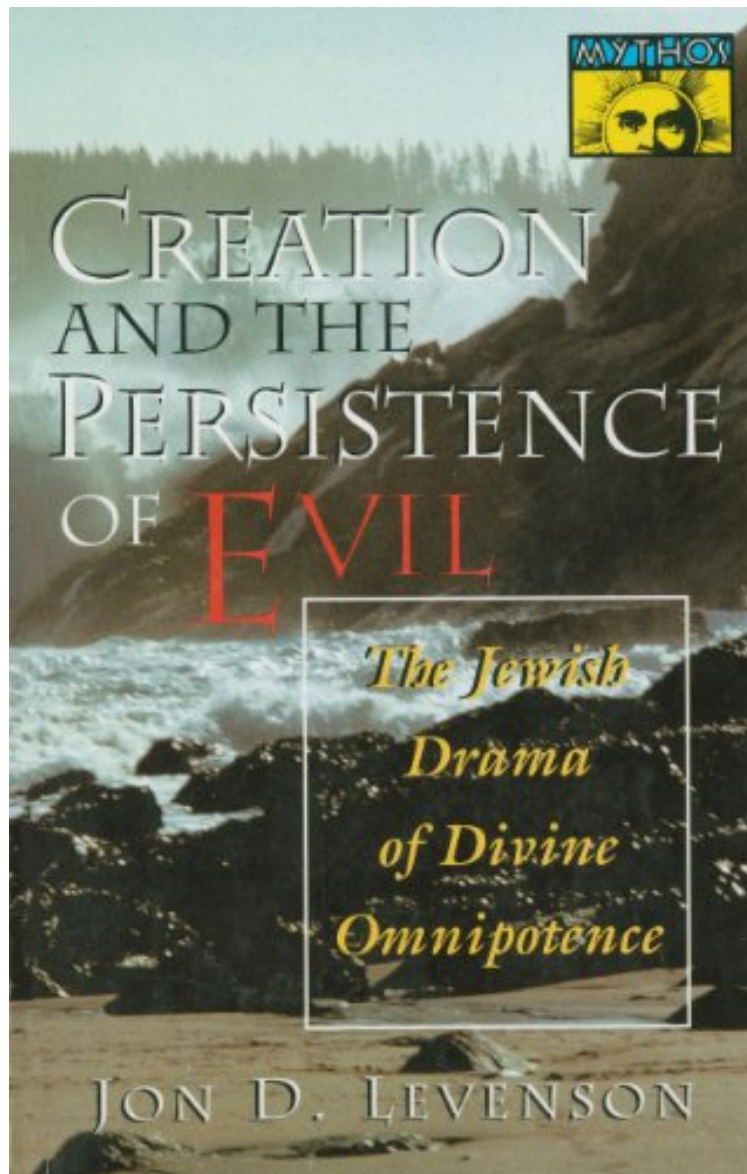


(Ebook pdf) Creation and the Persistence of Evil

Creation and the Persistence of Evil

Von Jon D. Levenson

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Von Jon D. Levenson : Creation and the Persistence of Evil before purchasing it in order to gage whether or not it would be worth my time, and all praised Creation and the Persistence of Evil:

KundenrezensionenHilfreichste Kundenrezensionen0 von 0 Kunden fanden die folgende Rezension hilfreich. Provocative in proposing that God fails and can be faultedVon fdoamericaJon Levenson, unable to hide behind God's goodness and omniscience has written an erudite and ponderous examination of theodicy in his work, Creation and the

Persistence of Evil. He avoids a quick solution and bravely faces and retains both his belief in God's goodness and God's justice when both are juxtaposed with the "enormous suffering with which humanity seems forever cursed". Ultimately Levenson vindicates God by postulating the belief that God purposely limits His intervention and power to eradicate evil while showing that God continues His march towards the "reign of the perfect justice He so ardently desires". No small feat. At the core of Christian/Jewish Theology is the belief that God is the creator of all - absolutely all - and he continues to be in complete control of his creation. The firm belief in the absolute deity of God has given rise to Levenson's view of the universe. The problem confronting Levenson is the concealment or hiddenness of God when Evil not only persists but prevails. Levenson, wrestles empirically with the questions "What kind of God is this God who fails to do what he is obligated by character to do?" and "Is a concealed God, a nonexistent God?". Because of the dreadful cognitive dissidence between faith and fatalism Levenson is forced to come up with an answer that at least adequately helps him and us get through our despair, pain and injustice and survive the respective nights of isolation. The Theology of the Limited God.... Provocative in proposing that God fails, that God can be faulted and even goaded Levenson pushes his readers to consider the theological construct - the theology of the limited God. Levenson in his reflection on "creation theology" sees God as the creator of both the world and all forces of evil that oppose him within the world, IE: disorder, injustice, affliction and chaos are to be viewed as much a part of God as is His creation. He goes on to say "God is the author of everything, even of evil." God created these forces to demonstrate His dominant mastery over them. For God's Lordship is meaningful only if the powers he subjugates are formidable. Levenson underscores this thought by comparing God to an emperor who has vanquished his foes, "No emperor will achieve heroic status in the eyes of his subjects if all he forces to march through his streets is a sunken-chested weakling." To Levenson, God created this world out of disorder, injustice, affliction and chaos; and thus when "justice replaces oppression, when disease and death yield to vitality and longevity, this is the creation of something out of nothing." For Levenson creation still goes on each and every time good prevails and evil fails, thus "we are a junior partner in his continual ordering of the world". In the face of evil, when the suffering does not end, when God's silence and inactivity prevails, when all the "how to" books fail and the popular confessional theologies are but vain and useless incantations Levenson gives us three options... 1) Argue with God in the hope that God maybe "cajoled, flattered, shamed or threatened into action", 2) Abandon God and find another god that may resolve your suffering, 3) Retain your confession in God, believing that God's deliverance of you from your suffering is not a precondition of your faith as exemplified by Shadrach, Meshach and Abend-nego (Dan. 3:16-18) when they entered the flames of the king's furnace. Thus, to retain your confession you must also be willing to face and even embrace imminent suffering and possibly death. In Levenson's mind we can become co-creators along with God when we partake in reordering the world, by creating good out of evil, or *creatio ex nihilo*. We are enabled by faith in God to not only cope with evil but to transform evil into good. It is through our obedience and confession of allegiance to the divine creator that we too become co-creators, even gods. Our continued faith in God, a God who may even be absent from us in the face of evil, is part of the confession of a co-creator. We, in our frail humanity, are called to partake in the creative reordering of this world and ultimately witness, celebrate God's victory. Chaos and evil are dependent on God and God alone will annihilate them. He will do that by transforming rather than destroying chaos and evil and we are called to be His witnesses.

0 von 0 Kunden fanden die folgende Rezension hilfreich. This is THE book on creation theology! Von Ein Kunde This book challenges commonly held beliefs about creation theology by examining the background in which creation theology developed. Readers will come away from this book with a new understanding of creation and the Old Testament. If you enjoy the intelligent study of the Bible, this is a book that will fill your mind with pondering material! - Ed Courtney, New Hampshire

Kurzbeschreibung This paperback edition of *Creation and the Persistence of Evil* brings to a wide audience one of the most innovative and meaningful models of God for this post-Auschwitz era. In a thought-provoking return to the original Hebrew conception of God, which questions accepted conceptions of divine omnipotence, Jon Levenson defines God's authorship of the world as a consequence of his victory in his struggle with evil. Classic doctrines of God's creation of the universe from the void do not do justice to the complexity of that hard-fought battle, which is uncertain in its outcome. Levenson traces this more flexible conception of God to the earliest Hebrew sources. He argues that Genesis 1 does not describe the banishment of evil but the attempt to contain the menace of evil in the world, a struggle that continues today.

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