God Time And Eternity The Coherence Of Theism II Eternity V 2

The relation of the eternal God to time and history has perplexed theologians and philosophers for centuries. How can Christians describe a God who is distinct from time but acts within it? This book presents one creative and profound approach to this perennial theme by examining the theology of Karl Barth. Contrary to interpretations of Barth that suggest he held a view of eternity as abstracted from time and history, this comprehensive study suggests that he provides a more complex and fruitful understanding. Rather than defining eternity in a negative relation to time, Barth relates eternity and time with reference to such doctrines as the Trinity and incarnation. This ensures overcoming what he saw as the "Babylonian Captivity" of an abstract philosophical definition of eternity that developed in the Western tradition. The central argument of the book suggests an analogia trinitaria temporis, a basic analogy between the eternal being of God and God's creating and activity within time. Also, implicit in Barth's view is a narrative view of time, similar to the view of Paul Ricoeur, which unfolds as the Church Dogmatics develops. Annotation. Eternal God offers a powerful defence of the view that God exists in timeless eternity. This is the classical Christian view of God, but it is claimed by many theologians and philosophers of religion to be incoherent. Paul Helm rebuts the charge of incoherence, arguing that divinetimelessness is grounded in the idea of God as creator, and that this alone makes possible a proper account of divine omniscience. He develops some of the consequences of divine timelessness, particularly as it affects both divine and human freedom, and considers some of the alleged problems about referring to God. The book thus constitutes a unified treatment of the main concepts of philosophical theology.

The past two decades have seen an almost exponential growth in publications on the topic of divine eternity and the general area of 'God and time'. Increasing appeal is made to arguments and resources which range widely through contemporary science and the philosophy of time, whilst retaining commitments to traditional historical and philosophical theology. This thesis aims to make a methodological contribution to the debate that will be of use to partisans of all views of divine temporality and atemporality, as well as to isolate more specific philosophical foundations which, it is urged, would be required for a defence of divine timelessness. In arguing for the plausibility of these foundations, a case is made for the desirability of such a defence. This thesis argues for a methodology of constraints in which the key features are, first, that the theology of divine eternity can be affected by logical constraints introduced by arguments from Outside as well as 'inside' itself, and, second, that such a structure is relevant upon the integration of a corresponding understanding (provided by the work of Katherine Hawley) of how science might support metaphysical claims and how alleged support might be challenged. The resulting structure is offered as a general philosophical foundation for debates in the field of 'God and time'. This thesis also argues that the most vital factor in the structure is the ontological status of the present. The denial that the present should be metaphysically favoured is explored, as a general philosophical foundation for a defence of divine timelessness, through topics in language and ontology, science, and epistemology. Results from this analysis are incorporated into the overall structure advocated by the thesis, together with considerations both of their effect on the debate, and of candidates for philosophical foundations from 'inside' theology which fit within the wider methodology of constraints on the theology of divine eternity.

Time and Eternity Exploring God's Relationship to Time Captain Fiddle Publications

This remarkable work offers an analytical exploration of the nature of divine eternity and God's relationship to time.

The relationship between eternity and time is a common subject for theologians and philosophers. What difference does it make for this discussion that God became man and inhabited time in Jesus Christ? In God's Time for Us, James J. Cassidy examines the theology of Karl Barth to show that God is our Father who does not neglect us for lack of time; he is the God who has time to be with us. God also quite literally has time in his own being by virtue of the incarnation. Cassidy shows that Barth seeks a rapprochement between eternity and time, which is overcome by Jesus Christ. There is today a resurgence in interest in the theology of Barth, especially among evangelicals. Yet Barth is often read without discernment and discussed in churches without full understanding. Cassidy illuminates his thought so evangelicals can make a better, more well-informed appraisal of the man and his theology.

What is time? We mark its passage with calendars, clocks, and watches yet we cannot hold it in our hands. It does not make a sound but grandfather clocks and church bells sound out its passage. It is invisible to the eye but the lilies of the field radiate God's glory spring after spring. To the young it is limitless, but to the wise it is not a renewable resource. Therefore, how we spend our days on earth is of great importance. In contrast, God exists outside of time and views our lives from an eternal perspective. Is it possible to develop that perspective, too? From the feasts of Israel to the New Jerusalem, this study explores time, aging, and eternity from a Biblical point of view. It also examines what will happen when time finally comes to an end.

One of the vital issues in contemporary Christian theology is the problem of a renewed understanding of God's eternity and its relation to time. This is not merely a peripheral doctrinal issue, but lies at the heart of our understanding of God and humanity, and contributes to our entire worldview. This study focuses on a long-standing debate between two competing views on God's eternity: one focused on God's absolute timelessness in classical theism, and the other on God's temporal everlastingness in contemporary panentheism. In contrast to both of these well-worn options, this book presents an alternative Trinitarian analogical understanding of God's eternity and its relation to time, especially through a critical reflection on Karl Barth's and Hans Urs von Balthasar's engagement of the issue. This analogical approach, based on the dynamic and dramatic concepts of God's being-in-relation and of the Triune God's communicative action in eternity and time, has the potential to resolve the debate between absolute timeless eternity and temporal everlasting duration. "To speak well of God we must say something about eternity. Nevertheless, it is a brave theologian who ventures into the fields of academic discourse to say something about the nature of time. Kim's book breaks the philosophical deadlock between those who view eternity as timelessness and those who view it as everlastingness by expanding his dialogue partners to include Barth and von Balthasar and by reorienting the whole discussion in a fascinating christological and Trinitarian direction."

Kevin J. Vanhoozer Blanchard Professor of Theology Wheaton College Graduate School "In this book, we can find a remarkable attempt to resolve a vital issue in contemporary Christian theology, the problem of God's eternity and its relation to time. Dr. Eunsoo Kim provides an excellent overview of the biblical, historical, philosophical,
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Foreknowledge: Four Views provides a venue for well-known proponents of four distinct views of divine foreknowledge to present their cases: Gregory A. Boyd of Bethel College

Augustine. And the issue will not go away. More recently, the terms of the debate have shifted, and the issue has taken on new urgency with the theological proposal known as

whether we need a historical savior to restore our broken moral wills. Kant rejected faith in vicarious atonement as undermining moral responsibility, and he pointed to the

Kant¿s ethics provided the rigor on which Kierkegaard drew in developing his concept of sin. Green argues that the chief difference between Kant and Kierkegaard has to do with

Building on his earlier work, Kierkegaard and Kant: The Hidden Debt, Ronald Green presents Kant as a major inspiration of Kierkegaard¿s authorship. Green believes that

"God is eternal" is a standard belief of all theistic religions. But what does it mean? If, on the one hand, "eternal" means timeless, how can God hear the prayers of the faithful at

some point of time? And how can a timeless God act in order to answer the prayers? If God knows what I will do tomorrow from all eternity, how can I be free to choose what to

do? If, on the other hand, "eternal" means everlasting, does that not jeopardize divine majesty? How can everlastingness be reconciled with the traditional doctrines of divine

simplicity and perfection? An outstanding group of American, UK, German, Austrian, and Swiss philosophers and theologians discuss the problem of God's relation to time. Their

contributions range from analyzing and defending classical conceptions of eternity (Boethius's and Aquinas's) to vindicating everlastingness accounts, and from the

foreknowledge problem to Einstein's Special Theory of Relativity. This book tackles philosophical questions that are of utmost importance for Systematic Theology. Its highest

aim is to deepen our understanding of religious faith by surveying its relations to one of the most fundamental aspects of reality: time.

The question of the nature of God's foreknowledge and how that relates to human freedom has been pondered and debated by Christian theologians at least since the time of

Augustine. And the issue will not go away. More recently, the terms of the debate have shifted, and the issue has taken on new urgency with the theological proposal known as

the openness of God. This view maintains that God's knowledge, while perfect, is limited regarding the future inasmuch as the future is "open" and not settled. Divine

Foreknowledge: Four Views provides a venue for well-known proponents of four distinct views of divine foreknowledge to present their cases: Gregory A. Boyd of Bethel College

presents the open-theism view, David Hunt of Whittier College weighs in on the simple-foreknowledge view, William Lane Craig of Talbot School of Theology takes the middle-

knowledge view, and Paul Helm of Regent College, Vancouver, presents the Augustinian-Calvinist view. All four respond to each of the other essayists, noting points of

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strengths and weaknesses of each view. The result is a unique opportunity to grapple with the issues and arguments and frame your own understanding of this important debate.

In 1968 besloot Donald Crowhurst mee te doen aan de allereerste solozeilrace rond de wereld. Afgaand op zijn enthousiaste radiobechrachten dacht iedereen in Engeland dat hij
zou winnen. Het land maakte zich al op voor een heldenontvangst. Maar acht maanden na zijn vertrek werd zijn boot gevonden, midden op de Atlantische Oceaan, zonder Crowhurst aan boord. Van hem is nooit meer iets vernomen. In De wonderbaarlijke laatste reis van Donald Crowhurst reconstrueren Nicholas Tomalin en Ron Hall deze fatale tocht over de oceaan. Op basis van de logboeken aan boord en vele gesprekken met Crowhursts familie en vrienden ontdekken ze hoe hij iedereen om de tuin wist te leiden. De stoere oceaanzeiler die velen in Crowhurst zagen, bleek een eersteklas oplichter en fantasist. 'Een van de meest bijzondere verhalen over de zee die ooit zijn geschreven.' - New York Times Book Review 'Het zeedrama van de eeuw.' - Sør Finn Chichester

According to Robert John Russell, one of the foremost scholars on relating Christian theology and science, the topic of “time and eternity” is central to the relation between God and the world in two ways. First, it involves the notion of the divine eternity as the supratemporal source of creaturely time. Second, it involves the eternity of the eschatological New Creation beginning with the bodily Resurrection of Jesus in relation to creaturely time. The key to Russell's engagement with these issues, and the purpose of this book, is to explore Wolfhart Pannenberg's treatment of time and eternity in relation to mathematics, physics, and cosmology. Time in Eternity is the first book-length exposition of Russell's unique method for relating Christian theology and the natural sciences, which he calls "creative mutual interaction" (CMI). This method first calls for a reformulation of theology in light of science and then for the delineation of possible topics for research in science drawing on this reformulated theology. Accordingly, Russell first reformulates Pannenberg's discussion of the divine attributes—eternity and omnipresence—in light of the way time and space are treated in mathematics, physics, and cosmology. This leads him to construct a correlation of eternity and omnipresence in light of the spacetime framework of Einstein's special relativity. In the process he proposes a new flowing time interpretation of relativity to counter the usual block universe interpretation supported by most physicists and philosophers of science. Russell also replaces Pannenberg's use of Hegel's concept of infinity in relation to the divine attributes with the concept of infinity drawn from the mathematics of Georg Cantor. Russell then addresses the enormous challenge raised by Big Bang cosmology to Christian eschatology. In response, he draws on Pannenberg's interpretation both of the Resurrection as a proleptic manifestation of the eschatological New Creation within history and the present as the arrival of the future. Russell shows how such a reformulated understanding of theology can shed light on possible directions for fundamental research in physics and cosmology. These lead him to explore preconditions in contemporary physics research for the possibility of duration, copresence, retroactive causality, and prolepsis in nature.

The Newtonian concept of time has been changed by Einsteinian insight. Yet the Einsteinian world view might make it difficult to appreciate traditional concepts of eschatology, like heaven and hell, death and immortality, life after death and resurrection, last day and final judgments, because these expressions presuppose a pre-Einsteinian view of the universe. Since theology cannot remain unaffected by the new research in concepts of time, Eternity and Eternal Life tries to express the eschatological faith of the Church by using the time language of our age. To achieve this it provides an overview on the research in the nature of time done in geology, cosmology, physics, biology, psychology, sociology, history and philosophy and proposes a notion of time for “timely” Christology and for “timely” eschatology. By using the singularity event as literary form, Horvath scrutinizes how Christ’s time can lead to the times of all existing realities, through death to “eternity.” This is a pioneering work, one that needs to be tested in the community of interested readers. It is a communal search for an understanding of life, death and eternal life, not only in the light of abstract ideas and cultural linguistic doctrines in the world of religions, but also in the light of science and especially of a person as the horizon of understanding for both time and eternity. Christ as the eschatological union of time and eternity becomes the work’s unifying focus and its paradigm, which solves recognized problems and opens our minds to new ones.

This is a collection of previously unpublished essays written by leading philosophers about God's relation to time. The essays have been selected to represent current debates between those who believe God to be atemporal and those who do not.

Can time be our friend? At first glance the question seems ridiculous, because the apparent scarcity of time is a constant source of stress in our busy lives. There are not enough hours in the day, we say as we collapse late at night. Deep down we know that we cannot go on like this. Father Stinnissen's book dares us to see time with new eyes. The insight that eternity is written in the depths of our hearts helps us to live in time in a way that leads us deeper into God's joy. We are like children in a land of fairy tales where everything is exciting and exploration never ends. We therefore should rejoice that everything around us is great and mysterious and that we can live in eternal wonder. His intention is not to explain what time is and thus take away its mystery. Instead, his aim is to show us how to see time from different perspectives and to discover how rich and multifaceted it is. Above all, he demonstrates how we can make use of the tremendous possibilities that time offers to us.

What is time? What is space? What is reality? In this philosophical essay, the author attempts to unravel what is hiding behind the apparent reality by posing sometimes bizarre questions. For centuries, scientists have believed that the real world is physical, made of matter and energy. But what if the world around us is merely a projection of our minds? Scientists have never properly defined what the "nothing" or the "nothingness" is that supposedly lies beyond our universe. In this book, the author explores this question. By slowly peeling away the layers of our senses—touch, taste, sight, hearing, and smell—the reader will discover that there is really nothing more to our reality than what our senses present to us. Does reality, perhaps, come from within? Is something more divine hiding in all of us, after all?

This book focuses on the timelessness of God, providing a detailed analysis of the nature of time and eternity. Padgett offers a biblical and historical survey of the doctrine of eternity, rejecting both theories of eternity being both 'timeless' and 'everlasting'. Padgett argues that traditionally the doctrine of absolute divine timelessness is not compatible
with God's actions in the world. "God is in some sense temporal, yet He is the ground of time, the Lord of time and is "relatively" timeless.

Those who think about God are thinking deeply. Those who think about God T are thinking even more deeply still. Those who try to think about God and time are pressing the very limits of human understanding. Undaunted, this is precisely the project which we have set for ourselves in this study: to try to grasp the nature of divine eternity, to understand what is meant by the annunciation that God is eternal, to fomulate a coherent doctrine of God's relationship with time. This study, the second installment of a long-range research pro gram devoted to a philosophical analysis of the principal attributes of God, flows naturally out of my previous exploration of divine omniscience. ! For the most contentious issue with respect to God's being omniscient concerns divine foreknowledge of future contingents, such as free acts of human agents. The very concept of foreknowledge presupposes that God is temporal, and a good many thinkers, from Boethius to certain contemporary philosophers, have thought to avoid the alleged incompatibility of divine foreknowledge and human freedom by affining the timelessness of God. Thus, in examining the complex of issues surrounding the foreknowledge question, we found ourselves already immersed in the question of divine eternity.

The Vietnam War and Theologies of Memory develops theanthological analysis of the American war in Vietnam and constructsa Christian account of memory in relation to this tragic conflict. An elegantly written reflection of memory and forgiveness, thisunique work explores the ecclesial practice of memory in relationito the American war in Vietnam Questions how and why we choose to remem ber atrocity, and askswhether it is ever ethical to simply forget Explores the theological categories of time and eternity, andthe ideas of thinkers including Aquinas, Augustine, and Barth Reveals broader insights about history, memory, andredemption Resonates beyond the field of theological inquiry by offeringabajo analysis of war entirely relevant to our time De kwestie van het bestaan van God, belicht vanuit kosmologie en moderne fysica door de Engelse hoogleraar.

Most people agree that Jesus' parables are about the kingdom of God. But what is that? They seem to have a lot about hell and judgment, but how is that consistent with the Parable of the Prodigal Son and Jesus' search for "lost sheep"? They speak of the "Son of Man," but who or what is that? Some have thought they predict the end of the world, but could that be a failure to understand biblical language? In a new survey of Jesus' parables, Keith Ward proposes that they imply a theology of the universal and unlimited love of God, a moral demand to care for the well-being of all living things, a compassion for the poor and rejected of the earth, an open door of repentance that even death cannot close, the offer of new life in the Spirit, and an ultimate goal of universal creative sharing in the life of the cosmic Christ.

Madeline Miller heeft op bewonderingswaardige wijze de klassieker Ilias opnieuw vormgegeven in een eigentijdse, spannende roman waarvoor ze de Orange Prize 2012 heeft gekregen.Patroclus is een jonge prins, verbannen naar het koninkrijk van Phthia om daar op te groeien met goden zoont Achilles. Achilles is sterk, mooi, een gouden kind: alles wat Patroclus niet is. Maar ondanks hun verschillen raken de jongens innig bevriend, en hun band wordt sterker naarmate ze ouder worden. Dit tot verdriet en woede van Achilles' moeder Thetis, een wrede zeegodin die een hekel heeft aan stervelingen. Als duidelijk wordt dat Helena van Sparta is ontvoerd en alle Griekse mannen verplicht zijn om haar eer te wreken en Troje te belegeren, sluit Achilles zich aan bij het leger, verblind door de belofte van roem. Patroclus, verscheurd door liefde voor en angst om zijn vriend, gaat met hem mee. Zij weten niet dat het lot hen tot het uiterste zal testen en hun zal vragen om een verschrikkelijk offer.

The dief van Korinte' van Tessa Afshar is een spannende, Bijbels geïnspireerde roman die zich afspeelt in de eerste eeuw na Christus, ten tijde van de apostel Paulus. De jonge Ariadne vlucht vanuit het voor haar beklemmende Athene naar haar vader in Korinte. Daar komt ze erachter dat haar vader een beruchte dief is. Ze wil hem beschermen, maar komt daardoor zelf in gevaarlijke situaties terecht. Dan ontmoet ze Ariadne en haar vader de apostel Paulus. Hun vriendschap met hem verandert hun leven, maar laat hen nadenken over een toekomst waarvan ze nooit hadden durven dromen. Tessa Afshar is een meester in het tot leven brengen van de Bijbel. Ze vertelt verhalen van mensen die geraakt zijn door God en op Hem leren vertrouwen. Eerder schreef ze o.a. 'Land van stilte' en 'Engelenbrood'.

When Einstein destroyed the old view of the universe, he destroyed the old notion of time with it. His new theory explained that space is a dimen sion of the physical cosmos like space, and like space it is relative. This collection of essays by theologians, physicists, and philosophers explores the theoretical aspects of the problem of time and its implications for faith and the understanding of God.

According to Dom Gregory Dix, the basic shape of the Christian liturgy has remained the same "ever since thirteen men met for supper in an upper room at Jerusalem" some two thousand years ago.

According to Martin Connell, the same cannot be said for the liturgical year. The Triduum, or three days of Easter, only emerged in the fourth century. So, too, did Christmas. Earlier, Epiphany was the birthday of the Savior. Although a pre-Easter fast of variable length was observed since earliest times, the precise Forty Day span only appeared, once again, in the fourth century. And that foundational fourth century also saw the beginnings of the observance of Advent, which actually took centuries to catch on. As Connell demonstrates in this fascinating book, the varieties of Christian observance emerged in local communities stretching from Gaul to India and were often born in the struggles that were define orthodoxy and heresy. Eternity Today is a vade mecum for anyone who wishes to observe the liturgical year with intelligent devotion. Throughout, Connell aims to recover the theology and spirituality of the Christian year. As an aid to reflection, he incorporates numerous selections of contemporary poetry, thereby demonstrating how secular poets can often hit upon a point that finds its echo in Christian life and ritual. Eternity Today: The Liturgical Year, Volume 1 covers Advent, Christmas, Epiphany, Candlemas, and Ordinary Time.

Editor Gregory Ganssle calls on four Christian philosophers to present and defend their views on the place of God in a time-bound universe. The positions taken up here include divine timelessness, eternity as relative timeless ness, timeless ness and omnitemporality, and unqualified divine temporal ity.

One of the vital issues in contemporary Christian theology is the problem of a renewed understanding of God's eternity and its relation to time. This is not merely a peripheral doctrinal issue, but lies at the heart of our understanding of God and humanity, and contributes to our entire worldview. This study focuses on a long-standing debate between two competing views on God's eternity: one focused on God's absolute timelessness in classical theism, and the other on God's temporal everlastingness in contemporary panentheism. In contrast to both of these well-worn options, this book presents an alternative Trinitarian analogical understanding of God's eternity and its relation to time, especially through a critical reflection on Karl Barth's and Hans Urs von Balthasar's engagement of the issue. This analogical approach, based on the dynamic and dramatic concepts of God's being-in-relation and of the Triune God's communicative action in eternity and time, has the potential to resolve the debate between absolute
timeless eternity and temporal everlasting duration.

This book explains the classical Christian doctrine of God's timelessness and defends it against contemporary philosophical criticism. The historical background and discussion of this concept is reviewed

from Parmenides to the present, and particular note is made that the doctrine cannot be detached from the various metaphysical systems in which it is embedded. The full range of recent major attempts from

Karl Barth through process philosophy to the work of Stump and Kretzmann are examined and rejected as inadequate to deal with this problem. A breakthrough is found in the concept of a non-temporal

causation by which God simultaneously creates and preserves the full course of finite space-time existence. Contents: The Classical Concept of Divine Eternity; The Nature of Time; Some Contemporary

Attempts to Solve the Time-Eternity Problem; Eternity as Continuous Creation; The Personal Redeemer; The Problem of Foreknowledge; The Divine Eternity and Human Freedom; and Providence and

Perfection.

The dimension of eternity has been lost from much contemporary religious consciousness. Liberals tend to focus on action within time, as do conservatives, who see history as a battleground for a war of
good against evil. Spiritual life, however, also requires nurturing a sense of eternity within time. These sermons from Marsh Chapel at Boston University follow the lectionary in highlighting the places of
temporal life within eternity, and the places eternity is found in temporal life. The liturgical year is employed as the venue for articulating a comprehensive theology on the themes of the temporal and eternal

aspects of Christian nurture.

Brian Leftow makes an important contribution to the longstanding debate among philosophers and theologians about the nature of God's eternity. The author develops a powerful and original defense of the

notion that God is eternal in that he exists timelessly; that is, that though God exists, he does not exist at any time. Leftow defends the claim that a timeless God can be an object of human experience, and he

attempts to delineate the extent of such a God's omniscience. Finally, the author pays special attention to the relation between the claim that God is timeless and the claim that God is metaphysically simple.

What exactly is Time? Time has often been counterpoised by the notion of Eternity as just that place, wherever it is, that is "timeless." Recently some physicists have sought to comprehend the universe as

just one among many, or has denied the existence of Time outright. Through a use of Friedrich Nietzsche's thought of the Eternal Recurrence of All Things once made compatible with Christian orthodoxy's

notion of time and eternity, when combined with the latest in modern physics, the author posits here a new theory of Time that can account for human freedom in the midst of a deterministic world, while at the

same time explaining the Uncertainty Principle and how Reality became what it is. With Time given ontological priority, all of our suspicions about lack of objectivity in scientific method are revealed as

justified, while the hitherto indecipherable nature of the cosmos, and the role a Deity might have in it, are explained. "God and Eternity" is a brilliant intellectual tour de force that puts natural theology on an

equal footing with post-modern wonderment and enlightenment at a historical moment when a host of crucial questions are being asked anew. JAMES BARLOW is Associate Professor of Philosophy at St.

Andrew's College and Seminary, Lexington, North Carolina, and a Mathematics instructor at Nunavut Arctic College in Canada. He has studied and taught in the Philippines and Alaska in the United States.

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