

# Theology Of Hope Jurgen Moltmann

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**Theology of Hope** Jürgen Moltmann  
2021-10-08 Causing a considerable stir when it was first published in Germany in 1965, "Theology of Hope" represents a comprehensive statement of the importance for theology of eschatology - and of an eschatological theology which emphasizes the revolutionary effect of Christian hope upon the thought, institutions and conditions of life in the here and now. Jürgen Moltmann understands Christian faith essentially as hope for the future of humankind and creation as this has been promised by the God of the exodus and the resurrection of the crucified Jesus. God's promise is the compulsory force of history, awakening hope which keeps human beings unreconciled to present experience, sets them in contradistinction to prevailing natural and social powers, and makes the church the source of continual new impulses towards, in Moltmann's own words, "the realization of righteousness, freedom and humanity in the light of the promised future that is to come". This new expanded edition of a theological classic includes his 2020 Charles Gore lecture 'A Theology of Hope for the 21st Century', in which he offers a powerful reflection on the nature of

hope in our current times.  
The Church in the Power of the Spirit  
Jurgen Moltmann 1977 This book, which in my opinion is Moltmann's best, can be recommended on the basis that it contains challenging and creative insights that can be used by the discriminating reader in the service of church renewal Moltmann represents the theology of liberation at its best, and those who wish to know more about this theology would do well to study this creative and searching theologian. --Donald G. Bloesch  
Christianity Today Moltmann is perhaps unsurpassed among his contemporaries in keenness of insight and rhetorical power. --Daniel L. Migliore, Theology Today Moltmann presents a stirring vision which every Christian community could well ponder With a missionary emphasis, he seeks to help the reader face the question of the church's identity in the light of the contemporary political, economic, and social scene. --Religious Education  
**Jürgen Moltmann's Ethics of Hope** Dr Timothy Harvie 2013-05-28 This book develops a thorough account of the sphere of human moral action in sustained dialogue with Jürgen Moltmann. By examining God's role as promise-giver, particularly in the Christian understanding of resurrection, this work describes the

occupancy of both history and space in moral terms. This leads to an understanding of Jesus' description of 'the kingdom of God' to feature prominently in describing both the possibility and content of human moral action. By offering an account of each of the main doctrines found in Moltmann's corpus - the role of the future, the Trinity, the Holy Spirit, and anthropology - this book locates how each contributes to the understanding of ethics from a Christian perspective and subsequently applies these findings to the contemporary issue of poverty and global economics.

**The Experiment Hope** Jurgen Moltmann 1975

**Theology as Hope** Ryan A. Neal 2009-01-01 Hope is the leitmotiv of Jurgen Moltmann's theology. Not merely one aspect of his project, hope is the whole of it, the supreme doctrine interpenetrating all others. Indeed, hope is his method. The present study is both historical and developmental while also being analytical and interrogative. This chronological exploration seeks to show the nature, composition, and development of Moltmann's doctrine of hope, as the distinctive doctrine of his theology, implicating all others. Part I establishes Moltmann's doctrine of hope as grounded in God's faithfulness in the cross and resurrection. Part II investigates major doctrines in his project in light of this ground. This design seeks to take advantage of the chronological approach while also integrating the best elements of a topical approach.

*Jürgen Moltmann and the Work of Hope* M. Douglas Meeks 2018-10-15 The essays in this volume examine Jürgen Moltmann's work, which foregrounds human suffering as not simply a matter of ethics but a core concern for contemporary theology. The result

is the expression of hope for a future of Christian theology that is fully engaged in the political, economic, ecological, and social problems of its time.

**Theology of Hope** Jurgen Moltmann 2010-05-04 This work represents a statement of the importance for theology of eschatology - and of an eschatological theology which emphasizes the revolutionary effect of Christian hope upon the thought, institutions and conditions of life in the here and now.

**The Coming of God** Jurgen Moltmann 2004-05-01 Winner of Grawemeyer Award In this remarkable and timely work - in many ways the culmination of his systematic theology - world-renowned theologian Jurgen Moltmann stands Christian eschatology on its head. Moltmann rejects the traditional approach, which focuses on the End, an apocalyptic finale, as a kind of Christian search for the "final solution." He centers instead on hope and God's promise of new creation for all things. "Christian eschatology," he says, "is the remembered hope of the raising of the crucified Christ, so it talks about beginning afresh in the deadly end." Yet Moltmann's novel framework, deeply informed by Jewish and messianic thought, also fosters rich and creative insights into the perennially nettling questions of eschatology: Are there eternal life and personal identity after death? How is one to think of heaven, hell, and purgatory? What are the historical and cosmological dimensions of Christian hope? What are its social and political implications. In a heartbreakingly fragile and fragment world, Moltmann's comprehensive eschatology surveys the Christian vista, bravely envisioning our "horizons of expectation" for personal, social, even cosmic transformation in God. *The Future of Hope* Jürgen Moltmann

1970

**Theology of Jürgen Moltmann** Richard Bauckham 1995-01-06 The most comprehensive study available of one of the most influential of German Protestant theologians.

**Jesus Christ for Today's World** Jürgen Moltmann 1994 This book based on public lectures provides an accessible introduction to the work of one of Europe's great theologians. Moltmann looks towards a future in which God will restore everything; this is the great hope which strengthens our little hopes.

Ecology in Jürgen Moltmann's Theology Celia E. Deane-Drummond 2016-09-01 This book offers a critical and constructive analysis of the contribution of Jürgen Moltmann to the field of ecotheology. Moltmann is one of the foremost and influential contemporary theologians of our time, but his specific contribution to ecotheology has received relatively scant attention in the secondary literature. The author deals sensitively with the relevant scientific aspects necessary in order to develop an adequate theology of the natural world. She also offers a careful and constructive analysis of the specific systematic theologies of creation, humanity, eschatology, and Trinity that are woven into Moltmann's rich interpretation of the relationship between God and creation.

*The Role of Suffering in Jürgen Moltmann's Theology of Hope* Lawrence McIntyre 2010 "When Jürgen Moltmann wrote his first book, *Theology of Hope*, in the 1960's, hope was in the air. The 1960s was a decade of great hope. It was a time of great hope for the Catholic Church, with Vatican II. Hope was in the air for the oppressed people, with the civil rights movement and the women's liberation movement. And it was a time for great explorations that launched people

into space and left footprints on the moon. Moltmann's book resonated with the times. Its publication vaulted him from an obscure professor to the forefront of theology. The book shook up established principles of theology, including the meaning of eschatology - that it wasn't just about the end times of last things, but that it was about now. Yet, this time of great hope occurred just a few short years after a period of great suffering and despair - World War II - when millions lost their lives in battle or as innocent, collateral victims of war, or in the targeted murder of Jews that was the Holocaust. My claim that it is not a coincidence that hope follows suffering. Indeed, my claim is that hope emerges from suffering. This is true for the development of Moltmann's theology of hope, i.e., it emerged from the suffering he experienced as a youth in Hitler's military in WWII. And, more importantly, this is true for Christian hope. God has consistently responded to the suffering human condition with hope." --From Introduction.

*Moltmann* Richard Bauckham 1987  
**The Spirit of Hope** Jürgen Moltmann 2019-11-08 Famous theologian Jürgen Moltmann returns here to the theme that he so powerfully addressed in his groundbreaking work, *Theology of Hope*. In the twenty-first century, he tells us, hope is challenged by ideologies and global trends that would deny hope and even life itself. Terrorist violence, social and economic inequality, and most especially the looming crisis of climate change all contribute to a cultural moment of profound despair. Moltmann reminds us that Christian faith has much to say in response to a despairing world. In "the eternal yes of the living God," we affirm the goodness and ongoing purpose of our

fragile humanity. Likewise, God's love empowers us to love life and resist a culture of death. The book's two sections equally promote these affirmations, yet in different ways. The first section looks at the challenges to hope in our current world, most especially the environmental crisis. It argues that Christian faith--and indeed all the world's religions--must orient themselves toward the wholeness of the human family and the physical environment necessary to that wholeness. The second section draws on resources from the early church, the Reformation, and the contemporary theological conversation to undergird efforts to address the deficit of hope he describes in the first section.

*Passion for God* Jürgen Moltmann  
2003-01-01 Comprised of four lectures and two sermons, *Passion for God* provides a unique look into the theological perspectives of renowned theologians Jürgen Moltmann and Elisabeth Moltmann-Wendel, each a preeminent figure in the proliferation of contemporary theology in the twentieth century.

*A Broad Place* Jürgen Moltmann  
2013-01-25 Among the most acclaimed and accomplished theologians of the last 100 years, Jürgen Moltmann is also one of the most popular. This autobiography will certainly be widely read in the churches and the academy and will shed light on the intellectual development of this enormously influential theologian. He has marked the history of theology after the Second World War in Europe and North America like no other. He is the most widely read, quoted, and translated theologian of our time. Now, after Jürgen Moltmann has celebrated his eightieth birthday, he looks back on a life engaged in and forging a Christian response to the tumult and opportunities of our time.

In his autobiography Jürgen Moltmann tells his life story, from the Hamburg youth in the "alternative" parental home up to the present moment, and he reflects on the journey of his own theological development and creativity. A wide-ranging document alert to the deeper currents of his time and ours, *A Broad Place* is an entertaining reconsideration of a life full of intense experience and new beginnings.

*In the End, the Beginning* Jürgen Moltmann  
2013-01-26 'In my end is my beginning', wrote T. S. Eliot at the close of his poem *East Coker*, and that line gave me the title for this book. With it I should like to express the power of the Christian hope, for Christian hope is the power of resurrection from life's failures and defeats. It is the power of the rebirth of life out of the shadows of death. It is the power for the new beginning at the place where guilt has made life impossible. From the Introduction by Jürgen Moltmann In this short doctrine of hope, Jürgen Moltmann examines the personal experiences in life, in which the future is awaited, times when we search for new beginnings and find them. In three parts that correspond to the three beginnings in life: birth, rebirth and resurrection, Moltmann extols the true value of Christian hope that powers new beginnings. Jürgen Moltmann is Emeritus Professor of Systematic Theology at the University of Tübingen, Germany. He is the author of a number of books published by SCM Press, including *Theology of Hope*, *The Crucified God* and *The Church in the Power of the Spirit*.

*The Source of Life* Jürgen Moltmann  
1997-01-01 Directly, simply, and forcefully, Jürgen Moltmann here presents his reflections on the Spirit and the spiritual life that

were the essence of his prior book, *The Spirit of Life*. In this short, accessible work, he combines a deep personal faith with admirable learning and experience. Moltmann views the Holy Spirit as the power of new life, which enlivens body and soul, spirit and mind. In the Holy Spirit we experience the presence of God, community among people, as well as between humans and all created living things on earth. Beginning with his experiences as a prisoner of war, Moltmann anchors his reflections in a theology of life—and the Spirit as renewer of life—which ties biblical perspectives to contemporary manifestations, hope to holiness, creation to community, and spirituality to prayer. Moltmann at his best, this little theology stimulates the experience of the Holy Spirit in one's own life.

Experiences in Theology Jürgen Moltmann 2000 Provides a methodological afterword (rather than a foreword) to his systematic contributions to theology. Presents theology as an adventure of ideas, shaped by his personal career and the political context through which he has lived.

An Unpromising Hope Thomas R. Gaulke 2021-09-21 Written in a theopoetic key, this book challenges Christian reliance on the motif of promise, especially where promise is regarded as a prerequisite for the experience of hope. It pursues instead an unpromising hope available to the agnostic or belief-fluid members and leaders of faith communities. The book rejects any theological judgement about doubt and hopelessness being sinful. It also rejects any hope which is grounded in a sense of Christian supremacy. Chapter 1 focuses on Ernst Bloch's antifascist concept of utopian surplus, putting Bloch in conversation with queer theorist Jose

Esteban Munoz and womanist theologian M. Shawn Copeland. Chapter 2 explores the saudadic and theopoetic hope of Rubem Alves. Chapter 3 turns to the womanist theologies of Delores Williams, Emilie Townes, and A. Elaine Brown Crawford. Finally, chapter 4 engages the post-colonial eschatology of Vitor Westhelle, framing hope as nearby in space, rather than nearby in time. Each chapter offers an unpromising hope that may be tapped into by those who wish to affirm belief-fluidity in their own communities, and by those who wish to speak of hope honestly, whether or not, at any given moment, they believe in God or in the promises of a god.

**Meditations on the Passion** Johann-Baptist Metz 2012-07-01 And he began to teach them: 'The Son of Man must suffer many things, and be rejected by the elders, the high priests and the learned scribes, and be put to death, and after three days rise again. Mark 8:31-38. Two of the most eminent theologians of our age share their penetrating meditations on the passion of Jesus Christ as recorded in Mark 8:31-38. This is a book for anyone willing to respond to Christ's call to follow Him so that through His suffering and death our own is bearable. In the words of Moltmann, "and as it becomes bearable, it has already been overcome and turned into joy." Metz exhorts his readers to contemplate the way of the cross: "Only when we Christians give ear to the dark prophecy of the nameless, unrecognized, misunderstood, and misprised Passion do we hear aright the message of His suffering."

Jürgen Moltmann Jürgen Moltmann 2014-08 Jürgen Moltmann's life and work have marked the history of theology after the Second World War in Europe and North America like no other. He is the most widely read, quoted, and translated theologian of

our time. His systematic work thrives on the cutting edge of Christian theology in the twenty-first century, challenging and stimulating a whole generation of theologians to work at theology in different and more comprehensive ways. Margaret Kohl, a translator of many of Moltmann's volumes, has chosen representative samples of Moltmann's theological writings from eight of the volumes published by Fortress Press and has written brief prefaces to each of the selections. Moltmann scholar Richard Bauckham provides an extended Introduction.

**Theology of Hope** Jürgen Moltmann 1967  
The following efforts bear the title Theology of Hope, not because they set out once again to present eschatology as a separate doctrine and to compete with the well known textbooks. Rather, their aim is to show how theology can set out from hope and begin to consider its theme in an eschatological light. For this reason they inquire into the ground of the hope of Christian faith and into the responsible exercise of this hope in thought and action in the world today. The various critical discussions should not be understood as rejections and condemnations. They are necessary conversations on a common subject which is so rich that it demands continual new approaches.

**Theology Today** Jürgen Moltmann 1988

**Ethics of Hope** Jürgen Moltmann  
2013-01-26 For a time of peril, world-renowned theologian Jürgen Moltmann offers an ethical framework for the future. Moltmann has shown how hope in the future decisively reconfigures the present and shapes our understanding of central Christian convictions, from creation to New Creation.

Theology of Hope Jürgen Moltmann 1967  
"The following efforts bear the title 'Theology of hope', not because they set out once again to present

eschatology as a separate doctrine and to compete with the well-known textbooks. Rather, their aim is to show how theology can set out from hope and begin to consider its theme in an eschatological light. For this reason they enquire into the ground of the hope of Christian faith and into the responsible exercise of this hope in thought and action in the world today. The various critical discussions should not be understood as rejections and condemnations. They are necessary conversations on a common subject which is so rich that it demands continual new approaches. Hence I hope they may make it clear that even critical questions can be a sign of theological partnership. I have thus to thank all who have stimulated, and all who have opposed me." [Preface].

Experiences of God Jürgen Moltmann  
1980 A collection of theological essays on the themes of hope and fear by one of the most important theologians of the present day.  
*Unveiling Hope for Broken Humanity*  
Samuel Jethro Immanuel Koks 2015  
"Christian hope depends on the belief that the triune God of Scripture will work in this world to fulfill his promise to save and restore the entire creation. This belief controls all of Jürgen Moltmann's work. Though he articulated a social Trinitarian doctrine most clearly after he wrote Theology of Hope, his corpus is sufficiently consistent to allow an asynchronous reading of its entirety. Therefore, this study assesses the degree to which Moltmann's understanding of God -- particularly divine freedom -- helped or hindered his theology of hope. The thesis begins by examining Moltmann's dialectical, Hegelian, Bloch-inspired understanding of reality as eschatological history, which has God bound to the promises he makes to his suffering people. Moreover,

Moltmann's version of divine freedom is not that of a self-sufficient monarch. Rather, Moltmann's God is free when he expresses his love by suffering in solidarity with the pathos of his creation. This suffering deeply affects God in himself. Moltmann codified this in the "retroactive effect" of the economic Trinity on the immanent Trinity. Indeed, the way Moltmann's God is shaped by suffering during his kenotic self-limitation in history illustrates the "retroactive effect." Moltmann's thought finds its climax in Christ's crucifixion, when God overcame all suffering by drawing the antithesis of himself --

godforsakenness -- into himself. The resurrection of Christ shows that his work is complete and pre-reflects Moltmann's ultimate hope: the hope of universal salvation in the new creation when our Saviour makes all things right. I then present a précis of scholarly critique before expressing my agreement with the general, but by no means universal, scholarly consensus that although compassionate, Moltmann's God may not offer full assurance of hope because he might not be free to fulfill his promises. The thesis concludes by suggesting that we have hope because the incarnate Son carries our experience of suffering within the triune life. In light of this, we are assured of hope because the Triune God, who is independent of our struggles, compassionately and powerfully acts to liberate this world into its hope of all-pervasive flourishing." -- Abstract.

**The Crucified God** Jürgen Moltmann  
1993 This is Jürgen Moltmann's best and therefore most important book. He has substantially changed the central thrust of his theology without sacrificing its most vital element, its passionate concern for alleviation of the world's suffering.

--Langdon Gilkey "The Crucified God rewards, as it demands, the reader's patient and open-minded attention, for its theme is nothing other than the "explosive presence" of the sighting and liberating Spirit of God in the midst of human life." --The Review of Books and Religion  
The Spirit of Life Jürgen Moltmann  
2001 Moltmann, the foremost Protestant theologian in the world (Church Times), brings his characteristic audacity to this traditional topic and cuts to the heart of the matter with a simple identification: What we experience every day as the spirit of life is the spirit of God. Such considerations give Moltmann's treatment of the different aspects of life in Spirit a verve and vitality that are concrete and existential. Veteran readers will find here a rich and subtle extension of Moltmann's trinitarian and christological works, even as he makes bold use of key insights from feminist and ecological theologies, from recent attention to embodiment, and from charismatic movements. Newcomers will find a fascinating entree into the heart of his work: the transformative potential of the future. Moltmann develops a theology of the Holy Spirit that links the Christian community's experience of the Spirit to the sanctification and liberation of life. He brilliantly displays the ecological and political significance of Christian belief in the Trinity.

*A Passion for God's Reign* Jürgen Moltmann 1998 In this challenging dialogue of the book, three of today's most respected Christian thinkers explore the role of theology, the task of Christian learning, and the meaning of the self in our contemporary Western society. Jürgen Moltmann builds a case for the "public" nature of Christian theology

and explores how expressions of faith from both the church and the academy relate to significant aspects of modernity. Responses by Nicholas Wolterstorff, Ellen T. Charry provide a provocative engagement with Moltmann's views.

**Sun of Righteousness, Arise!** Moltmann Jurgen 2015-04-21 Intends to bring together the biblical, historical, and theological elements of an integrated Christian vision of the world, in light of our contemporary understandings of nature and the evolving universe.

Our Only Hope Margaret B Adam 2014-08-28 The most popular source of theological hope for modern Christians is that of Jurgen Moltmann. Preachers, teachers, and lay people reflect Moltmann's influence, with their hope in a this-worldly eschatology and suffering God. However, an exclusive reliance on that hope deprives the church of crucial resources in the face of global economic, environmental, and military crises. Our Only Hope explores Moltmannian hope and considers its costs before looking elsewhere for additional contributions, from Thomas Aquinas' theological virtue of hope to nihilism and beyond, in order to encourage the church to sustain and practise hope in Jesus Christ, our only hope.

Resurrected to Eternal Life Jürgen Moltmann 2021-04-13 In this deeply personal and daring meditation, eminent theologian Jürgen Moltmann challenges many closely held beliefs about the experience of dying, the nature of death, and the hope of eternal life. Moving deftly between biblical, theological, and existential domains, Moltmann argues that while we know intimately the experience of dying--both our loved ones' dying and, ultimately, our own--death itself is a mystery. Are those

who have died in fact dead? If the dead are alive, how or in what respect? When the dead awaken to eternal life, who wakes? Moltmann's interrogations yield surprising and beautiful fruits. The living soul that awakens to eternal life is not a ghost in a machine, but the *Lebensgestalt*, the shape and story of a life, its human and divine contexts, its "whole." Drawing on themes from his oeuvre's entire arc, *Resurrected to Eternal Life* testifies to the inner unity of Moltmann's theology: the cross, the Spirit, the kingdom, the end, and the hope that makes the end present here and now. Seasoned readers of Moltmann will find in these pages a capstone of a lifetime of theological exploration, while those new to his complex thought will find a concise and elegant entry point into his voluminous work.

*Theology and Joy* Juergen Moltmann 2013-08-13 In this provocative study, Dr Moltmann develops his interest in political theology with particular reference to the questions of liberation, joy and the glory of God. How, he asks, can we laugh and rejoice when there are still so many tears to be wiped away and when new tears are being added every day? He cites the recent musical *Fiddler on the Roof*. Are the Jewish congregation here singing just to forget, or is there really such a thing as freedom in the midst of slavery, joy in the midst of suffering? The rest of his extended essay investigates the possibility that in playing we can anticipate our liberation and with laughter rid ourselves of the bonds which alienate us from real life. David Jenkins, who writes an extended introduction and comment, takes up two points from Dr Moltmann's work. Moltmann argues that instead of using God to enjoy the world, men can now use the world to enjoy God.

Furthermore, this development liberates the concept of 'God' to become what it really is, free and sovereign, instead of an idea enmeshed in our own plans and purposes.

**The Future of Theology** Miroslav Volf 1996 This is a print on demand book and is therefore non- returnable. Perhaps no other theologian of the second half of this century has shaped theology so profoundly as has Jürgen Moltmann. He appeared on the world theological scene with his *Theology of Hope* (1964) and took most of its capitals by storm. His subsequent works have kept him at the forefront of the modern theological enterprise, and the power of his vision and the originality of his method have inspired a host of new theologians. In terms of fecundity, Moltmann's opus remains unmatched among his generation of theologians. More than 130 dissertations written so far on his thought -- most of them in the past decade -- testify eloquently to its continued attractiveness. In honor of Moltmann's 70th birthday, twenty-six of the world's leading theologians -- his friends, colleagues, interlocutors, and former students -- have contributed to this volume on the future of theology. Moltmann himself has always sought to be both contemporary and future-oriented: his theology can be viewed as an exercise not only from the perspective of God's future but also toward a new human future. Thus, a book on the future of theology takes up an aspect of "his" theme and "his" concern. Yet this volume also makes a significant contribution to theology in its own right, seeking as it does to address the present crisis of theology. As Miroslav Volf writes in his introduction, "On the threshold of the third millennium, the presumed queen of sciences has grown old and

feeble, unable to see that what she thinks is her throne is just an ordinary chair, uncertain about what her territories are, and confused about how to rule in the realms she thinks are hers, seeking advice from a quarrelsome chorus of counselors each of whom thinks himself the king, and ending up with a divided, even schizophrenic, mind." The essays in this volume attempt to revitalize theology as it confronts a difficult future. Despite the formidable obstacles that threaten the very survival of theology in the next century -- religious and cultural plurality; the marginalization of theology in public discourse; increasing abstraction in the practice of theology; pressing issues of gender, race, poverty, and ecology; the seemingly archaic voice of theology in post- Christian societies -- the contributors to this volume all believe in the future of theology as a vibrant discipline. The *Future of Theology* is organized in three parts. "Challenges" deals with the external or internal problems that theology is facing. "Perspectives" offers proposals on how to meet the challenges. "Themes" concentrates on various issues that need special attention today. Together, these essays succeed in setting the theological agenda for the future of theology, and thereby serve as a fitting tribute to this volume's esteemed honoree. Contributors: Stanley Hauerwas Elisabeth Moltmann-Wendel John B. Cobb Jr. James H. Cone D. Lyle Dabney Ingolf U. Dalferth Gustavo Gutiérrez Douglas John Hall Ellen T. Charry M. Douglas Meeks Johann Baptist Metz Konrad Raiser Wolfhart Pannenberg Paul Ricoeur John Howard Yoder Dietrich Ritschl Dorothee Sölle Jon Sobrino Elsa Tamez Geoffrey Wainwright Rosemary Radford Ruether Miroslav Volf Michael Welker Nicholas

Wolterstorff Catherine Keller Huns Kung

*The Way of Jesus Christ* Jürgen Moltmann 1990 The Way of Jesus Christ discusses the following topics: 1. The symbol of the way embodies the aspect of process and brings out christology's alignment towards its goal. This symbol can comprehend Christ's way from his birth in the Spirit and his baptism in the Spirit to his self-surrender on Golgotha. It also makes it possible to understand the path of Christ as the way leading from his resurrection to his parousia—the way he takes in the Spirit to Israel, to the nations, and into the breadth and depth of the cosmos. 2. The symbol of the way makes us aware that every human christology is historically conditioned and limited. Every human christology is a 'christology of the way,' not yet a 'christology of the home country,' a christology of faith, not yet a christology of sight. So christology is no more than the beginning of eschatology; and eschatology, as the Christian faith understands it, is always the consummation of christology. 3. Finally, but not least important: every way is an invitation. A way is something to be followed. 'The way of Jesus Christ' is not merely a christological category. It is an ethical category too. Anyone who enters upon Christ's way will discover who Jesus really is; and anyone who really believes in Jesus and the Christ of God will follow him along the way he himself took. Christology and christopraxis find one another in the full and completed

knowledge of Christ. This christology links dogmatics and ethics in closer detail than in the previous volumes. **Theology of Play** Jürgen Moltmann 1972 *The Spirit of Hope* Jürgen Moltmann 2020-01-01 Famous theologian Jrgen Moltmann returns here to the theme that he so powerfully addressed in his groundbreaking work, *Theology of Hope*. In the twenty-first century, he tells us, hope is challenged by ideologies and global trends that would deny hope and even life itself. Terrorist violence, social and economic inequality, and most especially the looming crisis of climate change all contribute to a cultural moment of profound despair. Moltmann reminds us that Christian faith has much to say in response to a despairing world. In the eternal yes of the living God, we affirm the goodness and ongoing purpose of our fragile humanity. Likewise, Gods love empowers us to love life and resist a culture of death. The books two sections equally promote these affirmations, yet in different ways. The first section looks at the challenges to hope in our current world, most especially the environmental crisis. It argues that Christian faithand indeed all the worlds religionsmust orient themselves toward the wholeness of the human family and the physical environment necessary to that wholeness. The second section draws on resources from the early church, the Reformation, and the contemporary theological conversation to undergird efforts to address the deficit of hope he describes in the first section.