

The Metaphor Of God Incarnate Christology In A Pluralistic Age

This interdisciplinary study follows an international and ecumenical meeting of twenty-four scholars held in New York at Easter 2000: the Incarnation Summit. After an opening chapter, which summarizes and evaluates twelve major questions concerning the Incarnation, five chapters are dedicated to the biblical roots of this central Christian doctrine. A patristic and medieval section corrects misinterpretations and retrieves for today the significance of the Council of Chalcedon (AD 451) and its aftermath, as well as clarifying Aquinas' enduring metaphysical interpretation of the Incarnation. The volume then moves to theological and philosophical debates: three scholars take up such systematic issues as belief in the Incarnation, the self-emptying that it involves, and its compatibility with divine timelessness. The remaining four essays consider the place of the doctrine of the Incarnation in literature, ethics, art, and preaching. There is a fruitful dialogue between experts in a wide range of areas and the international reputation of the participants reflects and guarantees the high quality of this joint work. The result is a well researched, skilfully argued, and, at times, provocative volume on the central Christian belief: the Incarnation of the Son of God. The Art of God Incarnate proposes that visual art is a good way to think of how the incarnation--the central truth-claim of Christianity--can be said to reveal the divine. In the book of Genesis, the human being, fresh from the hands of the Creator, is the image of God in the temple of the world. In an environment of distorted images the prophets sought to make visible by symbolic

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gestures the divine attitude toward Israel, as well as looking forward to a new divine intervention to redeem history and transfigure human lives. For the New Testament faith, this transforming intervention has come about through the restoration of the divine image in man. Jesus Christ is the true and living icon of the Father and the model from whose radiance human beings generally can be re-fashioned. Despite the anti-iconic legislation of the Hebrew Bible, it was inevitable, therefore, that under the New Covenant a visual art would make its appearance, since God had now made himself visible in his humanized Son. During the iconoclast crisis which shook the Eastern Roman Empire, it was the achievement of the later Greek fathers to spell out this claim doctrinally. Modern aesthetics can throw further light, especially by way of phenomenology and semiotics, on how an artwork can be a communicator of meaning and truth. Finally, there is the question of how human beings are to make their own this revelation of God in the visual realm. In the Latin tradition, especially among the monastic teachers of the twelfth century, the biblical theme of man made in the divine image and likeness was used to speak of how people can be changed by the fresh resources that revelation provides. Through growth in charity they themselves can become saints, "images" of God.

This work introduces the English-speaking reader to the theoretical foundations of King's popular works; an indispensable prolegomena for every future Christology. This collection of essays, by a team of Christian philosophers, theologians, and biblical scholars, explores the viability of a kenotic account of the incarnation. Such an account is inspired by Paul's lyrical claims in Philippians 2:6-11 that Christ Jesus, though

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God in nature, 'emptied himself' or 'made himself nothing' by becoming human. The biblical support for such a view can be found throughout the four gospels and the book of Hebrews, as well as in other places. A kenotic account takes seriously the possibility that Christ, in becoming incarnate, temporarily divested himself of such properties as omnipotence, omniscience, and omnipresence. Several of the contributors argue that this view is fully orthodox, and that it has great strengths in giving us a picture of a God who is willing to become completely vulnerable for the sake of human beings, and one that is completely consistent with the very human portrait of Jesus in the New Testament. The proponents of kenotic Christology argue that the philosophical accounts of God's nature that have led to rejection of this theory ought themselves to be subjected to criticism in light of the biblical data. Some essays test the theory by raising critical questions and arguing that traditional accounts of the incarnation can achieve the goals of kenotic theories as well as kenotic theories can. The book also explores the implications of a kenotic view of the incarnation for philosophical theology in general and the doctrine of the Trinity in particular, and it concludes with essays that examine the validity of the ideal of kenosis for women, and a challenge to traditional Christology to take a kenotic theory seriously. Book jacket.

Explorations in Christology

Go and Do Likewise!

Thou Art That

Revelation

God Incarnate

Death and Eternal Life

In this groundbreaking work, John Hick refutes the traditional

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Christian understanding of Jesus of Nazareth. According to Hick, Jesus did not teach what was to become the orthodox understanding of him: that he was God incarnate who became human to die for the sins of the world. Further, the traditional dogma of Jesus' two natures--human and divine--cannot be explained satisfactorily, and worse, it has been used to justify great human evils. Thus, the divine incarnation, he explains, is best understood metaphorically.

Nevertheless, he concludes that Christians can still understand Jesus as Lord and the one who has made God real to us. This second edition includes new chapters on the Christologies of Anglican theologian John Macquarrie and Catholic theologian Roger Haight, SJ.

The cross of Christ has proven to be no less of a "stumbling block" for Christians living in the end of the twentieth century and the beginning of the twenty-first, than it was in the first century, when the newly established community of friends and followers of Jesus Christ sought to define the foundation of their faith over against the critiques of their Jewish and Greek contemporaries. This book presents a theological reception of the contemporary feminist challenge to classical christology by means of an explicit feminist retrieval and reconstruction of a theology of the cross.

Gudmundsdottir argues that a feminist theology of the cross serves a dual purpose in feminist christology: it discloses the patriarchal distortion of traditional christology, and can also reveal lost dimensions in the understanding of the person and work of Jesus Christ. Although Gudmundsdottir argues that feminist critique is an indispensable element of contemporary christology, she also claims that there is a redemptive message in the cross of Christ that is retrievable for women today. Despite its potential for abuse and indeed its well-documented history of misuse against women in the past, a theology of the cross proclaims Jesus as a divine co-sufferer who brings good news to the poor and oppressed, and as such can be a source of healing and empowerment for suffering women. The constructive task of this book is to show that a theology of the cross

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can indeed become a theology of hope today, offering women meaning and strength from a God who takes human form and enters redemptively into their situations of suffering.

'Since the middle of the twentieth century,' writes Elizabeth Johnson, 'there has been a renaissance of new insights into God in the Christian tradition. On different continents, under pressure from historical events and social conditions, people of faith have glimpsed the living God in fresh ways. It is not that a wholly different God is discovered from the One believed in by previous generations. Christian faith does not believe in a new God but, finding itself in new situations, seeks the presence of God there. Aspects long-forgotten are brought into new relationships with current events, and the depths of divine compassion are appreciated in ways not previously imagined.' This book sets out the fruit of these discoveries. The first chapter describes Johnson's point of departure and the rules of engagement, with each succeeding chapter distilling a discrete idea of God. Featured are transcendental, political, liberation, feminist, black, Hispanic, interreligious, and ecological theologies, ending with the particular Christian idea of the one God as Trinity.

Christianity and other religions claim that their books and creeds contain truths revealed by God. How can we know whether they do? Revelation investigates the claim of the Christian religion to have such revealed truths; and so considers which parts of the Bible are to be regarded as literal history, and which as metaphorical truth. This entirely rewritten second edition contains a long new chapter examining whether traditional Christian claims about personal morality (divorce, homosexuality, abortion, etc.) can be regarded as revealed truths.

The Truth of God Incarnate

Metaphor, Gender, and Religious Language

The God Who Became Human

The Historical Christ and the Jesus of Faith

Beyond Literal Belief

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The doctrine of the Incarnation lies at the heart of Christianity. But the idea that 'God was in Christ' has become a much-debated topic in modern theology. Oliver Crisp addresses six key issues in the Incarnation defending a robust version of the doctrine, in keeping with classical Christology. He explores perichoresis, or interpenetration, with reference to both the Incarnation and Trinity. Over two chapters Crisp deals with the human nature of Christ and then provides an argument against the view, common amongst some contemporary theologians, that Christ had a fallen human nature. He considers the notion of divine kenosis or self-emptying, and discusses non-Incarnational Christology, focusing on the work of John Hick. This view denies Christ is God Incarnate, regarding him as primarily a moral exemplar to be imitated. Crisp rejects this alternative account of the nature of Christology.

Focuses on the New Testament to present Jesus as a spiritual figure and literary character with ties that span from the creation to the end of time.

Analyzes the attitudes of Christians toward other religions and examines how the major religions of the world establish a relationship with God. This interdisciplinary study follows an international and ecumenical meeting of twenty-four scholars held in New York at Easter 2000: the Incarnation Summit. After an opening chapter, which summarizes and evaluates twelve major questions concerning the Incarnation, five chapters are dedicated to the biblical roots of this central Christian doctrine. A patristic and medieval section corrects misinterpretations and retrieves for today the significance of the Council of Chalcedon (AD 451) and its aftermath, as well as clarifying Aquinas' enduring metaphysical interpretation of the Incarnation. The volume then moves to theological and philosophical debates: three scholars take up such systematic issues as belief in the Incarnation, the self-emptying that it involves, and its compatibility with divine timelessness. The remaining four essays consider the place of the doctrine of the

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Incarnation in literature, ethics, art, and preaching. There is a fruitful dialogue between experts in a wide range of areas and the international reputation of the participants reflects and guarantees the high quality of this joint work. The result is a well researched, skilfully argued, and, at times, provocative volume on the central Christian belief: the Incarnation of the Son of God.

The Logic of God Incarnate

The Incarnational Narrative as History

The Self-emptying of God

The Saga of God Incarnate with Critical Dialogue

The Myth of God Incarnate

An Interdisciplinary Symposium on the Incarnation of the Son of God

The Metaphor of God Incarnate Christology in a Pluralistic Age
Westminster John Knox Press

This major work, now available in English, is considered by many to be one of the finest and most significant contributions to modern Christology. Preeminent scholar and theologian Ingolf Dalferth argues for a radical reorientation of Christology for historical, hermeneutical, and theological reasons. He defends an orthodox vision of Christology in the context of a dialogue

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with modernity, showing why the resurrection, not the incarnation, ought to be the central idea of Christological thinking. His proposal is both pneumatological and Trinitarian, and addresses themes such as soteriology, the doctrine of atonement, and preaching.

The 'Word' was at the heart of John Henry Newman's endeavors as a preacher and writer, and the 'Word made flesh' was the primary object of his faith as a Christian. In this collection of essays, theologians, philosophers, historians and literary scholars reflect on Newman's engagement with the 'Word' and relate his thought to contemporary developments in their disciplines. The topics discussed include Newman's understanding of the nature of faith and the church, his standing as an ecumenist and a philosopher, and the significance of his literary and theological work in relation to postmodernism. This collection constitutes a thoroughgoing and critical analysis of Newman's reputation as a master of the 'Word', both written and proclaimed, and of his status as a thinker of contemporary significance. This title was first published in 2002. One of the most fascinating and controversial interpretations of religious diversity is 'religious pluralism.' According to John Hick's model of religious pluralism, all the world's great religions are equally valid ways of understanding and responding to the ultimate spiritual reality. This

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book offers an exposition of, and critical response to, John Hick's model. Introducing the various interpretations of religious diversity being discussed today, this book presents constructive suggestions as to how things could be further developed to offer a more accurate, less confusing presentation of the various options in theology of religions. The standard threefold typology of responses to religious diversity - exclusivism, inclusivism, and pluralism - are explained and defended. Hick's pluralist interpretation of religious diversity is traced, culminating in a critical assessment of Hick's pluralistic model and an up-to-date summary of a variety of critiques directed toward Hick's proposal. Paul Rhodes Eddy concludes that Hick's present model is ultimately unsuccessful in retaining both of his long-cherished goals, a robust religious realism and a consistent religious pluralism, whilst overcoming the most difficult problem for the pluralist, the fact that the world's religions understand the divine in often contradictory ways.

The Incarnation Reconsidered

He Came Down from Heaven

An Introduction to the Philosophy of Religion

Coptic Christology in Practice

Theology and Image in Christian Tradition

God and the Universe of Faiths

The orderliness of the universe and the existence of human beings already provides

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some reason for believing that there is a God - as argued in Richard Swinburne's earlier book *Is There a God ?* Swinburne now claims that it is probable that the main Christian doctrines about the nature of God and his actions in the world are true. In virtue of his omnipotence and perfect goodness, God must be a Trinity, live a human life in order to share our suffering, and found a church which would enable him to tell all humans about this. It is also quite probable that he would provide his human life as an atonement for our wrongdoing, teach us how we should live and tell us his plans for our future after death. Among founders of religions, Jesus satisfies uniquely well the requirement of living the sort of human life which God would need to have lived. But to give us adequate reason to believe that Jesus was God, God would need to put his 'signature' on the life of Jesus by an act which he alone could do, for example raise him from the dead. There is adequate historical evidence that Jesus rose from the dead. The church which he founded gave plausible interpretations of his basic message. Therefore Christian doctrines are probably true.

"Based on the Duffy Lectures, a yearly lecture series at Boston College, this short book explores the theme of 'Deep Incarnation' as a way of making connections between incarnation and the whole of creation, including the costs built into our

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evolutionary world. The key question of 'Deep Incarnation,' for Edwards, is: 'What relationship is there between the wider natural world, the world of galaxies and stars, mountains and seas, bacteria, plants and animals, and the life, death, and resurrection of Jesus Christ?'"

In this cross-cultural, interdisciplinary study, John Hick draws upon major world religions, as well as biology, psychology, parapsychology, anthropology, and philosophy, to explore the mystery of death. He argues that scientific and philosophical objections to the idea of survival after death can be challenged, and he claims that human inadequacy in facing suffering supports the basic religious argument for immortality. The story of Jesus of Nazareth, as recounted in the New Testament, has always been understood by the church to be historically true. It is an account of the life, death, and resurrection of a real person, whose links with history are firmly signalled in the creeds of the early church, which affirm that Jesus 'suffered under Pontius Pilate'. Contemporary historical scholarship has, however, called into question the reliability of the church's version of this story, and thereby raised the question as to whether ordinary people can know its historical truth. This book argues that the historicity of the story still matters, and that its religious significance cannot be captured by the category of 'non-historical myth'. The

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commonly drawn distinction between the Christ of faith and Jesus of history cannot be maintained. The Christ who is the object of faith must be seen as historical; the Jesus who is reconstructed by historical scholarship is always shaped by commitments of faith. A reconsideration of the Enlightenment epistemologies that underlie much historical scholarship shows that historical knowledge of this story is still possible. Such knowledge can be inferential, based on historical evidence. A careful look at contemporary New Testament studies, and the philosophical and literary assumptions upon which it rests, shows that this scholarship should not undermine the confidence of lay people who believe that they can know that the church's story about Jesus is true.

The Fifth Dimension

Divinity and Humanity

Quest for the Living God

The Christian God

Exploring Kenotic Christology

The Resurrection of God Incarnate

In this pivotal volume of a tetralogy, Oxford University's Richard Swinburne builds a rigorous metaphysical system for describing the world, which he applies to assessing the validity of the Christian tenets of the Trinity and the Incarnation. An important work in the philosophy of religion.

The parables and teachings of Jesus are brought to life in this stunning picture book from award-winning author and illustrator John Hendrix But Jesus was going somewhere. His journey to find those most in need of him began anew each morning.

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Jesus walked . . . and ever since, people have followed him. Through parables of the good Samaritan and the prodigal son, the lost sheep and the beatitudes, Jesus taught his disciples the redeeming power of sacrificial love and showed mercy to everyone around him—especially the sick, the poor, and the downtrodden. In this inspirational and richly illustrated book, John Hendrix brings to life the wisdom of Jesus. Interweaving hand lettering with his signature, award-winning art style, Hendrix captures the spirit of Jesus's timeless message that will resonate with readers of any Christian faith.

This book is a philosophical examination of the logical problems associated with the claim that Jesus of Nazareth was one and the same person as God the Son, the Second Person of the divine Trinity. How can a being or person who is omniscient, omnipotent, omnipresent, etc., have become human given that humans are limited in knowledge and beset with weaknesses? Unless this belief in the incarnation is to be dismissed as pious sentimentality, a philosophical case must be made for at least the possible rationality of the idea. Tom Morris makes such an attempt in this book. Indeed, although it claims only to be arguing that the idea of God Incarnate is not impossible, *The Logic of God Incarnate* confronts the preponderance of modern philosophical argumentation against the incarnation and manages to put the traditional doctrine in a quite plausible light.

Douglas McCready reviews the evidence and arguments for and against the Christian claim of Jesus' preexistence and divine identity.

The Art of God Incarnate

Was Jesus God?

Mapping Frontiers in the Theology of God

The Metaphor of God Incarnate

Christ, the Cross, and the Feminist Critique

The Parables and Wisdom of Jesus

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Seeking an answer to Anselm's timeless question, "Why did God become man?" Graham Cole follows Old Testament themes of preparation, theophany and messianic hope through to the New Testament witness of the divinely foretold event. This New Studies in Biblical Theology volume concludes with a consideration of the theological and existential implications of the incarnation of God.

The case for a bigger, more complete picture of reality in which a fifth, spiritual dimension plays a central role. Many of us today are all too willing to accept a humanistic and scientific account of the universe which considers human existence as a fleeting accident. The triumph of John Hick's gripping work is his exposure of the radical insufficiency of this view. Drawing on mystical and religious traditions ancient and modern, and spiritual thinkers as diverse as Julian of Norwich and Mahatma Gandhi, he has produced a tightly argued and thoroughly readable case for a bigger, more complete, picture of reality in which a fifth, spiritual dimension, plays a central role. 'Essential reading for anyone concerned with spirituality in the modern world' Professor Keith Ward, University of Oxford Erudite, provocative and deeply moving, Hick's persuasive narrative will prompt all curious readers to re-examine their own spiritual horizons. 'This stimulating book opens up many fundamental issues that must concern everyone. It deserves to be widely read.' Expository Times 'Learned, lucid and engaging, easy to read and easy to applaud'

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its sheer clarity of style and its breadth of interest, even when one disagrees with it!' Anvil

Thou Art That is a compilation of previously uncollected essays and lectures by Joseph Campbell that focus on Judeo-Christian tradition. Campbell explores common religious symbols, reexamining and reinterpreting them in the context of his remarkable knowledge of world mythology. Campbell believed that society often confuses the literal and metaphorical interpretations of religious stories and symbols. In this collection, he eloquently reestablishes these symbols as a means to enhance spiritual understanding and mystical revelation. With characteristic verve, he ranges from rich storytelling to insightful comparative scholarship. Included is editor Eugene Kennedy's classic interview with Campbell in the New York Times Magazine, which originally brought the scholar to the attention of the public.

The author offers a Christian philosopher's look at various crucial topics in Christian theology, including belief in God, the nature of God, the Trinity, christology, the resurrection of Jesus, the general resurrection, redemption and theological method.

The Incarnation

Newman and the Word

Christology in a Pluralistic Age

A Biblical Theology of Incarnation

The Preexistence of Christ and the Christian Faith

Deep Incarnation

An Introduction to the Philosophy of

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Religion provides a broad overview of the topics which are at the forefront of discussion in contemporary philosophy of religion. Prominent views and arguments from both historical and contemporary authors are discussed and analyzed. The book treats all of the central topics in the field, including the coherence of the divine attributes, theistic and atheistic arguments, faith and reason, religion and ethics, miracles, human freedom and divine providence, science and religion, and immortality. In addition it addresses topics of significant importance that similar books often ignore, including the argument for atheism from hiddenness, the coherence of the doctrines of the Trinity and the Incarnation, and the relationship between religion and politics. It will be a valuable accompaniment to undergraduate and introductory graduate-level courses.

Oliver Crisp examines the doctrine of the incarnation as one of the central and defining dogmas of the Christian faith.

A pioneering study of ancient and

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medieval Christology. Employing a range of interdisciplinary methods, Stephen J. Davis shows how Christian identity in Egypt was shaped by a set of replicable 'christological practices'. He thus enables readers to trace the Coptic church's theological and cultural transition from late antiquity to Dar al-Islam.

Hick addresses many of the major issues posing challenges to contemporary Christian belief, and offers his much-debated proposal for a Copernican revolution in our understanding of Christianity and the wider religious life of humanity.

John Hick's Pluralist Philosophy of World Religions
Christ

Incarnation and Divine Participation in Late Antique and Medieval Egypt
Christian Philosophical Theology
The Kindness of God

Transforming Religious Metaphor

Biblical stories are metaphorical. They may have been accepted as factual hundreds of years ago, but today they cannot be taken literally. Some students in religious schools even recoil from the "fairy tales" of religion, believing them to be mockeries of their intelligence. David Tacey argues that biblical language should not be read as history, and it was never

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intended as literal description. At best it is metaphorical, but he does not deny these stories have spiritual meaning. Religion as Metaphor argues that despite what tradition tells us, if we "believe" religious language, we miss religion's spiritual meaning. Tacey argues that religious language was not designed to be historical reporting, but rather to resonate in the soul and direct us toward transcendent realities. Its impact was intended to be closer to poetry than theology. The book uses specific examples to make its case: Jesus, the Virgin Birth, the Kingdom of God, the Apocalypse, Satan, and the Resurrection. Tacey shows that, with the aid of contemporary thought and depth psychology, we can re-read religious stories as metaphors of the spirit and the interior life. Moving beyond literal thinking will save religion from itself.

Whether or not Jesus rose bodily from the dead is perhaps the most critical and contentious issue in the study of Christianity. Until now, scholars have concentrated on explicit statements in the New Testament to support their views, but Richard Swinburne argues for a wider approach, asking instead whether the character of God and the life of Jesus support the probability of the Resurrection. His book will be of great interest not only to academics but to anyone with an interest in religious philosophy and doctrine.

Fathers, sons, brothers, kings. Does the predominantly masculine symbolism of the Biblical writings exclude women or overlook the riches of their spiritual life? Janet Martin Soskice opens up the Bible's imagery for sex, gender, and kinship, by discussing its place in the central teachings of Christian theology.

Crucified and Resurrected

God Has Many Names

A Crisis in the Life of God

Meeting God on the Cross

God's Redemptive Suffering with Creatures

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An Exploration of the Spiritual Realm