

*God's Grand Plan to Defeat Evil,  
Rescue His People, and Transform His Creation*

# A THEOLOGY OF REVELATION

BIBLICAL THEOLOGY OF  
THE NEW TESTAMENT

J. SCOTT DUVALL

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*General Editor*



# Revelation And Theology

**Jean-Luc Marion, Christiaan Jacobs-  
Vandegeer**



## **Revelation And Theology:**

**Theology of Revelation** Gabriel Moran, 1966      Revelation Theology Avery Dulles, 1969      A Brief Theology of Revelation Colin E. Gunton, 2005-07-15 Professor Gunton asks whether there is more to be said for the motion of Christianity as a revealed religion than some of the more simplified recent treatments allow He analyses the concept of revelation illustrating its importance for understanding even beyond religious purposes He contends that natural theology and natural revelation are distinct categories and examines why they are so often confused He considers revelation in relation to scripture and tradition and the nature of inspiration      **Theology of Revelation** René Latourelle, 1966 For all who are deeply concerned about the relevance of revelation this book is a bonanza This is one of the best theological books of our time America      **Religion and Revelation** Keith Ward, 1994 BL A complete analysis of the fundamental religious idea of revelation BL Discusses the work of major scholars in the study of religion Aquinas Tillich Barth Temple Frazer and Evans Pritchard      **Engaging the Doctrine of Revelation** Matthew Levering, 2014-11-11 How do human beings today receive divine revelation Where and in what ways is it mediated so that all generations can hear the fullness of the gospel In this volume distinguished theologian Matthew Levering shows that divine revelation has been truthfully mediated through the church the gospel and Scripture so that we can receive it in its fullness today Levering engages past and present approaches to revelation across a variety of traditions offering a comprehensive historical study of all the key figures and perspectives His thorough analysis results in an alternative approach to prevailing views of the doctrine and points to its significance for the entire church      Biblical Revelation Clark H. Pinnock, 1998-06-18 In Biblical Revelation an outstanding young theologian contrasts the scriptural concepts of inspiration and revelation with today's inadequate religious philosophies Using a straightforward hard biting style the author refutes those philosophies in their own terms      **The Theology of the Book of Revelation** Richard Bauckham, 1993-03-04 The Book of Revelation is a work of profound theology But its literary form makes it impenetrable to many modern readers and open to all kinds of misinterpretations Richard Bauckham explains how the book's imagery conveyed meaning in its original context and how the book's theology is inseparable from its literary structure and composition Revelation is seen to offer not an esoteric and encoded forecast of historical events but rather a theocentric vision of the coming of God's universal kingdom contextualised in the late first century world dominated by Roman power and ideology It calls on Christians to confront the political idolatries of the time and to participate in God's purpose of gathering all the nations into his kingdom Once Revelation is properly grounded in its original context it is seen to transcend that context and speak to the contemporary church This study concludes by highlighting Revelation's continuing relevance for today      **The Doctrine of Revelation** Gabriel J. Fackre, 1997 This book ventures a new interpretation of revelation The author discusses the major themes in the narrative of revelation engaging critically with four of the century's giants in theology Karl Barth Paul Tillich Karl Rahner and Carl Henry These represent the four major phases in the narrative of

revelation and Fackre addresses these alternative views in twentieth century theology through in depth inquiry and critical analysis The Doctrine of Revelation challenges reductionist views and strives for an ecumenical understanding that appropriates the insights from a variety of schools of thought      **Revelation and Theology** Ronald F. Thiemann,2005-11-01 Arguing that the Christian doctrine of revelation is necessary for understanding the prevenience of God s grace Ronald Thiemann defends the doctrine of revelation by focusing on the identity and reality of the promising God depicted in the biblical narrative According to Thiemann The crisis of revelation has occurred within a cultural context decisively marked by radical pluralism The modern defender of God s reality must seek to show how God is both in relation and prior to those human concepts by which we seek to grasp his reality He or she must do so by an argument which resists the reduction of theology to anthropology In analysis of such diverse thinkers as John Locke Friedrich Schleiermacher and Thomas Torrance Thiemann criticizes the epistemological foundationalism adopted by theologians to provide theoretical justification for the divine origins of Christian beliefs He argues that the doctrine of revelation must be seen as an account supporting the intelligibility and truth of a set of Christian convictions His notion of the narrated promise reveals God s prevenience as promiser and humanity as recipient of the promise In an examination of the Gospel of Matthew Thiemann shows how the biblical narrative identifies God as the God of promise and invites the reader to participate in God s prevenient reality

**Revelation and Story** Gerhard Sauter,John Barton,2017-03-02 Revelation and Story explores the relationship between the theology of revelation and the theology of story or narrative theology Mediating between German systematic theology s concern for revelation and current Anglo Saxon interest in narrative theology and centrality of story this book illuminates both traditions Exploring revelation and story from both theological and philosophical perspectives this book connects these concepts with questions of the authority of religious and literary texts particularly the Bible Believing that God s revelation precedes and forestalls all human perception of God all speech about God and every attempt to experience anything about God or know Him leading scholars from both Anglo Saxon and German traditions are brought together to present a diverse range of conceptions relating to how God s revelation occurs resulting in a new theory of the relation of revelation and story which transcends the traditional cultural divide Stanley Hauerwas contributes the Foreword Revelation and Story offers a valuable new contribution to systematic theology hermeneutics and the study of the authority of Scripture as well as presenting insights into important overlaps between British and German theology This book will be of particular interest to scholars and students of philosophy and theology and to students of literature and literary theory with an interest in hermeneutics      Theology of Revelation Domenic Marbaniang,2012-12-21 The book is a study of the theology of revelation in the writings of seven modern theologians viz Charles Hodge Karl Barth Emil Brunner Harold DeWolf Millard J Erickson J Rodman Williams and Donald G Bloesch It also includes a concluding chapter by the author on the theology of revelation

*Revelation* Gerald O'Collins,2016 Since the late 1980s the theme of God s self revelation has been treated only briefly in

Christian theology at times simply ignored and often confused with biblical inspiration. *Revelation Towards a Christian Theology of God's Self Revelation* lays out its basic characteristics and begins by distinguishing between revelation in the primary sense a living encounter with God's self disclosure and in the secondary sense statements of faith derived from that encounter or propositional revelation. It considers revelation as transforming and informing as being sacramental or mediated through words and deeds as communicated through an endless variety of means and mediators as related to but distinct from biblical inspiration and truth and as reaching those of other faiths or of no faith at all. Gerald O. Collins skilfully distinguishes between past or foundational revelation, present or dependent revelation and future or eschatological revelation. He expounds with ecumenical sensitivity the complex relationship between tradition and scripture. O. Collins moves into controversial areas by insisting that the divine self revelation takes place only when received by human faith and that outside revelation there is no salvation extra revelationem nulla salus. This volume offers a coherent account of God's self revelation which can serve as a basis for all that follows in theology and for dialogue with those who follow other living faiths or none at all. O. Collins extends and enriches what he has proposed in earlier books and articles about the characteristics of God's self revelation.

**Revelation and Theology** Edward Schillebeeckx, 1967. In effect *Revelation and Theology* is Schillebeeckx's general introduction to theology. Its fifteen chapters were originally published separately between 1954 and 1962 but the thematic collection offers a vivid picture of the theological renewal in the wake of World War II. Schillebeeckx's erudition and broad scholarly orientation are clearly demonstrated in this volume. Throughout there are pointers to the at that time new ecumenical approach to Scripture and tradition. The problem concerning the function of the scholastic tradition is highlighted. Although Schillebeeckx draws extensively on Thomas Aquinas's thinking this early work already shows that he is not a neo Thomist in the narrow sense of the word. Unlike the single Dutch volume the English version was published in two volumes. In the *Collected works of Edward Schillebeeckx* however here they are published together in the sequence that the author envisaged.

**The Joy of Hearing** Thomas R. Schreiner, 2021-11-17. Join New Testament scholar Thomas Schreiner as he explores the meaning and purpose of the book of Revelation. The book of Revelation can feel more intimidating to read than other books of the Bible. It invites readers into a world that seems confusing and sometimes even strange: golden lampstands, seven seals, a dragon and a rider on a white horse. But at its core, Revelation is a message of hope written to Christians facing hardship and it's worth the effort to read it and understand it. In this first volume in the *New Testament Theology* series, trusted scholar Thomas Schreiner walks step by step through the book of Revelation, considering its many themes: the opposition believers face from the world, the need for perseverance, God as sovereign Creator, Judge and Savior, as well as its symbolic imagery and historical context. *The Joy of Hearing* brings clarity to the content and message of Revelation and explores its relevance for the church today.

**The Meaning of Revelation** Helmut Richard Niebuhr, 2006-02-01. This reissue of a 20th century classic emphasizes an understanding of God's revelation that takes seriously both the Bible itself

and modern ideas about the nature of history Includes a new Foreword by Ottati which sets Niebuhr's work in the context of his other writings and explores the significance of this book

The Enigma of Divine Revelation Jean-Luc Marion, Christiaan Jacobs-Vandegeer, 2020-03-04 This volume explores the possibilities and pressures of the language of revelation on human understanding How can we critically account for divine self disclosure in the linguistically mediated world of human concerns Does the structure of interpretation limit the language of revelation Does revelation open up new horizons of critical interpretation The volume brings together theologians who approach the interactions of revelation and hermeneutics with different perspectives including various forms of phenomenology and comparative theology It approaches the theme of revelation central as it is to the theological endeavour from several angles rather than a single methodological program Dealing as it does with revelation and understanding the volume addresses the foundational issues at stake in the challenges around change identity and faithfulness currently facing the church

**A Theology of Literature** William Franke, 2017-07-14 With the tools of far reaching revolutions in literary theory and informed by the poetic sense of truth William Franke offers a critical appreciation and philosophical reflection on a way of reading the Bible as theological revelation Franke explores some of the principal literary genres of the Bible Myth Epic History Prophecy Apocalyptic Writings and Gospel as building upon one another in composing a compactly unified edifice of writing that discloses prophetic and apocalyptic truth in a sense that is intelligible to the secular mind as well as to religious spirits From Genesis to Gospel this revealed truth of the Bible is discovered as a universal heritage of humankind Poetic literature becomes the light of revelation for a theology that is discerned as already inherent in humanity's tradition The divine speaks directly to the human heart by means of infinitely open poetic powers of expression in words exceeding and released from the control of finite human faculties and the authority of human institutions

CHRIS BENDA The main title of your book *A Theology of Literature* is rather expansive in scope it's the title of a manifesto while the subtitle *The Bible as Revelation in the Tradition of the Humanities* narrows the focus to a particular text This title seems to adumbrate your conception of the relationship between literature and the Bible What is that relationship

WILLIAM FRANKE Picking up on your suggestions I would say that the book is a manifesto for literature as a revelation of the highest sort of truth of which the human heart and intellect are capable and at the same time a manifesto for theology as the source and core of traditions of human knowledge The Bible is taken as an outstanding example of both types of discourse literature and theology in some of their most marvelous and miraculous revelatory capacities

CB In the introduction to your book you ask What is a theological reading of the Bible and what is a literary reading This question suggests different methods different purposes different outcomes But you put forward another way of thinking about the relationship between the theological and the literary What is that way

WF The usual idea of the Bible as literature is that one can read the Bible just as good literature without presupposing any kind of religious belief This makes it palatable to many who would otherwise not be interested My approach likewise is to read the

Bible for all that it is worth as literature but I find precisely there the Bible's most challenging and authentic theology. Understanding literature in its furthest purport requires a kind of belief in language and the word. It entails a hopeful, loving and faithful sort of understanding of what is said and that already constitutes the rudiments of a theology. This is to take the Bible as an especially revealing example of a humanities text. The greatest of these texts generally contain an at least implicitly theological or sometimes a theological dimension to the extent that they envision the final purpose of life and the meaning of the world as a whole. Whether or not they speak of God, such texts are in a theological register wherever the unity and origin of existence are in question. Personalizing this origin as God is one interpretation that remains inevitable and imaginatively compelling for us since we are persons. CB: You are not reading the Bible as literature in the same way that many others have been doing over the last several decades, even though Robert Alter, one of the foremost practitioners of that art, appears frequently in the pages of your book. Which aspects of the Bible as literature approach are in your view problematic at least for your project, and which do you find of continuing value? WF: The tendency to reduce the Bible to mere literature is the approach that I wish to eschew. I emphasize that the Bible is truly revelatory as literature. This enables us to understand theological revelation too in a non-dogmatic sense, as having a much more general human validity. Appreciating the literary qualities and excellence of the Bible remains as crucial to my project as to the traditional approach. However, I stress that these literary features are not merely aesthetic effects or ornaments. They can be revelatory of the real. The ultimately real and true, which exceeds objectification and its inevitable oppositions, cannot be apprehended except through the imagination. CB: When you speak of the Bible as revelation, what do you mean? WF: I mean especially that it enables uncanny insight into the nature of reality as a whole and in its deepest core. Revelation conveys an infinite intelligence of life and of everything that concerns us as humans. I recognize knowledge as revealed to the extent that it rises beyond ordinary limits to a degree of knowing that somehow fathoms the whole or total or infinite. This means for many that revelation comes from God. But even before presupposing that we know anything about God, we can simply let revelation emerge from this extraordinary capacity of the mind to transcend itself toward what it cannot comprehend. In certain encounters with others, we can experience an infinite depth of love and life that boggles the mind and exceeds comprehension. It can transform our lives. Theological revelation is a compelling interpretation handed down over generations in the human community of this register of experience. CB: You seem to make a distinction between revelation and theological revelation. What is that distinction, and what import does it have for your argument? WF: No, I would rather emphasize the continuity between theological revelation and revelation in a more general phenomenological sense of things simply coming to be known or openly disclosed. This is important for keeping theology connected with the rest of human knowledge, although human knowledge itself all along has also harbored something that transcends it and all its finite means. I say all along because this problematic of the self-transcendence of knowledge towards an extra-worldly Other can be traced to the Axial Age in the

middle of the first millennium BCE Of course a relationship with the Other who reveals himself or herself or itself as God belongs to the full sense of theological revelation as understood in biblical tradition I consider this as a degree of revelation of our relationship with others envisaged in its absoluteness CB What do you mean when you talk about the poetic potential of language Does all language have such potential even what we might not typically think of as poetic or even literary WF Language has infinite potential for meaning and poetic language shows and exploits this potential most intensively Language can be thought of as beginning with one word like OM that means everything all at once By a process of disambiguation more limited and specific meanings are differentiated from each other and assigned to different words However poetic language reverses this process and allows us to hear the multiple meanings buried in our metaphors and to divine the original unity of meaning in language behind the rationally differentiated senses of words in the language that we pragmatically employ yet with loss of its potential wholeness of meaning CB Your book is concerned with the Bible as a humanities text What is a humanities text and what does a humanities text do Might we think of any text as having the potential to be a humanities text as long as it is read humanistically WF Yes Being a humanities text is a matter of how a text is read But certain texts lend themselves more than others to touching on matters of deep and perennial human concern life and death and love and war greed and heroism suffering and hope for liberation redemption etc CB You state that prior to modernity texts including the Bible exercise d sovereign authority in determining their own meaning and in interrogating the reader and potentially challenging the reader s insight and very integrity In secular modernity by contrast texts taken as specimens for analysis are dissected according to the will and criteria of a knowing subject considered to be wholly external to them What implications have modern secular readings of the Bible and of literature more generally had for human knowledge and indeed for human existence and how does our present time what you call the post secular turn of postmodern culture change how we relate to the Bible and literature WF The modern secular era is the era of the individual knowing subject The self conscious human subject becomes the ground and foundation of all knowing emblematically with Descartes s I think therefore I am as the inaugural proposition of modern philosophy Hegel construed the history of philosophy this way Texts become artifacts created by finite human subjects Prior to this modern era and its constitutive Narcissism the creation of the text was a much more open affair It was not under the control of a unitary finite subject the author Human authors could be channels for revelations from beyond their own ken Readers could explore texts for revelations from a higher authority than just the author s own intention Augustine s reading the Bible as meaning infinitely more than its presumable human authors starting with Moses were able to comprehend is a good example Confessions Book X XIII CB You quote John 1 14 The Word became flesh and dwelt among us and claim that this statement announces a general interpretive principle the meaning of tradition is experienced only in its application to life in the present Could you unpack that a bit WF Meaning in literature and life is much more than just an intellectual sense or dictionary definition How words mean for us is rooted in our way of existing in the



world They have to take on our own flesh and dwell in and with us in order to realize their full potential to signify This fact is conveyed poetically by the doctrine of the Incarnation that is clairvoyantly and beautifully expressed in the Gospel of John CB

A Theology of Literature largely consists of explorations of the revelatory aspects of varying literary genres in the Bible You look at mythology epic history prophecy apocalyptic literature poetry and gospel In the conclusion of your book you suggest that all of these genres in some manner are summed up and recapitulated in the Gospel This is convenient since we can't discuss each of these genres in depth How in brief does the Gospel provide such a summation and recapitulation WF The gospel is a prophetic word in which the archetypal myth of Genesis and the epic history of Exodus and the words of the prophets are fulfilled by the apocalyptic event of Christ as Savior It contains the life history of the Redeemer and includes many of his own sayings uttered with all their poetry Consider the lilies of the field how they grow they toil not neither do they spin etc It brings all these various forms and genres of revelation to a culmination in a word that exceeds all genres not least history in order to recast the mold of meaning and the very meaning of truth Its truth is made in being enacted and incorporated by those who believe in it and live it In the terms of I John 1:6 these are those who would do the truth CB Your book is able to cover significant portions of the Bible despite its brevity but of course it can't cover everything The legal materials are one type of literature that doesn't get extended treatment so I'm curious how you might understand them as revelatory texts within the tradition of the humanities WF The legal materials fundamentally express a relationship with God They enable Israel to live in fellowship with the Lord and as sanctified by his love O Lord how I love thy law Psalm 119:97 exclaims the psalmist The legal prescriptions in the Bible reveal God and the way to God in very particular circumstances and social conditions But the relationship with God that they model is potentially valid in all times and places for those who wish to embrace the law as a gift for living in intimacy with the Almighty CB What dangers might accompany the recovery of texts as authoritative sources of truth in our post secular postmodern age How might those dangers should they exist be avoided or met WF The authority of texts read in the perspective of a theology of literature never exempts the readers from responsibility for the implications and consequences that they draw from the text The authoritativeness of the infinite potential for meaning that is inherent in these texts is in a dimension of depth that underlies all meanings and all being and all creatures It does not valorize some over others These determinations are always made by human beings and they alone bear the responsibility for their choices and acts The power and authority of the text resides in its infinite potential before the emergence of any divisive distinctions and oppositions This type of authority of the text does not absolve humans of responsibility It rather reveals their infinite responsibility for whatever authority they claim or evoke They give this authority a determinate shape and particular application that is all their own They are answerable for whether or not their interpretation respects and protects all creatures and creation Questions by Chris Benda Divinity Librarian Vanderbilt University     **Revelation and Theology** ,1968     *Revelation (THNTC)* John Christopher Thomas, Frank D. Macchia ,2016

The book of Revelation is perhaps the most theologically complex and literarily sophisticated text in the New Testament. In this commentary John Christopher Thomas and Frank Macchia make the brilliant but challenging text of Revelation more accessible and easier to understand on its own terms rather than as a futuristic prophecy. In addition to their literary exegetical and theological analysis of the text they offer sustained theological essays on the book's most significant themes and issues, accenting especially the underappreciated place of the Holy Spirit in the theology of the book.

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