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Nota di contenuto	Frontmatter -- Table of Contents -- Editors' Introduction -- "Many of those who sleep in the land of dust shall awake!" (Dan 12:2) -- De l' eschatologie et du messianisme à l'éthique sotériologique chez Philon d'Alexandrie -- „Game Over“ und „New Game“ in den Neutestamentlichen Eschatologien: „Good News“ and „Bad News“ -- Analyse de l'éventuelle responsabilité des disciples de Jésus dans le retard de la parousie (2 Pierre 3,3–13) -- From Evolutionary Anthropology to Theological Anthropology: Will a Shared Future Emerge? -- The Accelerating Universe and New Creation: Christian Eschatology in the Face of Scientific Futility -- Human Evolution and Human Enhancement: The Eschatological Future of Humanity -- Eschatologie, dé-théologisation, politique -- L'eschatologie ou la responsabilité du temps présent -- Avancer vers l'Aurore : La dynamique eschatologique dans l'oeuvre de Jacob Boehme -- Selon quelle loi serons-nous jugés ? -- La pire tournure possible. Motifs apocalyptiques dans l'oeuvre de Friedrich Dürrenmatt – en textes et en images -- Rhythmic Eschatology: What Poetry Teaches About the Nature of Time -- Process et eschatologie : Les trois cités de Dieu -- Traduire l'espérance : quand la fiction littéraire interpelle la théologie -- Après l'apocalypse -- "The End is Where we Start From" -- Eschatology, Suffering and the Limits of Theology -- The Crucial Question of Theodicy: Predestination in Martin Luther's Theology --

„Amen, ja, komm Herr Jesu!“ -- Melancholia und Caritas -- What Dare we Hope? -- Endless Worlds, Creative Memories: Indigenous (West) African Eschatologies Interfacing with the Future of Christianities -- Veniat regnum tuum! -- Contributors -- Summaries -- Index of Names -- Index of Ancient Sources

Sommario/riassunto

Modern science informs us about the end of the universe: "game over" is the message which lies ahead of our world. Christian theology, on the other hand, sees in the end not the cessation of all life, but rather an invitation to play again, in God's presence. Is there a way to articulate together such vastly different claims? Eschatology is a theological topic which merits being considered from several different angles. This book seeks to do this by gathering contributions from esteemed and fresh voices from the fields of biblical exegesis, history, systematic theology, philosophy, and ethics. How can we make sense, today, of Jesus' (and the New Testament's) eschatological message? How did he, his early disciples, and the Christian tradition, envision the "end" of the world? Is there a way for us to articulate together what modern science tells us about the end of the universe with the biblical and Christian claims about God who judges and who will wipe every tear? Eschatology has been at the heart of Christian theology for 100 years in the West. What should we do with this legacy? Are there ways to move our reflection forward, in our century? Scholars and other interested readers will find here a wealth of insights.
