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renewed attention in the last several decades but the burden of Sean McDonough's argument is that this emphasis on creation and new creation has been a feature of the doctrine since the beginning whether in the eschatological reading of Genesis 1 that predominated at least until early modern times or the intertwining of the narratives of creation and redemption in thinkers from Irenaeus to Barth. Whilst covering the traditional elements of the doctrine, McDonough treats the important subject with a special emphasis on how these unfold in the story of what Gunton has called God's creation project.

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