

## On The Incarnation

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.

When I first opened his *De Incarnatione* I soon discovered by a very simple test that I was reading a masterpiece. I knew very little Christian Greek except that of the New Testament and I had expected difficulties. To my astonishment I found it almost as easy as Xenophon; and only a master mind could, in the fourth century, have written so deeply on such a subject with such classical simplicity. Every page I read confirmed this impression. I do not think the reader will find here any of that sawdusty quality which is so common in modern renderings from the ancient languages. That is as much as the English reader will notice; those who compare the version with the original will be able to estimate how much wit and talent is presupposed in such a choice, for example, as "these wiseacres" on the very first page. C. S. LEWIS

For several years, argues Guder, contemporary Christian churches have often thought of their mission efforts as simply one more program of the church. In addition, outsiders have rightly criticized Christian mission efforts as exercises in cultural imperialism. In this provocative book, Guder argues that the incarnation of God in Jesus provides the foundational model for the practice of Christian missions in the world today. The incarnation is the culmination of God's activity and presence in the world, says Guder, for in this event God initiates the healing of a broken world. Using literary, historical, and social approaches to scripture, Guder claims the contemporary church should return to an "incarnational mission" in which the practice of Christian witness is "shaped by the life, ministry, suffering, death, and resurrection of Jesus."

A bright star. A lowly manger. Shepherds keeping watch over their flocks. Everyone knows at least something about the first Christmas. But there's more to the story than what can be contained on a greeting card. Investigating the social, cultural, and political background to the New Testament narratives, this prequel to *The Final Days of Jesus: The Most Important Week of the Most Important Person Who Ever Lived* explores the real meaning of Christ's birth in a fresh and compelling way. Perfect for those looking for something to read during Advent, this book combines scholarly insights with warm reflections in order to inform the mind and stir the soul.

It's at the heart of the Christian faith. It's the central fact of human history. It's the

defining reality of all existence. In *The Incarnation of God*, theology professors John Clark and Marcus Johnson explore the doctrine of the incarnation of Christ—an unquestionably foundational yet oddly neglected topic in contemporary evangelical theology—examining its implications for the church's knowledge and worship of God, appreciation for salvation, approach to the Christian life, and understanding of human sexuality. Grounded in Scripture and informed by church history, this book will lead readers to reexamine afresh the greatest mystery of the universe: our Lord's assumption of human flesh.

*We Were Lost. Now We're Found...in Him.* Everyone has experienced isolation and alienation. We lost more than a nice home when we were banished from Eden. We lost relationship with God and with each other. But then God did the unthinkable. The Son of God became the Man Christ Jesus: one of us that we might be united to him. In *Found in Him*, Elyse Fitzpatrick explores the wonder of the incarnation and the glory of our union with Christ, offering us a sure path to ultimate acceptance and true belonging through the power of the gospel.

*On The Incarnation for Teens* is an easy-to-read, instructional book which simplifies the deep theological discussions that are in the original text. This book helps answer many common questions teenagers have today about the incarnation of Christ allowing the reader to apply everyday theology to everyday life!

First penned during the early 4th century AD, this early book of Christian wisdom is both a reflection upon the spiritual tenets of the faith and a stern rebuke to the ideas of Arianism which at the time were opposed widely by the early Christian church. Athanasius thought that believers of Christianity had the power to unite themselves and devote their collective praise to Jesus Christ, whose pureness of virtue is beyond any other Earthly being. By so devoting themselves to the Son of God, believers in the tenets and doctrine of Christian lore could ascend to immortality in the next life.-- The writings in this volume cast a glimmer of light upon the emerging traditions and organization of the infant church, during an otherwise little-known period of its development. A selection of letters and small-scale theological treatises from a group known as the Apostolic Fathers, several of whom were probably disciples of the Apostles, they provide a first-hand account of the early Church and outline a form of early Christianity still drawing on the theology and traditions of its parent religion, Judaism. Included here are the first Epistle of Bishop Clement of Rome, an impassioned plea for harmony; The Epistle of Polycarp; The Epistle of Barnabas; The Didache; and the Seven Epistles written by Ignatius of Antioch - among them his moving appeal to the Romans that they grant him a martyr's death.

The Gospel of John describes the Incarnation of Christ as "the Word made flesh"—an intriguing phrase that uses the logic of metaphor but is not traditionally understood as merely symbolic. Thus the conceptual puzzle of the Incarnation also draws attention to language and form: what is the Word; how is it related to language; how can the Word become flesh? Such theological questions haunt the material imagery engaged by medieval writers, the structural forms that give their writing shape, and even their ideas about language itself. In *Poetics of the Incarnation*, Cristina Maria Cervone examines the work of fourteenth-century writers who, rather than approaching the mystery of the Incarnation through affective identification with the Passion, elected to ponder the intellectual implications of the Incarnation in poetical and rhetorical forms. Cervone

argues that a poetics of the Incarnation becomes the grounds for working through the philosophical and theological implications of language, at a point in time when Middle English was emerging as a legitimate, if contested, medium for theological expression. In brief lyrics and complex narratives, late medieval English writers including William Langland, Julian of Norwich, Walter Hilton, and the anonymous author of the Charters of Christ took the relationship between God and humanity as a jumping-off point for their meditations on the nature of language and thought, the elision between the concrete and the abstract, the complex relationship between acting and being, the work done by poetry itself in and through time, and the meaning latent within poetical forms. Where Passion-devoted writing would focus on the vulnerability and suffering of the fleshly body, these texts took imaginative leaps, such as when they depict the body of Christ as a lily or the written word. Their Incarnational poetics repeatedly call attention to the fact that, in theology as in poetics, form matters.

From the author of *Remainder*, and two novels short-listed for the Booker Prize, *C*, and *Satin Island*, a widescreen odyssey through the medical labs, computer graphics studios, military research centers, and other dark zones where the frontiers of potential—to cure, kill, understand or entertain—are constantly tested and refined. Bodies in motion. Birds, bees and bobsleighs. What is the force that moves the sun and other stars? Where's our fucking airplane? What's inside Box 808, and why does everybody want it? Deep within the archives of time-and-motion pioneer Lillian Gilbreth lies a secret. Famous for producing solid light-tracks that captured the path of workers' movements, Gilbreth helped birth the era of mass observation and big data. But did she also, as her broken correspondence with a young Soviet physicist suggests, discover in her final days a "perfect" movement, one that would "change everything"? An international hunt begins for the one box missing from her records, and we follow contemporary motion-capture consultant Mark Phocan, as well as his collaborators and shadowy antagonists, across geopolitical fault lines and through strata of personal and collective history. Meanwhile, work is under way on the blockbuster movie *Incarnation*, an epic space tragedy. As McCarthy peers through the screen, or veil, of technological modernity to reveal the underlying symbolic structures of human experience, *The Making of Incarnation* weaves a set of stories one inside the other, rings within rings, a perpetual motion machine.

This introductory theology text explains key concepts in Christian doctrine and shows that doctrine is integrally linked to the practical realities of Christian life. In order to grow into more faithful practitioners of Christianity, we need to engage in the practice of learning doctrine and understanding how it shapes faithful lives. Beth Felker Jones helps students articulate basic Christian doctrines, think theologically so they can act Christianly in a diverse world, and connect Christian thought to their everyday life of faith. This book, written from a solidly evangelical yet ecumenically aware perspective, models a way of doing theology that is generous and charitable. It attends to history and contemporary debates and features voices from the global church. Sidebars made up of illustrative quotations, key Scripture passages, classic hymn texts, and devotional poetry punctuate the chapters.

The development of a 'modern' form of scientific enquiry occurred in the late Middle Ages and under the umbrella of Christianity, but Leupin argues that the desire to quantify and find empirical bases for things goes back much earlier than Galileo and

Copernicus. This study attempts to prove that an epistemological break took place within Christianity and that it can be traced back to one particular dogma that is unique to Christian faith, that of incarnation. Through studying the writings of Cicero, Quintilian, St Augustine and many others, Leupin considers the dogma involving the embodiment of God and the relationship between discourse and literature.

The experience of loneliness is as universal as hunger or thirst. Because it affects us more intimately, we are less inclined to speak of it. But who has not known its gnawing ache? The fear of loneliness causes anguish. It prompts reckless deeds. To this, every age has borne witness. No voice is more insidious than the one that whispers in our ear: 'You are irredeemably alone, no light will pierce your darkness.' The fundamental statement of Christianity is to convict that voice of lying. The Christian condition unfolds within the certainty that ultimate reality, the source of all that is, is a personal reality of communion, no metaphysical abstraction. Men and women, made 'in the image and likeness' of God, bear the mark of that original communion stamped on their being. When our souls and bodies cry out for Another, it is not a sign of sickness, but of health. A labour of potential joy is announced. We are reminded of what we have in us to become. That our labour may be fruitful, Scripture repeatedly exhorts us to 'remember'. The remembrance enjoined is partly introspective and existential, partly historical, for the God who took flesh to redeem our loneliness leaves traces in history. This book examines six facets of Christian remembrance, complementing biblical exegesis with readings from literature, ancient and modern. It aims to be an essay in theology. At the same time, it proposes a grounded reflection on what it means to be a human being.

How can an evangelical view of Scripture be reconciled with modern biblical scholarship? In this book Peter Enns, an expert in biblical interpretation, addresses Old Testament phenomena that challenge traditional evangelical perspectives on Scripture. He then suggests a way forward, proposing an incarnational model of biblical inspiration that takes seriously both the divine and the human aspects of Scripture. This tenth anniversary edition has an updated bibliography and includes a substantive postscript that reflects on the reception of the first edition.

This first of two volumes comprises Thomas F. Torrance's lectures delivered to students in Christian Dogmatics on Christology at New College, Edinburgh, from 1952 to 1978. In eight chapters these expertly edited lectures focus on the meaning and significance of the incarnation and the person of Christ.

"Christ Condemned is a philosophical explanation of the Incarnation and the Trinity, based on the work of Immanuel Kant, and defended from Scripture"--Amazon.com. Most theologians believe that in the human life of Jesus of Nazareth, we encounter God. Yet how the divine and human come together in the life of Jesus still remains a question needing exploring. The Council of Chalcedon sought to answer the question by speaking of one and the same Son, our Lord Jesus Christ, the same perfect in divinity and also perfect in humanity, the same truly God and truly a human being. But ever since Chalcedon, the theological conversation on Christology has implicitly put Christ's divinity and humanity in competition. While ancient (and not-so-ancient) Christologies from above focus on Christ's divinity at the expense of his humanity, modern Christologies from below subsume his divinity into his humanity. What is needed, says Ian A. McFarland, is a Chalcedonianism without reserve, which not only

affirms the humanity and divinity of Christ but also treats them as equal in theological significance. To do so, he draws on the ancient christological language that points to Christ's nature, on the one hand, and his hypostasis, or personhood, on the other. And with this, McFarland begins one of the most creative and groundbreaking theological explorations into the mystery of the incarnation undertaken in recent memory.

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Athanasius, bishop of Alexandria, is perhaps the most important figure in the Christological debates of the early- to mid-fourth century. In writings that span nearly four decades, Athanasius developed the foundations for the Church's account of Christ--his divinity and human life and their role in the spiritual life of Christians. This volume presents four works, in a revised translation by John Henry Newman, that have not been available together for more than a century. The work of Athanasius of Alexandria is a prime example of how early Christian doctrine developed by being forced to articulate the Christian faith in the face of philosophical questions. We see in Athanasius not a triumph of Hellenism but a revision of Hellenistic categories to accommodate the Christian belief described in Philippians 2: for our sake, the divine Son of God came into the world and lived an authentic human life without compromise to his divinity, and that from Christ's humanity Christians receive the divine life that he lived in the flesh. The selection of writings gives an overview of Athanasius's thought both in its development and in its striking consistency. From *Against the Nations* through *On the Incarnation* we can see Athanasius develop a biblical and philosophical narrative for his audience of Hellenistic Christians, probably before or shortly after the Council of Nicaea (325). The *Discourses Against the Arians*, written between 339 and 343 during Athanasius's exile in Rome, reply to specific philosophical and exegetical objections lodged by Arius's followers. Drawing on previous tradition, Athanasius presents Christ's reality as both fully human and fully divine, developing the trinitarian dimensions of salvation, in a manner that is thoroughly biblical, philosophically innovative, and speculatively insightful. *On the Decrees of the Council of Nicaea*, written in the 350s, defends the Nicene definition against the charge that its central term, "consubstantial," conveys an unscriptural idea. This light revision of Newman's translation removes archaisms and clarifies obscure passages while preserving his elevated prose.

A collection of essays defending the Christian doctrine of the Incarnation against its modern critics.

The Catholic University of America Press is pleased to announce a new series, *Early Modern Catholic Sources*, edited by Ulrich L. Lehner and Trent Pomplun. This series – the only one of its kind – will provide translations of early modern Catholic texts of theological interest written between 1450 and 1800. The first volume in this series is *On the Motive of the Incarnation*, the first English translation of the seventeenth-century Discalced Carmelites at the University of Salamanca treatise on the motive of the Incarnation. Originally intended for students of their order, it became a major contribution to broader theological discourse. In this treatise, they defend the assertion that God intended Christ's Incarnation essentially as a remedy for sin, such that if Adam had not sinned Christ would not have become incarnate, and that, at the same time, God intended all other works of nature and grace for the sake of Christ at their end. The Salamanca's position thus combines elements of the Franciscan and

Dominican traditions, stemming from the thought of Blessed John Duns Scotus and Saint Thomas Aquinas. This treatise is an exhaustive effort to show how the Scotistic emphasis on the primacy of Christ as the first willed and intended by God can be articulated within a Thomistic framework that acknowledges the contingency of the Incarnation on the need for redemption. In addition to the translation, the volume will include a brief introduction and extensive notes for theologians, historians, and students.

The Incarnation, traditionally understood as the metaphysical union between true divinity and true humanity in the one person of Jesus Christ, is one of the central doctrines for Christians over the centuries. Nevertheless, many scholars have objected that the Scriptural account of the Incarnation is incoherent. Being divine seems to entail being omniscient, omnipotent and omnipresent, but the New Testament portrays Jesus as having human properties such as being apparently limited in knowledge, power, and presence. It seems logically impossible that any single individual could possess such mutually exclusive sets of properties, and this leads to scepticism concerning the occurrence of the Incarnation in history. A Kryptic Model of the Incarnation aims to provide a critical reflection of various attempts to answer these challenges and to offer a compelling response integrating aspects from analytic philosophy of religion, systematic theology, and historical-critical studies. Loke develops a new Kryptic model of the Incarnation, drawing from the Greek word *Krypsis* meaning 'hiding', and proposing that in a certain sense Christ's supernatural properties were concealed during the Incarnation.

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.

On the Incarnation contains the reflections of Athanasius of Alexandria, upon the subjects of Christ, His purpose on Earth, and the nature of the Holy Spirit. This work was composed partly to explain Athanasius's thoughts on Jesus Christ and the nature of the Holy Spirit, and partly to refute the views of Arius, a rival deacon within the Egyptian church. According to Athanasius, God arrived on Earth as Christ to show humans a pure example of divinity - through this illustration, humans may themselves aspire to immortality. Written sometime prior to 319 A.D., this text by Athanasius is cited as one of the most influential of early Christianity. As the Pope of the Coptic Christians of Egypt, Athanasius was both renowned by his fellow early Christians and reviled by the ruling Roman Empire who sought to exile him numerous times. His church considered these writings valuable, preserving and passing on the teachings for future Christian generations. This translation in this edition was accomplished by Sister Penelope Lawson, a nun who spent her entire life in study of various ancient Christian

texts. Since originally appearing in 1944, Lawson's translation has been applauded as an authentic presentation of Athanasius's thoughts in English.

A Milestone in Ecumenical Theology Roman Catholic theologian Robert Stackpole reaches into the heart of the Anglican tradition and finds within that heritage a rich and fruitful way of understanding the doctrine of the Incarnation - a way that needs to be rediscovered by Anglicans themselves, and by the wider Christian community. In *The Incarnation: Rediscovering Kenotic Christology*, Stackpole offers a comprehensive defence of the Kenotic Theory, rooted primarily in the way that theory has developed within the Anglican tradition since the early twentieth century. This is the notion that in the Incarnation, the divine Son of God, without ceasing to uphold and guide the universe as the universal Word, by a voluntary act restrained the exercise of some of his divine attributes at a particular time and place in human history, limited himself to an historical human consciousness, and human faculties of knowledge and action, and thereby experienced all the joys and sorrows, sufferings and struggles of human life as Jesus of Nazareth. This Kenotic Theory is shown to be not only coherent in itself, but also remarkably powerful in its impact on the wider pattern of Christian belief. Above all, Stackpole focuses on its implications for God's identification with human suffering, for the doctrine of the saving work of Jesus Christ, and for the social witness of Christianity. In short, he makes the case that this incarnational heritage is a special gift that Anglican Christianity can make to the enrichment of the faith of all Christians in our ecumenical age. A founding member of "The Fellowship of Catholics and Evangelicals," Stackpole also draws deeply on Evangelical reflections on the Cross, and Anglican and Roman Catholic understandings of the Trinity, resulting in a remarkable ecumenical synthesis of Christology for our time. Robert Stackpole (BA Williams; M.Litt. Oxford University; STD The Angelicum, Rome), formerly an Anglican priest, has been Director of the John Paul II Institute of Divine Mercy since 2000. From 2002-2012 he was also Associate Professor of Theology at Redeemer Pacific College in Vancouver, BC, Canada. He is the author of numerous books and web articles, including *Jesus, Mercy Incarnate* (Marian Press, 2000), *Divine Mercy: A Guide from Genesis to Benedict XVI* (Marian Press, 2009), and *The Papacy: God's Gift to All Christians* (The Chartwell Press, 2015).

*Athanasius De Incarnatione*. St. Athanasius On the Incarnation, Tr. by A. Robertson. Two names stand above all others in the history of the early Christian church: Augustine and Athanasius. The former was from the West and contended for the doctrine of grace against Roman moralism, while the latter came from the East and became a champion of orthodoxy against Arian attacks on the doctrine of the Trinity. *On the Incarnation* was Athanasius' second apologetic work, and in it he defends the Christian faith and tries to convince Jews and Greeks that Jesus was not a prophet or teacher but the Christ, the divine incarnation of God's Word. You may find yourself reading Athanasius and thinking that the divine incarnation of Jesus is an obvious point, only to realize that, at some point, it wasn't so obvious. Three hundred years after Jesus ascended to heaven, the Council of Nicaea was still trying to figure out exactly who Jesus was. Through his presence at the Council of Nicaea as an assistant to Alexander and his work in this writing, Athanasius helped early Christianity—indeed all Christianity—to understand something more of the mystery of our faith: God was manifested in the flesh. All Christians, directly or indirectly, have been influenced by

Athanasius because of his foundational insistence of who Jesus is. There is perhaps no other Christian writing in which the coming of our Savior is proclaimed so clearly as the way of victory over death. Thanks to Athanasius, and so many other early Christian thinkers, we have a firmer footing in our own exploration and understanding of who God is and how He works.

ATHANASIUS, Bishop of Alexandria and one of the most illustrious defenders of the Christian faith, was born at Alexandria about the year 297. Before the outbreak of the Arian controversy, which began in 319, Athanasius had made himself known as the author of two essays addressed to a convert from heathenism, one of them entitled *Against the Gentiles*, and the other *On the Incarnation of the Word*. Both are of the nature of apologetical treatises, arguing such questions as monotheism, and the necessity of divine interposition for the salvation of the world; and already in the second may be traced that tone of thought respecting the essential divinity of Christ as the "God-man" for which he afterwards became conspicuous.

How does an understanding of the non-human lead us to a greater understanding of the incarnation? Are non-human animals morally relevant within Christian theology and ethics? Is there a human ethical responsibility towards non-human animals? In *Animals, Theology and the Incarnation*, Kris Hiuser argues that if we are called to represent both God to creation, and creation to God, then this has considerable bearing on understanding what it means to be human, as well as informing human action towards non-human creatures.

"My God, My God, why have you forsaken me?" How should a Christian interpret this passage? What implications does the cross have for the trinitarian theology? Did the Father kill the Son? Theologian Thomas McCall presents a trinitarian reading of Christ's darkest moment--the moment of his prayer to his heavenly Father from the cross. McCall revisits the biblical texts and surveys the various interpretations of Jesus cry, ranging from early church theologians to the Reformation to contemporary theologians. Along the way, he explains the terms of the scholarly debate and clearly marks out what he believes to be the historically orthodox point of view. By approaching the Son's cry to the Father as an event in the life of the Triune God, *Forsaken* seeks to recover the true poignancy of the orthodox perspective on the cross.

"New edition, revised, with a letter of St. Athanasius on the interpretation of the Psalms added as an appendix." Includes bibliographical references.

Be Transformed this Advent Season! His parents gave him the name Jesus. But the prophets, the shepherds, the wise men, and the angels addressed him by other names. They called him Lord, Messiah, Savior, Emmanuel, Light of the World, and Word Made Flesh. In *Incarnation: Rediscovering the Significance of Christmas*, best-selling author Adam Hamilton examines the names of Christ used by the gospel writers, exploring the historical and personal significance of his birth. This Advent season church families will come together to remember what's important. In the face of uncertainty and conflict, Christians reclaim the

Christ Child who brings us together, heals our hearts, and calls us to bring light into the darkness. Now more than ever, we invite you to reflect upon the significance of the Christ-child for our lives and world today! Incarnation is a standalone book, but works beautifully as a four-week Bible study experience perfect for all age groups during the Advent season. Additional components include a comprehensive Leader Guide, a DVD with short teaching videos featuring Adam Hamilton, as well as resources for children and youth.

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 to 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.

Near the end of his writing career, Cassian the monk was commissioned by the future Pope Leo the Great to reply to the Christological positions of Nestorius. Nestorius saw in Christ two subjects, that of the Word and that of the man Jesus. Cassian's foray into ecclesiastical controversy yields a cannonade of arguments from the Scriptures and the early Fathers, bombarding the Nestorian position with an impassioned rendition of the general Christological views of East and West. Unsurprisingly, for one such as Cassian who was so concerned with Christian sanctity, it places special emphasis on the difference between the personal divinity of Christ and the indwelling of the Word in the saints—for the personal divinity of Christ is what indeed makes it possible for Christ to be said to dwell within those saints who tread the heights of union with God. What Cassian lacks in the precision of an Athanasius or a Maximus the Confessor, he makes up for in the verve of his argumentation. (Ex Fontibus Co.)

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