

Jews and Christians, Rivals Or Partners for the Kingdom of God?: In Search of an Alternative for the Theology of Substitution, 9780802844873, Wm. B. Eerdmans Publishing, 1997, 1997, Didier Pollefeyt, 144 pages

The first part of the discussion considers arguments for the existence of God in the works of these medieval philosophers, in the writings of Craig, Robert Maydole, Robert Koons, David Oderberg, and O'Connor. The next part turns to some more general reflections on the role of argument and proof in medieval thought about the existence of God. © 2012 by Oxford University Press Published by Oxford University Press, Inc. All rights reserved. Discover the world's research. In contemplating the significance of the conjunctions of Jupiter (see the table on the previous page), there is much that we can say. Herod's spies told him of the mysterious strangers, and so he called them in for an interview. Herod specifically inquired as to the time of the star's appearance (Matt. To a paranoid king with no scruples against killing potential rivals, it would have been natural to simply kill all the children that had been born in Bethlehem in the past two years. When the Magi left the palace, they probably looked into the sky and "using their measuring instruments" discovered that Jupiter had not moved from its position the previous night. The Kingdom of God (and its related form the Kingdom of Heaven in the Gospel of Matthew) is one of the key elements of the teachings of Jesus in the New Testament. Drawing on Old Testament teachings, the Christian characterization of the relationship between God and humanity inherently involves the notion of the Kingship of God. The Old Testament refers to "God the Judge of all" and the notion that all humans will eventually "be judged" is an essential element of Christian teachings. Building on a The LORD your God has chosen you to be a people for His prized possession, above all peoples on the face of the earth. Deuteronomy 10:15 Yet the LORD has set His affection on your fathers and loved them. And He has chosen you, their descendants after them, above all the peoples, even to this day. The substitution, therefore, of "royal priesthood" for "kingdom of priests" brings out more clearly the personal relation to the Personal King. But if the writer had said "royal priests," the notion of organisation would have slipped out of sight altogether. By way of compensation, therefore, it is restored in the substitution of "priesthood" (see Note on 1Peter 2:5) instead of "priests." For instance, many Christian fundamentalists consider the God of Islam (Allah) to be a false god or demon. However, theologians and linguists argue that "Allah" is merely the Arabic word for "God," and not the literal name of a specifically Muslim God (this is more clearly shown by the fact that Arabic-speaking Christians and Jews refer to God as "Allah" with no problem whatsoever). Jews, Christians and Muslims often conceive of God as a personal God, with a will and personality. Even earlier in that same book, God reveals what is to become his people's intimate name for him, Yahweh, YHWH or Jehovah, meaning "I am who I am", "I will be what I will be". Moses asks God in Exodus 3:13 who he should say has sent him, if the Egyptians ask for God's name.