

Gospel Revelation Finding Worth In Knowing Christ

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*Gospel Revelation
Finding Worth In
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KATELYN PRANAV

A Theology of Literature Reyma Publishing
The thought of preaching or teaching on the book of Revelation can be extremely daunting. Compared to the straightforward narrative of the Gospels or the New Testament letters, Revelation seems confusing to understand and difficult or even impossible to apply to a particular situation. As a result of these challenges many preachers are reluctant to engage with Revelation and overlook some of the powerful messages of hope found within, especially for those facing trials and persecution for their faith. In this book, Murray Robertson breaks down Revelation 4 to 22 so that the concept, context, tone and contemporary message can be fully realised by those reading and preaching this apocalyptic text. Containing questions for discussion at the end of every chapter and a few sample sermon outlines, this is a very practical handbook for anyone committed to authentic biblical preaching.

Theology of Revelation Wheatmark, Inc.
QUOTES FROM YOUR BIBLE PROPHECY SURVIVAL MANUAL FOR THE END OF THE AGE! THE SECOND GREATEST LIE EVER TOLD! The teaching that the Church will be raptured before the Great Tribulation is the second biggest lie told in human history—the first being told to Eve by Satan, “You shall surely not die if you eat of the forbidden fruit!” This second great lie--“you will be safe”-- not only lulls people to sleep in the belief they will be carried to heaven to escape all the trouble that will plague the earth during the tribulation, but it also minimizes the importance of the glorious earthly kingdom, “the throne of David,” that the Lord Jesus will occupy when He returns. The KINGDOM OF GOD is a prominent theme of both the Old and New Testaments; yet, except for praying, “thy kingdom come, thy will be done on earth as it is in heaven,” we give very little thought to the Lord’s earthly kingdom. Some pre-tribulation teachers say that

Israel will receive the earthly blessings while the “church” will receive the greater heavenly blessings. Some further say that even though Israel will have the preeminence, we, the church, will be able to travel back and forth between heaven and the earthly kingdom of Christ during the millennium. If all of this sounds strange and foreign to you, you have only to listen to what is being taught over Christian radio and television. And millions of Christians are listening and believing. We must be very careful of being so heavenly-minded that we cut ourselves out of the Lord’s earthly kingdom. We need to see the “church” as both heavenly and earthly citizens. Although the “Pre-Tribulation Rapture” theme has been widely promoted through radio and television sermons, videos, the Internet, and books and movies, like *Left Behind*, Christians, reading their Bibles with great care, will find not one passage that emphatically states that Christians will, indeed, be raptured before the “Great Tribulation!” Pre-tribulation rapture proponents throw out a few isolated scriptures and as they expound on them, listeners become so enamored with the excitement of the promises that they do not realize that the commentary and the scriptures do not match. Sometimes you may hear “it can be implied; we can surmise; this seems to indicate” --- but nothing regarding a doctrine as important as a “Pre-tribulation Rapture” is directly stated in clear, bold SCRIPTURES, as are other teachings regarding the last days. The “Second Coming of Christ” is so important that, even though Christians differ, we must be willing to sit down, pray together, and study with open Bibles, letting the Holy Spirit of God direct our hearts and minds “till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up

into him in all things, which is the head, even Christ. (Eph. 4:13-15) This manual, written to awaken Christians from their lethargy, is not intended to be an advanced course on Bible prophecy. This is an “emergency manual”-- a guide to help you stay focused on the Word of God and give you a minimum of what you need to know and do before our Lord returns. Do not be mesmerized by the eloquence of pre-tribulation rapture preachers-- their striking appearances, their remarkable knowledge, their magnificent charts, their powerful deliveries, their irresistible promises. Rather, be like the ancient Bereans, who “received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.” Acts 17:11 Although time may be short, keep studying and keep searching the Scriptures for truth. Through a sincere desire for truth, you will learn how to “

[Revelations from the Revelation of Jesus Christ, Chapters 1-3: A Commentary for the Believer in the Pew](#) FriesenPress

Of the 66 books in the Bible, Revelation is the only book that guarantees a blessing if you will only read it. It is like the clasp which binds the Bible together. Genesis describes the start of this world, and Revelation explains the end. If Genesis is the seed-bed of all theology, then Revelation offers the fruit of theology. Chapters 9-22.

[Revelation](#) B&H Publishing Group
Edlin offers an explanation of end-time prophecy that will help everyone to recognize signs described in the book of Revelation. This text is about the seven church ages and what age the world is in right now. (Biblical Studies)

Revelation iUniverse

This commentary by noted Dominican scripture scholar Fr. Wilfrid Harrington explains apocalyptic thought in a way that anyone can understand, showing how this difficult concept has meaning for today. The meaning of all symbols--the beasts, the dragons, the seven seals, the elders, the lamb--fall into place.

The Future of Humanity New Growth Press

There is certainly a place for the arduous work of textual criticism. There is great value in the study of the original languages of Scripture. But centuries of manuscript transmission and adulteration of the text by ecclesiastical authorities have eviscerated our Bible. The only way forward is by revelation from spirit, the original inspiration of Jesus' message. This Restored Gospel of Christ is quite different from what you have read in the popular translations of our day. The Spirit has been restoring the true message of the Christ to humanity over the past generations. From the original authors of the proto-gospels, to those who added more material, to medieval mystics, to others such as George Fox or Levi Dowling, the Lord has been making known her pure truth. And there is a crying need for a full restoration of the good news of Jesus. Love, justice, freethought, a new Way of liberty: the true Gospel is a powerful message of hope and acceptance. All are welcome to walk in the Way and its Power. The rich forsake their greed. False gender classifications melt away. Socially constructed racial lines disappear. The message of the living Christ replaces our fear and hate. And we learn to celebrate with Jesus all that spirit makes known within us. Let's savor life. FROM THE BOOK: "37 In times to come the gospel will be corrupted from a message of hope, to one of despair; from a message about living in this wonderful world, to one of hating this world; 38 From a gospel of acceptance, to one of prejudice and rejection of "the other;" from a message about the true God, to one about an anthropomorphic being; 39 From a gospel of freedom, to one of religious rules and enslavement; from a message of liberty, to one of pseudo-spirituality; 40 From a gospel of equality, to one of male superiority; from a message of being fully human, to one of denying our humanity; 41 From a gospel that celebrates life, to one that wishes to restrict and limit life; from a message about God as the interconnecting spirit, to one about God as a monotheistic being; 42 From a gospel that arises from the natural love within people, to a "supernatural" gospel devoid of truth; from a message of joy, to one of religious burnout and depression; 43 From a gospel of sensual pleasure (which is the Way), to one that denies pleasure...as evil; from a message that affirms the best within us, to one that decries all humanity as abysmally evil and sinful; 44 From a gospel that I proclaim as good news, to one that a religious bureaucracy proclaims as a death knell; from a message that increases our sense of self-worth, to one that tells us to hate our very selfhood; 45 From a gospel

that says everyone has the light, to one that denies this truth; from a message that there is that of God in every person, to one that says all babies are born in sin; 46 From a gospel that teaches us to work for peace, to one that glorifies warfare as the highest good; from a message of justice for the poor, to one of favoritism for the rich; 47 From a gospel about destroying the culture of selfishness, to one of extolling greed as the highest good; from a message about building a new world of justice and Jubilee, to one of teaching acceptance of poverty in the hope of immortality; 48 Yes, the Gospel of the Living Christ that sets forth the Way and its Power will be slowly morphed into a message to build an institution, a bureaucracy. 49 This altered gospel will try to tell us that we should forget this life (our only one) and focus on a mythic future world that has lots of gold, lots of food and drink, and lots of riches. 50 Just forget about living now, forget about justice now, forget about equality now, forget about radical love and life-changing dedication now, forget about sensual pleasure now, forget about any life-affirming ideas." ENJOY READING THE RESTORED GOOD NEWS OF CHRIST *Revelation Study Guide (Volume 2)* Partridge Africa

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. *The Book of Revelation Made Easy* Kregel Academic

Revelation is possibly the most controversial book in the bible. Some famous theologians have even suggested to remove it from the bible canon because it is so hard to understand. I will argue it is not that difficult to make sense of as long as we manage to place it on "Gods timeline" in history and understand "Gods relation and reaction" to an unrepentant Israel. If we allow the bible text to be our theology in stead of trying to fit the bible into our theology, it all comes together nicely. It is Jesus speaking in Revelation. It is not a book to be ignored but to be studied diligently. It helps us understand where we are in history on "Gods timeline". The book in front of you is a commentary to the essential message, chapter and verses in the biblical book Revelation. You can not fully understand who Jesus is until you understand Revelation. Suddenly the overall message of the bible comes together. Exciting. This book is for bible readers that would like to be challenged and to understand "the bigger picture" of what God is trying to teach us through his word. If you on the other hand have a theology cemented in cherry-picked bible verses and religious denominational tradition, this book most likely is not for you. *Revelations of the Rapture* Wipf and Stock Publishers

Interpretations of the book of Revelation abound. One view suggests that the book indirectly describes events in John's own time. Another interpretation sees Revelation as a prophetic survey of the history of the church. Still another views the book as a precise prediction of the end of the world. The trouble with all three, argues Ramsey Michaels, is that they make the Revelation of John irrelevant to Christians throughout much of history. Failing to take seriously what John saw, such interpreters fail to comprehend the value of Revelation to Christians in any age. Michaels restores Revelation to its rightful status as a prophetic letter of testimony, a testimony as relevant to the church today as it was in John's day. In this stimulating, pastorally oriented commentary, readers will find an introduction with background material concerning authorship, date and purpose, as well as a summary of important theological themes. A passage-by-passage exposition follows that focuses on what John had to say to his original readers in order to see the relevance of his book for the church today. *The Vision of His Glory* Resource

Publications (CA)

(Foreword by John F. Walvoord) Leading evangelical educators discuss the text of Revelation and the issues that most interest twenty-first-century readers and students. Includes a verse-by-verse explanation and background analysis.

Revelations from Revelation Xlibris Corporation

On my search for finding the meaning of life, I made the most amazing discovery, which is what this book is all about. I discovered how to remember who we truly are and how to reconnect to God, Creator of all that is, the source of all life. Life is a journey. As we travel along the road, discovering life, we realize that there is no road map for life, just a moment-by-moment discovery of self-discovering who we are and, more excitingly, who we want to be or become. This book has taken me over ten years to write since I had a powerful, prophetic dream in August 2005. I have been on a personal journey of discovery and of immense growth since then, resulting in all the beliefs that I had since a young girl to be turned upside down. If anybody had told me what I know today ten years ago, I would have argued with them and told them that they were being misled and would have considered it heresy. An age-old parable talks about an old beggar who was sitting on a box at the side of the road. When a stranger came walking past, the beggar asked the stranger for some spare cash. The stranger replied that he had no money to give him but then asked the beggar what was inside the box that he was sitting on. The beggar replied that it was an old box that he had been sitting on for as long as he could remember and that he had never looked inside as it was surely empty. The stranger encouraged him to open the box and to look inside, which the beggar duly did, only to find that the box was filled with gold. All these years, this beggar has been begging for money and eating scraps of food or any morsel that he could find, while if he had only looked inside, he would have realized that he was extremely wealthy. The first few chapters of this book are written with an extremely religious tone due to the fact that I was writing from my belief at that time. However, this is not a religious book. You will notice how my beliefs change as the book unfolds. This book has been written from my belief, which I believe God revealed to me through many hours of studying the Bible, praying, and listening to the still small voice within. I had many hours of quiet time with God. I am sharing information with you that I have gathered on my personal journey, but what you do

with this information is up to you, as you always have a choice.

Commentary on the Revelation of Jesus Christ Tyndale House Publishers, Inc.

Patrice was born in Brownsville Texas. She grew up in church with her Family. She started writing gospel at the age of 29. She believed God had a purpose and a plan for her. So far her poetry has touched a lot of people and has giving them strength and determination. Patrice is a motivational speaker who likes to give everybody something to believe in by passing on words of encouragement that will uplift those around her. She loves bringing support to others through Jesus Christ. Shes a very free spirited woman of God. And Shes strong in the Lord. Patrice has determination and strength to believe that anything is possible when you believe. Patrice is a motivational speaker who touches lives by trying to draw more people closer to God. This is her first time entering into the ministry of writing the gospel. She draws the influence to reach out to those who maybe struggling with something out there by opening up her heart to feel what they feel and see what they see. Patrice just wants to be able to bring love peace and joy to everyone around her. So with this book she really believes that she has captivated the hearts of many. And hopes more people learn how to engage in the works of our Lord and Savior Jesus Christ for He is the only one person who truly cares for His people.

Thoughts on Revelation Apollos

Understanding the book of Revelation is difficult enough for most adults, so it can be virtually overwhelming for most teens. In *Revelation: God's Gift of Hope*, authors Kevin Perrotta and Gerald Darring provide teens with the background information and key points they need to know to properly interpret and understand the book of Revelation, and to find in this book a message of hope and love. Designed as a guided discovery, *Six Weeks with the Bible for Catholic Teens* introduces high school students to books of the Bible by integrating the biblical text with insightful questions to help youth discern what Scripture means for their lives today. The series provides students with a clear explanation of Biblical text, opportunities for prayer, and a means to enter into conversation with God.

The Restored Gospel of Christ Baker Books

The Book of Revelation: What the Spirit Says to the Churches in America instructs lay readers to understand the last book of the Bible as its earliest audiences would have. The book aims to stimulate and educate Christians who find Revelation to

be unapproachable. It assists readers to responsibly apply Revelation's messages to their own settings once they understand what the Spirit said to the seven congregations in ancient settings. Only with the original audiences in mind, can modern American readers begin to discern what the Spirit says to them through the words of John's Apocalypse. Through an accessible description of Revelation's linguistic, literary, and historical contexts, readers can learn to approach the book as the seven churches of Asia Minor would have. Comparisons and contrasts between the Greco-Roman culture of Revelation and the United States of the twenty-first century assist readers to answer Revelation's predominant question for themselves: "Who do you worship?" Many of John's own writing techniques are utilized to treat this book as a conversation, so we can discover together "what the Spirit says to the churches in America."

Revelation Xulon Press

"The one who reads this is blessed, and those who hear the words of this prophecy and keep what is written in it are blessed, because the time is near!" —Revelation 1:3 (HCSB) Respected Bible teacher and beloved pastor Adrian Rogers takes readers on a breathtaking journey through the "blessing book" of Revelation with *Unveiling the End Times in Our Time*. Indeed, Revelation offers every Christian believer a dramatic and hope-filled overview of what the end of days will be like. Although some think Revelation is confusing, or even scary, with its talk of dragons and beasts, the text contains a proper understanding of where his- tory is headed. Rogers makes clear how the signs of the times already reveal God's plan for bringing his people to full redemption, empowering us to live boldly while expecting the return of King Jesus as the triumphant Lamb.

Unveiling Revelation Wipf and Stock Publishers

One of the most fascinating, relevant, and often difficult-to-understand books in the Bible is the Revelation of Jesus Christ. It has been misinterpreted and misunderstood by many over the years, and in many instances, it has been placed in the category of allegory or mythology. Expounded in several venues over the last forty-plus years, this study has been a blessing to many and has presented this often puzzling book in such a manner that even the young Bible student can understand. It is written in a series of lectures that help to simplify yet exhaustively instruct the student in the meaning and the implication of this

important book as it relates to the times in which we live. As we anxiously wait for our Lords soon return, this series of lectures will help us realize just how near to that coming event we actually are.

The Revelation of God Among the

Unevangelized Soli Deo Gloria Ministries

Apart from a few well-known passages, the book of Revelation is a mystery to most Christians. The terrible images that are used are difficult to understand, and the little we do understand seems to present a picture of doom and gloom. However, the book of Revelation was written to comfort the persecuted believers who were facing daily onslaughts by the forces of evil. It has a powerful message for the believers of all ages, including today's believers. If you can get past all the seemingly incomprehensible imagery and unlock the code, you will find that its message is an integral part of the message that we find in the rest of the Bible. In fact, it is like the tip of the spear. Most of the important themes in the Bible as a whole find their fulfillment in the book of Revelation. The purpose of this book is not to give some radical new interpretation of the book of Revelation. It is to remain faithful to the message of the Bible as a whole while opening this wonderful but often misunderstood part of God's Word for today's believers. This book will help you not only to understand the message of Revelation but also to apply it to your own life. This will help you to persevere through difficulties and persecution until the victory of Christ is fully enforced in all of creation. A study guide is included so that you can also use the book for group Bible study.

Revelation and Theology Innovo Press

The book of Revelation is exciting! Yet, too many today think it to be boring and hard to understand! I think it is just the opposite. If you take the book from a literal perspective, the "unveiling" fits, and it creates a perfect panorama of man's final days. Along with the text, I have created a practical application for our lives today. Revelation is relevant, and it permeates the reader with God's last word to mankind.....His Son Jesus Christ! The final invitation alone is worth the time spent to enjoy the "book."

Revelation William Carey Library

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 "[a]ll 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

The Revelation of Jesus Christ

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Like a jewel box filled with bright jewels

and rare coins, this book is a collection of the clearest views and brightest nuggets of light from many Second Advent writers, concerning the precious prophecies of the Revelation of Jesus Christ! Inside, you will find the most amazing thought revelations, the most beautiful jewels of truth you would never have thought of before. Listen as the harmonious voices of many Second Advent authors make clear

Revelation's fascinating lines of prophecies. Follow the footsteps of God's leading in the past, present, and future. If there was ever a book that should be, and is studied today, it is the book of Revelation. In fact, God has pronounced a blessing on those who hear, read, and keep the words of Revelation. May this book be a springboard to still greater light for you.