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Exploring Kenotic Christology

The Self-Emptying of God

Edited by

C. STEPHEN EVANS

A Kenotic Christology

Joseph Pohle, Arthur Preuss



A Kenotic Christology:

Exploring Kenotic Christology C. Stephen Evans, 2006 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 **A**

Kenotic Christology Lucien Richard, 1982 *What Jesus Didn't Know: A Defense of Kenotic Christology* James Agnew, 2025-01-28 Does Jesus know everything If so why does he say he doesn't know the hour of his second coming Why is he described as growing in wisdom On the other hand if he doesn't know everything then is he still divine The controversial doctrine of Kenotic Christology offers a simple solution to these questions by positing that Jesus voluntarily emptied himself of certain abilities and knowledge at the incarnation However critics have claimed this solution compromises the deity of Christ Engaging rigorous and rooted in Scripture this work argues that Kenotic Christology not only upholds the divinity of Jesus but also provides the best lens for understanding depictions of his humanity *What Jesus Didn't Know* challenges readers to rethink divinity omniscience and the radical humility of Christ *The Way of the Kenotic Christ* Samuel J. Youngs, 2019-10-25 Despite his vast importance to twentieth century theology Jurgen Moltmann's Christology has yet to receive the same level of in depth exploration as other topics in his thought Samuel Youngs addresses this lacuna providing the first exhaustive analysis of Moltmann's doctrine of Christ including its key developments and controversial elements Youngs argues that Moltmann's doctrine of Christ is best understood as a unique variation of kenotic Christology This vision of Christ encapsulates not only a series of vibrant ethical and eschatological points but also serves Moltmann's overarching theological goal of empowering a church that lives and ministers under the cross Part I highlights key facets of Moltmann's theological method before unfolding the range of diverse themes that characterize his Christology Part II explores Moltmann

s use of the kenosis hymn of Philippians 2 before interrogating Moltmann's relationship to christological tradition Part III engages in an original systematization of Moltmann's Christology centered on the theme of manifold relational kenosis

Divine Humanity David Brown, 2013-02-11 For almost a century British understanding of the life of Christ was dominated by one particular way of interpreting the incarnation as a kenosis or self emptying that involved real change in God In this controversial and ground breaking work David Brown argues that the sharp decline in the popularity of such ideas in more recent years is undeserved There is in fact a rich strain of creative thinking in its original advocates that needs to be re assessed not least in the light of the wider intellectual challenges of time to which they were responding But going further than this Brown also attempts a defence of his own Even if readers disagree with the author's conclusions they are likely to be impressed by the range of issues considered in pursuit of a fully human incarnate Christ **Kierkegaard's Kenotic**

Christology David R. Law, 2013-01-10 An in depth study of Kierkegaard's thinking on Christology emphasising the radical nature of his approach to the incarnation with an emphasis on the call of the Christian believer to a life of kenotic self emptying discipleship in imitation of Christ A Kenotic Christology Lucien Richard, 1982-01-01 Christology in Context Moly Thomas, 2005

Kierkegaard's Kenotic Christology David R. Law, 2013-01-10 The orthodox doctrine of the incarnation affirms that Christ is both truly divine and truly human This however raises the question of how these two natures can co exist in the one united person of Christ without undermining the integrity of either nature Kenotic theologians address this problem by arguing that Christ emptied himself of his divine attributes or prerogatives in order to become a human being David R Law contends that a type of kenotic Christology is present in Kierkegaard's works developed independently of the Christologies of contemporary kenotic theologians Like many of the classic kenotic theologians of the 19th century Kierkegaard argues that Christ underwent limitation on becoming a human being Where he differs from his contemporaries is in emphasizing the radical nature of this limitation and in bringing out its existential consequences The aim of Kierkegaard's Christology is not to provide a rationally satisfying theory of the incarnation but to highlight the existential challenge with which Christ confronts each human being Kierkegaard advances existential kenoticism a form of kenotic Christology which extends the notion of the kenosis of Christ to the Christian believer who is called upon to live a life of kenotic discipleship in which the believer follows Christ's example of lowly humble and suffering service Kierkegaard thus shifts the problem of kenosis from the intellectual problem of working out how divinity and humanity can be united in Christ's Person to the existential problem of discipleship *A New Climate for Christology* Sallie McFague, 2021 For decades Sallie McFague lent her voice and theological imagination to advocating for the most important issues of our time In this final book finished before her death in 2019 McFague summarizes the work of a lifetime with a clear call to live in such a way that all

might flourish **Making Christ Real** Samuel J. Youngs, 2022-10-27 Kenosis or self emptying poses a fundamental question to any theological discussion about Jesus Christ In becoming human did God empty himself of any divine qualities Many

variations on kenotic Christology have emerged over the past 200 years most of them claiming to both preserve and highlight the true humanity and ecclesial significance of Jesus Christ While there is much to commend in these efforts Samuel Youngs contends that nearly all such kenotic attempts have against their best intentions fallen into an echo chamber of abstraction and metaphor rendering their talk about Jesus Christ and analysis of the Gospels fundamentally unreal and lacking in material significance for today s living church Most fundamentally many kenotic accounts pay inadequate attention to Christ s lived accomplishment his current presence and the modes of praxis that he makes real in the world In dialogue with the important movement known as Transformation Theology Youngs unfolds a detailed critique of method and discourse in kenotic christologies Turning then to the vibrant christological thought of J rgen Moltmann a different outlook on kenosis is articulated and defended one that is relational concrete and praxiological

The Incarnation Robert Stackpole,2019-06-06 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

Self-Emptying of Christ and the Christian John B. Lounibos,2011-05-01 This collection wrestles with a profusion of questions about kenosis What is the original meaning and purpose of the self emptying

of Jesus How can today's Christians emulate it replacing our own selfish designs with the mind of Christ How is the current interest in servant leadership as a model in the modern church related to the self-sacrificing servant of Philippians 2 Does this practice have any meaning in our present secular age Does it imply deconstructing the content of Christian faith and morals in contemporary culture Is it a possible bridge between Eastern and Western spiritual traditions Using the key theme of Jesus emptying of himself in the Philippians hymn John Lounibos explores the mysteries of kenosis in three strikingly different essays The first using extensive exegesis of the text opens up the poetic theological and spiritual depths of this Christian mystery The second essay establishes a philosophical grounding for kenosis in the work of Paul Tillich on the estrangements of finite human freedom The third enters into dialogue with the Buddhist tradition and its intriguing notions of nothingness and no self The attentive reader will be rewarded with a wealth of information and insights for further reflection and personal application

A Study in Christology Herbert Maurice Relton, 1917 *The Form of a Servant* Donald G. Dawe, 2011-06-17 This is both a historical and a systematic exploration of the basic Christian belief in God's self-emptying in creation and redemption In Christ God has emptied himself taking the form of a servant Not only does the author review the thinking on the kenotic motif from earliest Christian times even antedating the Pauline Epistles to the present but he views it as a source of fresh insight for Christology today Kierkegaard introduced the kenotic motif to contemporary theology which views it as the ultimate paradox In Barth's doctrine of the freedom of God kenosis means God is free to become a man Thus says Dr Dawe kenosis is to be interpreted in dynamic personalistic modes of thought and is the key to a fresh understanding of creation history and redemption Seminary students will welcome this book for its wealth of biblical and historical theology But because of its nontechnical vocabulary adult study groups will find much material for interesting and rewarding discussion

Freedom of the Self Jeffrey F. Keuss, 2010-07-01 Freedom of the Self revitalizes the question of identity formation in a postmodern era through a deep reading of Christian life in relation to current trends seen in the Emergent and Missional church movements By relocating deep identity formation as formed and released through a renewed appraisal of kenotic Christology coupled with readings of Continental philosophy Derrida Levinas Marion and popular culture Keuss offers a bold vision for what it means to be truly human in contemporary society as what he calls the kenotic self In addition to providing a robust reflection of philosophical and theological understanding of identity formation from Aristotle and Augustine through to contemporary thinkers Freedom of the Self suggests some tangible steps for the individual and the church in regard to how everyday concerns such as economics literature and urbanization can be part of living into the life of the kenotic self

Christ and Christianity, Studies on Christology, Creeds and Confessions, Protestantism and Romanticism, Reformation Principles, Sunday Observance, Religious Freedom and Christian Union Philip Schaff, 1885 **Journal of Theological Studies**, 1913 *Dogmatic Theology: The incarnation* Francis Joseph Hall, 1915 **Christology** Joseph Pohle, Arthur Preuss, 1916

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