

## The Metaphor Of God Incarnate Christology In A Pluralistic Age

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.

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Nearly two hundred alphabetically arranged entries cover such topics as Christian worship and prayer, interactions of Christianity with other world faiths, and Christian beliefs. 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.

An investigation into the nature of God and creativity from the author of the Lord Peter Wimsey Mysteries, with an introduction by Madeleine L'Engle. From the first pages of Genesis, it is clear that God and man share one vital trait: the ability to create great works out of nothing. More than any other group, artists feel impelled to create, and this urge brings them closer to God. By contemplating the creative drive of humanity, we can better understand the works of God, and by reading deeply into the tenets of Christianity, we can better understand the creative spirit of man. Dorothy L. Sayers explores the concept of the Holy Trinity within the context of invention: the creative idea, the creative energy, and the creative power. In this searching, wide-ranging treatise, one of the greatest minds of the twentieth century shows us what it means to be an artist—and what it takes to make humankind.

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 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.

Harold Netland traces the emergence of the pluralistic ethos that challenges Christian faith and mission, interacting heavily with philosopher John Hick and providing a framework for developing a comprehensive evangelical theology of religions.

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.

Baptized in the Spirit creatively examines the most recent trends in Pentecostal and charismatic theology, especially with regard to the displacement of Spirit baptism as Pentecostalism's central distinctive. The author begins by focusing on the significance of the Holy Spirit in reciprocal and mutual work with the Son in fulfilling the will of the Father. He also shows how the pneumatological emphases in Pentecostal and charismatic theology can help to correct the tendency in Western Christianity to subordinate the Spirit to the Word.

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.

Philosophical Theology and Christian Doctrine surveys and comments on recent work by philosophers of religion in the analytic tradition on the doctrines of the Christian creed. Topics covered include creation, Incarnation, Trinity, salvation and eschatology, and the ultimate future of creation. Comprehensive survey of core Christian doctrines

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.

For too long contemporary theology has downplayed the importance of holding together the incarnation and the resurrection when thinking theologically. Paul Molnar here surveys the place of these key doctrines in the thought of several influential theologians: Karl Barth, Karl Rahner, Thomas F. Torrance, John Macquarrie, Gordon Kaufman, Sallie McFague, Roger Haight, John Hick, and Wolfhart Pannenberg. Molnar demonstrates that whenever the starting point for interpreting the resurrection is not Jesus himself, the incarnate Son of the Father, then Christology and Soteriology are undermined because they are not properly rooted in a plausible doctrine of the Trinity. Fair, comprehensive, and balanced, Molnar's analysis, following Torrance and Barth, highlights the details of contemporary theology of the resurrection linked to the incarnation and maintains the necessity of the incarnation in its intrinsic unity with the resurrection as the beginning, rather than the end, of Christology.

For Pagans and Christians alike, *Jesus Through Pagan Eyes* offers a provocative portrait of Jesus—as a compassionate, life-affirming, nature-inspired spiritual teacher, freed from the limiting ideology of the Church. Rev. Mark Townsend sets the stage by exploring the historical evidence of who Jesus was as a human being before delving into the realm of metaphor and mythology, the notion of Christ, and the Church's conception of Jesus as Christ. The heart of this unique book lies in the thoughtful and deeply moving collection of stories, essays, and interviews about Jesus from today's most respected Pagan, Wiccan, and Druidic leaders. Contributors such as Maxine Sanders, Christopher Penczak, Janet Farrar, Diana Paxson, Philip Carr-Gomm, Oberon Zell-Ravenheart, John Michael Greer, Selena Fox, and Raven Grimassi explore the historical figure of Jesus in relation to Witchcraft, the tarot, goddess worship, and shamanism—while illustrating how this god of the Christian church blesses and inspires those who embrace non-traditional spiritual paths. Whether you envision Jesus as an ascended master, a human teacher, or a mythic god-man, this remarkable book will introduce you to a Jesus who fits fully into the Pagan imagination. Praise: "Townsend uses Jesus to initiate dialogue, and he does so in way that is accepting and inclusive of many understandings and interpretations of Jesus, his purpose, and his relevance (or irrelevance) in the religious practices of contemporary Pagans." —Huffington Post "This work admirably promotes understanding between belief systems that have a sometimes uneasy relationship." —Publishers Weekly

In *Who or What is God?* John Hick reflects on questions of the nature and the accessibility of God in the context of Christianity and other faith traditions. The essays in this book cover a wide range of issues centered on the search for truth, justice, and peace. This search concerns the ultimate reality to which the world's great religions point, involving discussion of religious experience, religious language, the relations between religions, death, and Christian belief. The book does not focus on theology of religions or religious pluralism for which Hick is so well known but on different, nevertheless related areas as the nature and accessibility of God, God's relevance for the meaning of life and eschatology, the reconstruction of Christian theology under contemporary conditions, and finally the need to combine spirituality with the search for social justice.

Latin American theology is associated with liberation, basic Christian communities, primacy of praxis and option for the poor. The present volume shows that Latin American theologians added new themes to the previous ones: religious pluralism, inter-religious dialogue and macro-ecumenism. It is the fruit of a program of the Theological Commission of the Ecumenical Association of Third World Theologians (EATWOT) in Latin America, to work out a liberating theology of religions.

The philosophy of religion and theology are related to the culture in which they have developed. These disciplines provide a source of values and vision to the cultures of which they are part, while at the same time they are delimited and defined by their cultures. This book compares the ideas of two contemporary philosophers, John Hick and Seyyed Hossein Nasr, on the issues of religion, religions, the concept of the ultimate reality, and the notion of sacred knowledge. On a broader level, it compares two world-views: the one formed by Western Christian culture, which is religious in intention but secular in essence; the other Islamic, formed through the assimilation of traditional wisdom, which is turned against the norms of secular culture and is thus religious both in intention and essence.

Given the popes' recent statements of their desires to implement the New Evangelization, it is imperative that Catholic theologians and other intellectually engaged laypersons retrieve the vital discipline of apologetics. For, the New Evangelization places particular emphasis on "reproposing the Gospel to those who have experienced a crisis of faith . . . due to secularization." One salient method of Catholic apologetics used to be characterized by three demonstrations, each of which assumes the conclusions established in the previous step(s). Some might think that this classical method of apologetics has been abandoned in the postconciliar Church, but Siniscalchi's book updates it. Unlike the classical apologetics of the preconciliar era, Siniscalchi engages contemporary scholarship in a variety of academic disciplines, such as philosophy, history, biblical studies, sociology, and theology, to develop the steps that are necessary for showing the reasonableness of faith. "This is an accessible, well-researched, and fairly-argued case for apologetics as a necessary component of Catholic and, indeed, of all Christian theology. It deserves a very wide readership." --Gerald O'Collins, SJ, Professor Emeritus, Gregorian University "Siniscalchi does not only write about apologetics; he actually does apologetics, and does it at a high level. The combination of an erudite and accurate plea for the theological importance of apologetics, and charitable arguments for the truth of the Catholic faith, makes this book uniquely important. As he makes clear, theologians are responsible for ensuring that their research does not solely serve an ivory tower." --Matthew Levering, Perry Family Foundation Professor of Theology, Mundelein Seminary "Siniscalchi's book has many virtues. One that is especially noteworthy has to do with the cultures of philosophy and Catholic systematic theology. In the past fifty years these cultures have split apart. . . . This book helps bring those cultures more in line with one another and is definitely a step in the right direction." --Alfred J. Freddoso, Oesterle Professor of Thomistic Studies, University of Notre Dame "According to Vatican II, the chief remedy for modern unbelief is 'to be sought in the proper presentation of the Church's teaching' and 'the witness of a living and mature faith' (*Gaudium et Spes*, 21). In this rich and wise new book, Glenn Siniscalchi offers Christians a complete course in how to acquire both. It is an honor to recommend a work of apologetics that is so well informed by history and theology." --Stephen Bullivant, Senior Lecturer in Theology and

Ethics, St. Mary's University, UK Glenn B. Siniscalchi (PhD, Duquesne) is Assistant Professor of Systematic Theology at Notre Dame College, South Euclid, Ohio.

In this volume, Junius Johnson presents an analysis of von Balthasar's work in dogmatics and provides the structural linchpin for understanding the whole of this massive (and massively important) systematic theology by reconstructing the metaphysics of von Balthasar. Taking the person of Jesus Christ as the metaphysical starting point, the project highlights the fundamental connections to key doctrinal, historical, and philosophical issues. This is a critical volume for professors, scholars, and students in systematic theology, philosophical theology, and the study of twentieth-century Catholic and Protestant theology and history.

An Introduction to the Philosophy of 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.

For about two decades John W. Loftus was a devout evangelical Christian, an ordained minister of the Church of Christ, and an ardent apologist for Christianity. With three degrees--in philosophy, theology, and philosophy of religion--he was adept at using rational argumentation to defend the faith. But over the years, doubts about the credibility of key Christian tenets began to creep into his thinking. By the late 1990s he experienced a full-blown crisis of faith. In this honest appraisal of his journey from believer to atheist, the author carefully explains the experiences and the reasoning process that led him to reject religious belief. The original edition of this book was published in 2006 and reissued in 2008. Since that time, Loftus has received a good deal of critical feedback from Christians and skeptics alike. In this revised and expanded edition, the author addresses criticisms of the original, adds new argumentation and references, and refines his presentation. For every issue he succinctly summarizes the various points of view and provides references for further reading. In conclusion, he describes the implications of life without belief in God, some liberating, some sobering. This frank critique of Christian belief from a former insider will interest freethinkers as well as anyone with doubts about the claims of religion.

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.

Analyzes the attitudes of Christians toward other religions and examines how the major religions of the world establish a relationship with God

Interprets the history of Christology as being defined by a central distinction between those who assign to Christ an absolute role and those who do not. Wildman (theology, Boston U.) argues for the latter, what he calls "modest", view. He claims that modest Christologies are more faithful to the actual history of Christological development than are absolutist ones, and that the absolutist view can be shown to be incongruous with much that we have come to know about human history and the cosmos. Annotation

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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 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.

Deep and wide study of 2,000 years of Christian thought on the human body Does Christianity scorn our bodies? Friedrich Nietzsche thought so, and many others since him have thought the same. Ola Sigurdson contends, to the contrary, that Christianity — understood properly — in fact affirms human embodiment. Presenting his constructive contributions to theology in relation to both historical and contemporary conceptions of the body, Sigurdson begins by investigating the anthropological implications of the doctrine of the incarnation. He then delves into the concept of the gaze and discusses a specifically Christian "gaze of faith" that focuses on God embodied in Jesus. Finally, he weaves these strands into a contemporary Christian theology of embodiment. Sigurdson's profound engagement with the whole history of Christian life and thought not only elucidates the spectrum of Christian perspectives on the body but also models a way of thinking historically and systematically that other theologians will find stimulating and challenging.

This is a second and revised edition of John Hick's much discussed book first published twelve years ago. He claims that Jesus himself did not teach what was to become the orthodox understanding of him; that the dogma that he had both a divine and a human nature is incoherent and unintelligible; that divine incarnation is a metaphorical idea; that its literal construal makes Christianity the only religion to have been founded by a God in person, and thus uniquely superior to all others, a belief which has done so much harm in the world; that instead Christians should take Jesus as the one who has made God real to us and challenged us to live in God's presence. The new material now added shows how two major contemporary theologians, one Anglican and the other Catholic, face these problems and arrive at many but not all the same conclusions.

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.

In this revised introduction, an internationally respected scholar explores biblical, historical, and contemporary developments in Christology. The book focuses on the global and contextual diversity of contemporary theology, including views of Christ found in the Global South and North and in the Abrahamic and Asian faith traditions. It is ideal for readers who desire to know how the global Christian community understands the person and work of Jesus Christ. This new edition accounts for the significant developments in theology over the past decade.

This monumental study examines issues of anthropomorphism in the three Abrahamic Faiths, as viewed through the texts of the Hebrew Bible, the New Testament and the Qur'an. Throughout history Christianity and Judaism have tried to make sense of God. While juxtaposing the Islamic position against this, the author addresses the Judeo-Christian worldview and how each has chosen to framework its encounter with God, to what extent this has been the result of actual scripture and to what extent the product of theological debate, or church decrees of later centuries and absorption of Hellenistic philosophy. Shah also examines Islam's heavily anti-anthropomorphic stance and Islamic theological discourse on Tawhid as well as the Ninety-Nine Names of God and what these have meant in relation to Muslim understanding of God and His attributes. Describing how these became the touchstone of Muslim discourse with Judaism and Christianity he critiques theological statements and perspectives that came to dilute if not counter strict monotheism. As secularism debates whether God is dead, the issue of anthropomorphism has become of immense importance. The quest for God, especially in this day and age, is partly one of intellectual longing. To Shah, anthropomorphic concepts and corporeal depictions of the Divine are perhaps among the leading factors of modern atheism. As such he ultimately draws the conclusion that the postmodern longing for God will not be quenched by pre-modern anthropomorphic and corporeal concepts of the Divine which have simply brought God down to this cosmos, with a precise historical function and a specified location, reducing the intellectual and spiritual force of what God is and represents, causing the soul to detract from a sense of the sacred and thereby belief in Him. First volume of a tetralogy on the philosophy of Christian doctrine; second volume is Revelation, from metaphor to analogy.

According to John Hick's model of religious pluralism, all the world's great religions present equally valid ways of understanding and responding to the same ultimate Reality. This book offers an exposition of, and critical response to, Hick's model. Following an introductory chapter that surveys dominant approaches to religious diversity, the rise and development of Hick's pluralist interpretation of religions is traced. Finally, a critical assessment of Hick's mature pluralist model is offered. The conclusion: Hick's model is ultimately unsuccessful in overcoming the pluralist's most difficult conceptual problem, namely providing an adequate account of the fact that the world's religions understand the divine Reality in often contradictory ways. Ultimately, Hick's own solution threatens two of his long-cherished goals: a robust religious realism and a tradition-neutral religious pluralism.

In this groundbreaking work, John Hick refutes the traditional 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.

"Papers gathered here are the fruit of an international congress held at the Faculty of Theology of the Katholieke Universiteit Leuven, 18-21 November, 1997."--Pref.

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.

The question of religious pluralism is the most significant yet thorniest of issues in theology today, and John Hick (1922-2012) has long been recognized as its most important scholar. However, while much has been written analyzing the philosophical basis of Hick's pluralism, very little attention has been devoted to the theological foundations of his argument. Filling this gap, this book examines Hick's theological attempts to systematically deconstruct the church's traditional incarnational Christology. Special attention is given to evaluating Hick's foundational theses "that Jesus himself did not teach what was to become the orthodox Christian understanding of him" and "that the dogma of Jesus' two natures . . . has proved to be incapable of being explicated in any satisfactory way." By elucidating the ways in which Hick's arguments fail, David Nah demonstrates that Hick was unwarranted in breaking away from the church's incarnational Christology that has been at the core of Christianity for almost two thousand years.

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.

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 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.

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