reading of the Calvinist tradition in his two-volume *Systematic Theology*.²⁶

The quality of current evangelical scholarship is increasingly gaining recognition in the academy. In the field of systematics, for example, British theologian Alistair McGrath was commissioned by Basil Blackwell to write *Christian Theology: An Introduction*, which now serves in commonwealth universities as a textbook in historical theology and systematics.²⁷ He is also writing a multi-volume work in systematics.

Ecumenical Systematics

About the same time that evangelicals began again to write systematic theologies, "ecumenicals," too, showed new interest in theology-in-the-round. An ecumenical systematics strives to honor the historic faith and its biblical grounding, but gives extended attention as well to the contemporary context and actively engages in the current ecumenical exchange.²⁸

Dutch theologian Hendrikus Berkhof, long active in the ecumenical movement, was one of the first to return to the task of writing systematics. His book *Christian Faith* (1978), which restates Reformed theology in light of contemporary issues, has proved to be a durable work and is now in a revised edition.²⁹ Another European theologian active in the ecumenical movement, Jan Milič Lochman, has written a self-designated "ecumenical dogmatics," *The Faith We Confess*.³⁰ In this country, Owen Thomas first had his *Introduction to Theology* published and, later, its companion piece, *Theological Questions*.³¹ Geoffrey Wainwright, a key drafter of ecumenical documents (among them sections of *Baptism, Eucharist and Ministry*) penned the one-volume *Doxology* as a systematics written within the framework of worship.³² Among this initial spate of books on ecumenical systematic theology was also the writer's *The Christian Story* (1978).³³

Throughout the 1980s, the momentum in ecumenical systematics went forward, continuing to the present time. Further, systematic works in specific denominational traditions, in both ecumenical and evangelical perspective, became a feature. One of the first of these works was the two-volume *Christian Dogmatics*, edited by Carl Braaten and Robert Jenson and written in conjunction with eight other Lutheran theologians.³⁴ *Responsible Faith*, a one-volume *systemat-*

ics by Hans Schwarz,³⁵ and *God-The World's Future*, by Ted Peters,³⁶ which is a self-declared "postmodern" effort, are Lutheran contributions. Daniel Migliore, in dialogue with liberation theologies, writes in *Faith Seeking Understanding*³⁷ as a Reformed theologian. John Leith's *Basic Christian Doctrine* is also a systematic in Reformed perspective, grounded in the author's long-time work in the history of doctrine.³⁸ Gordon Spykman's *Reformational Theology* stands in the Calvinist tradition, appropriating the Dutch-Christian philosophical and cultural traditions of Abraham Kuyper and Herman Dooyeweerd.³⁹ Anglican bishop Hugh Montefiore writes out of his tradition in *Credible Christianity*, but with the concerns of the "Gospel and Culture" movement associated with Lesslie Newbigin.⁴⁰

Roman Catholic systematics also had its fresh start in the late 1970s. Karl Rahner, though numbered among the great figures of the century for his many publications and much influence, never wrote a Roman Catholic *summa* comparable to Karl Barth's *Dogmatics*. But his *Foundations of Christian Faith* (1978) with its philosophical prolegomenon, helped to launch a parallel recovery of systematic theology in Roman Catholic circles.⁴¹ Richard McBrien's *Catholicism* (1981), just republished, has had a large readership in both academia and church; its purpose is to bring the *aggiornamento* program of Vatican II into the teaching of doctrine.⁴² More recently, Frans Jozef van Beeck has begun a multi-volume work in Roman Catholic systematics linking "creed, code, and cult."⁴³ For their part, Francis Schüssler Fiorenza and John Galvin assembled a group of leading Roman Catholic theologians to write on the major doctrines in their two-volume *Systematic Theology: Roman Catholic Perspectives*.⁴⁴ And in *The Assurance of Things Hoped For*, Avery Dulles first engages a range of Christian thinkers from the fathers to the twentieth-century giants and then sets forth his own "systematics synthesis."⁴⁵

Alongside the authors from Roman Catholic and magisterial Reformation traditions, Protestants of free-church perspective have likewise produced their own works. Thomas Finger's two-volume *Christian Theology: An Eschatological Approach* stands in the stream of the left-wing Reformation.* James McClendon's two-volume *Systematic Theology (Ethics and Doctrine)*, which emphasizes "practice," draws on the Baptist heritage.⁴⁷ And Michael Pomazansky, in his *Orthodox Dogmatic Theology*, writes out of the Eastern Orthodox tradition.⁴⁸

"Ecumenical systematics" is obviously a capacious rubric. Some who place themselves within it stretch the boundaries toward either the evangelical side on the one hand or the experiential side on the other. One self-identified ecumenical, Thomas Oden, gives a "paleo-orthodox" turn to most Christian doctrines in his three-volume *Systematic Theology*; primarily, he draws on patristic, medieval, and Reformation writers.⁴⁹ By the same token, there is also a wing of ecumenical theology, which finds a significant place for scripture and tradition, that gives major attention to some aspects of contemporary experience. Gustavo Gutiérrez has both been a pioneer in the recovery of systematic theology and, in his groundbreaking book, *Liberation Theology*, sought to reconstruct Roman Catholic

theology within the context of Latin American struggles for justice.⁵⁰ Fred Herzog in *God-Walk?* and Douglas John Hall in his projected trilogy, *Thinking the Faith, Professing the Faith, and Confessing the Faith*, situate classical belief, in dialogue with liberation concerns, in a North American context.⁵² With special attention to issues of gender and sexuality, Christopher Morse's *Not Every Spirit* (1994) underscores the "disbeliefs" required by Christian faithfulness.⁵³ In some ecumenical works, currents in philosophy play a large role, as in the influence of process thought in Kenneth Cauthen's *Systematic Theology: A Modern Protestant Approach*⁵⁴ and Langdon Gilkey's *Message and Existence*.⁵⁵ Finally, the widely used seminary textbook edited by Peter C. Hodgson and Robert H. King, *Christian Theology: An Introduction to Its Traditions and Tasks*, includes writers who fall in both the ecumenical and experiential categories, depending on the extent to which today's context is seen to require a "new paradigm" for systematics.⁵⁶

Notable among ecumenical theologians writing systematic theologies are Jirgen Moltmann and Wolfhart Pannenberg. Of worldwide influence, both have assisted in the recovery of systematics, though Moltmann refers to his five-volume project as "systematic fragments." Pannenberg and Moltmann have both taken eschatology as an organizing theme, though in different ways. Moltmann's project, *Messianic Theology (The Trinity and the Kingdom, God in Creation, The Way of Jesus Christ, and The Spirit of Life)*, draws out the sociopolitical import of the coming reign of God at every doctrinal juncture.⁵⁷ Pannenberg's *Systematic Theology*, two volumes of which are now in translation, is distinguished by its stress on the coherence of Christian claims with a universal rationality and eschatological verification.⁵⁸ When speaking of the premier theologians, do we add here the reappearance of Karl Barth himself in the first volume of his never-before translated *The Göttingen Dogmatics*?⁵⁹

Experiential Systematics

The word and the concept "experience" are notorious for the variety of interpretations current and possible. Here, "experience" refers to the range of universal human sensibilities that lie beyond the boundaries of scripture and Christian community: "the world" outside "the Bible" and "the church."⁶⁰ 'World' so understood has its affective, rational, and moral dimensions: "thinking," "doing," and "feeling."⁶¹ The world, of course, is much concerned with Bible and church. Scripture and Christian community are also enmeshed in experiential habitats and cultural contexts, challenging hermeneutics to discern that which is abiding within that which is transitory.

In the current examples of this type of systematics, "experience" functions both normatively and descriptively. Its exponents see it as operating both positively and negatively: negatively, without acknowledgment in alternative theological programs; and positively, in their own efforts in theological reconstruction.

As such, the major current expression of experiential systematics rises out of an ethical protest against both received interpretations and restatements of faith. Descriptively, “the way things are” is analyzed by a “hermeneutic of suspicion.” Thus traditional theologies, whether “conservative” or “liberal,” are viewed as the creatures of social, economic, or political power. Normatively, “the ways things should be” is stated through a victim-oriented hermeneutic. Hence, the texts and traditions of the Christian community are reframed in terms of the experiential concerns of the powerless.

Rosemary Radford Ruether’s *Sexism and God-Talk* (1983) is one of the first, and clearest, expressions of a protest systematics, revising traditional content and categories in terms of the experiences of oppression and liberation, especially as these have been sensed in “women-church.”⁶² The more recent *Lift Every Voice*, edited by Susan Brooks Thistlethwaite and Mary Potter Engel, is a reconstruction of the received tradition “from the underside” by representatives of lesbian and other marginalized or emerging communities.⁶³ With closely related social justice and feminist concerns, Dorothee Soelle’s *Thinking About God* contrasts her liberation perspective on the loci with “conservative” and “liberal” interpretations.⁶⁴ James Cone’s *A Black Theology of Liberation* (1970) was the manifesto of a new movement.⁶⁵ Although brief in scope, a case could be made that it was, as well, the first example of an experientialist systematics, redoing the classical teachings in the categories of African-American experiences of oppression and liberation, and repudiating earlier readings as the ideology of white wielders of power. James H. Evans’s recent *We Have Been Believers* is in the same tradition, asserting biblical authority but holding it to be open-ended, inviting the imaginative “conjuring” of its meaning in terms of the African-American struggle for justice.⁶⁶

Experientialist systematic theologies have recourse to determinative philosophical as well as social-ethical frameworks. Modified process-theological perspectives supply the orientation points in the earlier volume of Marjorie Hewett Suchocki, *God Christ Church*⁶⁷ and the recent work of Robert Neville, *A Theology Primer*,⁶⁸ although each has other issues (Suchocki, feminist concerns and Neville, Methodist accents). *Christian Systematic Theology in a World Context*, by Ninian Smart and Steve Konstantine, espouses a “soft relativism” for religiously pluralist times, calling for attention to the contributions of university religious-studies programs.⁶⁹ Paul van Buren also ventures a pluralist revision of standard topics, in this case vis-à-vis one religious tradition, Judaism, reconceiving the loci in a post-Holocaust framework in three of four projected volumes (*A Theology of Jewish-Christian Reality*).⁷⁰ Gordon Kaufman, who wrote the earlier systematics noted, subsequently judged the enterprise no longer viable but returned to it in his *In the Face of Mystery: A Constructive Theology* (1993) with the tools of “deconstruction” and “imaginative” reconstruction.⁷¹

Peter C. Hodgson in *Winds of the Spirit: A Constructive Christian Theology*,

which is wary of evangelical and ecumenical retrievals, takes a “revisionist” tack shaped by pluralist interests and “transformational praxis.”* *Reconstructing Christian Theology*, edited by Rebecca S. Chopp and Mark Lewis Taylor, approaches the loci from the postmodern premises of pluralism, *deconstruction*, reenvisioning, and praxis that mark the foregoing experientialist works, including essays from some of their authors.⁷³

Concluding Observations

How can clergy and church leaders help prepare their congregations for both “the culture of disbelief” and the wave of new religious passions and perspectives? One resource is the company of those asking the same questions in the systematics forums. Basic theological works of the kind surveyed need to be found, once again, on the shelves of pastors and teachers.

Such serious work cannot today be done solo. “Support systems” in theology are required, just as they are for other needs. A weekly theological study group of one’s peers, pressing chapter by chapter through an important work in systematics, will add depth and excitement to preaching and teaching. So this writer has found in a twenty-three year weekly Theological Tabletalk gathering of Boston-area pastors.

How does one select a systematics for group study or as a ready reference in the study bookcase? Choose those that have the marks of the pioneers and exemplars of the discipline, the stigmata of a Calvin, Thomas, Barth, or Schleiermacher:

(1) Indwelling the tradition. A work worthy of this heritage will be fluent in scripture, knowledgeable about its interpretation, at home in the classical lore (however revised or reinterpreted), and written in and for the church.

(2) Engaging the culture. Good systematics knows its time and place, whether it chooses to challenge the *Zeitgeist* or appropriates critically cultural accents and premises.

(3) Inclusivity and integration. *Systematics* worthy of the name will be comprehensive in the treatment of the standard topics and coherent in showing their interrelationships.

(4) Conversation with the community. Great systematics is catholic, entering into dialogue with the fathers and mothers—the voices of the ~~past~~—and the sisters and brothers of today’s church universal.

If pastors and teachers were to do this kind of disciplined study of the commonplaces of Christian conviction, the resurgence in the writing of *systematics* would achieve its purpose, which is the strengthening of the life and witness of the church. And if a *common* work on common things were done—pastors and

teachers being heard by the systematians as well as vice versa-the works written would be nourished by the ecclesial matrix in which great dogmatics has been done. May that conversation go forward.

NOTES

1. Barth, *Church Dogmatics*, Vols. I/1-IV/4, trans. Geoffrey W. Bromiley, Thomas Torrance, et al. (Edinburgh: T & T Clark, 1955-1969); Brunner, *Dogmatics*, Vols. I-III, trans. Olive Wyon (Philadelphia: The Westminster Press, 1950-1962); Tillich, *Systematic Theology*, Vols. I-III (Chicago: University of Chicago Press, 1951-1963).
2. Aulén, *The Faith of the Christian Church*, trans. Eric H. Wahlstrom (Philadelphia: Fortress Press, 1960); Berkhof, *Systematic Theology*, 4th rev. and enl. ed. (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1982).
3. Thielicke, *The Evangelical Faith*, Vols. I-III, trans. and ed. Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1974-1982); Weber, *Foundations of Dogmatics*, trans. Darrell L. Guder (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1981, 1983); Berkouwer, *Studies in Dogmatics*, trans. and ed. Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1962-1976).
4. Kaufman, *Systematic Theology: A Historicist Perspective* (New York: Charles Scribner's Sons, 1968); Macquarrie, *Principles of Christian Theology*, 2nd ed. (New York: Charles Scribner's Sons, 1977). Southern Baptists in this period continued to put a premium on systematics, as in William Wilson Stevens, *Doctrines of the Christian Religion* (Nashville: Broadman Press, 1967); Guthrie's Reformed-oriented work has just been revised and re-published, *Christian Doctrine*, 1968; rpt. Louisville: Westminster/John Knox Press, 1994).
5. For a review of representative works in the current revival, see the writer's "The Surge in Systematics: A Commentary on Current Works," *JR* 73 (April 1993): 223-37 and "In Quest of the Comprehensive: The Systematics Revival," *RelSRev* 2 (January 1994): 7-12.
6. For one attempt to take systematic learnings into the congregation, see Dorothy and Gabriel Fackre, *Christian Basics* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1991, rpt. 1992, 1993) and the video course based on the book.
7. See his accessible essay, "There's No Big Picture," *Chicago Magazine* 86/4 (April 1994): 18-23.
8. See the writer's "Evangelical, Evangelicalism," *Westminster Dictionary of Evangelical Theology*, eds. Alan Richardson and John Bowden (Philadelphia: The Westminster Press, 1983), pp. 191-92.
9. *Cod, Revelation and Authority*, 6 vols. (Waco: Word Publishing Co., 1976-1983).
10. *Essentials of Evangelical Theology*, 2 vols. (San Francisco: Harper & Row, 1978, 1979).
11. *A Theology of Word and Spirit: Authority and Method* (Downers Grove, IL: InterVarsity Press, 1992) and *Holy Scripture: Revelation, Inspiration and Interpretation* (Downers Grove, IL: Intervarsity Press, 1994).
12. *The Word of Truth: A Summary of Christian Doctrine Based on Biblical Revelation* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1981).
13. *Christian Theology*, 3 vols. (Grand Rapids: Baker Book House, 1983-1985).
14. *God, Creation and Revelation: A Neo-Evangelical Theology*, with sermons by Marguerite Shuster (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1991).

15. *Systematic Theology: Biblical, Historical and Systematic*, Vol. I (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1990).
16. *Integrative Theology*, 3 vols. (Grand Rapids: Zondervan Publishing House, 1987, 1990, 1995).
17. *Systematic Theology: An Introduction to Biblical Doctrine* (Grand Rapids: Harper/Zondervan, 1994).
18. *What Christians Believe: A Biblical and Historical Summary* (Grand Rapids: Zondervan Publishing House, 1989).
19. *Evangelical Theology: A Survey and Review* (Grand Rapids: Baker Book House, 1990).
20. Gerald Bray, *The Doctrine of God* (Downers Grove, IL: Intervarsity Press, 1993); Robert Letham, *The Work of Christ* (Downers Grove, IL: Intervarsity Press, 1993); Paul Helm, *The Providence of God* (Downers Grove, IL: Intervarsity Press, 1994); James Montgomery Boice, *Foundations of the Christian Faith* (Downers Grove, IL: Intervarsity Press, 1986).
21. *Bible Doctrines: A Pentecostal Perspective* (Springfield, MO: Logion Press, 1993).
22. *The Reign of God: An Introduction to Christian Theology from a Seventh-Day Adventist Perspective* (Berrien Springs, MI: Andrews University Press, 1985).
23. *Systematic Theology from a Charismatic Perspective*, Vol. I: *Renewal Theology: God, the World, and Redemption*; Vol. II: *Salvation, the Holy Spirit and Christian Living*; Vol. III: *The Church, the Kingdom, and Last Things* (Grand Rapids: Zondervan Publishing House, 1988, 1990, 1992).
24. *Theology for the Community of God* (Nashville: Broadman & Holman Publishers, 1994).
25. *A Basic Christian Theology* (Nashville: Broadman & Holman Publishers, 1995).
26. *Systematic Theology*, 2 vols. (Vallecito, CA: Ross House Books, 1994).
27. *Christian Theology: An Introduction* (Oxford: Basil Blackwell, 1993). McGrath has on the drawing board a multi-volume systematics work.
28. Ironically, in spite of professions of ecumenicity, the theological reach of much ecumenical systematic theology does not engage the work of evangelical theologians.
29. *Christian Faith: An Introduction to the Study of Faith*, trans. Sierd Woudstra (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1979; rpt. 1986).
30. *The Faith We Confess: An Ecumenical Dogmatics*, trans. David Lewis (Philadelphia: Fortress Press, 1984).
31. *Introduction to Theology* (Cambridge, MA: Greeno, Hadden and Co., Ltd., Publishers, 1973); and *Theological Questions: Analysis and Argument* (Wilton, CT: Morehouse-Barlow Co., 1983).
32. *Doxology* (Oxford: Oxford University Press, 1980).
33. Gabriel Fackre, *The Christian Story*, Vol. I: *A Narrative Interpretation of Basic Christian Doctrine* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1978, rpt. 1995); Vol. II: *Authority: Scripture in the Church for the World* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1987).
34. *Christian Dogmatics*, 2 vols. (Philadelphia: Fortress Press, 1984).
35. *Responsible Faith: Christian Theology in the Light of Twentieth Century Questions* (Minneapolis: Augsburg Publishing House, 1986).
36. *God-The World's Future: Systematic Theology for a Postmodern Era* (Minneapolis: Fortress Press, 1992).
37. *Faith Seeking Understanding: An Introduction to Systematic Theology* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1991).
38. *Basic Christian Doctrine* (Louisville: Westminster/John Knox Press, 1993).

39. *Reformational Theology: A New Paradigm for Doing Theology* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1992).
40. *Credible Christianity: The Gospel in Contemporary Society* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1994).
41. *Foundations of Christian Faith: An Introduction to the Idea of Christianity*, trans. William B. Dych (New York: Seabury Press, 1978).
42. *Catholicism* (Oak Grove, MN: Winston Press, 1981); rev. ed. (San Francisco: HarperCollins Publishers, 1994).
43. *God Encountered*, Vol. I: *Contemporary Catholic Systematic Theology: Understanding the Christian Faith* (New York: Harper & Row, 1988); Vol. II: *The Revelation of the Glory, Part 1: Fundamental Theology* (Collegeville, MN: Liturgical Press, 1993).
44. *Systematic Theology: Roman Catholic Perspectives*, 2 vols. (Minneapolis: Fortress Press, 1991).
45. *Assurance of Things Hoped For: A Theology of Christian Faith* (New York: Oxford University Press, 1994).
46. *Christian Theology: An Eschatological Approach*, 2 vols. (Scottsdale, PA: Herald Press, 1985, 1987).
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