Revelation And Reason Prolegomena To Systematic Theology T Amp | c8e0edae6342efb807c34fc5bd5e0fe9


The most important theological work of the 20th century in a new edition - now available in individual volumes.

What is the foundation of theology? In this monumental work, the "first things" of a multi-volume, comprehensive theological system, Norman R. Gulley argues pervasively and persuasively that Scripture, and Scripture alone, must be the sole foundation of authentic evangelical Christian faith. According to Gulley, theology should not depend on philosophy, science, reason, tradition or experience but on Scripture alone. His argument stands in contrast to recent influential evangelical theologians who consider Scripture only a witness to revelation, and not revelation itself. According to Gulley, God is thus removed from His Word in the same way others have removed Him from His world. He argues that this emptying of Scripture of its propositional, cognitive revelation deconstructs the basis of the evangelical movement. Gulley's view of sola scriptura drives his detailed, sweeping and balanced critique of the major underlying themes, issues and philosophies that have informed some other theological systems. From Parmenides and the timeless view of God in ancient Greece to a detailed analysis of 21st-century dispensational theology, Gulley ranges easily over millennia, showing how different concepts and philosophies have affected the premise of sola scriptura for good or ill. Aptly subtitled Prolegomena, this ambitious work functions as an excellent introduction to theological thought. It is designed for general use and for the serious student of theology who will appreciate the opening summary of each chapter's contents, and the concluding study questions. It also serves as an introduction to the next volume which unfolds Gulley's system within the biblical cosmic controversy worldview. - Norman R. Gulley argues pervasively and persuasively that Scripture, and Scripture alone, must be the sole foundation of authentic evangelical Christian faith. Aptly subtitled Prolegomena, this ambitious work functions as an excellent introduction to theological thought. It is designed for general use and for the serious student of theology who will appreciate the opening of each chapter's contents, and the concluding study questions. This book, which was first published in Arabic in 1974, presents al-Khui's comprehensive introduction to the history of the Quran. In it, al-Khui revisits many critical and controversial topics connected with the collection and ultimate canonization of the text that have received little attention in contemporary Muslim scholarship since the classical age. For instance, he tackles what is probably the single most controversial subject in Quranic studies: the question of possible alterations to the Quran as maintained by some succeeding generations of compilers of the Quran. In The Holy Spirit as Communion, Leon Harris examines the pneumatologies of Colin Gunton and Frank Macchia. For both theologians, the doctrine of the Holy Spirit is foundational to
understanding their doctrine of God, Christology, and ecclesiology. Drawing on the theme of communion, The Holy Spirit as Communion expresses the concept that the Holy Spirit is the person who perfects the divine nature and personhood of the Father and Son. It is the Holy Spirit who perfects the eternal communion within the divine Trinity, which is the source of the divine action that also perfects the communion in creation as an expression of the Father's will through Jesus Christ. The Holy Spirit as Communion explores the essentiality of the Holy Spirit through a unique approach to Spirit Christology: Gunton is represented by a radicalized version of Chalcedon Christology, and Macchia formulates his account through the overarching metaphor of "Spirit baptism." Therefore, the doctrine of God, Christology, ecclesiology, and eschatology cannot be construed without a proper account of pneumatology that takes into consideration the eschatological perfecting work of the third person of the Trinity--who perfects creation's koinonia as a gift from the Father through the grace of Jesus Christ.Two decades ago, Schelling first resurfaced in Žižek’s Indivisible Remainder, and the same argumentative move of redeploying Schellingian themes for contemporary ends has continued to play a significant role in critical theory since (Markus Gabriel, Iain Hamilton Grant, Jean-Luc Nancy). All the articles in this volume attempt to take seriously the idea of Schelling as a contemporary philosopher: Schelling is read in dialogue with key figures in the canon of European philosophy and critical theory (Alain Badiou, Émilie du Châtelet, Gilles Deleuze, Paul de Man, Quentin Meillassoux, Maurice Merleau-Ponty, Gilbert Simondon, Slavoj Žižek), as well as in light of recent trends in analytic philosophy (Brandomian pragmatism, powers-based metaphysics and semantic naturalism) – and such readings are not meant merely to highlight Schellingian influences or resonances in contemporary thinking but rather to challenge and interrogate current orthodoxies by insisting upon the contemporaneity of Schellingian speculation. That is, the aim is both to evaluate and constructively build upon this repeated return to Schelling: to probe, to diagnose and to experiment on the latent Schellingianisms of the present and the future. This book was originally published as a special issue of Angelaki: Journal of the Theoretical Humanities.In today's secular world, the Christian faith is viewed as only one aspect of what could be called "religious life." Acknowledging this, Hendrikus Berkhof begins this thought-provoking study with a sketch of religion and faith in general before narrowing it down to a discussion of the specific place of Christian faith in all of reality.Art and theology are two different ways of making meaning. Art is a matter of inspiration and intuition. It needs neither standards, nor guidelines. It does not follow predictable patterns, nor is it determined by any specific goal. Theology is similar in that it generates meaning in order to understand and communicate faith. It explores the continuities and discontinuities between divine and human creations through metaphors, images and the play of ideas. Unlike art however, theology is primarily a matter of reason. It follows patterns of consistency and coherence, and is shaped by the will to clarify and explain. Can art offer a way of understanding the nature of theology despite these differences? The twentieth century Swiss theologian Hans Urs von Balthasar (1905-1988) wrote a seven volume masterpiece on theological aesthetics. He restructured theology around basic aesthetic concepts like form and beauty. The present study offers a critical analysis of Balthasar’s work against the background of contemporary debates on theological foundations. The author approaches this task through a careful rereading of two of Balthasar's key sources: Nicholas of Cusa and Friedrich Wilhelm Joseph Schelling. In this way the author rediscovers hidden undercurrents in modernity from Renaissance aesthetics to German Idealism. The result is a theological aesthetics rooted in tradition and capable of understanding and communicating faith in the face of present day challenges.In The Gospel in the Western Context, Gert-Jan Roest presents how Hendrikus Berkhof and Colin Gunton read the Western context and contextualize Christology. In “dialogue” with them he presents a Western gospel for mission in the 21st Century."Rivals the major systematic theologies of this century." --Baptist History and Heritage Journal, July 1996 "One of the characteristics of Garrett's system that needs especially to be noted is its balanced, judicious, and nearly invariably objective presentation of materials. While holding true to the teachings of his own Baptist faith, Garrett so carefully and judiciously presents alternatives . . . that teachers and students from other confessional and denominational positions will find his work instructive." --Consensus, 1997 "If one is searching for an
extensive exposition of the biblical foundations and historical developments of the various loci of systematic theology, there is no more complete presentation in a relatively short work than this... Pastors will especially find this feature to be a real help in teaching theology... [It is] an indispensable contribution to the task of systematic theology." --Journal of the Evangelical Theological Society. September 1999 "Many students and pastors will find all they need here, and will in addition be helped to relate their knowledge to recent developments in the theological world." --The Churchman: A Journal of Anglican Theology, 1991 "A gold mine of helpful material." --The Christian Century, May 29-June 5, 1991 "No book that I know is more loaded with biblical and theological facts than this one. The prodigious research that must have gone into the preparation of this volume is truly mind-boggling." --Faith and Mission, Fall 1991 "Garrett has provided a massive and scholarly systematic theology from a thoroughly conservative and comprehensive viewpoint. The work is well documented in both biblical and historical scholarship and will prove to be a classic." --William Hendrickson, Southern Baptist Theological Seminary "One of the most comprehensive, concise books of its type available; it should receive wide use in the classroom and in the study." --Robert H. Culpepper, Southern Baptist Theological Seminary

In Problem and Promise, William B. Whitney proposes a reading of Colin Gunton's work that demonstrates how the doctrine of creation is a central feature of Gunton's Trinitarian theology that influences theological discourse in both culture and ethics.

Die Dogmatik stellt das Wesen des christlichen Glaubens dar und reflektiert das christliche Gottes- und Weltverständnis auf seinen Wahrheitsgehalt und seine Bedeutung hin. Wesentliche Anliegen dieser Dogmatik sind: Klarheit der verwendeten Begriffe, Anknüpfung an die biblische und kirchliche Tradition sowie Vermittlung mit der Erfahrung und dem Denken der gegenwärtigen Lebenswelt. The T&T Clark Handbook of Colin Gunton is a theological companion to the study of Gunton's theology, and a resource for thinking about Gunton's importance in modern theology. Each of the essays brings Gunton's depth to a broad range of contemporary theological concerns. The volume unveils cutting-edge Gunton scholarship for a new generation and at the same time enables readers to see the timely significance of Gunton today. Each of the essays not only introduces readers to key themes in the Gunton corpus, but also provides readers with fresh interpretations that are fully conversant with the contemporary theological problems facing the church. Designed as both a guide for students and a reference point for scholars, the companion seeks both to outline the frameworks of key Gunton debates while at all times pushing forward fresh interpretative strategies concerning his thought.

In partnership with the Dutch Reformed Translation Society, Baker Academic is proud to offer the first volume of Herman Bavinck's complete Reformed Dogmatics in English for the very first time. Bavinck's approach throughout is meticulous. As he discusses the standard topics of dogmatic theology, he stands on the shoulders of giants such as Augustine, John Calvin, Francis Turretin, and Charles Hodge. This masterwork will appeal to scholars and students of theology, research and theological libraries, and pastors and laity who read serious works of Reformed theology. A revised and updated edition of this pivotal work, which contemplates the kind of religion that Kant's own philosophy would support. Suspicions about the integration of Islam into European cultures have been steadily on the rise, and dramatically so since 9/11. One reason lies in the visibility of anti-Western Islamic discourses of salafi origin, which have monopolized the debate on the "true" Islam, not only among Muslims but also in the eyes of the general population across Europe; these discourses combined with Islamophobic discourses reinforce the so-called incompatibility between the West and Islam. This book breaks away from this clash between Islam and the West, by arguing that European Islam is possible. It analyzes the contribution that European Islam has made to the formation of an innovative Islamic theology that is deeply ethicist and modern, and it clarifies how this constructed European Islamic theology is able to contribute to the various debates that are related to secular-liberal democracies of Western Europe. Part I introduces four major projects that defend the idea of European Islam from different disciplines and perspectives: politics, political theology, jurisprudence and philosophy. Part II uses the frameworks from three major philosophers and scholars to approach the idea of European Islam in the context of secular-liberal societies: British scholar George Hourani, Moroccan philosopher Taha Abderrahmane and the American philosopher John Rawls. The book shows that the
ongoing efforts of European Muslim thinkers to revisit the concept of citizenship and political community can be seen as a new kind of political theology, in opposition to radical forms of Islamic thinking in some Muslim-majority countries. Opening a new path for examining Islamic thought "in and of" Europe, this book will appeal to students and scholars of Islamic Studies, Islam in the West and Political Theology. The Swiss Reformed Theologian Emil Brunner was one of the key figures in the early 20th century theological movement of Dialectical Theology. In this monograph David Gilland offers an account of Bruner's earlier theology in relation to one of the central themes of the Protestant Reformation: Law and Gospel. He examines Brunner's early relationship with fellow Swiss Reformed theologian, Karl Barth and provides a detailed reading of a variety of Brunner's essays from the early to mid-1920s, centering on Brunner's efforts to use the law-gospel relationship to establish a basis for Christian theology. After analyzing the influence this has on Brunner's theological method, Gilland examines Brunner's earliest text on Christology, The Mediator (1927). In light of the preceding analysis, the fourth chapter provides a careful reading of Brunner's controversial polemic against Karl Barth, Nature and Grace (1934). The monograph concludes with reflections on Brunner's earlier theological work and his turbulent relationship with Karl Barth.

The Oxford Handbook of Reformed Theology looks back to past resources that have informed Reformed theology and surveys present conversations among those engaged in Reformed theology today. First, the volume offers accounts of the major historical contexts of reformed theology, the various relationships (ancient and modern) which it maintains and from which it derives. Recent research has shown the intricate ties between the patristic and medieval heritage of the church and the work of the reformed movement in the sixteenth century. The past century has also witnessed an explosion of reformed theology outside the Western world, prompting a need for attention not only to these global voices but also to the unique (and contingent) history of reformed theology in the West (hence reflecting on its relationship to intellectual developments like scholastic method or the critical approaches of modern biblical studies). Second, the volume assesses some of the classic, representative texts of the reformed tradition, observing also their reception history. The reformed movement is not dominated by a single figure, but it does contain a host of paradigmatic texts that demonstrate the range and vitality of reformed thought on politics, piety, biblical commentary, dogmatic reflection, and social engagement. Third, the volume turns to key doctrines and topics that continue to receive attention by reformed theologians today. Contributors who are themselves making cutting edge contributions to constructive theology today reflect on the state of the question and offer their own proposals regarding a host of doctrinal topics and themes. This book begins with a general consideration of religious experience and moves to a defense of the Christian revelation as the normative one for all other divine disclosures. This means that increasingly the book moves towards a defense of theistic thought as contrasted with other religious systems. This emphasis on the approach to the understanding of God typical of the Judaeo-Christian and Islamic traditions has meant a preoccupation with issues particularly significant for this way of thinking- the nature of man, the understanding of the creative process, the problem of human survival beyond death, and the mystery of evil. I have, however, brought in the views of other religious systems and offered a critique of their relationship to the theistic position. Wherever thought has moved to the specific content of the Christian disclosure in Jesus Christ, I have stopped short. Philosophy of religion, and theistic philosophy in particular, are only prolegomena to the task of the Christian theologian. Faith lies at the heart of human life, and not just in religious contexts. But just what is faith? In this book William Lad Sessions ventures a new approach to this age-old problem. Viewing it in global terms, he provides an effective and insightful set of analytical tools for deepening our understanding of the ideas of belief. This volume provides Werner Pluhar's masterful rendering of Kant's major work on religion, an illuminating Introduction by Stephen Palmquist, a selected bibliography, notes, glossary and a detailed index. The American Journal of Islamic Social Sciences (AJISS), established in 1984, is a quarterly, double blind peer-reviewed and interdisciplinary journal, published by the International Institute of Islamic Thought (IIIT), and distributed worldwide. The journal showcases a wide variety of scholarly research on all facets of Islam and the Muslim world including subjects such as anthropology, history, philosophy and metaphysics, politics, psychology,
religious law, and traditional Islam. In English for the first time, Bavinck's magnum opus covers the history, literature, and foundations of dogmatic theology. Causing a considerable stir when it was first published in Germany in 1965, "Theology of Hope" represents a comprehensive statement of the importance for theology of eschatology - and of an eschatological theology which emphasizes the revolutionary effect of Christian hope upon the thought, institutions and conditions of life in the here and now. Jürgen Moltmann understands Christian faith essentially as hope for the future of humankind and creation as this has been promised by the God of the exodus and the resurrection of the crucified Jesus. God's promise is the compulsory force of history, awakening hope which keeps human beings unreconciled to present experience, sets them in contradistinction to prevailing natural and social powers, and makes the church the source of continual new impulses towards, in Moltmann's own words, "the realization of righteousness, freedom and humanity in the light of the promised future that is to come". This new expanded edition of a theological classic includes his 2020 Charles Gore lecture 'A Theology of Hope for the 21st Century', in which he offers a powerful reflection on the nature of hope in our current times. This is a four-volume set. Volume 1, "The Rise of Collectivism" establishes the central theme that the most important feature of British political life since the 19th century has been the extension of the role of government at all levels. Volume 2, "The Ideological Heritage", reviews the development of the three main political ideologies in British politics: Conservatism, Liberalism and Socialism, with special reference to the ways in which they have affected or responded to the rise of collectivism. Volumes 3 and 4, "A Much Governed Nation Parts 1 and 2", examine the way in which our political arrangements have been adapted and extended to deal with the wider range of responsibilities thrust upon them. These two volumes also describe the changes in the main traditional institutions (local government, the civil service, the cabinet and parliament) as they deal with the growth of the state, as well as looking at the increased use of delegated legislation and administrative tribunals.

A new translation of Kant's great essay on religion and its relation to reason. Gospel-Centered Theology for Today Evangelical Theology, Second Edition helps today's readers understand and practice the doctrines of the Christian faith by presenting a gospel-centered theology that is accessible, rigorous, and balanced. According author Michael Bird the gospel is the fulcrum of Christian doctrine; the gospel is where God meets us and where we introduce the world to God. And as such, an authentically evangelical theology is the working out of the gospel in the various doctrines of Christian theology. The text helps readers learn the essentials of Christian theology through several key features, including: A "What to Take Home" section at end of every part that gives readers a run-down on all the important things they need to know. Tables, sidebars, and questions for discussion to help reinforce key ideas and concepts A "Comic Belief" section, since reading theology can often be dry and cerebral, so that readers enjoy their learning experience through some theological humor added for good measure. Now in its second edition, Evangelical Theology has proven itself in classrooms around the world as resource that helps readers not only understand the vital doctrines of Christian theology but one that shows them how the gospel should shape how they think, pray, preach, teach, and minister in the world. "The Christian world view," contends the author, "both needs and embodies a thoroughgoing, rational apologetic as a manifestation of its relevance to the contemporary mind. . . . Christian faith should be defended in terms of criteria which center in rational objectivity as the norm of truth and evaluation." The author, who stands in the tradition of Aquinas, Butler, Orr, and Tennant, deals first with the problem of epistemological approach (part 1). Then he tackles the apologetic of natural revelation, first setting forth the inadequacy of every major alternate to rational empiricism (part 2), then demonstrating the existence of the God of theism (part 3). Each chapter is well outlined, and these outlines appear together in an "Analytical Table of Contents." This feature, as well as a bibliography and index, makes this a useful textbook for courses in apologetics and philosophy. First Published in 2004. Routledge is an imprint of Taylor & Francis, an informa company. Sehnsucht: The C. S. Lewis Journal, established by the Arizona C. S. Lewis Society in 2007, is the only peer-reviewed journal devoted to the study of C. S. Lewis and his writings published anywhere in the world. It exists to promote literary, theological, historical, biographical, philosophical, bibliographical and cultural interest (broadly defined) in Lewis and his writings. The journal includes
articles, review essays, book reviews and play reviews, bibliographical material, poetry, interviews, editorials, and announcements of Lewis-related conferences, events and publications. Its readership is aimed at academic scholars from a wide variety of disciplines, as well as learned non-scholars and Lewis enthusiasts. At this time, Sehnsucht is published once a year. C. S. Lewis—On the Christ of a Religious Economy I, Creation and Sub-Creation opens with Lewis on creation, the fall into original sin, and the human condition before God and how such an understanding permeated all his work, post-conversion. For Lewis, Christ, the second person of the Trinity, is the agent of creation and its redeemer. This leads into Lewis's representation through sub-creation: explaining salvation history and the purpose of the creation and the creature through story (The Chronicles of Narnia, The Space Trilogy, Screwtape, etc.), but also the question of multiple incarnations, and the encounters he pens between Aslan-Christ and creatures. What does this tell us about the human predicament and our state after the fall? This volume forms the first part of the third book in a series of studies on the theology of C. S. Lewis titled C. S. Lewis: Revelation and the Christ. The books are written for academics and students, but also, crucially, for those people, ordinary Christians, without a theology degree who enjoy and gain sustenance from reading Lewis's work. This book endeavors to examine and critically assess the theological anthropology of Jonathan Edwards with a view to considering how this anthropology coheres with his apologetic methodology. Specifically, the question has been raised whether Edwards' doctrine of man is consistent with the picture painted of Jonathan Edwards by John Gerstner that he was the epitome of the classical apologist. It is argued that Edwards practiced an eclectic apologetic sans apologetic self-awareness. In other words, Edwards was a child of his training and time. Colin Gunton was a world renowned scholar, systematic theologian and Reformed Church minister. Revelation and Reason is an in-depth analysis, derived from the annual lecture/seminar course he gave to MA students at King's College London. Approximately one-third of the work is a direct transcript, and analysis of the three two-hour lectures Colin Gunton gave at a break-neck speed: 1. 'From Reason and Revelation to Revelation And Reason'; 2. 'The Modern Problem in an Historical Context'; 3. 'Aspects of Karl Barth on Faith And Reason'. These lectures were a history, analysis and critique of Revelation and Reason in Systematic Theology and Philosophy, culminating with Karl Barth. The remainder is a transcript of the unrehearsed, unscripted, extemporary responses Colin Gunton gave to MA student's papers on set topics in the Revelation and Reason course, seamlessly integrated, where relevant, with detail from the main three lectures. Colin was a creative lecturer and widely read theologian and philosopher. These extemporary responses show the breadth of his learning, and his genius spontaneously to bring to mind relevant ideas from a wealth of theologians and philosophers, whilst incisively and piercingly exposing the flaws as well as the strengths under consideration. From this wealth of reading, Colin gave space to the free rein of his mind particularly when fielding questions or trying to analyze a particular strand of a theologian's thought. Revelation and Reason is a complementary volume to Colin Gunton's posthumously published The Barth Lectures (Continuum 2007) and to the first volume of his unfinished Systematic Theology, also forthcoming from T&T Clark. The "Prolegomena" sets out the fundamental perception of the history of being now operative in consciousness. The center of the book is comprised of a two-part "Reflection on the History of Being": Part I is an examination of the impact made on the shape of scientific philosophy by the fact of Christian faith. Aristotle, the sacra doctrina of Thomas Aquinas, and their relationship with the modern thinkers, Descartes, Kant, Hegel, and Kierkegaard are examined in this section. In Part II the history of the conception of time becomes the measure of a prospective analysis of the limits essential to the modern enterprise. Augustine, Leibniz, Husserl, and Heidegger become the major figures here, and there is a specific delineation of the relationship of the phenomenologists to Kierkegaard and Hegel. Nathaniel Gray Sutanto offers a fresh reading of Herman Bavinck's theological epistemology, and argues that his Trinitarian and organic worldview utilizes an extensive range of sources. Sutanto unfolds Bavinck's understanding of what he considered to be the two most important aspects of epistemology: the character of the sciences and the correspondence between subjects and objects. Writing at the heels of the European debates in the 19th and 20th century concerning theology's place in the academy, and rooted in historic Christian teachings, Sutanto
demonstrates how Bavinck's argument remains fresh and provocative. This volume explores archival material and peripheral works translated for the first time in English. The author re-reads several key concepts, ranging from Organicism to the Absolute, and relates Bavinck's work to Thomas Aquinas, Eduard von Hartmann, and other thinkers. Sutanto applies this reading to current debates on the relationship between theology and philosophy, nature and grace, and the nature of knowing; and in doing so provides students and scholars with fresh methods of considering Orthodox and modern forms of thought, and their connection with each other. The enlightened orthodoxy of Jean-Alphonse Turretin, professor of theology at the Academy of Geneva, represents an important development in the Reformed theology of Geneva. His career reflected the views of an entire generation of Reformed scholars who attempted to reconcile orthodox Calvinism with the growth of rationalism. Jean-Alphonse Turretin began his career as professor of church history at the Academy of Geneva in 1696, was appointed rector there in 1701, and also professor of theology in 1705. He resigned from the post of rector due to ill health in 1711. From such influential positions, he opposed the traditional Reformed emphasis on tightly defined creeds and the intricacies of the doctrine of predestination. He developed a new "enlightened" form of theology that kept the basic elements of orthodoxy which agreed with the dictates of reason. Turretin's enlightened orthodoxy was virtually a complete break with Reformed scholasticism. He elevated reason as the main arbiter in religious affairs and advocated the reduction of the fundamentals of the faith to those doctrines strictly necessary for salvation. By reducing the scope of theological discourse, enlightened orthodoxy served as a basis for a pan-Protestant union in which all objectionable doctrines could be virtually ignored. Any discussion of the decrees of God concerning election or reprobation were no longer relevant. Arguments over the nature of Christ's presence in the Eucharist were also beside the point. Furthermore, the doctrine of biblical accommodation provided a basis for squaring the more objectionable parts of the Old Testament with reason and the ethics of the Sermon on the Mount. Scripture could, therefore, be authoritative without being inerrant. Klauber shows that Turretin's views on the subject of religious authority were not all that revolutionary. They were the natural outgrowth of the direction that the liberal party at the academy had set well before he enrolled at the academy. The new scientific culture of Cartesianism penetrated only gradually into the academy and did not immediately replace the Aristotelian framework of the scholastics. Only by the early eighteenth century were the methodologies of scientific experiments and mathematics accepted as integral parts of the academic curriculum. How God reveals himself is an important matter for Christians, especially evangelicals. For too long, Carisa Ash contends, evangelicals have rightly affirmed that God reveals through the created world, but then they functionally neglect such revelation. In this monograph Ash offers a corrective to this practice by presenting a theology of revelation that explores the commonalities between various forms of revelation (world, written and spoken word, and Incarnate Word). Particularly aimed at theologians interested in theological method, Ash's study will also benefit people interested in faith and learning or interdisciplinary integration. Ash argues that evangelicals must strive to align more closely their affirmations and their practice. Her critique of current practices in theological method and integration, along with the proposed theology of revelation, are designed to help move the conversation forward.

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