

## *Eschatology And Hope*

The early part of this book is concerned with what it is in human existence that is addressed by the message of hope in the Scriptures. The final four chapters present that divine promise for human destiny and the understanding of it as it is reflected on in contemporary theology. Although directed mainly to advanced students of theology, this book discusses issues which are of interest to many believers today whose knowledge about matters of religion has not kept pace with their knowledge of the secular disciplines.

Dread and Hope brings early Christian hopes concerning the consummation of the cosmos and modern apocalyptic pop-culture into dialog. Drawing from a wide range of research and media, Joshua Wise examines how figures like Antiochus IV, Damien from *The Omen*, the Emperor Nero, and Winston Smith from Orwell's 1984 inform each other.

The theological virtue of hope has long been neglected in Christian ethics. However, as social, civic and global anxieties mount, the need to overcome despair has become urgent. This book proposes the theological virtue of hope as a promising source of rejuvenation. Theological hope sustains us from the sloth, presumption and despair that threaten amid injustice, tragedy and dying; it provides an ultimate meaning and transcendent purpose to our lives; and it rejoices and refreshes us 'on the way' with the prospect of eternal beatitude. Rather than degrading this life and world, hope ordains earthly goods to our eschatological end, forming us to pursue social justice with a resilience and vitality that transcend the cynicism and disillusionment so widespread at present. Drawing on Thomas Aquinas and virtue ethics, the book shows how the virtue of hope contributes to human happiness in this life and not just the next.

A Unique Study of Pauline Eschatology that Is Both Exegetical and Theological One of the trajectories coming out of Constantine Campbell's award-winning book *Paul and Union with Christ* is the significance of eschatology for the apostle. Along with union with Christ, eschatology is a feature of Paul's thinking that affects virtually everything else. While union with Christ is the "webbing" that joins Paul's thought together, eschatology provides the "shape" of his thought, and thus gives shape to his teaching about justification, resurrection, the cross, ethics, and so forth. There is considerable debate, however, about Paul's eschatology, asking whether he is a "covenant" or an "apocalyptic" theologian. In *Paul and the Hope of Glory* Campbell conducts a thorough exegetical study of the relevant elements of Paul's eschatological language, metaphors, and images including "parousia," "the last day," "inheritance," "hope," and others. He examines each passage in context, aiming to build inductively an overall sense of Paul's thinking. The results of this exegetical study then feed into a theological study that demonstrates the integration of Paul's eschatological thought into his overall theological framework. The study is comprised of three parts: The first part introduces the key issues--both exegetical and theological--and sets the parameters and methodology of the book. It also offers an historical survey of the scholarly work produced on Paul's eschatology through the twentieth century to the present day. The second part contains the detailed exegetical analysis, with chapters on each important Pauline phrase, metaphor, and image related to eschatology. The third part turns its attention to theological synthesis. It recapitulates relevant conclusions from the evidence adduced in part two and launches into theological discussion engaging current issues and debates. This volume combines high-level scholarship and a concern for practical application of a topic currently debated in the academy and the church. More than a monograph, this book is a helpful reference tool for students, scholars, and pastors to consult its treatment of any particular instance of any phrase or metaphor that relates to eschatology in Paul's thinking.

Eschatological Hope for a Christian Nation

Christ Our Hope

An Exegetical and Theological Study

On the Reason for Christian Hope

Subversive Eschatology in the Theology of Edward Schillebeeckx and Johann Baptist Metz

A Study of Christian Eschatology

Body and Hope

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.

Thomas Rausch, SJ, approaches his latest book with the conviction that one can't write about eschatology without also addressing issues involving Christology, soteriology, the mission of the church, and the liturgy. He faces squarely the question of what eschatology suggests about our salvation, both now and in the world to come.

The culmination of Karkkainen's multivolume magnum opus This fifth and final volume of Veli-Matti Karkkainen's ambitious five-volume systematic theology develops a constructive Christian eschatology and ecclesiology in dialogue with the Christian tradition, with contemporary theology in all its global and contextual diversity, and with other major living faiths--Judaism, Islam, Buddhism, and Hinduism. In Part One of the book Karkkainen discusses eschatology in the contexts of world faiths and natural sciences, including physical, cosmological, and neuroscientific theories. In Part Two, on ecclesiology, he adopts a deeply ecumenical approach. His proposal for greater Christian unity includes the various dimensions of the church's missional existence and a robust dialogical witness to other faith communities.

This study presents an eschatological theodicy, that is, the hopeful vision of God's eschatological future as the final response to the theodicy question. It pays attention to the eschatological act of the triune God revealed in and through the history of the world, and particularly in and through the cross and the resurrection of Jesus Christ, rather than a logical resolution of the trilemma. In particular, in the face of the

horrendous evil represented by Auschwitz and the serious challenge from today's natural science such as the evolutionary theory and the big bang cosmology, this dissertation attempts to secure the cogency of the Christian eschatology. After giving a brief and careful examination of traditional theodicy theories by categorizing them into one of four models: Augustinian, Soul-Making, Process and Practical theodicy, it delves into ideas of three influential scholars who have developed their theodicies from an eschatological perspective: Jürgen Moltmann, Wolfhart Pannenberg, and a hybrid physicist-theologian, Robert John Russell. Then, by complementing and developing further their arguments, it makes a constructive proposal of eschatological theodicy, following the order of the biblical narrative. Finally, five virtues for practice are followed as a corollary to the eschatology theodicy -- love, justice, resistance, forgiveness, and prayer. The eschatological vision of Christian faith provides those who ask the reason for hope in the face of evil and suffering with an audacious and persuasive answer even though it is still a provisional truth claim. The almighty power of God who raised Jesus Christ from the dead, and the untiring love of God who suffers together with creatures through the cross will ultimately fulfill God's purpose of creation, that is, the accomplishment of God's salvation, thereby overcoming all the power of evil and suffering. Thus, theodicy question can be adequately resolved only in light of eschatology: if there is no eschatology, there is no theodicy.

Rethinking Hope

The Coming of God

Reconsidering Eschatology

An Introduction to Eschatology

New Testament Essays on Atonement and Eschatology

Preaching from Memory to Hope

Eschatology, Liturgy, and Christology

**'Reconciliation and Hope: New Testament Essays on Atonement and Eschatology'** A Festschrift presented to Dr. Leon Morris on the occasion of his 60th birthday. Throughout his long and distinguished career in New Testament studies, Leon Morris has devoted considerable attention to the themes of atonement and eschatology. The nineteen essays included in this volume pay fitting tribute to Dr. Morris by reflecting and expanding on these important elements of the Christian Faith. Contributing to Reconciliation and Hope are leading evangelical biblical scholars from around the world: Australia, Canada, Germany, Great Britain, the Netherlands, Scotland, South Africa, Sweden, and the United States. An Appreciation by David A. Hubbard and a select bibliography of Morris' publications complete the volume.

First in the new TPI/Center of Theological Inquiry (Princeton) series entitled "Theology for the Twenty-first Century" (TTFC), this volume focuses on the foundations of Christian hope.

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.

This volume contends against a major lacuna in the story of eschatology in the twentieth century by offering a historical and comparative analysis of Edward Schillebeeckx's prophetic eschatology and Johann Baptist Metz's apocalyptic eschatology with the goal of identifying relative advantages and limitations of these divergent eschatological frameworks for rendering a Christian account of hope that prompts action in the public arena. Rodenborn provides a fresh angle on eschatologies of hope.

Paul and the Hope of Glory

The Christian Hope

On the Ground and the Implications of a Christian Eschatology

Ultimate Hope Without God

Visions of a Future

Postmillennialism

Ethics of Hope

*Christ Our Hope* is a masterful reflection on Christian eschatology, in a textbook of twelve accessible chapters.

This book is an outline of the development of eschatological thought in the first seven centuries of Christianity. It is the first attempt, in any language, to give a comprehensive description of the origins of Christian eschatology, as it expanded from its Jewish roots and

Jesus' preaching, and as it drew upon the philosophical and folkloric notions of death and its aftermath held by the peoples of the Mediterranean. Based on a study of the original texts, the book considers not only the eschatology of the Greek and Latin fathers, but also what can be known from the early Syriac, Coptic, and Armenian Christian literature. Brief and clearly-focused in its range of subjects, the book provides an accessible historical survey of a centrally important aspect of early Christian doctrine. This book is an outline of the development of eschatological thought in the first seven centuries of Christianity. It is the first attempt, in any language, to give a comprehensive description of the origins of Christian eschatology, as it expanded from its Jewish roots and Jesus' preaching, and as it drew upon the philosophical and folkloric notions of death and its aftermath held by the peoples of the Mediterranean. Based on a study of the original texts, the book considers not only the eschatology of the Greek and Latin fathers, but also what can be known from the early Syriac, Coptic, and Armenian Christian literature. Brief and clearly-focused in its range of subjects, the book provides an accessible historical survey of a centrally important aspect of early Christian doctrine.

In this compelling and hard-hitting book, respected preacher and teacher Thomas Long identifies and responds to what he sees as the most substantive theological forces and challenges facing preaching today. The issues, he says, are fourfold: the decline in the quality of narrative preaching and the need for its reinvigoration; the tendency of preachers to ignore God's action and presence in our midst; the return of the church's old nemesis, gnosticism--albeit in a milder form--evidenced in today's new "spirituality"; and the absence of eschatology in the pulpit. Long once again has his finger on the pulse of American preaching, demonstrated by his creative responses to these challenges. Whether he is calling for theologically smarter and more ethically discerning preaching, providing a method of interpretation that will allow pastors to recover the emphasis on God in our midst, or encouraging a kind of "interfaith dialogue" with gnosticism, he demonstrates why he has long been considered one of the most thoughtful and intelligent preachers in America today.

Though evangelical Christians are united in the eschatological hope of a new heaven and new earth, there is disagreement on the form and significance of this belief. In this thoughtful collection of essays, Stephen Williams traces the development of eschatological theology in recent decades, interacting with significant thinkers such as Jurgen Moltmann and in dialogue with fellow-evangelicals such as Miroslav Volf. He then argues that our exact beliefs about the world's future should affect our present activity less than many people think. Love, rather than speculation about the last things, should serve as the foundation of Christian social action and responsibility. Moreover, if social action is properly motivated by love, eschatological differences should not prevent Christians from working co-operatively with each other in matters of social activism. Stephen N. Williams (Ph.D., Yale University) is Professor of Systematic Theology at Union Theological College in Belfast, Northern Ireland. He is the author of Revelation and Reconciliation and The Shadow of the Antichrist: Nietzsche's Critique of Christianity."

Dread and Hope

Contesting Violent Eschatology in New Testament Narratives

Toward Recovering an Eschatological Imagination

Theology for a World in Peril

The Life of Hope

Reconciliation and Hope

Christian Eschatology and Pop Culture

The hopes by which the modern West has lived are widely understood to have failed. At the outset of the third millennium we see the ideology of historical progress for what it is -- a myth that can no longer provide humanity with grounds for hope. In *Hope against Hope* Richard Bauckham and Trevor Hart present a way forward -- through a radical faith in a global future that is in God's hands. Using the present failure of secular hope as the context for a renewal of the Christian vision of the future, Bauckham and Hart seek to re-source Christian hope from its rich heritage of biblical promises and their interpretation in the Christian tradition. In a fresh and skillful way they explore the major images of eschatology -- the Antichrist, the millennium, the last judgment, the kingdom of God, and others -- proposing the category of imagination as a key to understanding their significance today. The authors insist throughout on the cosmic scope of Christian eschatology, writing of God's future not just for human individuals but for the whole creation, and they explore the relevance of such eschatology for Christian living in the present. A thoroughly interdisciplinary work that integrates biblical study, systematic theology, and astute analysis of contemporary Western culture, *Hope against Hope* is unique in offering a heartening vision of the future from the perspective of life today.

Since *The Christian Hope* was first published in 1984, eschatology has remained a central concern of Christian Theology. This updated edition allows a new readership to engage afresh with questions of eschatology in a twenty-first century context. --Book Jacket.

Today more and more people are asking questions about human, social, and cosmic destiny. Does the universe have a purpose? What is the point of historical existence? What happens at death? What can we hope for? Is it possible to talk meaningfully about another world? In *'Keeping Hope Alive'*, Dermot A. Lane addresses these and other questions. The author sets out to develop a theology of hope rooted in both human experience and the Christian tradition. In discussing

Christian belief, Lane pays particular attention to the death and resurrection of Christ as both the pivotal eschatological event and the fundamental ground of Christian hope. At the same time he deals with contemporary human experience addressing questions arising from the Marxist critique of Christianity, the nuclear threat, the ecological crisis, and the apparent emptiness of much post-modern thinking. Dermot Lane confronts difficult issues, such as death, heaven, hell, purgatory, resurrection, reincarnation, and the possibility of universal salvation, with realism and honesty. The end result is a new theological synthesis that takes account of recent developments in anthropology, feminism, and cosmology. This carefully crafted book will be of value to all who are asking searching questions about the meaning of living and dying.

John Thiel, one of the most influential Catholic theologians today, argues that modern theologians have been unduly reticent in their writing about 'last things': death, judgment, Heaven, and Hell. He offers a revision of the traditional Catholic imaginary regarding judgment and life after death that highlights the virtuous actions of all the saints in their Heavenly response to the vision of God.

The God of Hope and the End of the World

The Atheistic Eschatology of Ernst Bloch

Hope and Otherness: Christian Eschatology and Interreligious Hospitality

Christian Eschatology at the Turn of the Millennium

Eschatology and Hope

Faith between Hope and Despair

Hope and Community

**In the New Testament texts, there is significant tension between Jesus's nonviolent mission and message and the apparent violence attributed to God and God's agents at the anticipated end. David Neville challenges the ready association between New Testament eschatology and retributive vengeance on christological and canonical grounds. He explores the narrative sections of the New Testament--the Gospels, Acts, and Revelation--with a view to developing a peaceable, as opposed to retributive, understanding of New Testament eschatology. Neville shows that for every narrative text in the New Testament that anticipates a vehement eschatology, another promotes a largely peaceable eschatology. This work furthers the growing discussion of violence and the doctrine of the atonement.**

For years Christians have been asking, "If you died tonight, do you know where you would go?" It turns out that many believers have been giving the wrong answer. It is not heaven. Award-winning author N. T. Wright outlines the present confusion about a Christian's future hope and shows how it is deeply intertwined with how we live today. Wright, who is one of today's premier Bible scholars, asserts that Christianity's most distinctive idea is bodily resurrection. He provides a magisterial defense for a literal resurrection of Jesus and shows how this became the cornerstone for the Christian community's hope in the bodily resurrection of all people at the end of the age. Wright then explores our expectation of "new heavens and a new earth," revealing what happens to the dead until then and what will happen with the "second coming" of Jesus. For many, including many Christians, all this will come as a great surprise. Wright convincingly argues that what we believe about life after death directly affects what we believe about life before death. For if God intends to renew the whole creation—and if this has already begun in Jesus's resurrection—the church cannot stop at "saving souls" but must anticipate the eventual renewal by working for God's kingdom in the wider world, bringing healing and hope in the present life. Lively and accessible, this book will surprise and excite all who are interested in the meaning of life, not only after death but before it.

"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."

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[Preface].

Hope in Barth's Eschatology

Surprised by Hope

An Eschatology of Hope

Essential Eschatology

Hope and Christian Ethics

The "last Things" in Catholic Imagination

The Spirit of Hope

*In the first few years of the new millennium, I felt the Lord impressing me to lead our congregation to begin prophetically declaring that America is a wonderful Christian nation. Since that time, ungodly voices have tried to convince us all that America has entered a post-Christian era, on the way toward collapse. During this period, state and federal leadership have become progressively anti-Christian. Immorality has become rampant. The fear of terrorist attacks is increasing. And civil disobedience, murder, and other crimes are rising. Don't lose hope. The Bible is the key to all substantial hope. Americans can recover the ability to feed themselves on the hope that God gives to us in the Bible; hope not only for the hereafter, but hope for this world as well. This book is about biblical eschatology (the study of end-time). God intended eschatology to give people hope and victory, in the darkest of times. No matter how bad things get, with biblical eschatology, Christianity will always bounce back, and America will bounce back with it. Our Heritage-Eschatological Hope for a Christian Nation will show you how to fight the good fight of faith and take part in the coming Jesus revival that will bless all nations and change the course of history before the rapture.*

*"Dread and Hope brings early Christian hopes concerning the consummation of the cosmos and modern apocalyptic pop-culture into dialog. Drawing from a wide range of research and media, Joshua Wise examines how figures like Antiochus IV, Damien from The Omen, the Emperor Nero, and Winston Smith from Orwell's 1984 inform each other"--*

*Do we live in a world that makes sense, not just now, but totally and forever? If, as scientists now predict, the universe is going to end in*

*collapse or decay, can it really be a divine creation? Is there a credible hope of a destiny beyond death? In this engaging and intellectually scrupulous book, a leading scientist-theologian draws on ideas from science, scripture, and theology to address these important questions. John Polkinghorne carefully builds a structure of the hope of the life to come that involves both continuity and discontinuity with life in this world—enough continuity so that it is we ourselves who shall live again in that future world and enough discontinuity to ensure that the second story is not just a repetition of the first. Polkinghorne develops his argument in three sections. In the first, he considers the role of contemporary scientific insights and cultural expectations. In the second, he gives a careful account of the various testimonies of hope to be found in the Bible and assesses the credibility of belief in Jesus' resurrection. In the final section he critically analyzes and defends the Christian hope of the life of the new creation.*

*'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 Jurgen Moltmann In this short doctrine of hope, Jurgen 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. Jurgen Moltmann is Emeritus Professor of Systematic Theology at the University of Tubingen, 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.*

*In the End, the Beginning*

*Hope in Action*

*What Dare We Hope?*

*Essays on Eschatology and Social Action*

*Icons of Hope*

*Stirrings in Christian Theology*

*A Peaceable Hope*

This title was first published in 2000. Hope in Barth's Eschatology presents a critical investigation and survey of Karl Barth's writings, particularly his Church Dogmatics IV.3, in order to locate the character and nature of 'hope' within Barth's eschatology. Arguing that Barth, with his form of hope that refuses to shy away from the dark themes of the 'tragic vision', could be seen to undermine certain tragic sensibilities necessary for a healthy account of hope, John McDowell locates Barth within the context of larger traditions of theological thinking, and influential accounts of Christian hope, examining the work of Steiner, MacKinnon, Pannenberg, Rahner, Moltmann and others. Addressing the relative neglect that Barth commentators have paid to eschatological themes, McDowell maintains that to miss what Barth is doing in his eschatology, is to seriously misunderstand Barth's broader theological sense. This book offers a significant contribution to the ongoing task of understanding Barth's theology whilst developing a way of reading hope and eschatology that, ultimately, places some critical questions at Barth's door.

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.

Does Christian hope have any relation to the specific hopes of humanity? What is the role of the Christian community in the movement of human history? What is the relation between the human, historical activity of building the world, which is the concern of human hope, and the divinely given gift of the Kingdom of God, which is the object of Christian hope? Through these developments, the primary thrust of eschatology has shifted from a concentration of the structures of the world beyond to a theological reflection on the nature of Christian hope itself. Its biblical motto might be drawn from the First Letter of Peter: "Always be prepared to make a defense to anyone who calls you to account for the hope that is in you..." (1 Peter 3:15). What is the ground and object of Christian hope? How can we give an account of Christian hope in the context of the secular hopes of the modern world? What is the Christian vision of hope for the individual, for the human race, and for the world of God's creation?

In Hope and Otherness, Jakob Wirén explores the place and role of the religious other in contemporary Christian, Muslim and Jewish eschatology.

Christian Eschatology Rediscovered

The Hope of the Early Church

Hope Against Hope

Christian Eschatology

Rethinking Heaven, the Resurrection, and the Mission of the Church

Theology of Hope

The Promise of the Future

The work of the German Marxist philosopher Ernst Bloch (1885-1977) is often referred to by theologians and philosophers of religion, but its enormous scope and complexity have made access to it difficult, especially for the English-speaking reader. Undergirded as it is by an ontology of hope, there is a pervasive tension in Bloch's work that moves it in contradictory directions. This tension also manifests itself in his politics, which alternate between an uncritical support of Stalinism and an almost otherworldly detachment from any concrete socialist

program. Bloch's life and work, with a focus on his political allegiances, are thoroughly introduced in this book. Also, it offers a close reading of his greatest work, "The Principle of Hope," an analysis of his philosophy of biblical religion, and a critical examination of his ontology of hope. Conversant with the latest scholarship and attentive to the needs of those who do not have easy access to the foreign language sources, this book is an ideal introduction to the work of Bloch, especially for those interested in his treatment of religion.

PostmillennialismAn Eschatology of HopeP & R PublishingEschatology and HopeOrbis BooksThe Hope of the Early ChurchA Handbook of Patristic EschatologyCUP Archive

As society becomes more concerned with the future of our planet, the study of apocalypse and eschatology become increasingly pertinent. Whether religious or not, peoples' views on this topic can have a profound effect on their attitudes to issues such as climate change and social justice and so it cannot be ignored. This book investigates how different approaches in historical and contemporary Christian theology make sense in reflecting about the final things, or the eschata, and why it is so important to consider their multi-faceted impact on our lives. A team of Nordic scholars analyse historical and contemporary eschatological thinking in a broad range of sources from theology and other related disciplines, such as moral philosophy, art history and literature. Specific social and environmental challenges, such as the Norwegian Breivik massacre in 2011, climatic change narratives and the ambiguity of discourses about euthanasia are investigated in order to demonstrate the complexity and significance of modes of thinking about the end times. This book addresses the theology of the end of the world in a more serious academic tone than it is usually afforded. As such, it will be of great interest to academics working in eschatology, practical theology, religious studies and the philosophy of religion.

A major new study of what the Bible teaches about the future. The chief note sounded is one of hope. 'The future is bright because it is full of promise, the promise of God's Word.'

Eschatology as Imagining the End

Interrogations and Transformations Beyond Tragedy

Theodicy and Eschatological Hope of the Christian Faith

Our Heritage

A Handbook of Patristic Eschatology

Our Present and Future Hope

A Constructive Interpretation of Recent Eschatology by Means of the Phenomenology of the Body

Study of eschatology often gets bogged down in minutiae that rarely seems to affect daily life. Avoiding this trap, John Phelan gets to the heart of the matter by examining how Christian hope and practice of resurrection impact everything. In this book, Johanne S. TeglbjAerg Kristensen analyses the relationship between body and hope. She critically investigates the eschatologies of Paul Tillich, Jurgen Moltmann and Wolfhart Pannenberg from the perspective of the phenomenology of the body represented by Maurice Merleau-Ponty. By focusing on the eschatological challenge of the body through a thematization of the issue of continuity, the author constructively interprets the classic eschatological themes of death, resurrection, judgement and the Second Coming. She shows how the classic eschatological issues of the relationship between time and eternity, as well as of the relationship between the individual and the community require new conceptions. By taking the phenomenology of the body into consideration, TeglbjAerg Kristensen suggests both a new eschatological approach and a new conception of eschatology.

Keeping Hope Alive

The Limits of Hope and the Logic of Love