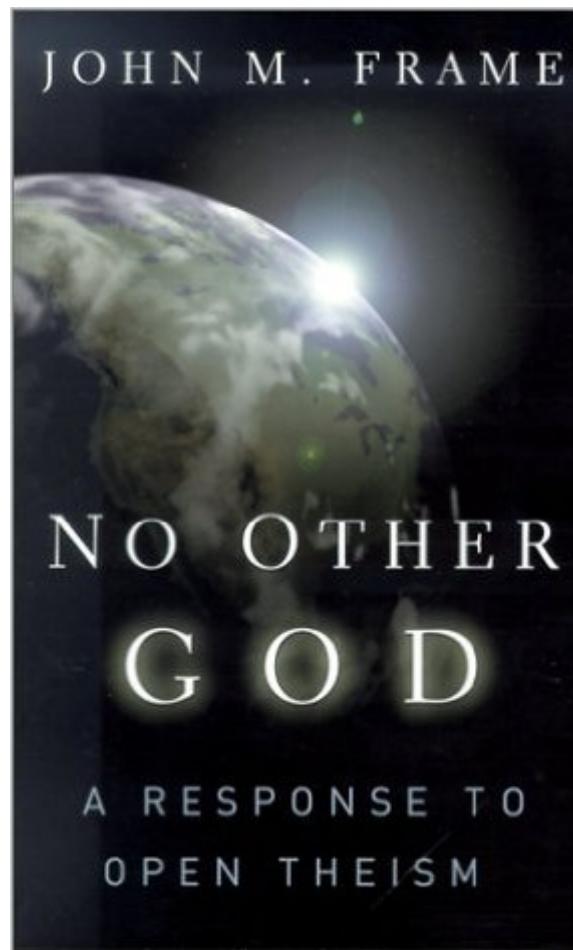


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No Other God: A Response To Open Theism



Synopsis

The theological movement known as open theism is shaking the church today, challenging the doctrines of God's sovereignty, foreknowledge, and providence. This timely work clearly describes open theism and evaluates it biblically. Frame addresses questions such as How do open theists read the Bible? Is love God's most important attribute? Is God's will the ultimate explanation of everything? Do we have genuine freedom? Is God ever weak or changeable? Does God know everything in advance? Frame not only answers the objections of open theists but sharpens our understanding of the relationship between God's eternal plan and the decisions or events of our lives.

Book Information

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Customer Reviews

When it comes to matters of either theology or philosophy, being in a different camp than John Frame is not fun. Over the last 15 years or so, Frame has published a number of works on various topics that have taken Christian scholarship to a new level of freshness and coherence. This particular book, for the most part, falls into that category. This contribution to the open theism debate, while not perfect, is a solid attempt to take on open theism on a variety of fronts. Unlike other critiques of open theism, Frame engages in an exegetical critique that is vital. But this book is not a purely exegetical critique, for it also engages open theism's presuppositions in the areas of hermeneutics and emotional imperatives that they bring to bear on the text. As a result, this book is one of the better books around in presenting a full orbed critique of open theism. The result is a critique that exposes open theism for what it is - a philosophically and epistemically inconsistent

worldview supported by dubious biblical exegesis and hermeneutical principles. Frame is outstanding in comparing the stated principles of open theism with the actual exegesis (to the extent that it can be called that) that actually violates their stated principles. He tends to be relentless not only in dismantling the legitimacy of libertarianism which is the lone guiding principle of the open theist program, but is also relentless in exposing the works of open theists as being AWOL when it comes to dealing with numerous biblical texts that militate against their system. It was refreshing to read a competent appraisal of the holes that tend to be gaping in the scholarship of the chief apologists of open theism.

It is with a sense of relief that I turn from the amateurish and even wrong-headed writings of the "openness" theologians to this work by John Frame. He is as much at home in the historical dimensions of the debate as in the theological; he is as much in command of the interpretation of the relevant biblical texts as he is of the philosophical issues. With its wholly admirable freshness and a crisp incisiveness, this book is something both to read and to give to friends. A sad mark of the theological ignorance of our times is that Socinianism can dress itself up in new terminology and pass itself off as evangelical theology instead of a pernicious error frequently and roundly condemned. Frame's antidote is both needed and effective."D. A. CARSONResearch Professor of New TestamentTrinity Evangelical Divinity SchoolOpen theism is bad news. The appearance of this book is good news. Precisely because God is closed and not open to the nullification of his purposes (Job 42:2), he has opened a future for believers that is utterly secure no matter what we suffer. The key that would open the defeat of God is eternally closed within the praiseworthy vault of his precious sovereignty. With the Bible as his criterion, John Frame delights to show when it is good to be closed and when it is good to be open.JOHN PIPERSenior PastorBethlehem Baptist ChurchJohn Frame's No Other God presents the serious minded, biblically faithful, and philosophically responsible reflections of a seasoned theologian regarding the profoundly misguided open view of God.

John M. Frame (born 1939) is an American philosopher and Calvinist theologian, noted for his presuppositional apologetics; he has written many other books, such as *Apologetics to the Glory of God: An Introduction*, *The Doctrine of the Knowledge of God (A Theology of Lordship)*, etc. He wrote in the Preface to this 2001 book, "The purpose of this book is to describe and evaluate biblically the theological movement known as open theism... in my judgment, their position is deeply unbiblical, and their movement has caused division and confusion..." (Pg. 11) He admits concerning the

Problem of Evil that "There is no perfectly satisfying solution to it. Some have tried to solve it by appealing to libertarian freedom, but ... such an appeal is inadequate, since freedom in the libertarian sense is both unscriptural and destructive to moral responsibility." (Pg. 68) Concerning John Sanders The God Who Risks: A Theology of Divine Providence, Frame agrees that God allows his will to be "thwarted" because of the nature of the creatures he has made, because of their integrity and the integrity of his plan. But he adds, "integrity is one thing, and autonomy is something else.

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