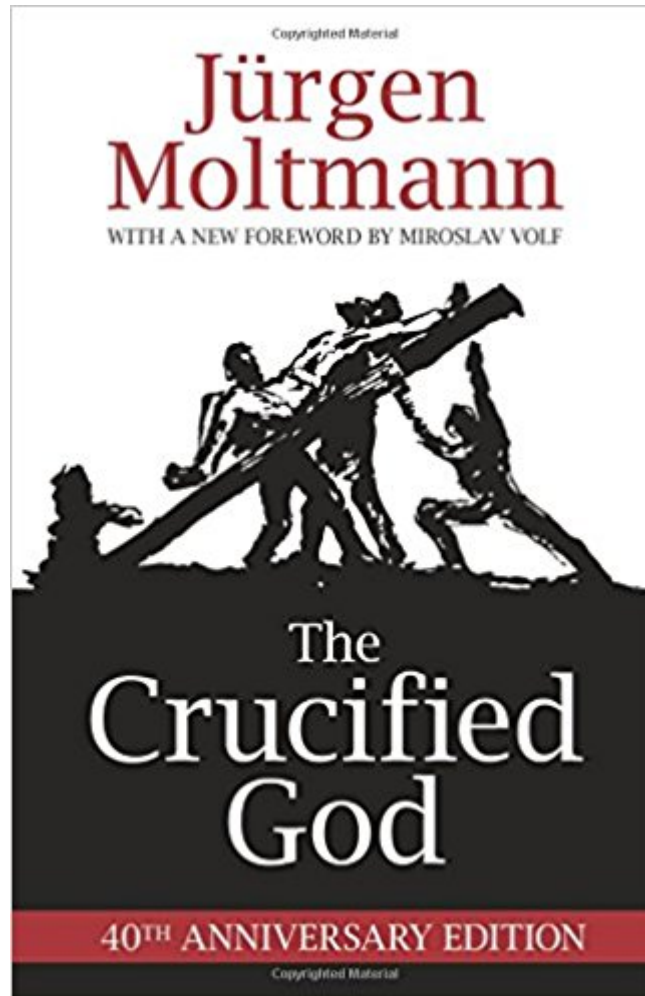




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The Crucified God



Synopsis

From its English publication in 1973, Jurgen Moltmann's *The Crucified God* garnered much attention, and it has become one of the seminal texts of twentieth-century theology. Following up on his groundbreaking *Theology of Hope*, *The Crucified God* established the cross as the foundation for Christian hope. Moltmann's dramatic innovation was to see the cross not as a problem of theodicy but instead as an act of ultimate solidarity between God and humanity. In this, he drew on liberation theology, and he was among the first to bring third-world theologies into a first-world context. Moltmann proposes that suffering is not a problem to be solved but instead that suffering is an aspect of God's very being: God is love, and love invariably involves suffering. In this view, the crucifixion of Jesus is an event that affects the entirety of the Trinity, showing that *The Crucified God* is more than an arresting title; it is a theological breakthrough.

Book Information

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Customer Reviews

As a public institution, the Evangelical church perennially has two struggles. Most churches, organizations, and figures typically focus on at best one of these, neglecting the other. The first is how the church can be relevant. This ever-trendy and much over-used word would be better understood as the ability to speak into today's society. The second struggle is how to avoid syncretism. The church is often infiltrated by alien perspectives, theologies, and points of view which would undermine her pursuit of truth. To be one or the other is unbelievably easy. Any bible college student knows how easy it is to build around himself walls of cold orthodoxy. Any evangelical knows how easy it would be to sacrifice all on the altar of relevance. What is much less common is to hold

both together. This is what Jürgen Moltmann set out to do forty years ago in *The Crucified God*. The book is essentially an apologetic for the Christian faith, setting out the Incarnation's crucifixion as the touchstone for an Evangelical witness. The cross is how Moltmann tries to be relevant without being syncretistic. This impulse is surely a noteworthy one, though Evangelicals are unsure about their stance towards it. Robert Letham, one of my favorite historical theologians, is highly critical of Moltmann's work and suspicious of its implications for orthodoxy. John Stott, whose *The Cross of Christ* was quite influential for me, praises it despite its shortcomings. How should Evangelicals assess this work? First, I would like to say, this is an important read for a Christian thinker today. Despite your possible disagreements with Moltmann, this is an important work in the development of post-liberal theology. Moltmann, in my estimation, was one of the first post-liberal thinkers.

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