

To claim, as I do, that the data of Christian theology are, finally, the same as the data of philosophical theology, because they are inclusive of the entire history of culture and religion, is to imply that the whole of human history is the history of revelation—or, at least, that the history of revelation is coextensive with the whole of human history.

The whole of human history is the history of human response to revelation—implicitly through the so-called secular forms of culture, explicitly through religious forms. Thus, while the relative adequacy of the response can vary from case to case, whether from individual to individual or from group to group, all cases are data for determining what is, in fact, revelation—and whether the claim of something or someone to be revelation is a valid claim.

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