Letting God be God: the reformed tradition

Who are the reformed? -- A speaking God and a listening people -- A choosing God and a chosen people -- A holy God and a worldly people -- A loving God and a catholic people

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Doxology—the praise of God—must be the final end or goal of all theology, and this is a truth that we as Christians who are part of the Reformed tradition must be particularly vigilant to stress. Reformed Christians are well known for their concern for theological precision and their careful, logical exposition of the Word of God, and these are tremendous gifts to Christ's church. Paul is content to let God be God, to acknowledge his own finitude as a creature, and to bow to the Lord's wisdom as infinitely superior to his own. And he shows this plainly by bursting forth into praise for the Lord as the Source of all things, the Agent involved in all things, and the final End of all things (11:33-36). Having said all that he can, Paul bows in worship. Letting God be God could be a valuable read for anyone involved in ecumenical ministry, as it moves the reader past predestination, iconoclasm, and Calvin to a truly rich spirituality from which much could be learned in other faith traditions. Many might be amazed at how similar some elements of the Reformed tradition are to their own 'reformed' catholic tradition. By letting God be God in His transcendence and immanence, humans can discover God in every arena of life, not simply in worship on Sundays.

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