

ANNOTATED BIBLIOGRAPHY OF APOLOGETICAL AND THEOLOGICAL LITERATURE AND FILM

By Craig Parton, Esq.

Anderson, J.N.D. **Christianity and Comparative Religion**. (Downers Grove: IVP, 1977). One of the great authorities on world religions explains what makes Christianity fundamentally different from other world religions.

Archer, Gleason. **Encyclopedia of Bible Difficulties**. (Grand Rapids: Eerdmans, 1982). A must-buy volume. Archer was professor of Old Testament at Trinity Seminary and exceptionally well-qualified in Semetic languages to do a work of this scope.

Bolt, Robert. **A Man For All Seasons**. (New York: Vintage Books, 1960). A marvelous book and a **must-see** film (the one with Paul Scofield) and play about the life of Sir Thomas More. Though an ardent Catholic who considered Luther an enemy, More was on the side of the angels during the reign of the supposedly Protestant Henry VIII.

Bruce, F.F. **The New Testament Documents: Are They Reliable?** (Grand Rapids: Eerdmans, 1987). Perhaps the best short treatment of the subject.

Butler, Samuel. **The Way Of All Flesh**. (New York: The Modern Library, Random House). This work is a kind of hilarious travelogue of one who saw through the false piety of professional religious people. It is considered to be Butler's autobiography of his journey out of English evangelical Christianity into full-blown secularism.

Camus, Albert. **The Plague**. (New York: Alfred A. Knopf, 1948). Considered to be perhaps the most important novel to come out of post-war Europe. Camus brilliantly describes the choices available to those who have rejected a Christian conception of the universe. For those wondering about the power of the objective Gospel to save, see the book by the pastor of the American Church in Paris who presents the evidence that Camus earnestly desired Christian baptism just before Camus' tragic death in an auto accident in 1960 (Howard Mumma, **Albert Camus and the Minister** (Brewster, Mass: Paraclete Press, 2000)). Mumma, sadly, displays a thoroughly unscholarly doctrine of the accuracy of Scripture which, thankfully, Camus appeared to have successfully ignored.

Carnell, Edward John. **An Introduction to Christian Apologetics**. (Grand Rapids: Eerdmans, 1948). Carnell was one of the founding fathers of Fuller Seminary during its glory days. Brilliant and yet very disturbed psychologically towards the end of his life, Carnell is always worth reading. This work is one of the really fine overviews of apologetics.

Chesterton, G.K. **The Everlasting Man**. (New York: Dodd, Mead & Co., 1925). A Catholic apologist of more than average interest. His renowned Father Brown detective stories make wonderful gifts for unbelievers who can later be more easily persuaded to look into Chesterton's theological writings, including **The Everlasting Man** (New York: Dodd, Mead and Co., 1925) and **Orthodoxy** (New York: Garden City Publishing, 1908).

Crews, Frederick C. **The Pooh Perplex.** (New York: E.P. Dutton & Co., 1963). The Pooh story is brilliantly examined in a hilarious manner by various sophisticated schools of literary interpretation (e.g. Marxist, Freudian, etc.) in order to find its true meaning. For example, Crews--a professor of English at UCLA at the time and writing under an ecclesiastical pseudonym--pens one chapter entitled "The Sacramental Meaning of Winnie-The-Pooh". This book is a post-modernist's nightmare.

Flew, Anthony. **God & Philosophy: An Audit of the Case for Christian Theism.** (New York: Harcourt, Brace & World, Inc., 1966). Flew is a renowned atheist who has debated Gary Habermas and others on the claims of Christianity. As an analytical philosopher in the vein of A.J. Ayer, Flew claims that there is insufficient evidence for Christian belief and no basis on which to ground its claims. The major thrust of the book is captured in his Parable of the Two Explorers. Flew recently converted to Theism.

Geisler, Norman. **The Roots of Evil.** (Grand Rapids: Zondervan, 1978). Deals with the various approaches to the problem and shows how Biblical theism provides the most comprehensive solution. See also C.S. Lewis on this subject in a book entitled **The Problem of Pain** (New York: MacMillan Publishers, 1962).

Geisler, Norman & Nix, William. **A General Introduction to the Bible.** (Chicago: Moody Press, 1968). Covers the issues of inspiration, canonicity, text and translation of the Bible. Excellent general reference work.

Grisham, John. **The Testament.** (New York: Doubleday, 1999). The famous novelist shows his ability to produce a literary work of solid apologetical value. Not often do you find a Christian (let alone a missionary) portrayed so positively in literature. That the Christian is used in this novel in a redemptive fashion in the life of a jaded and usually well-lubricated trial lawyer/protaganist is even more fascinating. An excellent proto-evangelion for unbelieving friends.

Hanson, Victor & Heath, John. **Who Killed Homer? The Demise of Classical Education and the Recovery of Greek Wisdom.** (New York: Free Press, 1998). An excellent secular analysis of how classical studies have been destroyed in the university and the surprising conclusion as to the identity of the true culprit. This is a must read done by two insiders at the highest levels of current academia. Typical of the marvelous prose style is the following description of bureaucrats in academia who hide their mediocrity behind tenure and would not know classical education if it had a sign on it: "We would require administrators themselves to teach a class or two a year and stay put for ten. Today they have become an entirely new itinerant class, whose offices, dress, attitude, and speech instantly give them away as a bureaucratic overclass who do not read, write, or teach. Likewise, the "walking resume", who has been at five universities in six years and taught intensively at none, would suffer the disgrace he has earned." May true teachers such as Hanson and Heath increase!

Hawthorne, Nathaniel. **The Scarlet Letter.** (New York: Houghton Mifflin Co., 1963). A tremendous illustration of the fact that Puritan New England was not the "kingdom of

God on earth” that contemporary pro-American Christians make it out to be.

Hertzberg, Arthur. **The French Enlightenment and the Jews**. (New York: Columbia University Press, 1968). A former professor of history at Columbia and a Rabbi, Hertzberg shows how the roots of modern anti-semitism were fully formed in the secular French Enlightenment. Decimates the modern mantra that Christianity, and more particularly the Reformation, gave birth to racial hatred of the Jews.

Hick, John. **The Existence of God**. (New York: MacMillan, 1960). Contains the historic debate on the existence of God done on BBC between Bertrand Russell and Father Frederick Coppleston. This work has several polemical anti-Christian essays.

Hoover, A.J. **Don't You Believe It!** (Chicago: Moody Press, 1972). How to pinpoint faulty reasoning. Special reference is made to the logical pitfalls that many Christians fall prey to in dialogue with intelligent unbelief.

Issues, etc. radio program. The best apologetical radio show on earth, hosted by Todd Wilken (just booted off the air by their church body, so look hard for it! Go now to Pirate Christian Radio for the show). As an example of how good this program is, they have John Warwick Montgomery on every month and in 2003 did a 7-part tape series with Montgomery going over the outline of his apologetical classic, *Tractatus Logico-Theologicus* (reviewed below)! Solid gold tape series that should be obtained at all costs (title is “Testing Christianity’s Truth Claims”).

James, William. **The Varieties of Religious Experience**. (London: Longmans, Green, 1907). James, professor of psychology at Harvard at the turn of this century, explains religious conversion in purely psychological terms. For an excellent critique of this work, see John Warwick Montgomery’s essay on James in **The Shape of the Past**. (Minneapolis: Bethany Books, 1975).

Johnson, Phillip. **Darwin on Trial**. (Downers Grove: IVP, 1991). This professor of evidence at Boalt Hall Law School at UC Berkeley puts Darwin on the witness stand and finds his theory to be seriously lacking in admissible evidence. The best popular critique of Darwinism. For the critique of Darwinian naturalism from a scientific perspective, see the following: Michael Denton, **Evolution: A Theory in Crisis** (Chevy Chase, MD: Adler and Adler, 1986); Jonathan Wells, **Icons of Evolution: Science or Myth? Why Much of What We Teach About Evolution is Wrong** (Washington D.C.: Regnery, 2000); and J.P. Moreland, **Christianity and the Nature of Science: A Philosophical Investigation** (Grand Rapids: Baker Books, 1989), esp. Chapter 6 entitled “The Scientific Status of Creationism”. In addition, Moreland and John Mark Reynold’s book **Three Views on Creation and Evolution** (Grand Rapids: Zondervan, 1999) is superb. There they include articles by a variety of authors on young earth creationism, old earth progressive creationism, and theistic evolution.

Kittleson, James. **Luther the Reformer: The Story of the Man and His Career**. (Minneapolis: Augsburg, 1986). The best and most complete biography of Luther since

Roland Bainton's **Here I Stand!: A Life of Martin Luther** (New York: Abingdon-Cokesbury Press, 1950). Obtain at all costs. Kittleson was a student of Lewis Spitz at Stanford (Spitz is the author of the superb 2 volume work on the era entitled **The Renaissance and Reformation Movements** (Chicago: Rand McNally & Co., 1972)) and a former professor of history at Ohio State University.

Koestler, Arthur. **The Lotus and the Robot**. (New York: Harper Books, 1960). Documents Koestler's pilgrimage to the founts of eastern wisdom. Unfortunately Koestler found nothing but utter selfishness and greed. Koestler is a particularly pathetic example of what can happen when one attempts to experience the maximum number of religious and philosophical positions in a lifetime. Koestler and his wife committed simultaneous suicide. See also Koestler's **Darkness at Noon** (New York: Random House, 1941) for a chilling account of his disillusionment with Marxism and other efforts at political salvation.

Lewis, C.S. **A Grief Observed**. (New York: Seabury Press, 1961). Lewis writes with haunting reality concerning the events surrounding his wife's death from cancer. An excellent book for unbelievers who are coping with personal tragedy.

Lewis, C.S. **Christian Reflections**. (Grand Rapids: Eerdmans, 1967). Worth the price of the book just for the chapter entitled "Modern Theology and Biblical Criticism". Other chapters on "The Poison of Subjectivism" and "On Church Music" make this must reading.

Lewis, C.S. **God in the Dock**. (Grand Rapids: Eerdmans, 1970). A fascinating collection of essays on everything from apologetics and animal suffering to capital punishment and the value of reading old books.

Lewis, C.S. **Mere Christianity**. (New York: MacMillan & Co., 1970) The 25th printing at that time! Now widely considered to be the single most influential popular defense of historic Christianity done in the 20th century. Its impact on bringing down the walls of unbelief is simply incalculable.

Lewis, C.S. **Surprised By Joy**. (London: Geoffrey Bles, 1955). A rare commodity--a non-repulsive conversion story. Lewis says he was brought "kicking and struggling" into the Christian faith based on the sheer weight of the evidence alone. Not your garden variety insipid Christian testimonial. This makes an excellent gift for the "higher level tender minded" unbeliever for whom the world of art, literature, poetry and music point to the sacred.

Lindsell, Harold. **The Battle for the Bible**. (Grand Rapids: Zondervan, 1976). This work (and its sequel, **The Bible in the Balance**, also published by Zondervan, in 1979) created a major ruckus in evangelical circles upon its release. As a founding member of Fuller Seminary and former editor-in-chief of Christianity Today magazine, Lindsell was in an advantageous position to comment on the view of Holy Writ taken at various

seminaries and Bible Colleges in the United States. Lindsell knew where all the bones were buried in the inerrancy debate within evangelicalism in the 1970's, and had devastating factual information on evangelical organizations like Young Life and Fuller Seminary (which is a major seminary feed for Young Life) whose stance on the total reliability of Scripture is either weasel-like or one of concerted disinterest.

Linnemann, Eta. **Historical Criticism of the Bible: Methodology or Ideology?** (Grand Rapids: Baker Books, 1990). The remarkable story of a prominent historical-critical theologian who was a prized pupil of Bultmann and Fuchs in Germany but who came to see the error of her ways and the utterly unscholarly approach to the Biblical material taken by her teachers. Linnemann followed Bultmann to the logical conclusion--the loss of the Gospel itself and then to the loss of all hope in this world in the here and now. Though inducted into the prestigious Society for New Testament Studies, she became an alcoholic and in total despair until she heard the Gospel, repented, believed and was saved. The book is worthwhile for the introduction alone where Linnemann pleads with the reader to do her a favor and throw away her earlier best-selling books and articles as utter poison!

Luther, Martin. **Small Catechism**. A theological classic that deserves to be studied and treasured by every Christian. Learn this short catechism and you will know more Christian doctrine than many evangelical pastors. Note to concerned Christian parents: If you have yet to find a clear and thoroughly Christo-centric presentation of the faith that can be memorized by an 8 year old child or an 80 year old grandparent, look no further. Both the Wisconsin Evangelical Lutheran Synod (WELS) and the Lutheran Church Missouri Synod (LCMS) have excellent versions. WELS materials are available through the Northwestern Publishing House in Milwaukee, Wisconsin, while the LCMS publication arm is the Concordia Publishing House in St. Louis, Missouri. Personally, my favorite edition is the 1983 version produced by the Minnesota District of WELS and available only through the Martin Luther College bookstore in New Ulm, Minnesota. It simply presents Luther's words without all the later accretions provided by well-meaning, but generally less lucid and always more verbose, commentators. It is also illustrated and quite compact, thus preserving the integrity of the critical modifier "small"!

Machen, J. Gresham. **Christianity and Liberalism**. (Grand Rapids: Eerdmans, 1956). This work is probably the single most devastating critique of liberal Christianity ever done.

Martin, Michael. **The Case Against Christianity**. (Philadelphia: Temple University Press, 1991). Perhaps the most important effort since Bertrand Russell's **Why I Am Not A Christian** (New York: Simon & Schuster, 1957). Martin, a professor of philosophy at Boston University, attempts to attack both the philosophical and evidential arguments for Christian faith.

Mayer, F.E. **The Religious Bodies of America**. (St. Louis: Concordia Publishing House, 1961, but still in print!). Excellent summary of the basic doctrinal teachings of the three branches of the Christian church. If you want a concise description of the

differences, for example, between Calvinists and Lutherans on the Lord's Supper, Baptism, or election, this is a must buy for you. A wide variety of sects and isms are also competently handled.

Modern Reformation Magazine (Modern Reformation Magazine, 1725 Bear Valley Parkway, Escondido, Calif., 92027//www.ModernReformation.org. A theological journal committed to bringing the insights of the 16th century Reformation to the 20th century church. Michael Horton, editor, studied at Biola and knows American evangelicalism. This journal is Reformed (Calvinist) in basic orientation though Lutherans and others do contribute articles and Horton himself is better on Luther than most Lutherans writing on the Reformer! For a journal committed to the insights of the Lutheran Reformation, see **Logia, A Journal of Lutheran Theology** (15825, 373rd Avenue, Northville, South Dakota, 57465/www.logia.org). Finally, for an evangelical--and exceedingly scholarly--journal addressing cultural, philosophical and scientific challenges to the Christian worldview, see *Philosophi Christi*, published by the Philosophy of Religion Department at Biola University (philchristi@biola.edu). For example, a recent article addressed whether a Darwinist can be a Christian.

*It should be noted that the books by Dr. John Warwick Montgomery and Craig Parton can be purchased through the Canadian Institute for Law, Theology and Public Policy located at 89 Douglasview Rise SE, Calgary, Canada, AB T2Z 2P5 (www.ciltpp.com or e-mail at: ciltpp@cs.com

Montgomery, John Warwick. **Christianity for the Tough-Minded**. (Minneapolis: Bethany Books, 1973). Essays in support of an intellectually defensible religious commitment. Montgomery is the foremost apologist of our day. He holds 11 earned degrees and is both an American attorney and English barrister as well as an ordained Lutheran clergyman (LCMS) and author of more than 50 books on the defense of the Christian faith. See www.apologeticsacademy.eu for the Strasbourg summer program.

Montgomery, John Warwick. **History, Law and Christianity**. (Updated and reprinted by the Canadian Institute for Law, Theology and Public Policy, 2002--originally published in 1964). This is Montgomery's best-known work. It contains an excellent section on the reliability of the New Testament documents as well as the transcript of one of Montgomery's numerous (and infamous) debates with unfortunate opponents. C.S. Lewis read this work and wrote that "it couldn't be bettered".

Montgomery, John Warwick. **The Law Above The Law**. (Minneapolis: Bethany Books, 1975). This volume explains why the law needs Biblical foundations and why Christians need the evidentiary perspective of the law. The appendix contains a rare reprint of Professor Simon Greenleaf's classic work, **The Testimony of the Evangelists**. Greenleaf was professor of evidence at the Harvard Law School in the 19th century and the greatest living authority at that time on common law evidence. Greenleaf puts the Gospel writers in the witness box and finds them to be utterly unimpeachable.

Montgomery, John Warwick. **Myth, Allegory and Gospel**. (Minneapolis: Bethany

Books, 1974). Essays by four scholars interpreting the works of C.S. Lewis, J.R.R. Tolkien, G.K. Chesterton, and Charles Williams. Must reading for those interested in evangelizing the higher level tender minded unbeliever.

Montgomery, John Warwick. **The Shaping of America**. (Minneapolis: Bethany Books, 1981). Fascinating critique of the elements that have gone into the shaping of American Christianity.

Montgomery, John Warwick. **The Suicide of Christian Theology**. (Minneapolis: Bethany Books, 1975). Included in this volume is the transcript of Montgomery's epic debate with death-of-God theologian Thomas J.J. Altizer. The "Death of God" school led by Altizer never recovered from that night at Rockefeller Chapel on the campus of the University of Chicago. You won't regret the purchase.

Montgomery, John Warwick. **The Transcendent Holmes**. (Ashcroft, British Columbia: Calabash Press, 2000). Besides examining long-debated problems within Holmesian circles (i.e. the true location of 221B Baker Street, how many times was Watson married, where was Watson wounded, what we know of Holmes' brother Mycroft, etc.), these articles examine the fascinating issues surrounding Holmes' evolving religious position. Montgomery develops the evidence for the position that Holmes' journey to Tibet after the incident with Moriarty at Reichenbach most assuredly did **not** result in Holmes either remaining in rationalism or moving toward eastern mysticism. In fact, in a startling conclusion, a dialogue between Watson and Holmes on ultimate religious questions shows why Holmes' appeal, like that of Bach, continues to cut across cultures because it is archetypal and thus fully "transcendent".

Montgomery, John Warwick. **Tractatus Logico-Theologicus**. (Bonn, Germany: Science and Culture Publications, 2002). Montgomery's magnum opus in apologetics. The apologetical equivalent of Bach's Mass in B Minor. Don't be put off by the name--it plays off a similar title by the greatest philosopher of the 20th century, Ludwig Wittgenstein. While Wittgenstein properly concluded that human effort could not produce a transcendent philosophy or ethic, Montgomery shows how the unbeliever simply must deal with the truth claims of Christianity and that an unbiased weighing of those evidences takes the honest inquirer to the foot of the cross and then to transcendence. Truly the **Mere Christianity** for 21st century man. For the novelistic version of the **Tractatus**, see Craig Parton's **Religion on Trial** (Eugene, Or: Wipf & Stock, 2008), which is designed to be handed to the serious unbeliever without embarrassment.

Outler, Albert. **John Wesley**. (New York: Oxford University Press, 1964). The definitive biography on Wesley. Excellent materials on Wesley's unfortunate--and unbiblical--doctrine of Christian perfection and the disastrous results when sanctification is allowed to swallow up justification. Wesley's book on sanctification says it all in the title--**A Plain Account of Christian Perfection** (London: Epworth Press, 1952). It is in the latter work that "sins" become "mistakes."

Parton, Craig. **The Defense Never Rests: A Lawyer's Quest for the Gospel.** (St. Louis: Concordia Publishing House, 2003). Designed as a book to hand to three types of people: (1) the evangelical in need of easy access to the legal, historical and literary evidences on behalf of the Biblical Gospel; (2) the "liturgical" Christian (aka Lutheran and Reformed!) who may need a more engaged approach to secular culture; and (3) the serious unbeliever perhaps receptive to a trial lawyer's approach to testing religious truth claims and going with the evidence no matter the consequences.

Parton, Craig. **Richard Whately: A Man For All Seasons.** (Edmonton, Alberta, Canada: Canadian Institute for Law, Theology and Public Policy, 1997). Whately was an able defender of the faith during the time of David Hume. With great genius and sarcasm, Whately applies Hume's own flawed methodology to the life of Napoleon and concluded that Napoleon never existed! Napoleon just happened to be alive and in exile at the time on the Island of Elba. This work, therefore, contains an actual reprint of Whately's apologetical classic entitled, "Historic Doubts Relative to Napoleon Buonaparte." The critical apologetical point is made that presuppositional bias (in Hume's case it was bias against even the possibility of miracles occurring) must never be allowed to frustrate factual inquiry.

Sasse, Herman. **This Is My Body.** (Adelaide, South Australia: Open Book Publishers, 1977). Worth buying just to read a lucid and great scholar present the Biblical, historical and theological basis for Luther's contention concerning the real presence of Christ in the Lord's Supper. This is the only book that recreates a transcript of the historic debate in Marburg on October 1-4, 1529 between Luther and Zwingli concerning the meaning of the words "This is my body." An excellent illustration of the legal principle of always going with facts over "logic" if a conflict between the two appears to arise and shows Luther's unwaivering stand on the clarity, importance, and authority of every word of Scripture.

Sayers, Dorothy. **The Whimsical Christian.** (New York: MacMillan Publishing, 1978). Dorothy Sayers is known to many as a superb mystery writer, translator of Dante, and playwright. Few know her as one of the truly fine Christian apologists of the 20th century. This collection of 18 essays covers topics ranging from Sherlock Holmes to Faust to Christian liturgy. She should inspire a generation of female defenders of the faith.

Schaff, Philip. **The Creeds of Christendom.** 3 vols. (Grand Rapids: Baker Books, 1983). A history and commentary on the historic creeds of the three main branches of the Christian Church (Catholic, Orthodox, and Protestant).

Senkbeil, Harold. **Sanctification: Christ in Action.** (Milwaukee: Northwestern Publishing House, 1992). This fascinating little book presents how the Reformation views the doctrine of sanctification and how that looks when put side-to-side with the predominate evangelical view as seen in the writings of Charles Swindoll. This book may get you rethinking what you hear taught about the Christian life on radio and TV, let alone from some of America's most popular authors and speakers.

Sherwin-White, A.N. **Roman Society and Roman Law in the New Testament.** (Oxford: Clarendon Press, 1963). A reprint of a series of lectures given in 1960-1961 by a scholar in Roman law and culture at Oxford. The author examines the New Testament in light of his vast knowledge of Roman civilization and finds that the Gospel writings ring with the stamp of authenticity.

Sire, James. **The Universe Next Door.** (Downers Grove: IVP, 1979). A catalog of basic world views compiled by the editor of IVP. In its 5th printing at that time!

Smith, Wilbur. **Therefore Stand.** (Boston: W.A. Wilde & Co., 1945). A plea for a vigorous apologetic to again be proclaimed by the Church Militant. Smith was an able defender of the faith and this book is worth buying for the footnotes alone.

Sproul, R.C. **Reasons to Believe.** (Dallas: Regal Books, 1978). Sproul is thoroughly Reformed theologically and a very competent apologist. This work is a simple compilation of basic apologetical questions and answers. Sproul's formal work on apologetics, entitled **Classical Apologetics** (Grand Rapids: Zondervan, 1984) sets out a restatement of the classic "Old Princeton" apologetic of B.B. Warfield and breaks away from a strict Van Tilian presuppositional approach.

Stiller, Gunther. **Johann Sebastian Bach and Liturgical Life in Leipzig.** (St. Louis: Concordia Publishing House, 1984). This book helps to explain why J.S. Bach is often called simply "The Fifth Evangelist". To fully appreciate Bach the sensitive interpreter must understand Luther's "theology of the cross" and the centrality of that focus in the music of Bach. For example, all of Luther's approximately 40 hymns can be found in the works of Bach. In many ways the Reformation in Germany died for almost a century with the death of Bach in 1750 as pietism ran rampant. Stiller will help you to understand Bach's colossal impact on western culture as a direct outgrowth of his thorough commitment to the teachings of the Lutheran Reformation. The full collection of the works of J.S. Bach now total 171 CD's, and yet he never composed a symphony or an opera. Every church musician should sit at his feet.

Stoll, Clifford. **High Tech Heretic: Why Computers Don't Belong in the Classroom and Other Reflections by a Computer Contrarian.** (New York: Doubleday, 1999). Important reading on why cyberknowledge is overvalued. Anything that is fast and free should be accepted with caution, says the author. Stoll, unlike Al Gore, is a true founder of the internet and sees it as having become in large part the junk food of technological discoveries. He advocates no computers in the classroom, no use of calculators until well into mastery of basic math, and a reclaiming of the fact that learning is work and not necessarily always "fun." This is a must read for those having to deal with the "Corporate Bobs" in the church and elsewhere (see the movie, Office Space if this does not ring a bell) who are always thinking marketing and "bottom line" and technology, rather than advocating reading old books or listening to a Bach cantata or mastering a solid catechism. Stoll's chapter on the misuse of power point presentations by pastors is worth the price of the book alone. The author calls for the renaissance of the great profession of teaching. As Stoll puts it, our society's problems are rooted "in a love

affair with gizmos” and society’s fascination with the lie that “information is power.”

Veith, Gene. **State of the Arts? From Bezalel to Mapplethorpe.** (Wheaton: Crossways Books, 1991). Thorough discussion of why Christians must not abandon the arts to secularists. Veith has an excellent section on developing objective criteria for analyzing works of art and traces how a small group of people are able to sell wealthy patrons on the artistic merits of often trivial (and not uncommonly perverse) works of “art” as the role of the “artistic interpreter” has risen.

Suggested Films:

A Man For All Seasons. More law and theology (and Luther!) in this film than from most pulpits in America over the past 50 years! Better yet, it is based on the play by Robert Bolt on Thomas More, which itself relies heavily on the biography of More done by his son-in-law Roper. What you end up with is an eyewitness account with respect to much of the dialogue. Be sure *only* to view the version that got the Academy Award for best film that year and which stars Paul Scofield as More. That screenplay follows More’s biography by Roper most closely. Other versions can be highly questionable.

Babette’s Feast. A moralistic and highly pietistic fishing village is invaded by a 3-Star Michelin Guide chef who ends up being a culinary Christ-figure. See what happens when the Gospel smashes against the Law (or foie gras and Chateaufeuf du Pape meet cold cod and herring?).

Crimes and Misdemeanors. If there is no God, and conscience is sociologically conditioned, is murder really “wrong” if you can get away with it and feel no ultimate remorse and even prosper? A Woody Allen film of incredible profundity.

Devil’s Advocate. What happens when lawyers unhitch entirely from any theological or moral anchor? As one associate in this New York firm learns, “he who dines with the Devil must have a very long straw.” Al Pacino was created for his role as the “Managing Partner” of The Firm.

Dogville. Nicole Kidman (known as “Grace”) is a haunting Christ-figure who comes first in humility and then in judgment and terror to the inhabitants of Dogville. This film is a simply staggering work that depicts human nature as so deeply flawed that it can only be transformed by Grace or ultimately judged and found wanting for the abuse of Grace.

Flatliners. A story about medical students who “flatline” their brainwaves to determine if there is life after death. What if you had to pay in this life, truly pay, for even one sin in your past? Only the atheist in this film really “gets it” about the centrality of forgiveness. Ends up being a backdoor apologetic for the necessity of innocent shed blood as a final, and transcendent, remedy for the gravity of the sin of all mankind.

Pay it Forward. Presents a Christ-figure who brings horizontal reconciliation via a substitutionary atonement. His unconditional forgiveness of his mother’s sins at the bus station is pure Good News enfolded.

Road to Perdition. No one is innocent in this world of Old Adams....A cinematic apologetic for the centrality of “Kyrie Eleison” (“Lord have mercy”) in this life.

Stigmata. Raises issues of the canon of Scripture, the interpretation of miracles, and the interplay of science and faith. That an atheist receives the stigmata makes for a highly theological film. Do your research on stigmata first—it always appears in circles of works righteousness. The facticity of stigmata is unimpeachable though.