

00:00 Hello everybody, welcome back. This is the second video for session three of the Exploring Theology course, and this is the, uh, session where we're looking at why is the Bible important.

00:13 But at the end of the last video, if you'll recall, we were looking at, well, we were reminding ourselves of what our sources are, for theology, and one of those is reason.

00:24 And in this video, we're going to be looking at reason, what we mean by it, and how it relates to something else which is key within, the tradition with regards to understanding and how we interpret the scriptures, and how we think theologically, and how we live theologically.

00:43 Okay, so, I'm going to put something up on the screen and just walk you through a series of questions and reflections that we're going as before.

00:49 Have your, notebooks ready, cup of tea, I've got my cup of tea ready, and, let's get going.

00:57 the question that we're looking at here is what do we mean by reason? If you recall from just what we were doing at the end of the last video, we were reminding ourselves of our theological sources, and so we were thinking about things like scripture and tradition, and the third one on the list, normally

01:11 , as the way it's presented, is reason. But what do we actually mean by reason? In terms of our, are we talking about our critical faculties, our ability to, to analyze and think logically, and, so on and so forth.

01:26 it's helpful at this point just to have an understanding that there is a sort of a historical moment for this, where this really took root in our culture, and continues to affect us to this day, though obviously things have moved on a fair bit in different ways.

01:41 But, so this goes back to the late, uh, 1600s. There was an intellectual movement that started in the late 1600s, and then moved into the 1700s, so the 17th and the 18th century.

01:53 This movement, a little later, became known as the Enlightenment. this was a period, as I say, in the late 1600s and the early to mid-1700s, that was known for its focus on religion.

02:08 Reason. there had been the religious wars in Europe in the 1600s, and, which had involved, uh, Lutherans and Catholics and various denominations, of people of those denominations, and there was almost an exhaustion as to the degree to which religion was involved in war.

02:30 And there was a pushback, and saying, well, I hang on a second, we, to what degree do we, well, we need religion to be something which is, universally, uh, applicable, that it can be derived, its precepts can be derived from wherever you are in the world, by using our innate,

02:50 ability to think things through rationally, as I say, to think things through logically, without, our powers of reason.

02:59 And, so, uh, in one of the earlier videos, I talked about deism, d-e-i-s-m, this is a similar kind of time when there was this idea that, yes, well, God may have been involved in creation, but God has stood back, these, the, the, the, the, sort of supernatural events, things like that, no,

03:20 that, that, that's, that's not something now that we hold to, we're very much involved in, uh, using our powers of reason, and alongside that was a jettison, in large part of things like tradition, that, uh, tradition is, uh, what they were looking for at this time was something

03:43 which would be universally applicable no matter what, and so, all humans, so the argument at the time was going, have the same kind of powers of rational, thinking, and so, uh, we don't need tradition, we can just focus on reason.

04:01 And, so this became very, preeminent in the way of thinking, this cultural movement which was known as the Enlightenment.

04:09 With this strong focus on reason. Now, in the first video, I also talked about that, well, reason could also be understood, and it was understood at the time, a little earlier by the likes of Richard H\*\*\*\*\*, who was one of the key early Anglican theologians, so one of the forefathers, as it were, of

04:26 the Church of England in terms of theological thinking. And the degree to which someone like H\*\*\*\*\* would be thinking not over reason, reason just as simply are innate, rational faculties, but also something which has been, redeemed and infused by the Holy Spirit, which then guides our thinking

04:46 . So, it's not necessarily somewhere which is, it's not necessarily a faculty, a faculty of reason, it's not necessarily something which is separate and isolated from reason.

04:57 the activity of the Holy Spirit, but in this intellectual movement, it was very much separated, in the thinking of the key thinkers of the time, of as being separated from God, as it were, that our ability to think rationally, yes, it, very much might be given to us by God, and we'll come back

05:17 to that in a moment, but it's something that we can just use on our own. It provides us with a degree of independence and autonomy, from God.

05:27 We don't need to rely on God in order to think about God. we can do it for ourselves, and, so, underpinning this is a, broad question, oh, one more thing to, to say about the Enlightenment.

05:43 And that, uh, just to add this, uh, bit, that it's important that we're talking about the Enlightenment because this is one of the key key things that shapes our cultural moment, even today, hundreds of years later, is that if you've ever heard anybody talk about, you know, that you shouldn't talk about

05:56 three things, you shouldn't talk about sex, money, or politics, or, and you shouldn't talk about religion either, type of thing.

06:02 And, that was something that I was told growing up. And, it may have just been my family, I don't know.

06:09 But anyway, I think it's a fairly common thing that we don't talk about those things. Or we tend not to talk about those things.

06:14 And especially with regards to religion, that the idea was that this was something that was private. It's not something public.

06:20 If you're going to be religious, that's okay. That's great, good for you, but get on with it in private. This isn't something that then comes into the public square, is the phrase.

06:31 So when, and even today, you see this happening. If you remember, if you're of a certain age, that when Tony Blair was Prime Minister, his communications chap, Alistair Campbell, turned around and said, we don't do God.

06:43 And since then, various politicians, in our country especially, have sort of navigated this line as to whether they talk about being religious or not.

06:52 Because the idea being that, well, we want the space where we work out what we do as a society and so on.

07:00 and so forth, to be based on principles of reason that anybody could enter into and participate in. so, it's kind of like, well, that's great that you're religious, you may be a Christian, but in the workplace, you need to keep that just to one side or private, because this isn't something that

07:19 should be, if you were to talk about it being on the basis on which you were making your ethical decisions.

07:24 at work or something like that, it could be like, yeah, no, you know, this is a private, religion is a private matter.

07:31 Now, if you've heard that kind of thing, religion is a private matter or ideas along those lines, that all goes back to this intellectual movement called the Enlightenment, which is the late 1600s and the, into the 1700s, and so it all goes back to that.

07:46 Now, for our purposes, thinking, about, uh, how do we, know God? This is, this is, reason is obviously very important in this, this is one of our, uh, key, uh, theological, sources, isn't it? And we've talked about scripture, tradition, and reason, and experience, and worship, and so reason  
08:03 is, is number three on the list, as it were. And so, underpinning it, uh, are, are two kind of, questions.

08:12 Well, it's, it's a fundamental question, which has sort of two angles on it, so there are two broad options, so let me just move on to the next screen, about how we know about God, how do we go about knowing about God?

08:24 If you remember, just in this video, a little earlier, or maybe at the end of the last one, can't remember, I was talking about that reason is important, but I'm going to bring something else into play, as it were, just, uh, a point of contrast with reason, and this is a key kind of way of mapping  
08:40 , and we're going to spend some time just thinking this through, both with regards to ourselves and others and those around us, so, here we go.

08:46 So, on the one hand, let's go, you've got reason, okay? So you can see there on the left of the screen, reason.

08:54 This is what I'm talking about, with the kind of thing that was, really came into full focus in the primary way of working things out in the period known as the Enlightenment, the late 1600s and into the 1700s. At the other end of the spectrif you think about this as a continuum or a spectrum

09:15 from one end to the other, you've got revelation. so, at the one end you've got reason, where we can work out who God is and what God is like, You using our mental faculties, our powers of reasoning, sometimes this is known as natural theology.

09:31 we can look out the window and we can see things around us and we can look at how the world works and from this we can reason and work our way up to an understanding of who God is and what God is like.

09:47 We can do our theological reflection primarily based on using our faculties, our abilities, our powers of reason and logic.

09:57 And, so, at the other end of the spectr rather than we work out who God is, instead God shows us who God is.

10:10 Revelation. God, now I'm not talking about the Bible, the book at the end of the Bible, let's not go to that at the moment, let's just stay with this word, revelation, with God revealing who God is.

10:20 Now, implicit in this is the idea that in one respect God is hidden. And that for us to have an understanding of who God is, God needs to act.

10:33 God needs to do something in order to reveal who God is. If you go right down to the other end of the revelation spectruuuh, a theologian, like the one that my cat's named after, Karl Barth, early in his career, he would say, there is no way that we can know who God is, only God is able to reveal

10:56 to us who God is. We cannot work our way up to God, it is only something that we that God can do by revealing God's self to us, and, so, these are two ends of the spectrum really, so, reason at one end, we're able to work our way up to God, we don't need God in order to work out who God is,

11:16 we have our powers of reason, our powers of deduction, our powers of logic, and so on, and at the other end of the spectr the position is.

11:25 none of that gets us anywhere. The only way that we can understand who God is, is if God reveals God's self to us.

11:33 So that's the spectr let's, uh, I think I've put a line here on something, so there we go, a line with one end at the other, okay, so, there, right, now, one of the key ways that the tradition of the church teaches is, is that revelation is important.

11:53 But, at the same time, within the tradition of the, uh, of the Church of England and the Anglican Communion, and also within the tradition of the Roman Catholic Church, and so on and so forth, there's a notion that reason is also important.

12:07 You've got tradition, you've got scripture, tradition, reason, experience from Russia. Okay so here we're holding, reason at one end and revelation at the other.

12:16 So we're not discounting reason, but we're also saying revelation is very important. Now, the thing is here is, like, where are you on this spectr do you think?

12:30 So this is an activity to take, all right? take a notebook and, on, uh, you know if it's like one of, these kind of notebooks, just turn, turn it landscape, as it were, and at one end write reason, and then at the other end write revelation, and draw a line in between.

12:48 And what I'd like you to do is take a few minutes, we'll, we'll take about five minutes to, do the first part, and then perhaps, uh, you know, a few minutes for each of the questions that are going to come after this.

13:01 And my question for you to start with, and just to ponder, is to think about where do you gravitate? If you think about this as a, a continuous a spectrum from one end to the other, from reason to revelation, where are you on this line?

13:21 Where would you position yourself? You can just write, write a little stick figure somewhere on it. And go like, me!

13:26 but where would you be on this? And, if that's really straightforward to you, and you go like, oh yeah, yeah, no, I know exactly where I am on it, then think about where, maybe when you were younger, where, where, where was your younger self on this line, or something.

13:40 But, if it's not something that's straightforward, and you're gonna take a while to work this through, then, brilliant, that's what this is all about.

13:46 Remember, in that very opening introductory video, I talked about, thinking, and learning to live theologically, as jumping into a swimming pool, and splashing about.

13:55 And if this way of, thinking about things is just like, woah, this is, you know, okay, I've gotta get my head around this, this is gonna take a while, take your time, there's no rush, just go with the flow.

14:06 so, I'm gonna give you about five minutes, and, and then I'll come back, and then I've got a few more questions.

14:13 questions that are related to this for us to work our way through. Okay, over to Okay, so hopefully you've, had a few moments just to jot down where you might be on this.

19:20 Are you down the, are you down the reasoned end where you can, you know, with your powers of, logic and, and, and, and your rational capabilities, you can figure out who God is by looking around you in the world and just, you can, we can work our way up to working out who God is.

19:38 Or are you more down the revelation end where God needs to jump down, almost, as it were. Rather than us jump up, God needs to jump down.

19:45 And in which case, then, how does that happen? How, how, how does God, reveal, God's self? That's another question.

19:50 A question that we'll, we'll be coming to. so that's with regards to where you might, position yourself on this, uh, continuum this, spectrum.

20:01 And, uh, uh, yeah, you hopefully you've put a little me or something like that. something like, okay. So next, activity, which is related to this, because if you remember in the previous session, we were talking about who are we?

20:14 Are we and that we are in relationship with other people and we are in certain places and certain times and so on and so forth.

20:20 With that relationality aspects and everything you and I are in relationship with all sorts of people in our lives who, help define who we are and who shape who we are.

20:31 Their thinking shapes our thinking. We're not autonomous individuals who are just like, oh, I just think my own thoughts. And whatever anybody else thinks has nothing, has no effect on me whatsoever.

20:42 It just doesn't work like that. we, we're very much shaped by those around us and what they think. So, starting off, let's just have a think about some of the people who might be impacting how we, uh, think as to whether we're more down the reason end of the spectrum on this or whether we're more

20:59 down the revelation end of the spectrum when it comes to this question of how we how do we know God.

21:03 how do we know who God is? Uh, is it reason emphasis? Is it revelation emphasis? So, the next person to think about is, think about your minister.

21:12 If you're in a church, if you're in a church, if you're part of a worshipping community at the moment, and you've got a priest or you've got a minister, where do you think on this kind of line this spectrum between reason and revelation, where do you reckon they sit?

21:32 Where would they be? Take a, yeah, take a couple of minutes, just have a think about it. Think about the, if they preach, think about their sermons, if they're, just in the way that they talk about things, are they, are they, are they focusing more on how we work things out rationally and, and, and follow

21:48 processes and programs and so on and so forth? I or are they, yup, no, when, when, when the spirit, we've got to pray for the spirit to intervene in this, or we need to turn to scripture or so on and so forth and, you know, all that kind of thing.

22:01 Depending on which end of the spectrtheir language is going to change as to how they're kind of, where they are on this spectrum.

22:07 So, have a think about where your minister or your priest is on this spectrum. Do that for a couple of minutes.

22:14 And then we'll, I'll give you the next question. Okay, so, hopefully now you've got a little stick figure of yourself, and you've also got a little stick figure of your priest or minister on this line.

24:34 let's add some more people to this line, and thinking about, are they more down the reason end of things, or are they more down the revelation thing?

24:40 So think about some of your friends in church, if you're part of a worshipping community, and if you're not part of a worshipping community at the moment, then think about some of your friends in the ordinary warp and weft of your everyday life.

24:50 Are they going to be much more down the reason end of spectrum? This is how we work things out. In a minute, I'm going to just unpack a little bit more about what we mean by reason in a more contemporary sense, because things have moved on since the end of enlightenment in all sorts of ways, and so we're

25:06 going to come back to that in a moment. But for now, just let's stick with this broad brush kind of understanding.

25:10 Reason end of the spectrrevelation end of the spectrum. Where do your friends, do you think, sit on this, line?

25:18 Just add a few stick figures, are they more down that end? Are they more down the revelation end? There we go.

25:23 Yeah, take two, three minutes for this. Okay, so we've got yourself, we've got the minister, the priest, and we've got the, some of your friends.

28:55 It's beginning to get quite a crowded line. It'd be interesting to think, is there, is there a scattered, there's a broad spectrum of kind of positions on this line, or is it mainly down one end and Okay, so, if you read, books about, the Christian faith, if you watch YouTube videos,

29:14 or you listen to podcasts, that kind of thing, do you, where do you think the speakers that you tend to enjoy, really Writers that you really enjoy reading, thinking, yeah, no, they're, they're, they're, they're helping me explore things and think things through.

29:35 Where do you think they sit on this kind of line? Are they, are they more down the, sort of, the reason, uh, end of things, where we can work things out rationally, and when it comes to understanding who God is, we don't need God's revelation for this, or are we more down the, or are they more down the

29:50 revelation end, and the, you know, very much committed to the idea that God acts in history, God reveals God's self through, events, through the created order, this is God revealing God's self, uh, to us, and that revelation can be, uh, like, this, this personal encounter, this sense 30:10 of relationship that comes to us, and so on and so forth, which is quite a, sort of, a, a, a distinct distance between the, sort of, no, I can clearly work my way through to understanding who God is from more the, kind of, reason, what I referred to earlier as a, sort of, more natural theology kind

30:26 of approach. So, when it comes to the things that you read, the, the books that you read, the, uh, of, podcasts you listen to, or YouTube videos that watch about this kind of thing, where do you think people, the people, the ones that you Where do you think they are on this kind of line?

30:42 More down the reason end? More down the revelation end? take, take a couple of minutes, two, three minutes for this.

30:50 Okay, with those sort of voices that you engage with also added to this, as we go along with the course, something that I'd like you to bear in mind is, is you're in conversation with other people, you're chatting to them, we're having a conversations together in person and on Zoom and, and

33:57 just generally the conversations also that you start to have with other people over, over, whilst you're doing this course, you're talking to other people, maybe at church, something like that, a question to have at the back of your mind is, where, where's this person stand on this, where do

34:10 they sit on this, this reason revelation kind of, spectrum? Are they more down the revelation end or are they more down the reason end?

34:19 And, and, and thinking about this will help us, you see, because, much of the time we don't agree. as in we have differences of opinion. we think about things differently and it's in, one of the, uh, things that's helpful about doing this kind of thing, thinking theologically, learning

34:40 to listen, live theologically, is that we start to have a reasonable understanding of why the person that we're talking to, who, who is, you know, who is, the person that we're talking to, they may be just somebody out, you know, at work or it may be somebody in our family or it may be someone in

35:00 church. And, and we realize that we're coming at things from quite different positions, and as a consequence, our, our, our perspectives and our conclusions are different and it's helpful to sort of go like, hmm, I think I understand how we're getting to where we're getting to, respectively, and

35:16 why. It's like, what's the underpinning kind of foundation kind of thing going on here, that this person's going to be more down this end of the spectrthis person's going, it's, it's another way, I mean, with the other sources of theology, we're also doing this as well, we're looking at things from

35:31 other perspectives and things, but this, this one sort of maps across them in, in a way, and it's been one that's been very important within our culture, in Northern Europe and, uh, uh, and also in North America and so on and so forth, since back in the 1600s, 1700s, right up to today.

35:50 so, But one of the, One of that's going on here, though, that complicates matters a little bit here, because by presenting it as a continuum from one end to the other, it's like saying at one end there's this, one end there's that, but in some ways one could think about it as being a little bit

36:08 more complicated, or a little bit more nuanced, shall we say, and so, just, just, as we just move on to this little bit there, so, yes, we've done where does your minister live, your friends in church, huh, I had slides for this, I should have moved it along, your books, podcasts, friends you want to

36:22 listen to, great, done all that, right, image of God, this was sort of lurking in the background of our previous, session, who are we, and, if you had a chance to look at some of the, optional, recommended or optional resources for session two, you would have come across some of the

36:42 topics to do with image of God, and in Latin the phrase is Imago Dei. It's talking about that passage in particular that we looked at at the beginning of session two in the Lectio Divina, when we were reading the scriptures together.

36:55 so this image of God understanding is that we are made in the image of God. Now, if we are made in the image of God, let's just go back to the reason, uh, revelation, continuum here.

37:07 The understanding is that we are created in a way, and this is one of the very early church kind of understandings of what we meant by reason, that by being made in the image of, likeness of God, we were able to understand and encounter God in, in creation.

37:24 and so it's not that it's a clear distinction, it's a distinction between these two, and also that when we are encountering, God in sort of more the sort of natural theological sense in creation, but it's because we have been imbued with these powers, given these powers of, these rational 37:49 powers which derive from our being made in the image and likeness of God. That we are able to, think about God in this way.

37:59 So, it's not that in this understanding that if it's to do with God and God's involved, it's down the revelation end of the spectrit's got nothing to do with God type of thing.

38:10 No, where you can sort of complicate matters a little bit and nuance this thinking is to think about, and as I say, the early church was very much on this, of, uh, the early church fathers in those first 400 centuries of the church, that when we're talking about reason, we're talking about something

38:28 which comes from us being made in the image and likeness of God, and so our powers of reason are something from God which enable us to encounter God through uh, creation, and through the world around us, and it's not that our powers of reason are, are sealed off from the activity of God.

38:52 In fact, not just sealed off from activity of God, they are very much that area of the activity of God, and also, at the same time, they are derived, the powers themselves, the faculty, the, the, the, our critical faculties are discursive, our ability to think discursively, to reason and think logically

39:10 , this is all to do with us being made in the image and likeness of God. So it's not that it's one or the other, and it's only the revelation end that involves us, God.

39:19 Now, this gets very complicated, and, I'm always teetering on the edge, thinking this is meant to be an exploring theology course, this isn't meant to be sort of like really good.

39:29 go into the really deep end, but just to say that this is a live debate that has continued all the way through, even into the last century, there was, a, a, a debate between, not two cats, but between, Karl Barth, Barth named after, cats named after, and then another theologian, another, 39:50 a German theologian, and Emil Brunner. He was, uh, German, and he was much more down the end of talking about that, you know, we are made in the image of God, and so we are able to reason and use our God-given reasonable faculties, there is going to be this point of contact because of us being made in

40:07 the image of God. Whereas Barth, right down the other end, saying, no, there is, as it were, a crevice between the, the, between God as creator and we as human as creation, and the only way that that is bridged is when there is agency, activity, event that is from God, which then crosses in that direction

40:28 . This is not something that we are able to do just by intrinsically being human beings, being part of creation. So there are very different theological understandings going on there, those debates continue to our day, and, they are, they are all around, and, and many of, contemporary issues

40:46 , hot button issues, so on and so forth, they are underpinning those. This kind of thing is, bringing, being brought to bear as well, even if it's not explicit in how it's being, surfacing in the arguments and so on and so forth.

40:59 Right. At the risk of just thinking, oh gosh, Will, come on, I just want to take, uh, because I'm we've been talking about the Enlightenment, which was the name given to this period in the late 1600s and the early 1700s, where reason became preeminent, and we could, the, the kind of thing, we do

41:19 not need tradition, we can be done with tradition, we can just then move on to thinking our universal powers of reason and everything, okay?

41:24 And I just want to take a going to going to talk to you about one of the changes that has happened over the last 60, 70 years, okay, with regards to reason.

41:33 So, give me a moment, just going to change over the slides.

41:38 with this understanding of reason, at the moment we were talking, up, up till now we've been talking about reason as understood since the Enlightenment, uh, uh, during the

Enlightenment, the late 1600s into the 1700s, and the degree to which it has shaped thinking today.

41:52 But, things over the last 60, 70 years have progressively changed. Really, sort of, some of this goes back to the 1930s, but it really begins to take foot, take hold in the 1960s, especially then gaining traction in the 1980s, and right up to today.

42:10 if you've heard anybody talk about, well, that's, that may be your truth, but my truth is, yeah, is that familiar?

42:18 and we've talked about truth as becoming more relative and that's been a lot of what's been going on in our culture and more broadly over the last decade or so, especially.

42:30 that is part of a movement that is called post-modernity. Modernity being the period that came before it, but post-modernity, some call it not post-modernity but late-modernity.

42:45 The labels, in a sense, don't matter. The key thing that's going on here, that's though, is that just in the way that during the Enlightenment period, that late 1600s, 1700s, and then thereafter, the key thing that was happening there was reason is paramount and we do not need, tradition. Tradition

43:04 , which is the one that is passing on this understanding that there is this revelation of God in the scriptures or whatever, so on and so forth.

43:12 We don't need that. just have our powers of reason. The period that has come since is to turn around and say, hang on a second, reason is a little bit more complex, folks.

43:21 reason is highly dependent on, what might be reasonable for one culture and one society. Isn't reason or considered to be reasonable, as in you can work your way to it.

43:37 Uh, through your faculties, your, the powers of reason and logic and so on and so forth, it seems to be much more, context specific, uh, culturally specific in certain times and places, our understandings of how we reason things and what we base our foundations on have proven to be, different

43:56 , and if they're different, that would seem to imply that they aren't quite the universal thing, that the people well, back in the 1600s and 1700s were saying that they were, it was like, back then it was saying, universal, reason, everybody has it, and then suddenly we're thinking, well, hang on, what

44:10 are the underpinning actual basis of, of all of this, and people go, hmm, it's a bit tricky, and so we've come to, as a broader culture, understand that people are coming at things, uh, cultures and societies are coming at things, with different understandings of what those foundations

44:28 , those underpinning principles, might be, which would suggest that they're not universal in the way that, perhaps, we thought, and so, the period that's called post-modernity, which, as I say, primarily started a little bit in the 1930s, but, uh, took root really in the 1960s and onwards, and really

44:47 has shaped our culture to this day, in large regards, is a, is, is a movement where it's critiquing the, as it were, the neutrality of reason. Reason is not something that just sits beyond and is neutral and anybody can appeal to.

45:05 It's actually much more culturally, specific, contextual, it's embedded in, stories, stories that the culture tells about itself, about what it is to be human, and so on and so forth.

45:19 So, it's this period, whereas before the critique was of tradition, this period has, the critique has been of reason itself.

45:28 And so, it's an important thing to, again, have on our map when we're thinking about this, because as we've moved into our time, this, multiplicity of understandings, which then lead people to get to the point where they can say, well, that may be true for you, but this is true for 45:47 me, as if truth is something which is contextual, it's negotiated within your particular culture, or subculture, or even sub-subculture type of thing, and, yeah, well, that might be true for you, but it's not true for me type of thing.

46:01 that's a very different way of looking at the world from the Enlightenment period, where reason was considered to be something that was neutral and could be appealed to on a universal basis by anyone, anywhere, at any time.

46:17 That has gone. The consequence of that, change in position, because as I was indicating with the reason position, there was a big critique of revelation.

46:28 We don't need revelation, revelation is unnecessary, and it's particular, and, you know, things like, well, this is dreadful, only one group of people at one point of time who happened to have had this revelation could claim this to be true.

46:40 But if it's to be fair and democratic and universal, then we need to be able to work our way up to it through our powers of reason.

46:49 The fact that reason is then gets critiqued and they say, hang on a second, that's not a universal either, it's a bit more complicated than that, folks, has opened again our willingness to, uh, pay and listen to, pay attention to and listen to what we might have hitherto for a while dismissed, uhm

47:07 , especially within the ways that we think theologically and, uh, learn to live theologically. And so, that brings us back to thinking about revelation.

47:16 So, we're going to draw this video to a close because one of the key sources of revelation, as understood within the Christian tradition, is, of course, the scriptures.

47:27 So, after a long circuitous route of just digging in a little bit more into what we're talking about with our theological sources, especially this one of reason, especially how that maps onto religion, revelation, especially with the complications that come when we even meet.

47:41 What do we mean by reason? We're now, in the third video, going to talk about why the Bible's important. We're going to pitch back to those questions that I left you with at the end of the second session, about how do we learn to speak about ourselves?

47:56 How do we learn to speak about God? This is all the reason why the scriptures are held to be of such paramount importance.

48:02 within the Christian tradition, and that's what we're going to do in the third video. Now, if I were you, after all of this, I'd take a break.

48:13 Because that was a lot. And, I think it's really helpful to get some of this on board, conceptually, to start to have this on your map to think about when you're working your way through these things.

48:24 but, I think I, I, I, I wouldn't pretend. This, this is, uh, you know, this is, this is some fairly heavyweight stuff, but it's, it's, it's helpful to have it on our maps for when we're thinking theologically and learning to live theologically.

48:39 So, my suggestion would be, let this just bed in. Take your time. Don't rush to the next video. Just have a think.

48:45 Let this settle, let this settle. And, then, when you're ready, come back. And then we'll do the third video, and that's when we're gonna look at the question, why are the scriptures, why is the Bible important?

48:58 But we're gonna be bringing some of this to play as we do. There we go. See you soon. Bye now.