



GOD the REVEALER



BD1 Theology Notes 1988/89
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A.T.I.E.A. Syllabus

Section A. God the Revealer

God revealed in creation, history, Scripture and Christ
 Reason, Tradition and Revelation

Section B. God the Trinity: Father, Son, and Holy Spirit

Biblical sources of the Doctrine, Trinitarian controversies and
 the formation of the doctrine, relevance of the Trinity for the
 life of the Church and the Christian

Section C. God and His Creation

God as origin and sustainer of the universe
 Humanity: Image of God, Steward of creation, Fallen and sinful,
 in community, in need of God

Section D. Theological Method

What is theology? Reflection upon the nature and works of God.
 Faith seeking understanding. Sources of theology, types of
 theology (representative figures and schools of thought),
 Theology as science. The theologian as believer and thinker.
 Theology in the life of the Church.

Overview:

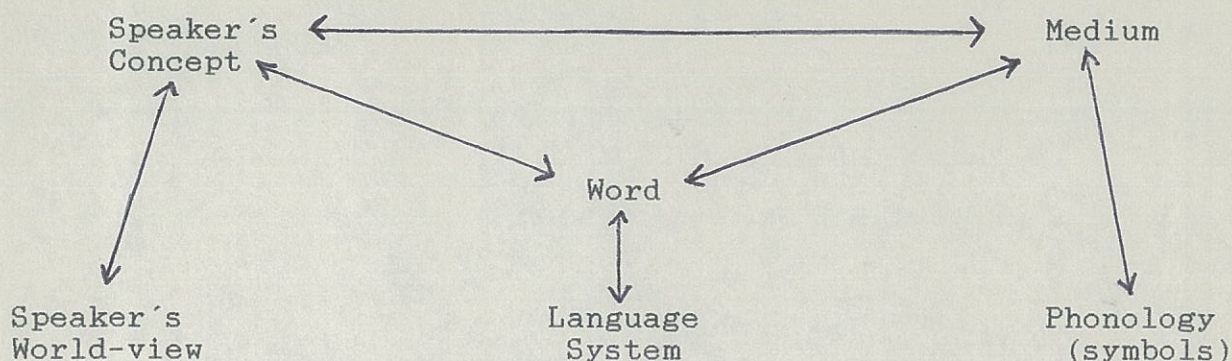
- I. What is Theology?
 - II. Revelation
 - III. General and Special Revelation
 - IV. Inspiration - Seven Possibilities
 - V. Authority - The Most Basic Issue
 - VI. Natural Theology
- Appendix: Examination Questions

I. What is THEOLOGY ?

A. Definitions

1. Literal-"THE STUDY OF GOD"/Theos=God,logos=word;study of
2. Flexibility of Language - many equally valid definitions
 - a. Word/Concept Distinctions, ex. color-words vary greatly in various languages; Eng/Luganda "banana"
 - b. The Problem of Meaning, 20thC philosophers' quest

c. Diagram - Background Meanings



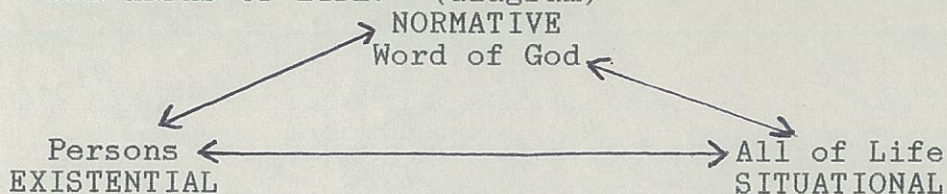
- d. Implications - ex. "faith": 1 Jn 5.1 - to believe in Jesus; 2 Thess 2.11 - to believe falsely; 1 Thess 2.4 - to be entrusted with the gospel; James 2.19 - to give intellectual assent
 "justification" - Rom 3.24; 6.7; 1 Tim 3.16
 one important word used in VARIOUS WAYS

B. Definitions of VARIOUS THEOLOGIANS

1. John Macquarrie (Principles Of Christian Theology, 1977)
 "The study which, through participation in and reflection upon a religious faith, seeks to express the center of this faith in the clearest and most coherent language available"
2. Paul Tillich (Systematic Theology, 1951)
 "Systematic theology tries to give us an interpretation of the Christian message which is relevant to the present situation."
3. Thomas Aquinas (1225-74), great 13thC Scholastic Theolog.
 "Theology is taught by God, teaches of God, and leads to God."
4. J. Oliver Buswell (A Systematic Theology of Xtn Religion)
 "the study which treats directly of God and His relationship to the world and to man"
5. Encyclopedia of Religion and Ethics (1924 ed)
 "Theology may be briefly defined as the science which deals, according to the scientific method, with the facts and phenomena of religion and culminates in a comprehensive synthesis or philosophy of religion, which seeks to set forth in a systematic way all that can be known regarding the objective grounds of religious belief"
6. Lewis Sperry Chafer (Systematic Theology)
 "Systematic theology may be defined as the collecting, scientifically arranging, comparing, exhibiting, and defending of all facts from any and every source concerning God and His works. It is thetic in that it follows a humanly devised thesis form and presents and verifies truth as truth"

C. WORKING DEFINITION OF THIS COURSE

1. "THEOLOGY IS THE APPLICATION OF GOD'S WORD BY PERSONS TO ALL AREAS OF LIFE." (diagram)



2. "application" is "teaching" or "doctrine" (Gk-didaskein), using the Word of God to meet the needs of people, to promote godliness and spiritual health (1 Tim. 1.10, 4.6, 6.3; 2 Tim. 1.13, 4.3; Tit. 1.9)
 - a. Done by ALL Christians (even in song! Coloss 3.16), EVERY disciple is a theologian (1 John 2.20,27)
 - b. No sharp distinction between exegesis, interpretation, and application; all should be trying to use Scripture to meet human needs

D. Traditional Theological Methods/Programs/PERSPECTIVES

1. EXEGETICAL Theology - focus on PARTICULAR PASSAGES of the Scripture, "contextual exegesis", application of THAT text
 - a. Sees the WHOLE of the Scripture from particular perspective, one way of doing theology
 - b. Literary analysis is predominant; Scripture as canon according to literary characteristics, structure, author's intention, reception of text by original audience of words, concepts, chapters, etc.
 - c. Contexts and "proof-texts" - good use & misuse
Def. - "A Bible reference cited to show the basis for a particular theological assertion"
DANGER - These MAY distort their contextual meaning and thus not in fact support the teaching.
VALUE - Theological short-hand to defend doctrines which are indeed based on proper exegesis
 - d. ALL theology SHOULD BE exegetical, e.g. Biblical, applying the message of Scripture to all of life
 - e. GOOD EXAMPLES of Exegetical Theology:
 1. New International Commentaries on O.T., R.K. Harrison, general editor;
 2. New International Commentaries on N.T., N.B. Stonehouse and F.F. Bruce, general editors;
 3. The Bible Speaks Today, Series Editors; J.A. Motyer (OT), John R.W. Stott (NT)
2. BIBLICAL Theology - application of historical features of the Scripture, "history of the covenant"
Studies the HISTORY of God's dealings with creation and makes APPLICATION of that history to human need
Sometimes called "History of Redemption"
 - a. Excitement - very fascinating, sweeping-overview of God's eternal purpose in Christ, new terms, new topics, new approaches, focus on Christ Himself.
 - b. Limitations - can be more theoretical than

- practical, keeping in mind the purpose of theology is to meet human needs; does not elaborate other functions of Scripture other than the historical
- c. Very valuable tool to understand/apply Scripture
 - d. GOOD EXAMPLES: Geerhardus Vos, "Biblical Theology", "The Pauline Eschatology", and "Redemptive History and Biblical Interpretation"; Herman N. Ridderbos, "The Coming of the Kingdom", "Paul: An Outline of His Theology"; S.G. Degraff "Promise and Deliverance, 4 volumes"; Meredith G. Kline, "The Structure of Biblical Authority", "Images of the Spirit"; Harry R. Boer, "Pentecost and Missions"; J.H. Bavinck, "Introduction to the Science of Missions"; Richard B. Gaffin "Resurrection and Redemption"; Benjamin B. Warfield "Biblical and Theological Studies"
3. SYSTEMATIC THEOLOGY- focuses on the Scripture as a whole uses both exegetical and biblical theology, trying to bring all the aspects of Scripture together, to synthesize them as answers to human needs (or DOGMATICS)
 - a. The attempt to answer whole-Bible questions, applies the sum total of Biblical truth to life
 - b. Is not inherently more "systematic" i.e. orderly, than other theological perspectives
 - c. Need for CONTEXTUALIZATION, believers of various cultures studying the Scriptures to find ways of meeting needs of their society
 - d. Systematics is NOT just a repetition of what every other theologian has said about a certain topic
 - e. GOOD EXAMPLES: "Foundations of the Christian Faith" by James Montgomery Boice; the works of J.I. Packer, John Murray, "New Dictionary of Theology" edited by Ferguson, Wright, Packer; Charles Hodge; John M. Frame
 4. HISTORICAL THEOLOGY - bridges the gap between the giving of Scripture and the present day, enables the Church of today to benefit from victories and failures of the Church, where we are and how we got there
 - a. It is theology not just history, studies the Word of God, benefitting from the insights of others, to meet human needs, not just academic insights
 - b. Tradition should give direction and example, but Scripture alone provides the binding authority.
 - c. GOOD EXAMPLES: "Historical Theology" by Geoffrey W. Bromiley; "The Story of Theology" by R.A. Finlayson

"Reformed Dogmatics" by Heinrich Heppe, "Institutes of the Christian Religion" by John Calvin
 5. PRACTICAL THEOLOGY - how to COMMUNICATE the Word of God
 - a. Brings the fruits of exegesis, biblical, systematic, historical theologies to human needs
 - b. What is most effective? relevant? affordable? MEANS
 - c. All good theology must be practical, meets needs

6. AFRICAN THEOLOGY - application of the Scripture by persons (Not only Africans) to meet particular needs of Africa
 - a. Some prefer the term "African Christian Theology"
 - b. It is not just ATR done by Christians, but based upon the normative, absolutes of the Scripture
 - c. This should be done by the world-wide church to provide UNIVERSAL NATURE and HISTORICAL BALANCE
 - ex. Jacob Loewen's Multi-cultural understanding
- E . Advantages of this Perspectival Definition
1. It gives clear justification to the work of theology
 - a. It is NOT a CORRECTIVE for a FALLIBLE Bible
 - 1) Basis of many theologians (modern?)
 - 2) Instead theology addresses DEFECTS IN OURSELVES
 - b. It is NOT a SUPPLEMENT to an INCOMPLETE Bible
 - 1) Some see it as OUT-DATED with MISSING PARTS
 - 2) They see theology as "necessary" to help God speak a relevant message to the modern world
 - 3) Rather the Bible's eternal message completes us
 2. It has Scriptural warrant: "teaching them to do everything I have commanded you" Matt 28.19 ff.
 - a. Baptism is the beginning of life-long discipleship
 - b. Reformation principle SOLA SCRIPTURA, our basis of final authority for theology is the Bible alone
 - c. TOTA SCRIPTURA - scripture speaks to all of life
 - d. Scripture provides the example of life-application; Matt. 16.3, 22.29; Luke 24.25; John 5.39; Rom 15.4
2 Pet 1.1.9-21
 3. Scripture states that its own purpose is application; John 20.30,31; 2 Timothy 3.15-17

II. Revelation

A. Definitions

1. Hebrew: GALA - "uncovered"
2. Greek: APOKALYPTO - "reveal, disclose"
APOKALYPSIS - "revelation, disclosure"

B. Divine Initiative - Theology studies God AS HE HAS REVEALED HIMSELF TO US, not as He is in Himself

1. CREATOR/creature Distinction - God stands apart from His creation, while at the same time being near, both TRANSCENDENT and IMMANENT at once, Jer. 23.23,24
2. Other Religions attempt to SEEK FOR GOD, the Bible teaches, that GOD MUST SEEK FOR US, Rom. 3.11; Eph. 2.1,2; Luke 19.10; John 10.11-18

III. GENERAL and SPECIAL Revelation

A. Introduction

1. General Revelation - given by God to ALL MANKIND
 - a. CREATION - (external witness)
 - b. CONSCIENCE - (internal witness)
 - c. Emphasis - God's Judgement
2. Special Revelation - given to CHOSEN people, intended in the end for all mankind
 - a. Bible - God's Word INSPIRED
 - b. Jesus - God's Word INCARNATE

- c. Emphasis - God's Salvation
- B. BIBLICAL WITNESS to General Revelation
 - 1. Psalm 19.1-4
 - (vs. 7-10 speak about Special Revelation)
 - a. A believer's look at Creation, faith basis; vs. 3 "no voice" / vs. 11 discerned by servants
 - b. obvious, world-wide witness; implied responsibility
 - 2. Romans 10.16-18 (comments on Ps 19.4)
 - a. What did all hear?
 - b. "word of Christ" vs. 17 / creator of all - John 1.3
 - c. Christ is the ONLY SAVIOUR - in promise or fulfillment
 - 3. Acts 14.15-17
 - a. all nations of mankind, vs. 16
 - b. God provides a witness to Himself, vs. 17 through CREATION and PROVIDENCE
 - c. day of judgement coming, vs. 16; 17.30,31
 - 4. Romans 1.18-25
 - a. clear revelation from the beginning, v. 19,20
 - b. God's nature, attributes seen, v. 20
 - c. All men "know" God, v. 21a
 - d. all are without excuse before God, v. 20b
 - e. men SUPPRESS the truth of God, v. 18
 - f. truth of God EXCHANGED for human lies, vs. 21,22
 - g. God RELEASES man to his own evil desires, v. 24,26,28 (God hardened Pharaoh's heart - Exodus 4.21;9.12;10.1; Pharaoh hardened his own heart - 8.15;8.32;9.34)
 - h. PRESENT CONDITION of ALL mankind
- C. Doctrinal Formulation - EXTERNAL GENERAL REVELATION
 - 1. There has been, and continues to be, an external General Revelation from God to man.
 - 2. This revelation is given mediately, by means of created objects and providential events of the time-space universe.
 - 3. General Revelation reveals some of God's attributes; glory, wisdom, goodness, power, and divinity.
 - 4. General revelation is DISTORTED but NOT ERASED by the effects of man's fall into sin and its consequences.
 - 5. General Revelation is world-wide, for every man, spanning all spatial, temporal, linguistic, and cultural barriers.
 - 6. General Revelation is perceived by the senses and minds of all rational beings in the world.
 - 7. General Revelation has been and is being suppressed and perverted by all unregenerate men.
- D. Internal General Revelation (conscience) - Biblical Support
 - 1. Psalm 94.1-9
 - a. wicked crush the people of God, thinking that God does not see, vs. 5-7
 - b. People called to THINK, REASON, REFLECT, vs. 8-11
 - c. General Revelation comes from WITHIN, but is IGNORED, i.e. such are FOOLS, v. 8
 - 2. Ecclesiastes 3.11
 - a. man is more than a creature of TIME, vs. 1-8

- b. man can THINK beyond the present into ETERNITY
 - c. yet man remains a TEMPORAL CREATURE, vs. 12
 - d. "eternity in their hearts" IMAGO DEO
3. Acts 17.22,26-29
- a. all men are RELIGIOUS, formal or informal, acknowledged or unacknowledged, vs. 22, 28
 - b. Paul appeals to these religious, spiritual, men to acknowledge the true and living God, vs. 23
 - c. all truth is God's truth, so Paul commends the TRUTHS contained within their FALSE RELIGION, vs. 28
 - d. men, even the religious, are GUILTY for their failure to REPENT, and believe in Jesus, vs. 30,31
4. Romans 1.32; 2.14-15
- a. from 1.18 we see that 1.32 applies to ALL MANKIND, thus all KNOW the JUDGEMENT OF GOD
 - b. all have a sense of the WRONG THEY DO, v. 32,15
 - c. even Gentile LAW CODES, written and unwritten, show some, though DISTORTED, sense of RIGHT and WRONG, v14
 - d. by our MORAL JUDGEMENTS we CONDEMN OURSELVES, 2.15,21
- E. Doctrinal Formulation - INTERNAL GENERAL REVELATION
1. There has been, and continues to be, an internal general revelation, which impresses itself on the CONSCIENCE.
 2. This is revealed MEDIATELY; by means of man's awareness of his creaturehood and partial likeness to God, God's law written upon his heart, God's moral judge (conscience), and the continuous outworking of these factors, despite the DISTORTING effects of sin.
 3. Internal General Revelation reveals certain attributes of God; rationality, personality, holiness, and justice, as well as God's works of creation and judgement.
 4. This revelation is world-wide, despite differences in space, time, culture, and ethical and moral values.
 5. It is suppressed and perverted by unbelievers.
- F. Value of General Revelation
1. Emphasizes a COMMON GROUND between the believer and the unbeliever; STARTING POINT for evangelistic message
 2. We can find TRUTH OUTSIDE of special revelation
 - a. DISTORTED by effects of fall into sin
 - b. AUTHORITATIVE ANALYSIS comes only from the SCRIPTURES
 3. Provides a basis for CONTROL and ORDER throughout unbelieving society; RESTRAINING EFFECTS OF SIN in the marriage, home, community, state, and world at large
- G. COMMON GROUND between General and Special Revelation
1. Both reveal the same true and living God
 2. Both depend solely on GOD'S INITIATIVE to reveal Himself
 3. Both provide only a LIMITED, but TRUE KNOWLEDGE of God "true truth but not exhaustive truth"
 4. Both have the same GOAL of making this God known to man
 5. Their truths are COMPLEMENTARY not contradictory
 6. Both are intended in the end for the WHOLE HUMAN RACE

- H. SPECIAL REVELATION - given to CHOSEN people intended in the end for the WHOLE HUMAN RACE
1. Special Revelation provides the solution for the problem between man and God revealed in General Revelation; its PRIMARY PURPOSE is REDEMPTION and SALVATION
 2. It is a PERSONAL, covenantal, revelation of God
 3. Special Revelation takes place in HISTORY, specifically the history of the HEBREW people
 4. Special Revelation is CLIMAXED in the life and ministry of Jesus Christ
 5. Special Revelation is in BOTH DEEDS and WORDS
predictive word/ deed of fulfillment/ explanatory word
- I. Biblical Support of Special Revelation
1. The Word of God - INSPIRED: Ps 19.7-10; Ps 119; Isa 40.8
2 Tim 3.16; 2 Pt 3.15-16
 2. The Word of God - INCARNATE: Jn 1.1,14; 14.9; Col 1.15; 2.9
Heb 1.1,2
- J. MEDIA of Special Revelation
1. THEOPHANIES - "an appearance of God to man"
 - a. pillar of cloud and pillar of fire - Ex 13.21
 - b. shekinah glory - 1 Kgs 8.10-12
 - c. glorious aftermath - Ex 33.18-23
(ANTHROPOMORPHISM - ascribing human characteristics to something/one which is non-human; ex God's hand, back)
 - d. angel of the Lord - Gen 16.7-13; 32.24-30; Ex 23.20-23
 - i) these texts appear to be a manifestation of God Himself as the "angel" - CHRISTOPHANY?? Jn 1.18
 - ii) not all OT references to the "angel of the Lord" are theophany - Haggai 1.3
 2. Revelation by means of altered states of consciousness
 - a. VISIONS - Ezek 1.1; 40.1-4; Dan 10.4-11,14
 - b. TRANCE - Acts 10.9-17
 - c. DREAMS
 - i) COMMON EXPERIENCE of Israel's neighbors
Gen 30.27; 31.24; 41.8; Dt 13.1-5; Jer 23.28
Job 7.14; Dan 2.1;
 - ii) God was not like the "gods of the nations"
His revelation was MORE CLEAR
Ex 33.11; Dt 5.4
 - iii) God spoke in dreams to those he ALREADY KNEW
Gen 46.2; 1 Kgs 3.5
 - iv) Some of God's people have
dreams/interpretations as MISSIONARIES -
Joseph Gen 37; Daniel 2.19; Ezekiel
 - v) Does God employ CULTURAL FORMS to reach people
where they are at ? HOW TO INTERPRET ??
 3. Revelation by means of Urim and Thummin - Ex 28.30;
Num 27.20; 1 Sam 28.6; Ezra 2.63; Neh 7.65
 - a. A means of revelation whereby the high priest sought to discover the will of God for the nation of Israel.

- b. The exact METHOD of HOW they determined this guidance is not known for certain TODAY; though various scholars have proposed hypotheses:
 - i) that Urim and Thummin refers to the gleaming of the precious and semiprecious gemstones in the high priest's breastplate; so that the high priest may have "read" from the shining of the stones representing each of the 12 tribes
 - ii) that Urim and Thummin refer to two flat pieces of wood, bone, or stone; kept in the pouch of the breastplate, and cast to discover the will of God
 - c. Perhaps more historical discovery will better enable us to understand the Biblical data; meanwhile, we seek balance between saying too much or too little.
4. Special Revelation by means of LOT - Lev 16.8-22; 1 Chron 24.1-19; Prov 16.33; Acts 1.15-26
- a. Commonly used by the nations of antiquity, cf. Esther 3.7; 9.24.
 - b. Stones of inscribed tablets were put into some kind of vessel, were shaken, and then either drawn or cast out; then read with God's special guidance
5. Revelation by means of MIRACLES, Deut 4.32-35, John 20.30, 1
- a. Miracle is a word used CAREFULLY and PURPOSEFULLY in the Scripture; it is more than an enthusiastic exclamation; ex "Wowie, Zowie, that's a MIRACLE!!"
 - b. They are intended to REVEAL more about God's TRUTH and CHARACTER; SIGNS, WITNESSES, and TESTIMONIES
 - c. They accompany and attest to the truth of God's ACTS OF REDEMPTION and WORDS OF REVELATION.
 - d. Most Biblical miracles occurred within four time periods;
 - i) redemption from Egypt and establishment in Canaan
 - ii) religious struggle under Elijah and Elisha
 - iii) exile, captivity, return, and restoration
 - iv) earthly ministry of Jesus and the Apostles
 - e. So the Bible records the typical complex of; revelatory word / redemptive act / MIRACULOUS SIGN.
 - f. Biblical miracles are always SPONTANEOUS, they are never scheduled, e.g. "a Miracle Service next week!?"
 - g. Biblical miracles were ALWAYS SUCCESSFUL, those whom God INTENDED to heal, etc. were never disappointed
 - h. Miracles today? Some say, NO! - finished redemption, closed canon, and therefore END OF MIRACLES. Others say, YES! - emphasizing the continuous power of the LIVING GOD, who continues giving SIGNS so that men may repent and believe in what is now a finished redemption and a closed canon.
 - i. NEVER IN THE BIBLE ARE MIRACLES GIVEN PRIMARILY TO STRENGTHEN SOMEONE'S PERSONAL FAITH, though as a blessed by-product this may occur; BEWARE of the SELF-CENTERED emphasis of much "miracle" teaching.

6. Revelation by means of AUDIBLE SPEECH FROM GOD
 Exod 19.3-7; 1 Sam 3.1,7-11; Acts 26.12-16
- a. Most often spoken to an individual MESSENGER, who is responsible to give the message to OTHERS - 1 Kgs 13
 - b. This is also a MEDIATE message through sounds, and words.
 - c. DIVINE VOICE is more important than visual experience (contra - Eastern religions). So our FAITH is primarily one of the EAR rather than eye, primacy of the WORD OF GOD.
7. Special Revelation through PROPHETS and APOSTLES - God not only speaks TO men but THROUGH them so that THEIR WORD IS TRULY HIS WORD; no decrease in POWER or AUTHORITY
- a. Before FALL - Adam tells the truth, Gen 2.19,23
 - b. Noah - 2 Pet 2.5, Gen 9.24-27
 - c. Patriarchs - Gen 27.27-29,39ff, 49.2-27
 - d. Moses - he is Biblical prophet par excellence, second only to Jesus the final and full Word
 - i) distinctiveness of his experience, authority of his words, Num 12.1-8, Deut 18.15-22
 - ii) word of God in his mouth - Ex 4.10-16; 7.1
 - iii) covenant mediator, substitute for God's voice, Ex 19.9, 20.18-22, Deut 18.16ff
 - iv) authority of his words, that of God - Deut 1.1-3 4.1-9, 5.1,29, 6.1-9, Luke 16.29-31, John 5.45
 - v) religious veneration given to the words of Moses Psalms 19,119
 - e. OT prophets - Deut 18.15-19, Jer 1.6-19, Ezek 13.2,17
 - f. NT prophets - Acts 11.27,13.1, 15.32, 19.6, 21.9 Rom 12.5, 1 Cor 11.4, 12.10, 14.1, 1 Tim 1.18,4.14
 - g. Apostles "sent ones" e.g. sent with GOD'S MESSAGE
 - i) Promised Matt 10.19,40, Jhn 14.23-26,15.26,16.13
 - ii) Fulfilled - Acts 1.5,8, 2.4, 4.8,31, 6.3,5,10 7.55, 9.17, 13.9,52
 - iii) Claimed - 2 Thess 2.2, 2 Cor 4.1-6, 1 Cor 2.10 Gal 1.1,11,16,2.2, Eph 3.3, Rom 16.25
8. Special Revelation through WRITTEN WORD
- a. Covenant Altars - Gen 28.18-22,35, 8.20, 12.7, 13.18,35.3
 - b. Covenant Memorial Books 2.4,5.1,6.9,10.1, 11.10,11.27,25.12,19
 - c. Covenant Documents - Ex 24.12,31.18,32.15,34.1,27

- d. Written Prophecy - Isa 8.1; 30.8; 34.16; Jer 25.13, 30.2; 36.1-32; 51.60; Dan 9.2
 - e. The Old Testament as a Whole
 - i) Formula and titles in N.T. - "it is written", "Scripture says", "God says", "oracles of God"
 - ii) NT teaching about the OT - Matt 5.17-19; John 5.45; 10.33-36; Rom 15.4; 2 Tim 3.16; 2 Pet 1.21
 - f. New Testament - Apostles claimed divine inspiration as their source; Col 4.16; 1 Thess 5.27; 2 Thess 2.15; 3.14; 1 Cor 14.37; 2 Pet 3.15,16
9. Special Revelation through INCARNATION - WORD MADE FLESH
- a. God is distinguished from all other gods because He is a God who speaks-1 Kgs 18.24,26,29,36; Psa 115.5; 135.15
 - b. Trinitarian Revelation
 - i) FATHER - exerts His LORDSHIP through speech; Psa 29 147.4; Isa 40.26; 43.1; 62.2; 65.15; Eph 3.14
 - ii) SPIRIT - is the powerful BREATH that drives the word along to accomplish its purpose; Gen 1.2, Psa 33.6; Isa 34.16, 59.21; John 6.63, 16.13 Acts 2.1-4, 1 Thess 1.5, 2 Thess 2.2, 2 Tim 3.16
 - iii) SON - is the WORD SPOKEN; John 1.1; Rom 10.6-8; 2 Cor 1.20; Heb 1.1-3; 1 Jn 1.1-3; Rev 3.14, 19.13
FATHER

- | | |
|--|--------|
| SON | SPIRIT |
| c. Christ is MEDIATOR of all God's revelation, 1 Tim 2.5 | |
| d. Christ is THE PROPHET - John 3.34, 5.20, 7.16, 8.24, 12.47-49, 17.8, 19.24, cf. Deut 18 | |
| e. Christ is THE SPIRIT of the New Covenant - 2 Cor 3.17 | |

K. Summary Comments - GENERAL and SPECIAL REVELATION

1. These categories have been criticized by recent theologians; but when explained BIBLICALLY, they still provide helpful CATEGORIES to UNDERSTAND revelation.
2. Understanding the "virtuous pagan"
STANDARD/NORM
"the Scriptures"

- | | |
|--------------------|------------------|
| EXISTENTIAL/MOTIVE | SITUATIONAL/GOAL |
| "faith, love" | "glory of God" |
- Do the "good works" of an unbeliever meet these three standards?
3. FAITH/HUMILITY necessary to RECEIVE God's revelation
 4. Views of SOURCES of Truth OUTSIDE Special Revelation; some believe this must come from:
 - a. GOD - sees an ORIGINAL REVELATION, DISTORTED, but not entirely LOST or FORGOTTEN, cf. John 1.3 "true LIGHT" other religions seems as PREPARATION for the Gospel

- b. DEVIL - sees NO TRACE of CREATION KNOWLEDGE at all; credits the devil with all non(anti)-Christian ideas 2 Cor 11.14 - Satan disguised as "angel of light"; It was, and often is, the deeply religious who oppose the Gospel; "religion is key battlefield of demonic"
 - c. MAN - sees HUMAN ASPIRATION creating RELIGIOUS BELIEFS man seeking to discover an unknow(able?) God
 - d. ALL THREE ABOVE - perhaps SOME TRUTH in all 3 views??
5. DIFFERENT VIEWS on SALVATION through GENERAL REVELATION
- a. TRADITIONAL Roman Catholicism (pre-Vatican 2)
"The holy Roman Church believes professes, and proclaims that none of those who are outside the Church - not only pagans, but Jews also, heretics and schismatics - can have part in eternal life, but will go to the eternal fire"
Council of Florence (1445)
 - b. VATICAN 2 - Dogmatic Constitution of the Church(1964)
"Those also can attain to everlasting salvation who through no fault of their own do not know the gospel of Christ or His Church, yet sincerely seek God and, moved by grace, strive by their own deeds to do his will as it is known to them through the dictates of conscience. Nor does divine Providence deny the help necessary for salvation to those who, without blame on their part, have not yet arrived at an explicit knowledge of God, but who strive to live a good life thanks to His grace. Whatever goodness or truth is found among them is looked upon by the Church as a preparation for the Gospel."
 - c. Karl RAHNER -Theological Investigations, Vol 14(1976)
RC, writes of "anonymous Christians", i.e. being a "Christian" without naming Jesus Christ; John Hick calls this, "an honorary status granted unilaterally to people who have never expressed any desire for it"
 - d. Hans KUNG - "On Being a Christian", (1976)
Makes a distinction between ORDINARY way of salvation through world religions, and EXTRAORDINARY in Church.
"A man is to be saved within the religion that is made available to him in his historical situation. Hence it is his right and duty to seek God within that religion in which the hidden God has already found him. All this until such time as he is confronted in an existential way with the revelation of Jesus Christ. The religions...are the way of salvation in universal salvation history; the general way of salvation, we can even say, for the people of the world's religions: the more common, the 'ordinary' way of salvation, as against which the way of salvation in the Church appears as something very special and extraordinary."

- e. R. PANIKKAR - "The Unknown Christ of HINDUISM", (1965)
 "The good and bona fide Hindu is saved by Christ and not by Hinduism, but it is through the sacraments of Hinduism, through the message of morality and the good life, through the mysterion that comes down to him through Hinduism, that Christ saves the Hindu normally."
- f. John HICK - "God has Many Names", (1980)
 "For if Jesus was literally God incarnate, the Second Person of the Holy Trinity living a human life, so that the Christian religion was founded by God-on-earth in person, it is very hard to escape from the traditional view that all mankind must be converted to the Christian faith. However, the alternative possibility suggests itself that the idea of divine incarnation is to be understood metaphorically rather than literally, as an essentially poetic expression of the Christian's devotion to his lord. As such, it should not be treated as a metaphysical truth from which we can draw further conclusions, such as that God's saving activity is confined to the single thread of human history documented in the Christian Bible...A single world religion is, I would think, never likely, and not a consumation to be desired."
- g. John S. MBITI, "New Testament Eschatology in an African Background" (1971)p.179,180
 "There is not a single soul, however debased or even unrepentant, which can successfully 'flee' from the Spirit of God. God's patient waiting for the soul's repentance must in the end be surely more potent than the souls reluctance to repent and turn to him...The harmony of the heavenly worship would be impaired if, out of the one hundred of the sheepfold, there is one soul which continues to languish in the sheol or 'lake of fire'...One finds it almost impossible to imagine that their punishment will last for all eternity. For only the presence of God has this quality of eternity... Such love of the Father must ultimately win over even the most "hopeless case" of sinners, and bring home the lost sheep of the great flock."
6. SCRIPTURE on SALVATION through GENERAL REVELATION
- a. All salvation is of GRACE, completely undeserved
 Rom 3.10-18; Eph 2.8,9; Titus 3.5
 - b. In all things God is HOLY, JUST, and MERCIFUL
 Gen 18.25; Ps 145.8,9,17; Ezek 18.23,33.11; 1 Tim 2.4
 1 Peter 3.9
 - c. Salvation only in JESUS, BC or AD, for ALL men
 John 14.6; Acts 4.12; Rom 10.12-18; 1 Tim 2.5; 1 Jn 2.2
 - d. God COMMANDS all men EVERYWHERE to repent

Matt 28.18-20; Acts 14.16,17.30,31; Rom 3.25; Tit 2.11
 e. God will NEVER TURN AWAY a repentant seeker for Him
 Matt 11.28; John 6.37; Rev 22.17

III. INSPIRATION - Seven Possibilities

A. NATURAL

1. No supernatural element involved in Scripture.
2. Considered "inspiring" work of deeply religious men, most common example - 1 Corinthians 13
3. Biblical writers were time and culture bound.
4. Problems with this view:
 - a. Scripture is INSPIRED, but not equally INSPIRING.
 - b. Believers testify to "hearing from the Lord" through passages which SEEM quite uninspiring.
 - c. Denies Biblical claims to being the Word of God.

B. DICTATION

1. Writers were passive instruments in God's hand, mechanical operation of God dictating to/through them.
2. Thus the Scripture is PURELY divine, no human element.
3. Evangelicals are often ACCUSED of holding this view, when very few have ever done so.
4. Problems with this view:
 - a. Not all divine messages were audible, cf. Jer 18.1-11
 - b. Some passages quote secular sources, Ez 7.11-26; Acts 17.28; Tit 1.12
 - c. Bible claims a human element, Luke 1.1-4

C. "WITNESS TO DIVINE REVELATION"

1. Writers of the Scriptures felt "inspired"; i.e. had a unique encounter with God in their inner consciousness.
2. Bible records their best effort to describe these events.
3. Bible is UNIQUE because it records ACTS of Israel, Jesus, and the Church.
4. Such inspiration is available to Christians today.
5. Problems with this view:
 - a. No room for divine ACTS OF REVELATION ITSELF.
 - b. Many Biblical passages are not narrative descriptions of events; e.g. poetry, didactic, etc.
 - c. Contradicts the WORD/DEED/WORD pattern of Scripture.
 - d. Bible CLAIMS to be both a WITNESS to acts of revelation AND REVELATORY WORDS.

D. "SCRIPTURE BECOMES REVELATION"

1. Bible's METHOD OF COMPOSITION is the SAME as ANY book, purely the word's of men.
2. Bible is UNIQUE in it's WITNESS TO JESUS CHRIST.
3. Holy Spirit uses Bible to SPEAK INSPIRED MESSAGE to our CONTEMPORARY SITUATION.
4. Leading proponent of this view - Karl Barth.
5. Problems with this view:
 - a. Denies divine claims of verbal inspiration.
 - b. Confuses ILLUMINATION with INSPIRATION.
 - c. Denies INSPIRATION THEN while insisting on ILLUMINATION NOW, yet both are COMPLEMENTARY.

- E. "Inspiration of Scripture" by Paul ACHTEMEIER, 1980
1. Sought BALANCE between Liberal (overly human) and Conservative (overly divine) viewpoints, as did Barth.
 2. Describes Spirit's work of inspiration as PROCESS; beginning with composition of text, formation of Church traditions, and as Bible is read and interpreted today.
 3. Problems with his view:
 - a. GAP exists between PROCESS and the TEXT ITSELF.
 - b. Inspiration emphasized in the PROCESS and not in the "inspiredness of the book itself".
- F. "Divine Inspiration of Holy Scripture" by Wm. J. ABRAHAM, 1981
1. God inspires the human authors to do their best writings.
 2. Bible is TRUE and RELIABLE, but NOT INFALLIBLE.
 3. Problems with his view:
 - a. Also results in a GAP between PROCESS and the TEXT.
 - b. Word "inspiration" is defined with ENGLISH meaning (e.g. motivate); and not GREEK ("breathing out")
- G. CONSERVATIVE EVANGELICAL
1. Describes Scripture as being FULLY HUMAN and FULLY DIVINE - analogy of INCARNATION, Jesus GOD/man without ERROR
 2. Scripture describes life from BOTH PERSPECTIVES, ex.
 - a. Divine - God NEVER repents // Predestination
 - b. Human - God REPENTED // Free Will
 3. Believes the two perspectives are COMPLEMENTARY
 4. Biblical Support
 - a. 2 Tim 3.16 VERBAL "every word of Scripture"
 - b. 2 Pet 1.19-21 METHOD "men moved by Holy Spirit"
 - c. John 10.34-36 EXTENT Jesus ascribes legal authority to the entire Scriptures
 5. Contemporary Proponents
 - a. James Orr, "Revelation and Inspiration" (1910)
 - b. B. B. Warfield "Inspiration and Authority of Bible" 1951
 - c. Clark Pinnock, "Biblical Revelation", (1971)
 - d. J. I. Packer "Fundamentalism and the Word of God" (1958) "God Has Spoken", (1979)
 - e. I. Howard Marshall, "Biblical Inspiration", (1982)
 6. Problems with this view:
 - a. Difficult to be dogmatic about which Scriptures reflect a divine, and which a human, perspective.
 - b. Man's understanding is limited as a finite creature, and distorted as a fallen sinner.
 - c. Rational arguments are limited, God's thoughts are TRANS-LOGICAL, e.g. way beyond limits of human logic.
 - d. Belief in God and His Word is a FAITH ISSUE, and faith is a GIFT FROM GOD.

IV. AUTHORITY - The Most Basic Issue

A. The Issue Illustrated

1. Areas where nearly all CHRISTIANS AGREE
 - a. Our faith is founded upon REVELATION from God.
 - b. Our religion is one of AUTHORITY.
 - c. God's historical revelation is FOCUSED on JESUS CHRIST
 - d. The Bible gives AUTHORITATIVE WITNESS to God's message
 - e. The Holy Spirit MEDIATES the Word to believers.
2. Questions over which CHRISTIANS DEBATE.
 - a. How do we discover just WHAT IS the Word of God?
 - b. How is this Word CARRIED from the PAST to the PRESENT?
 - c. Where do find God's AUTHORITATIVE GUIDANCE?
 - d. What is the final "court of appeal" when Christians differ?

B. Three Different "Christian" Views of Authority

1. CRITICAL VIEW - evaluates Scripture in terms of EXTRA-BIBLICAL principles by INDIVIDUAL Christians
 - a. Scripture is an inspired human product which is true in many parts.
 - b. Begins with an "open mind" to study historical, philosophical, religious and scientific sources.
 - c. This view can take many different forms; from MYSTICISM (Schliermacher) to RATIONALISM (Ritschl).
 - d. Science and reason must RE-STRUCTURE Scripture so that its message can speak to the modern world.
 - e. FINAL AUTHORITY is one's REASON, CONSCIENCE, or RELIGIOUS CONVICTION.
 - f. FAITH is LOYALTY to one's convictions, whatever they may be.
2. ECCLESIASTICAL VIEW - Scripture needs to be INTERPRETED and AMPLIFIED by the Church
 - a. The Bible is inspired and authoritative, but NOT SUFFICIENT NOR PERSPICUOUS.
 - b. God-given tradition supplies what is lacking in the Scripture for the Church.
 - c. Reason is subordinate, it has no authority to judge Church tradition.
 - d. FINAL AUTHORITY is the teaching of the Church.
 - e. FAITH is primarily believing what the CHURCH teaches.
3. EVANGELICAL VIEW - Scripture is SELF-INTERPRETING
 - a. The Bible is inspired (VERBAL and PLENARY) and is complete (SUFFICIENT) and understandable (PERSPICUOUS)
 - b. The Holy Spirit is the AUTHOR and EXPOSITOR of the Scripture
 - c. Scripture judges both Reason and Tradition.
 - d. The primary value of Tradition is to learn the HISTORY OF BIBLICAL INTERPRETATION.
 - e. Reason is to be the SERVANT OF THE WORD OF GOD, "The non-Christian is led by FAITHLESS REASON, while the Christian is guided by REASONING FAITH".
 - f. Four-fold function of REASON for our FAITH
 - 1) RECEIVES the teaching of God, asks the questions

- which the Scripture asks, with HUMILITY & FAITH
- 2) ANALYZES the contemporary society, interprets and criticizes modern thought by the Gospel, not vice versa
 - 3) APPLIES the teaching of God, "theology is the application of Scripture to all areas of life"
 - 4) COMMUNICATES the teaching of God, presenting the Christian faith in modern terms (not to propogate modern thought in Christian terms)
- g. FAITH is believing the Bible as the Word of God.

V. NATURAL THEOLOGY

A. Defined

1. "Innate capacity for all men to establish religious ideas from natural data." R.L. Dabney (1985)
2. "An attempt to attain an understanding of God and His relationship with the universe by means of rational reflection without appealing to special revelation." Colin Brown (1988)
3. "Theology constructed without special revelation." T.H.L. Parker (1987)

B. Defended

1. First developed by the SCHOLASTICS of the Middle Ages:
 - a. ANSELM in his "Proslogion" (1078)
 - b. AQUINAS in his "Summa Theologica" (1270)
2. DEISTS-rationalist philosopher/theologians of 17/18 Cent "rationalists with a heart-hunger for religion" DRYDEN
 - a. Beliefs are hard to understand, adherents are hard to identify
 - b. BASIC CONCERN - To protect people from absolute dogmas of authoritarian priesthood which suppressed people with alleged revelation and superstitions so that rational understanding is discouraged.
 - c. METHOD - To promote a natural religion, given to all men by a benevolent God; its content is an unchanging moral law, i.e. rationalism replaces revelation.
 - d. PROPONENTS - John TOLAND, Anthony COLLINS, Matthew TINDAL, Herman REIMARUS, VOLTAIRE, Thomas PAINE
3. HEGEL (1770-1831) great German philosopher
 - a. God is an absolute, eternal, and dynamic IDEA; a process of thought consisting of three stages/moments
 - 1) THESIS - process of being; God is Infinite Spirit, a dynamic thinking process which must be expressed
 - 2) ANTITHESIS - descent into finite forms; God/Spirit descends and is expressed in social forms like art literature, science, religion; then it becomes aware of itself as part of the Absolute Spirit to which it must return for reconciliation
 - 3) SYNTHESIS - separation is abolished and the Spirit returns to itself; JESUS was the man who first perceived and embodied this unity
 - b. Christian REVELATION is primitive, sentimental; concepts which need to be interpreted and reformulated through

Hegel's system of understanding; traditional understanding is obsolete through this new system.

4. Lord GIFFORD Lectures - Scottish Universities since 1888 a follower of SPINOZA, who willed to promote the study of natural theology; "...the knowledge of God..as a strictly natural science, the greatest of all possible sciences ... that of Infinite Being, without reference to or reliance upon any supposed special exceptional or so-called miraculous revelation. I wish it studied just as astronomy or chemistry is."
5. Paul TILLICH (1886-1965) apologist, philosophical theolog.
 - a. God "the ULTIMATE CONCERN" remains above and beyond all formulations of theology, including the Bible
 - b. Theology is the "LANGUAGE OF SYMBOLS", powerful, participatory, pointing beyond themselves; but he OFFERS NO CRITERIA TO TEST THEIR TRUTH.
6. A.N. WHITEHEAD (1861-1947) - "PROCESS THEOLOGY"
 - a. REALITY is a PROCESS OF BEING, not a static universe of objects; GOD is a FINITE factor within this evolutionary process, practically PANTHEISM
 - b. God cannot be sure that any REVELATION represents him, because every event is self-determining. Thus, REVELATION MUST DECIDE ITSELF, it cannot be predicted or predetermined, never guaranteed true.
 - c. Some have tried to combine process philosophy with Biblical Christianity with very QUESTIONABLE RESULTS, e.g. CREATION, PROVIDENCE, INCARNATION, REDEMPTION dubious
7. John MACQUARIE (b. 1919) existentialist, English theolog.
 - a. "Principles of Christian Theology" (1977) draws heavily upon the ideas of Paul TILLICH
 - b. Recent volumes on Christian doctrines of God and man:
 - 1) "In Search of Humanity" (1982)
 - 2) "In Search of Deity" (1984)
 BEST UNDERSTOOD AS ESSAYS IN NATURAL THEOLOGY
- C. Arguments for the EXISTENCE OF GOD - attempts to demonstrate the LOGICAL NECESSITY of God's existence through REASON ALONE
 1. ONTOLOGICAL Proof
 - a. Argument based on the BEING (ontos) of God/Highest
 - b. States that all men are conscious of HIGHEST BEING, which must then be self-existent
 - c. Fallacious Argument/ TAUTOLOGY - "repetition of the same idea in different words", God=Highest Being
 2. COSMOLOGICAL Proof
 - a. Argument based upon the CAUSE of the COSMOS (world)
 - b. WORLD is temporal, accidental, and dependent
 - c. Its FINAL CAUSE must be eternal, essential, and independent; God is the self-caused first cause
 3. TELEOLOGICAL Proof (physico-theological argument)
 - a. Argument based on world's END/PURPOSE (telos)

- b. World displays UNITY, ORDER, HARMONY, PURPOSE, PLAN
- c. Needs omnipotent, omniscient being to do this; God is the COSMIC MIND outside of nature.
- 4. MORAL Argument
 - a. Man a MORAL CREATURE, universal sense of law & justice
 - b. There must be an EXALTED LAWGIVER who transcends the physical world; God is the SUPREME MORAL BEING, and the SOURCE OF ALL MORAL VALUES
- 5. RELIGIOUS Argument
 - a. There are NO ATHEISTIC TRIBES OR PEOPLES
 - b. Universal knowledge of deity must be based upon, God's existence; OR all mankind is equally deceived
- 6. HISTORICAL Argument
 - a. Recognizes a DIVINE PURPOSE, PLAN evidenced throughout the history of mankind; revelation of God's FAITHFULNESS and PROVIDENCE.
 - b. Very SELECTIVE, BIASED analysis, over-looks human tragedies and "meaningless" events.
 - c. FAITH shapes one's INTERPRETATION of history/life.
- D. INSUFFICIENCY of Natural Theology
 - 1. GOD is NAMELESS, although these arguments may persuade someone to "believe in God" it may not be the God of the Bible who reveals Himself in Jesus Christ.
 - 2. ALL men are declared to be GUILTY before God.
 - 3. Because NO man can atone for his own sin and restore a right relationship with God.
 - 4. Because the Bible declares Jesus as the ONLY SAVIOUR.
 - 5. Because the Risen Jesus sent the church into ALL THE WORLD to PREACH THE GOSPEL.
 - 6. Because the CHURCH HAS GONE throughout the world and preached the Gospel to all.
 - 7. Because SAVING FAITH is IMPOSSIBLE WITHOUT the GOSPEL.
- E. OPPONENTS of Natural Theology
 - 1. John CALVIN (1509-64) French REFORMATION Theologian
 - a. His theology is a THEOLOGY OF THE WORD OF GOD
 - 1) Assigned a LIMITED role to GENERAL REVELATION, as it is defined by the Scriptures, yet SIN has DISTORTED OUR UNDERSTANDING
 - 2) SCRIPTURE is our only CLEAR and RELIABLE means of KNOWING GOD
 - b. SCRIPTURE is given so that we might ENTER A LIVING, PERSONAL RELATIONSHIP WITH GOD THROUGH CHRIST
 - 2. Karl BARTH (1886-1968) great Neo-Orthodox theologian
 - a. Barth attempted four things in the area of REVELATION:
 - 1) the EXPULSION of Natural Theology; "I am an avowed OPPONENT of all natural theology" in "The Knowledge of God and the Service of God" (1938)
 - 2) a DIFFERENTIATION of revelation and the Scripture, he saw the written word as WITNESS to revelation
 - 3) the CLOSER IDENTIFYING of revelation with God Himself as Father, Son, and Spirit
 - 4) Stress on the SPIRIT'S MINISTRY as revelation's SUBJECTIVE POSSIBILITY

- b. POSITIVE BENEFITS of Barth' Contribution to REVELATION
 - 1) Defended the AUTHENTICITY of revelation against attacks of liberal theology
 - 2) Protected revelation from OVER-INTELLECTUALIZING
 - 3) Restored PERSONAL CHARACTER as God's Self-Revelation
 - 4) Retained the Biblical FOCUS ON CHRIST
 - 5) Combined the two aspects of WORD and DEED
 - 6) Initiated NEW DISCUSSIONS of the Biblical ideas
- c. NEGATIVE ASPECTS of Barth's Ideas
 - 1) Failed to DISTINGUISH between Natural THEOLOGY and Natural (General) REVELATION
 - 2) Strongly ATTACKED idea of PROPOSITIONAL REVELATION
 - 3) REFUSED, for the most part, to INCLUDE Scripture in revelation
 - 4) OVERSTRESSED the PRESENT revealing of the Spirit, to the NEGLECT of His PAST revealing to others
 - 5) OVERLOOKED the DISTINCTIVE revelatory role of Biblical prophets and apostles

F. LIMITED VALUE of Natural Theology

- 1. Illustrates the RELIGIOUS CAPACITY of man, which is able to RECEIVE God's true revelation
- 2. Contains SOME truths, no truths are valueless
- 3. SOME people are LEAD TO GOD through this "other line"
- 4. SOME people are made to SEARCH for more revelation
- 5. ONLY Special Revelation can satisfy the hunger which Natural Theology arouses

APPENDIX

Previous A.T.I.E.A. Examination Questions

1. Clement of Alexandria suggested that, in the same way as the Jews were led to Christ through the Old Testament revelation, the Greeks were led to Christ through Greek Philosophy. If that was true, then can't we say the same for the African tradition? And if we can, does this mean that African tradition is fulfilled in Christ in the same way as the Old Testament was fulfilled in Christ? Discuss this question, indicating similarities and differences in the relationships

- (i) Old Testament - Jesus Christ
- (ii) African Tradition - Jesus Christ

2. In a theological debate student A. says:

"If God reveals himself in his creation what need is there for any further revelation in history?"

Student B. answers:

"God's self-revelation in history tells us a lot more, much more clearly, about God. In fact, I wonder why we should study God's revelation in creation at all."

Write your own comments on this exchange in the debate.

3. Give an argument for God's existence as given in the history of Christian theology, and then discuss how useful you find this argument.

4. How does God reveal himself to us?

5. "Christianity is God coming to men; other religions are men's efforts to come to God." Do you agree with this statement? How would you describe the relationship of Christianity to other religions?

6. Discuss the phenomenon of atheism.

7. Did God reveal himself in the Old Testament in the same way as he revealed himself in African traditional religions? Explain your answer.

8. The Bible is the Word of God.

(a) Was the word of God there before people wrote it on paper. Explain your answer.

(b) Is the whole of God's revelation written up in the Bible?

9. God revealed himself fully in Jesus Christ. Discuss the problems and implications of this statement.
10. Do non-Christians find salvation because of their adherence to their non-Christian religion; or irrespective of their adherence to their non-Christian religion; or in spite of their adherence to their non-Christian religion? Discuss the implications of each alternative.
11. The African religious heritage is to the modern African Christian what the Old Testament was to the early Christian. Discuss the implications of holding this position, and explain how far you would agree or disagree with it.
12. God reveals himself in creation, and God reveals himself in Jesus Christ. So couldn't we dispense with one of these revelations? Discuss this critically.
13. Is every word of the Bible equally much the Word of God? Explain your answer.
14. Outline how you would approach a claim to revelation within the African Traditional Religion.
15. Explain and discuss the usefulness of the traditional distinction between General and Special Revelation.
16. In what sense may Christians describe Scripture as 'revelation'?
17. "The heavens are telling the glory of God; and the firmament proclaims his handiwork." Are they? Discuss.