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Human Anguish and God's Power



God And Human Anguish

Robin Ryan



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God and Human Anguish Sylvester Paul Schilling, 1977 Human Anguish and God's Power David H. Kelsey, 2020
Persons anguished by another's profound suffering are often outraged by well intentioned efforts to console them which suggest that God sent that horrific suffering to their loved one for a purpose according to a tailor made plan for just that person. However the outraged reaction simply deepens the anguish. This book argues that such consolation is theologically problematic because it assumes that unrestricted power is what makes God God. Against that it outlines an account of who and what the Triune God is framed in terms of God's intrinsic glory, the attractive and perfectly self expressive self giving in love that is God's life and sets limits to the range of things we can say God does. Correlatively it offers an account of different senses in which God is sovereign and powerful one which reflects three ways God relates to all else to create to bless eschatologically and to reconcile as is scripturally narrated. *Human Anguish and God's Power* David H. Kelsey, 2020-12-17
The intrinsically glorious God is sovereign in three different ways each of which has a different sense of power. **Human Anguish and God's Power** David H. Kelsey, 2020-12-17
Persons anguished by another's profound suffering are often outraged by well intentioned efforts to console them which suggest that God sent that horrific suffering to their loved one for a purpose according to a tailor made plan for just that person. However the outraged reaction simply deepens the anguish. This book argues that such consolation is theologically problematic because it assumes that unrestricted power is what makes God God. Against that it outlines an account of who and what the Triune God is framed in terms of God's intrinsic glory, the attractive and perfectly self expressive self giving in love that is God's life and sets limits to the range of things we can say God does. Correlatively it offers an account of different senses in which God is sovereign and powerful one which reflects three ways God relates to all else to create to bless eschatologically and to reconcile as is scripturally narrated. **God and the Mystery of Human Suffering** Robin Ryan, 2003 **Suffering and Hope** Johan Christiaan Beker, 1994
This is a print on demand book and is therefore non returnable. This compelling study by J. Christian Beker provides a moving triumphant answer to one of life's greatest mysteries, the presence of suffering in God's world. Now an established classic in the discussion of the problem of evil, *Suffering and Hope* plumbs the Old Testament's response to earthly pain as well as Paul's own dealings with redemptive suffering. Beker seeks to understand how the Bible's view of suffering relates to our present experience of suffering and to the Christian hope for the future of creation. His concern is with the quality and character of both suffering and hope in a world where the question of suffering is inescapable. This powerful new edition features a foreword by Ben C. Ollenburger that describes the story behind the book, the dehumanizing conditions Beker endured as a slave laborer during the Nazi occupation of The Netherlands and the ways in which they helped shape the particular poignancy of his view of suffering. Readers will be moved both by Beker's personal transparency and by his biblical vision of hopeful suffering, the apocalyptic trust in God's eventual victory over the power of death that poisons his creation. **God**

and Human Suffering Douglas John Hall, 1986 Professor Hall has written a major work on an agonizing subject at once brilliant comprehensive and thought provoking In contrast to many writers who gloss over one or the other Dr Hall is true both to the reality of suffering and to the affirmation that God creates sustains and redeems Creative is his view that certain aspects of what we call suffering loneliness experience of limits temptation anxiety are necessary parts of God's good creation These he distinguishes from suffering after the fall the tragic dimension of life Unique is his structure creation suffering as becoming the fall suffering as a burden redemption conquest from within Professor Hall succeeds in moving the reader beyond the customary way of stating the problem How can undeserved suffering coexist with a just and almighty God He also evaluates five popular leading thinkers on suffering Harold Kushner C S Lewis Diogenes Allen George Buttrick and Leslie Weatherhead *Divine Impassibility and the Mystery of Human Suffering* James Keating, O.P. White, Thomas Joseph, 2009-07-14 James F Keating and Thomas Joseph White have gathered here a selection of essays that consider how God's suffering or lack thereof can relate to our redemption from and through human suffering The contributors Catholic Protestant and Orthodox tread carefully but surely over this thorny ground defending diverse and often opposing perspectives *Divine Impassibility and the Mystery of Human Suffering* is an excellent contribution to the latest stage in this difficult and important theological controversy BOOK JACKET *God's Wounds: Hermeneutic of the Christian Symbol of Divine Suffering, Volume Two* Jeff B. Pool, 2010-01-01 This book constitutes the second volume of a three volume study of Christian testimonies to divine suffering *God's Wounds Hermeneutic of the Christian Symbol of Divine Suffering vol 2 Evil and Divine Suffering* The larger study focuses its inquiry into the testimonies to divine suffering themselves seeking to allow the voices that attest to divine suffering to speak freely then to discover and elucidate the internal logic or rationality of this family of testimonies rather than defending these attestations against the dominant claims of classical Christian theism that have historically sought to eliminate such language altogether from Christian discourse about the nature and life of God This second volume of studies proceeds on the basis of the presuppositions of this symbol those implicit attestations that provide the conditions of possibility for divine suffering that which constitutes divine vulnerability with respect to creation as identified and examined in the first volume of this project an understanding of God through the primary metaphor of love God is love and an understanding of the human as created in the image of God with a life though finite analogous to the divine life the *imago Dei* as love The second volume then investigates the first two divine wounds or modes of divine suffering to which the larger family of testimonies to divine suffering normally attest 1 divine grief suffering because of betrayal by the beloved human or human sin and 2 divine self sacrifice suffering for the beloved human in its bondage to sin or misery to establish the possibility of redemption and reconciliation Each divine wound thus constitutes a response to a creaturely occasion The suffering in each divine wound also occurs in two stages a passive stage and an active stage In divine grief God suffers because of human sin betrayal of the divine lover by the beloved human divine sorrow as the passive stage of divine grief and

divine anguish as the active stage of divine grief In divine self sacrifice God suffers in response to the misery or bondage of the beloved human s infidelity divine travail focused on the divine incarnation in Jesus of Nazareth as the active stage of divine self sacrifice and divine agony focused on divine suffering in the crucifixion of Jesus of Nazareth as the passive stage of divine self sacrifice **God's Wounds** Jeff B Pool,2011-07-28 God s Wounds Hermeneutic of the Christian Symbol of Divine Suffering Volume I Divine Vulnerability and Creation is the first of a three volume study of Christian testimonies to divine suffering The larger study focuses its inquiry on the testimonies to divine suffering themselves seeking to allow the voices that attest to divine suffering to speak freely The goal is then to discover and elucidate the internal logic or rationality of this family of testimonies rather than defending these attestations against the dominant claims of classical Christian theism that have historically sought to eliminate such language altogether from Christian discourse about the nature and life of God In this first volume the author develops an approach to interpreting the contested claims about the suffering of God Through this approach to the Christian symbol of divine suffering he then investigates the two major presuppositions that the larger family of testimonies to divine suffering normally hold an understanding of God through the primary metaphor of love God is love and an understanding of the human as created in the image of God with a life though finite analogous to the divine life the imago Dei as love When fully elaborated these presuppositions reveal the conditions of possibility for divine suffering and divine vulnerability with respect to creation *God, Medicine, and Suffering* Stanley Hauerwas,1994-12-12 Why does a good and all powerful God allow us to experience pain and suffering According to Stanley Hauerwas asking this question is a theological mistake Drawing heavily on stories of ill and dying children to illustrate and clarify his discussion of theological philosophical issues Hauerwas explores why we so fervently seek explanations for suffering and evil and he shows how modern medicine has become a god to which we look in vain for deliverance from the evils of disease and mortality

Human Suffering and the Evil of Religion Dennis Jensen,2018-01-25 Dennis Jensen looks at two very important problems that have led many to reject religious belief generally and Christianity in particular Why has God allowed the extreme suffering we find in our world And Can religion be blamed for much of this suffering He looks at not only the evil so often associated with religions inquisitions holy wars pogroms witch hunts but also some of the difficulties found specifically in the Bible Did the God of the Bible command or advocate mass murder homophobia slavery Is the New Testament anti Semitic Jensen argues persuasively that a fully biblical teaching does not advocate subservience of women in today s society church or family It does not condemn all same gender sexual relations or transgender identity It does not teach an eternal hell As just one of the many fascinating topics he tackles one of the more important biblical reasons suggested for the existence of evil is that God wants to know whether we will seek to stop or alleviate the suffering we see whether we will learn to have God s heart whether we will hate evil and anguish over the hurting as God does This book is a crowbar prying loose imaginations religious and skeptical alike stuck in simplistic answers and easy slogans Jensen s wide ranging explorations

don't try to convince the reader of his every proposal but they do make it reasonable to trust that God is good and has purposes for us hidden in our lives A book to be wrestled with argued over and grateful for Matt Marston Pastor Trinity Baptist Church Moultrie Georgia In addition to two other books Dennis Jensen has written for a local university oriented tabloid and for the American Scientific Affiliation's journal Perspectives He holds a master's degree in philosophy of religion has taught philosophy at a local college engages in debate and dialogue online and maintains a web page focused on issues in philosophy of religion www.encounter1.org Resource published his second book *Flirting with Universalism Resolving the Problem of an Eternal Hell* 2014

Christianity and Suffering Rodney L. Reed, 2017-12-14 We often hear these days that the centre of Christianity is moving toward the Global South and Africa is a key player in that movement This makes the study of African Christianity and African realities important even more so when it is being done by Africans themselves in their own context The Africa Society of Evangelical Theology ASET was created to encourage research and sustained theological reflection on key issues facing Africa by and for African Christians and those working within African contexts The volumes in the ASET series constitute the best papers presented at the annual conferences of ASET and together they seek to fill this important gap in the literature of Christianity Africa is all too familiar with suffering Yet there is a dearth of sustained theological reflection on suffering by Africans or for Africans Christianity and Suffering African Perspectives addresses this need and is the fruit of the 5th Annual Conference of the Africa Society of Evangelical Theology The contributions address age old issues like why God does not prevent or relieve human suffering they wrestle with causes of suffering including witchcraft poverty curses and war and they also explore appropriate Christian responses to suffering all from within the African context The Africa Society of Evangelical Theology ASET is a professional society founded in 2009 for the purpose of fostering evangelical theological scholarship and to facilitate collegial relationships among scholars and practitioners of the Christian religion in Africa Its core values are 1 Faithfulness to the Bible 2 Professional ethics 3 Creative and critical thinking 4 Christ like humility 5 Community of scholars encouraging respecting and learning from one another and 6 Development and inspiration of young scholars To learn more about ASET please visit its Facebook page [facebook.com/AfricaSocietyOfEvangelicalTheology](https://www.facebook.com/AfricaSocietyOfEvangelicalTheology)

Suffering in the World Augustin Kassa, S.M.A., 2019-04-26 The undeniable reality of suffering in the world often leaves humanity perplexed about its source The struggle to make sense of pain usually leaves people wondering what they have done to merit the agony of suffering It is hence not bizarre to hear a person in suffering ask What wrong have I done to be suffering this much Why is God punishing me It is not uncommon to hear some people like Edward Schillebeeckx exempt God from any responsibility in the suffering of humanity Shillebeeckx unequivocally suggests that God is not responsible for the suffering of humanity just as he wasn't responsible for the suffering of his Son more than two thousand years ago In his words No one should ascribe to God what has in fact been done to Jesus by the history of human injustice But how can a tragic event like the death of the Son of God and by extension suffering in the world be laid

solely on the shoulders of humanity Doesn't putting the responsibility of pain and suffering in the world on humanity rob God of his all powerful nature To avoid this quandary vis vis the nature of God classical theologians like St Augustine and St Thomas Aquinas proposed the principle of the two evils that is evil suffered and evil done They also maintained that while God may not be responsible for pain and suffering in the world he certainly does permit or allow it for a greater good If God only permits or allows suffering what do we make of Marthe Robin's experience that suggests that the Risen Lord God the Son appeared to her asking her Do you want to be like me And upon the question made her live the suffering and pain and carry the wounds of the Crucified Lord According to her she was the little victim of the Lord *God's Wounds: Hermeneutic of the Christian Symbol of Divine Suffering, Volume One* Jeff B. Pool, 2009-01-01 This book constitutes the first volume of a three volume study of Christian testimonies to divine suffering God's Wounds Hermeneutic of the Christian Symbol of Divine Suffering Divine Vulnerability and Creation This study first develops an approach to interpreting the contested claims about the suffering of God Thus the larger study focuses its inquiry into the testimonies to divine suffering themselves seeking to allow the voices that attest to divine suffering to speak freely to discover and elucidate the internal logic or rationality of this family of testimonies rather than defending these attestations against the dominant claims of classical Christian theism that have historically sought to eliminate such language altogether from Christian discourse about the nature and life of God Through this approach this volume of studies into the Christian symbol of divine suffering then investigates the two major presuppositions that the larger family of testimonies to divine suffering normally hold an understanding of God through the primary metaphor of love God is love and an understanding of the human as created in the image of God with a life though finite analogous to the divine life the imago Dei as love When fully elaborated these presuppositions reveal the conditions of possibility for divine suffering and divine vulnerability with respect to creation **Christ Crucified in a Suffering World** Nathan D. Hieb, 2013-09-01 What is the connection between Christian doctrine and concrete social action This question marks the often unarticulated divide between systematic theology and liberation theology each often emphasizing one primarily or formally over the other Examining the work of Karl Barth T F Torrance and Jon Sobrino here Nathan Hieb contests this bifurcation specifically around the nodal points of the crucifixion or the doctrine of atonement and the context of suffering This book is an innovative study that bridges the boundaries of method doctrine and praxis creating a strong theological and action oriented relationship between systematic and liberation theology Persecution and Suffering Union Biblical Seminary (Pune, India). Centre for Mission Studies. Consultation, 2002 Papers presented at the 7th CMS Consultation held in Pune from 7th to 9th Feb 2000 **Trauma and Coping Mechanisms among Assemblies of God World Missionaries** Valerie A. Rance, 2021-12-21 Trauma from the fall of Adam and Eve forward impacts human lives in overpowering ways A review of the lives of biblical personalities and missionaries reveals shared traumatic experiences In addition to the stress of cultural adjustment missionaries often live in contexts of violence political unrest economic

instability natural disasters and relational conflict The examined biblical personalities faced similar issues yet a majority coped with trauma in ways that led to well being The proposed biblical theory of well being assists missionaries to move deeper in their trust of God by utilizing the coping skills of the biblical personalities including asking God for help lifting up their praise and worship to God standing on a sense of call working with God lamenting venting to God in healthy ways embracing a theology of suffering and accepting assistance from friends and family The adherence to the constructs of this theory protects missionaries from the ravages of psychological trauma by avoiding negative coping and developing positive coping skills that lead to trusting in the only One who gives hope in seemingly hopeless situations John Paul II and the Meaning of Suffering Robert Schroeder,2008-03-10 Why does a loving God allow us to suffer Did we do something to deserve our suffering Does our pain serve any purpose in God s plan Suffering doesn t work like we think it should striking down the wicked and sparing the righteous And none of us regardless of our age I Q religion or wealth can avoid its sting Now for the first time the spiritual wisdom of the modern world s most beloved Pope and the rich theology of suffering articulated in his apostolic letter Salvifici Doloris is applied to the most pressing challenge of faith the problem of suffering The world witnessed the dignity and grace that characterized his exterior dealings with pain now let the Holy Father s words teach you about the interior aspects of suffering how it can be your own vocation within God s plan of salvation **Evil, Fallenness, and Finitude** Bruce Ellis Benson,B. Keith Putt,2017-09-20 This collection addresses the perennial philosophical and theological issues of human finitude and the potentiality for evil The contributors approach these issues from perspectives in Continental philosophy relating to phenomenology philosophical hermeneutics rabbinical traditions drawing upon the work of Immanuel Kant S ren Kierkegaard and Paul Ricoeur While centering on the traditional theme of theodicy this volume is also oriented to the phenomenology of religion with contributions across religions and intellectual traditions

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