

Chapter 1 : What is Reformed Theology?

We are a community of confessing believers who love the gospel of Jesus Christ, affirm the Biblical and Christ-exalting truths of the Reformation such as the five solas, the doctrines of grace, monergistic regeneration, and the redemptive historical approach to interpreting the Scriptures.

What is Reformation Theology? In summary, Reformation Theology is consistent with historic biblical Christianity and maintains that: The Holy Bible is the innerrant and infallible rule of faith and practice for the Christian. The Lord God Almighty is God of all heaven and earth. He is most holy, wise, righteous, loving and just. The Lord God is a sovereign God. This means He is no mere spectator but that He reigns supreme and secure, that none can thwart His divine will. His will is firmly established throughout time according to His counsel and good pleasure. In accordance with His will, He has a plan of salvation for His sheep. He has sent His Son, Jesus Christ, to be born of the virgin Mary, to dwell among us, to suffer death and be a precious atonement for His people, to be bodily resurrected and receive all glory and honor, and to return one day to judge both the living and the dead. Reformation theology emphasizes the sound doctrine which acknowledges the majesty of the Lord, the lowliness of man, and the rich and amazing grace by which His Church has fellowship with Him. What does "Reformation" mean? The term Reformation is an historical term that goes back almost four centuries. It refers to a period when the church underwent a "reformation" as men of God attempted to return Christianity to the authority of Scripture. Led by men like Martin Luther, Ulrich Zwingli and John Calvin, the Reformation churches split off from the errors of the medieval Roman church and began what we know today as Protestantism. The Protestant churches were born out of the Reformation. What did the Reformers teach? They believed that all teachings and doctrines should be based upon Scripture alone sola Scriptura. Through the work of Luther and the great John Calvin, the Reformers recognized the clear teaching of Scripture, that God is indeed a sovereign God. They believed that God was not an idle viewer but was active in all of nature and the affairs of man, that "He who keeps you will not slumber. Does the Creator of all have the right to do whatever He wants with the peoples of the earth? The Reformers believed not only that He had that right but that He exercised His will righteously and that this principle was clear in Scripture. Those who followed in the footsteps of the Reformers brought this teaching into clarity in the doctrines of grace, commonly denoted by the mnemonic T U L I P, also known as the five points of Calvinism. Early Protestant leaders found that they had to defend the scriptural teachings of the sovereignty of God against those who denied God these rights. Many felt that salvation was at least in part by their own hands and were aggravated that anyone would bring this pride under the authority of Scripture. Man in his fallen, sinful state does "not receive the things of God, for they are foolishness to him; nor can he know them, for they are spiritually discerned. God has not justify mankind to perish in its sin, but has from all eternity chosen to save unto himself a people which no man can number. God has chosen "us in Him before the foundation of the world. Those whom He has chosen will surely come to Him. Those who fall away from the faith prove that they were never really saved in the first place. Why is the Reformation Theology important? Four centuries ago the Reformers sought to humble man and exalt God. This objective has been carried on from the beginning of time by those who desire to know the Lord of Hosts. Reformation theology maintains that the "fear of the Lord is the beginning of wisdom. Reformation Theology is not an opinion on Scripture, nor were its doctrines written to bend scriptural teachings. We encourage you to search the Scriptures daily to find out whether these things are so, just as the Bereans did in Acts God is awakening many to the desperate need for renewal and revitalization in our private lives as well as in our churches. Christians within and beyond the SBC are seeing the need to reexamine popularly held opinions about the nature of salvation, the church and providence, as well as long-neglected practices such as church discipline. As any student of revival and reformation history knows, awakening never comes without controversy. Those who advocate the status quo and those who disagree with the teachings which undergird renewal will oppose the call for reformation in both belief and practice.

Chapter 2 : Five solae - Wikipedia

*Reformational Theology: A New Paradigm for Doing Dogmatics [Mr. Gordon J. Spykman] on racedaydvl.com *FREE* shipping on qualifying offers. Following the Biblical story line of creation, fall-redemption-consummation, Spykman's new paradigm systematics represents a notable revision of the traditional loci method-Spykman has reordered the basic Christian dogmas in a bold attempt to overcome the.*

Sola fide is the teaching that justification interpreted in the Lutheran and Reformed theologies as "being declared just by God" is received by faith alone, without any need for good works on the part of the individual. In classical Lutheran and Reformed theologies, good works are seen to be evidence of saving faith, but the good works themselves do not determine salvation. Some Protestants see this doctrine as being summarized with the formula "Faith yields justification and good works" and as contrasted with a putative Roman Catholic formula "Faith and good works yield justification. Can faith save him? Thus also faith by itself, if it does not have works, is dead. Jones in United Methodist Doctrine writes that in Methodist theology: Faith is necessary to salvation unconditionally. Good works are necessary only conditionally, that is if there is time and opportunity. The thief on the cross in Luke He believed in Christ and was told, "Truly I tell you, today you will be with me in Paradise. The man was dying and lacked time; his movements were confined and he lacked opportunity. In his case, faith alone was necessary. However, for the vast majority of human beings good works are necessary for continuance in faith because those persons have both the time and opportunity for them. The Lutheran and Reformed views of justification, by contrast, are that it is the work of God through the means of grace. Faith is the righteousness of God that is accomplished in us through word and sacraments. Law and gospel work to kill the sinful self and to accomplish the new creation within us. This new creation within us is the faith of Christ. If we do not have this faith, then we are ungodly. Indulgences or human prayers add nothingâ€”they are nothing. Everyone has some kind of faith â€” usually a faith in themselves. But we need God to continually destroy self-righteous faith and to replace it with the life of Christ. We need the faith that comes from God through law and gospel, word, works and sacraments. In Catholic theology, after the initial conversion which relies solely on the merits of Christ CCC , righteous works are considered meritorious toward salvation in addition to faith, whereas in the Lutheran and Reformed theologies, righteous works are seen as the result and evidence of a truly justified and regenerate believer who has received these by faith alone. In baptism, even of infants, the grace of justification and sanctification is "infused" into the soul, making the recipient justified indeed in the case of an infant who is baptized, before he even has the ability to consciously understand the Gospel and respond with faith. For the Catholic, baptism functions "ex opere operato" or "by the working of the act", and thus is the efficient and sufficient act to bring about justification, in the case of a child from original sin only, in the case of a believing repentant adult from all sins. In the Lutheran and Reformed theologies, particularly Baptists, however, the faith of the individual is absolutely necessary and is itself the efficient and sufficient response of the individual that effects justification, so child baptism is not appropriate nor legitimate. However, note that apart from baptism by water, Catholics also recognize baptism of desire and baptism by blood. Luther called it the "doctrine by which the church stands or falls" Latin , articulus stantis et cadentis ecclesiae. Sola gratia "by grace alone" [edit] This section relies largely or entirely upon a single source. Relevant discussion may be found on the talk page. Please help improve this article by introducing citations to additional sources. August This section possibly contains original research. Please improve it by verifying the claims made and adding inline citations. Statements consisting only of original research should be removed. August Main article: Sola gratia Sola gratia, or "only grace", specifically excludes the merit done by a person as part of achieving salvation. Sola gratia is the teaching that salvation comes by divine grace or "unmerited favor" only, not as something merited by the sinner. This doctrine asserts divine monergism in salvation: God acts alone to save the sinner. The responsibility for salvation does not rest on the sinner to any degree as in " synergism ". Protestant Arminians , such as Methodists , are synergists but may also claim the doctrine of sola gratia, though they understand it quite differently than Lutherans and Calvinists do. Arminians believe that this is compatible with salvation by

grace alone, since all the actual saving is done by grace. Arminians believe that humans are only capable of receiving salvation when first enabled to do so by prevenient grace, which they believe is distributed to everyone. Arminians therefore do not reject the conception of sola gratia expounded by Lutheran and Reformed theologians, although their interpretation of it is quite different. The Five Solas[edit] This section does not cite any sources. Please help improve this section by adding citations to reliable sources. Unsourced material may be challenged and removed. August The concept of the five solas are a twentieth century expansion of the original three. The two additions were "Solus Christus" and "Soli Deo gloria. Solus Christus Solus Christus, or "only Christ ", excludes the priestly class as necessary for sacraments. Solus Christus is the teaching that Christ is the only mediator between God and man, and that there is salvation through no other hence, the phrase is sometimes rendered in the ablative case , solo Christo, meaning that salvation is "by Christ alone". While rejecting all other mediators between God and man, classical Lutheranism continues to honor the memory of the Virgin Mary and other exemplary saints. This principle rejects sacerdotalism , the belief that there are no sacraments in the church without the services of priests ordained by apostolic succession. The Catholic Church teaches that lay people, and even unbaptized people, can validly baptize, and may do so in an emergency, and that the ministers of the sacrament of matrimony are the people getting married, not the priest, who is only a witness to the marriage, although a witness is legally required in the modern Western Catholic church. Other sacraments, according to Catholic doctrine, essentially require a bishop or at least a priest in order to be valid. Martin Luther taught the "general priesthood of the baptized", which was modified in later Lutheranism and classical Protestant theology into "the priesthood of all believers " denying the exclusive use of the title "priest" Latin sacerdos to the clergy. This principle does not deny the office of the holy ministry to which is committed the public proclamation of the Gospel and the administration of the sacraments. In this way, Luther in his Small Catechism could speak of the role of "a confessor" to confer sacramental absolution on a penitent. The section in this catechism known as "The Office of the Keys" not written by Luther but added with his approval identifies the "called ministers of Christ" as being the ones who exercise the binding and loosing of absolution and excommunication through Law and Gospel ministry. This is laid out in the Lutheran formula of holy absolution: Soli Deo gloria "glory to God alone" [edit] Main article: Soli Deo gloria Soli Deo gloria, or "glory to God alone", stands in opposition to the veneration or "cult" perceived by many to be present in the Roman Catholic Church of Mary the mother of Jesus, the saints, or angels. Soli Deo gloria is the teaching that all glory is to be due to God alone, since salvation is accomplished solely through His will and action â€” not only the gift of the all-sufficient atonement of Jesus on the cross but also the gift of faith in that atonement, created in the heart of the believer by the Holy Spirit. The reformers believed that human beings â€” even saints canonized by the Roman Catholic Church, the popes, and the ecclesiastical hierarchy â€” are not worthy of the glory that was accorded them; that is, one should not exalt such humans for their good works, but rather praise and give glory to God who is the author and sanctifier of these people and their good works. It is not clear the extent to which such inappropriate veneration is actually approved by the Roman Catholic Church and so the extent to which this Sola is one of justified opposition is unclear. Additional Solas[edit] More recently, certain scholars have suggested that there should be additional solas on the list:

Chapter 3 : What is Reformation Theology?

Following the Biblical story line of creation, fall-redemption-consummation, Spykman's "new paradigm" systematics represents a notable revision of the traditional loci method--Spykman has reordered the basic Christian dogmas in a bold attempt to overcome the rationalist-scholastic influences inherent in the older method.

What is Reformed Theology? Broadly speaking, Reformed theology includes any system of belief that traces its roots back to the Protestant Reformation of the 16th Century. Generally, Reformed theology holds to the authority of Scripture, the sovereignty of God, salvation by grace through Christ, and the necessity of evangelism. It is sometimes called Covenant theology because of its emphases on the covenant God made with Adam and the new covenant which came through Jesus Christ Luke Reformed theology teaches that the Bible is the inspired and authoritative Word of God, sufficient in all matters of faith and practice. Reformed theology teaches that God rules with absolute control over all creation. He has foreordained all events and is therefore never frustrated by circumstances. This does not limit the will of the creature, nor does it make God the author of sin. Reformed theology teaches that God in His grace and mercy has chosen to redeem a people to Himself, delivering them from sin and death. T - total depravity. Man is completely helpless in his sinful state, is under the wrath of God, and can in no way please God. Total depravity also means that man will not naturally seek to know God, until God graciously prompts him to do so Genesis 6: U - unconditional election. God, from eternity past, has chosen to save a great multitude of sinners, which no man can number Romans 8: L - limited atonement. I - irresistible grace. P - perseverance of the saints. God protects His saints from falling away; thus, salvation is eternal John The necessity of evangelism. Reformed theology teaches that Christians are in the world to make a difference, spiritually through evangelism and socially through holy living and humanitarianism. Other distinctives of Reformed theology generally include the observance of two sacraments baptism and communion , a cessationist view of the spiritual gifts the gifts are no longer extended to the church , and a non-dispensational view of Scripture. The Westminster Confession embodies the theology of the Reformed tradition. Modern churches in the Reformed tradition include Presbyterian, Congregationalist, and some Baptist.

Chapter 4 : Reformational Theology - Gordon J. Spykman : Eerdmans

The Faculty of Theology of the North-West University practises the science of Theology on Reformational foundation. This implies recognition that the Word of God, the Bible, originated through the inspiration of the Holy Spirit and that the Bible is therefore inspired and authoritative.

While themes related to religious liberty appear in early Christian writings, it was not a principle the Christian Church prioritized throughout its early history. With Christianity in charge and wedded to the state, it did not have to think about its liberty. What happened that disrupted church-state alliances and made Christianity re-evaluate its positions on the relationship between church and state? It is not an exaggeration to argue that the religious liberty we enjoy as American Christians, a form of religious liberty that makes church-state alliances seem entirely foreign, was forged in the aftermath of the Reformation. Because theological principles inherent to religious liberty were at the center of the Reformation itself. But even the birth of religious liberty stemming from the Reformation has a sordid history. As confessional evangelicals, we write as ardent supporters of the Protestant Reformation, but intellectual honesty requires admitting that the Magisterial Reformers were not always practitioners of their own principles. The Reformers, like all of us, were captive to their time. On religious liberty especially, their theology was often more principled than its application in practical matters of church and state. Though long since passed, the Reformers still speak today through their legacy of faith. Since they are members of the great cloud of witnesses Heb. As we celebrate the 400th anniversary of the Reformation in hopes of retrieving and invigorating Protestant theology, it is good and necessary to examine how themes in Reformation theology supply religious liberty with needed sustenance. In Scripture, the purpose, authority, and jurisdiction of the state is ordained and limited, meaning that the state plays a positive role in society, but that it does not play every role or possess every type of authority. A pattern emerges from Scripture revealing that the state is not designed to exercise spiritual authority. The state exists to maintain the stability of society through the maintenance of natural law and statutory law Gen. Likewise, the church is ill-equipped to bear the responsibility of civic authority. This duality of jurisdictions is a pivotal and Scriptural foundation to religious liberty because it demarcates the authority of the state over civil matters and the authority of the church over ecclesial matters. The nature of authentic faith "sola fide" reveals the inner logic of belief in the gospel. The Reformers rejected the notion of there being any earthly mediator between a person and God. Each individual stands before the judgment of God in need of a Savior, and Jesus Christ is the sole mediator of salvation. Thus, the Kingdom of God is received by faith and not by external factors. This entails a rejection of the state declaring the bounds of faithful membership in the church since it lacks the mediatory authority to declare or accomplish salvation. Lastly, true faith by definition is authentic faith. Individuals are recipients of salvation in Christ by a free, uncoerced response to the gospel. When evil is restrained by the government, the people are blessed. When evil is promoted by the government, the people are oppressed. A Christian doctrine of religious liberty assumes a restrained vision for the state in order to protect the faculty of conscience among citizens. Only a state aware of its own fallibility can commit itself to preserving and safeguarding fallible opinions. Christ rules as Creator over the creation and the state, and Christ rules as Savior over His church. God rules over both, but His rule has different implications for each domain. Luther asserted that mixing the distinct authorities of church and the state was a work of Satan himself. Thus the devil is indeed very busy on both sides, and he has much to do. May God hinder him, amen, if we deserve it! The Reformers understood that it was only by grace alone "sola gratia" that a sinner could be transformed. The grace of God, not government, was the hope of true spiritual reformation. If the transformation of the sinner could come through good government instead of grace, then Christ died in vain. For Luther, life apart from the grace of God was a living hell. The faith that led to justification was a gift of the grace of God, not government policy. Harsh restrictions may make for a good outward show Col. Government may be able to limit certain action, but it is incapable of granting the New Birth John 3: Calvin believed the Holy Spirit must unite the believer to Christ in order for the blessings of salvation to be realized. Given the spiritual nature of Christianity, one must assume that it is dependent upon the Holy Spirit for its

resource, not the civic government. When Calvin was commenting on Zechariah 4: As the believer grew in their understanding of God, their conscience was formed accordingly. For Calvin, God was the ultimate shaper of the human conscience. The righteousness of a God-ordained magistrate was limited because of the fallibility of its leaders and citizens. Thus, the laws of a government serve as a shadow of the righteousness of God, but they should never be equated with the infallible substance of that righteousness. Though enemies of the gospel threatened to undo him, Luther refused to fear because God had willed for the truth to triumph over all opposition. The battle was not against those who were held captive by the Devil. The battle was against the Prince of Darkness, and the weapon of warfare was the gospel. The battle would not be won by taking aim at a culture permeated with Roman Catholicism. The battle would be won through the transformation of the consciences of the people. Sadly, it seems as though some Christians have forgotten that culture is not transformed through a focus on the culture itself. The truth that endures forever engages the hearts of individuals. Furthermore, the truth is not threatened by competing claims. If there was ever a time when the gospel was threatened by competing claims, it was during the Reformation. The latter day failures of Luther and Calvin to consistently apply their theology after receiving more political authority serves as a clear warning about the danger of wedding the church to the state. When we assess the past, we must be careful not to idealize heroes of the faith. So, while these two reformers provide a tremendous theological framework for religious liberty, they also remind us that good theology does not necessarily result in good practice. At times, Luther and Calvin were harsh critics and even persecutors of those with differing beliefs, Calvin going so far as encouraging the barbaric execution of Michael Servetus by flame. Not only is such a statement unbiblical, but it has proven disastrous from the beginning of Christendom. The Baptist concept of the free church as a voluntary society is critical to the reformational principle of *Semper Reformanda*. Where medieval Christendom treated membership in the church and membership in the state as one and the same, the prospect of a voluntary church consisting only of those with expressed faith in Jesus Christ made possible the critical division necessary to identify the church as something distinct from the world around it. A flourishing church is a church that understands its distinctiveness. A free church operating in a free state allows the church to pursue its mission of evangelization and disciple-making. A free church model made up only of those with professed faith in Christ is possible when government does not see the church as a useful appendage to enforce cultural, religious, or political conformity. Because Jesus Christ is the ultimate Lord over the conscience, a Christian understanding of religious liberty begins with affirming that Christ alone possesses the ability to execute judgment over the conscience. Acts Because Christ possesses the exclusive right and authority to judge erring consciences, the institutions of creation family, church, state do not. Whatever other themes comprise religious liberty dual jurisdictions, the conscience, voluntary faith, etc. On the one hand, Christians can appreciate Christian morality being the dominant morality in society for the good of human flourishing. On the other hand, an unregenerate Christianity resulting from church-state alliances that fostered political and religious unity is a trade-off that confessional Christianity cannot accept. The idea of Christian social dominance accomplished through church-state alliances and, in some cases, even coercion, has proven to be one of the most catastrophic effects undermining authentic Christian witness. By confusing membership in the state with membership in the church, historic church-state models seen in Christendom resulted in unregenerate churches and a Christian nominalism that easily acquiesced to a state of secular unbelief that we see in Europe today. Christendom did not forge an authentic Christianity for its recipients to look nostalgically back upon; it forged a once-and-former cultural hegemony that is now in ruins. This means it is normal and expected to encounter a culture where religions and ideology vie and compete for acceptance. We do not live in a naked public square that is solely secular or anti-religious, nor a religious public square where one religion or one denomination has all the cultural power. Rather, Christians understand themselves to be pilgrims living as resident aliens amid a contested public square where our confidence in the gospel—apart from the backing of state or cultural privilege—is the basis of our identity. It is reasonable for Christians to accept or prefer the imperfections of liberal democracy over the supposed cultural uniformity of medieval Christendom that not only confused church and state relationships, but executed dissenting consciences often in the perverse attempts to further Christianity. Whether eating or drinking, the Bible is explicit that Christians are to do

everything for the glory of God 1 Cor.

Chapter 5 : Center for Reformed Theology and Apologetics

This is a print on demand book and is therefore non- returnable. This book truly breaks new ground. By incorporating the rich fruits of recent biblical scholarship into dogmatics, Reformational Theology serves to bring the fields of systematic theology and biblical studies “ often, sadly, at odds with each other “ closer together.

In a nutshell, I would have to say that I have been convinced that not everything we are usually taught about nutrition in American public schools and through popular media is necessarily correct. Watching documentary-style movies on Netflix helped my husband and I to begin to sort through what it means to have a healthy diet. This man fed himself a high fat, but low carb diet and watched himself lose weight and his cholesterol levels become healthier. This got us thinking. My husband, who is a trained researcher, as a lawyer who is basically just a paid legal scholar , looked into all of the studies cited by Fathead and found them to be convincing. Our son was about one and a half years old at this point, so we already had some full-fat food products in our house, such as milk, cheese, and yogurt, but part of me had toyed with the idea of purchasing some lower fat versions for my husband and I to eat. After looking at the studies referenced in Fathead, we decided to go whole-hog with the full fat thing and then to try to minimize our carbs. Fast-forward a couple of years to the birth of our daughter, Rose. About 4 months after she was born, we realized she had an autoimmune disorder that required her to be medicated on extremely high levels of steroids to keep her body from killing herself. One of the side-effects of this miracle drug was a suppressed appetite even though for some people steroids act as an appetite stimulant. I had been exclusively breastfeeding her, but her doctor suggested we offer her a bottle and solids to boost her calorie intake even though we later discovered that the fat and calorie in my breast milk was a healthy amount. This was unsuccessful with Rose, because her problem was not an insufficient amount of calories being offered to her, it was just her lack of desire to eat, caused by the steroids that were otherwise keeping her alive. So, we visited the nutritionist who gave us ideas on calorie boosting and ways of trying to encourage Rose to want to eat “ none of these techniques were terribly successful, though. And this changed everything! Thankfully, God blessed this doctor and us with a feeding specialist who was pro-blenderized foods for the feeding tube. A blenderized diet is exactly what it sounds like. The other option is to feed your tubie pre-made powdered formula. I could not find any information on how formula is made, but some people have a hard time digesting formula “ they might throw it up or have some other bad reaction to it. This led me to do even more research on what a healthy diet truly contains. It was around this time when I become acquainted with the Weston A. Price was a dentist who lived about a hundred years ago who wanted to study non-modernized people groups all over the world with no cavities. The significance of no cavities was that it indicated extreme health because not having any cavities means that you are basically able to regrow your bones, since teeth are very similar to bone. Some of these people groups might even have green slime growing on their teeth “ but yet underneath it all, they had no cavities! Through studying these people groups all over the world, Weston A. Price was able to come to some common denominators in diets that led to an extremely healthy human body. Basically, it turns out that the fat-soluble vitamins, A, D, and K work synergistically to bring about a lot of healthy functions in the body. Price also found that a diet high in animal fat like Fathead taught us is a good foundation for a human diet “ like the large log that keeps a campfire blazing, where the protein, carbs, and fruits and veggies are more like kindling that stokes the log. Placing animal fats at the base of the food pyramid, or human diet, is a huge paradigm shift from standard American thinking about nutrition. Common fears like high cholesterol, heart disease, weight gain, or even Vitamin A toxicity were disproven through the independent studies I read through the Weston A. The key is to eat food that has been properly prepared in the proper ratios. So, the only bad fats would be things like vegetable oil hydrogenated fats, because they are overly-processed or rancid cold-pressed oils are healthiest. Price Foundation also provided me with good insight into the nutrients most missing from the American diet and the places where to best find them. Liver is an excellent source of vitamin B, A, iron, and so many other important vitamins and minerals that are rarely to be found in the American diet. So, the way this knowledge gleaned from the Weston A. I would give her properly-prepared grass-fed liver

and coconut oil, dark leafy greens cooked in plenty of butter which helps the body absorb the nutrients in the greens, etc. So, even though I was giving Rose real food, which seemed to be quite a step up from the nutritional quality of powdered formulas, I was also giving her foods that were inconsistent with a commonly-accepted American diet. More than one doctor was concerned that Rose would sustain toxic levels of Vitamin A with the cod liver oil blend and the liver and yolks that she was eating on a regular basis, but her vitamin levels have been tested at least a couple of times throughout the time of her disease over the course of about 3 years and her blood has never shown vitamin A toxicity. This was supported by independent studies I read about through the Weston A. Price Foundation site, and the explanation is that synthetic vitamin A causes toxicity, whereas naturally occurring vitamin A, paired with the synergistic vitamins D and K only help the body to utilize the benefits of vitamin A more! Some doctors told us in the beginning that many kids grow out of autoimmune disorders by age three. We are constantly told how healthy Rose looks – her lips and cheeks are rosy, she has a healthy amount of fat on her body – from not even being on the growth charts she is now in the 50th percentile for weight and is constantly increasing in height – she went from the 20th to the 25th percentile in height over the course of about 4 months. We only expect her to keep improving and growing, if she continues to follow her current trajectory. When we revisit the doctor for check ups I see children who are probably on feeding tubes whose eyes look far too big for their bodies, and their cheeks look sunken in. Part of me wonders if their children are being fed real food? I wonder if they are getting the nutrients they truly need, especially since their bodies are probably also fighting off a debilitating disease. It is my hope and prayer that these children and their parents can get every possible benefit in their fight for the lives of their precious children against disease. I would be ecstatic if it was standard practice for all tube-fed people to be given real-food blenderized diets based off of a philosophy of nutrition that has benefited such a wide range of people for generations. I am truly thankful for the nutritional work of Weston A. Price and the continuation of the dissemination of that knowledge via the Weston A. So, can I encourage you to think through the way you eat with a slightly more curious eye? Documentaries can help you, reading the Weston A. But also I want to encourage those of us who simply are not able to be as natural and healthy as we yearn to be, due to disease limitations, that conventional medicine has its place. You might find these links helpful:

Chapter 6 : Reformation Theology

Reformational Theology has 6 ratings and 0 reviews. Following the Biblical story line of creation, fall-redemption-consummation, Spykman's new paradigm s.

Chapter 7 : Reformational Theology | Download eBook PDF/EPUB

Following the Biblical story line of creation, fall-redemption-consummation, Spykman's new paradigm systematics represents a notable revision of the traditional loci method--Spykman has reordered the basic Christian dogmas in a bold attempt to overcome the rationalist-scholastic influences inherent in the older method.

Chapter 8 : Reformational Theology for Everyday Life – Jesus Gives Meaning to Everything

"Reformation Theology promises to be an influential book indeed. Written by recognized historians and theologians, this volume aims to clearly articulate the teaching of the Reformers according to traditional theological categories.

Chapter 9 : Reformational Theology: A New Paradigm for Doing Dogmatics - Gordon J. Spykman - Google

Reformed theology teaches that the Bible is the inspired and authoritative Word of God, sufficient in all matters of faith and practice. Sovereignty of God. Reformed theology teaches that God rules with absolute control over all creation.