

1: Space, Time and Incarnation - Logos Bible Software

*Space, Time and Incarnation [Thomas F. Torrance] on www.enganchecubano.com *FREE* shipping on qualifying offers. When the Nicene Creed affirms that the eternal Son of God 'for us and for our salvation came down from heaven'.*

Early years[edit] Torrance was the son of Rev Thomas Torrance “ and Annie Elizabeth Torrance “ , both Scottish missionaries of China Inland Mission in Chengdu , Sichuan , West China ; [3] [4] named after his great-grandfather, Thomas Forsyth Torrance; [5] and spent the first thirteen years of his life there. He was educated at the universities of Edinburgh , Oxford and Basel. He began studying in Edinburgh in focusing on classics and philosophy. At that time his own realist views of philosophy, theology and morality started to take shape, and as he moved to the study of theology at the Faculty of Divinity New College in this led him to question the theological methodology of Schleiermacher for its lack of any realist scientific objectivity. For Torrance, such objectivity meant that theology needed to allow all its concepts to be shaped by the unique nature of the object of reflection. In the case of science that was the world created by God; in the case of theology it was God the creator, reconciler and redeemer who was no distant God but the God who became incarnate in his Son within time and space in order to reconcile the world to himself. This insight led Torrance to oppose every form of dualism because such thinking always tended to keep God from interacting with us in history in one way or another. He also opposed all forms of "subjectivism" because he held that it was impossible for people to know God objectively by reflecting upon themselves. Torrance was strongly influenced by Hugh Ross Mackintosh [7] and by Daniel Lamont , the former stressing the centrality of Christ and the connection between theology and mission, and the latter stressing the relationship between Christianity and scientific culture. This was not without its precarious moments as when he was sentenced to death in Basra Iraq , accused of being a spy. Fortunately, he was able to convince the authorities that he was a theological student and was allowed to proceed to Baghdad and then to Syria. After that he studied with Karl Barth in Basel. In he became engaged to Margaret Edith Spear and completed his doctorate magna cum laude. From to Torrance taught at Auburn Theological Seminary in upstate New York and was eventually offered a position in religion at Princeton University which he did not accept because he decided to return home to Scotland with war in Europe on the horizon. He was ordained as minister on 20 March During World War II Torrance provided pastoral and practical support to Scottish soldiers in North Africa and northern Italy and, by the grace of God, escaped with his life after coming under fire on more than one occasion. The Torrance family soon included: Torrance received an Honorary Doctorate from Heriot-Watt University in [12] Churchman[edit] As an ordained minister in the Church of Scotland he served as Moderator of the General Assembly of the Church of Scotland from , as did his son Iain from to As a Reformed churchman and theologian Torrance worked tirelessly toward ecumenical harmony with Anglicans, Lutherans, Eastern Orthodox and Roman Catholics throughout his career. In recognition of his ecumenical work with the Eastern Orthodox church, he was consecrated a Protopresbyter in the Patriarchate of Alexandria by the Archbishop of Axum in He represented the Church of Scotland in conversations with the Church of England between “ and fought tirelessly for the visible union of the Church, and not merely a spiritual union; [14] he was the Convener of the Church of Scotland Commission on Baptism from to with John Heron, the father of Alasdair Heron, acting as secretary to the Commission ; and was present at the World Council of Churches meeting in Evanston, Illinois, in Torrance made significant contributions to Reformed and Roman Catholic discussions of Justification by Faith and by Grace as well. In , he was the founding Editor of the important and highly regarded peer reviewed journal, the Scottish Journal of Theology , which his son Iain continues to edit along with Bryan Spinks of Yale University. This integration of doctrine began for Torrance with the Nicene homoousion the fact that the eternal Son was and is one in being with the Father and Spirit in eternity and with us by virtue of the incarnation , and included the doctrines of the Trinity , Creation , Incarnation , Atonement , Eschatology , Pneumatology , the Church and the Sacraments as well as a theology of ordained Ministry. Interpreting each of these doctrines from within the perspective of an ecumenically open doctrine of the

Trinity, with which most Roman Catholic and Orthodox theologians would substantially agree, Torrance forged an understanding of Justification by Grace that demonstrated exactly how and why Christ, in his uniqueness as God become man acting from within the human situation marked by sin and evil, overcame sin, suffering, evil and death once and for all both from the divine and the human side. This enabled Torrance to offer a theology that was at once full of depth and meaning and yet joyful and hopeful because he knew that Jesus was no mere moral example of the good life, but God himself who suffered the God-forsakenness associated with human enmity against God on the cross out of unconditional love for humanity, and did so effectively precisely because he was the Word of God incarnate. He once said that if Jesus was just a man dying on a cross, then Christianity would be immoral, offering a picture of a vindictive God along with the image of a pagan human attempt to appease God through human sacrifice—a form of self-justification.

Theology and science[edit] As indicated by the fact that he was awarded the Templeton Foundation Prize for Progress in Religion in , Torrance made singular contributions to the dialogue between science and theology. His contributions in this area led Alister McGrath to observe that many of those theologians he studied did not seem bothered by the fact that they had no first-hand knowledge of the method and norms of natural science, but wrote about science nonetheless! But it was different with Torrance. Theology and science should be seen as "allies in a common front where each faces the same insidious enemy, namely, man himself assuming the role of Creator. As long as the dialogue is conceived to be between science and religion, Torrance contended, "we shall not escape from romantic naturalism. Torrance did a great deal to foster this discussion in his books *Space, Time and Incarnation* and *Space, Time and Resurrection* where he showed the connections between the two sciences by allowing theology to understand what it means to think of God acting in new and distinctive ways within created time and space, while respecting the distinctive nature of creation itself in its fallen and reconciled condition. Torrance famously argued for a non-dualist and non-monist view of theology and science in the school of the renowned physicist and theologian John Philoponos whose thinking stood in stark contrast to Aristotelian and Neoplatonic thinking which Torrance believed was harmful both to science and to theology. Such thinking led to ideas of God as an unmoved mover, and thus one who was not a living God capable of acting within creation without being conditioned by creation or limited by it. Torrance approved of Einstein , Maxwell and Polanyi in their attempts to hold together thought and reality, experience and ideas, instead of tearing them apart and believed that theologians could learn from this. Such unitary thinking in science, Torrance believed, could help theologians overcome Kantian and Cartesian dualism. His theology demonstrates exactly how he thought this should be done, especially as this relates to interpreting Scripture. This was especially problematic with respect to the risen Lord. When the chord is cut between idea and reality, then it is thought that the resurrection is only a mythological way of reflecting on the death of Jesus instead of as a description of a unique occurrence in his life history that enabled a true understanding of his person and work as recorded in the scriptures. And that is precisely one of the factors that makes his thinking so compelling to so many today. It is just this emphasis that enabled Torrance to take seriously the fact that there could be no created substitute for the man Jesus in his continued existence as the risen, ascended and advent Lord who, in his true humanity and true divinity, continues even now and until his second coming, to unite people humanly to himself as his body on earth the Church through faith and by grace. His is a biblically informed and patristically grounded theology that will serve the ecumenical church for many years to come just as the theology of Karl Barth , his mentor, continues to do.

Influence[edit] The fact that there is a scholarly society, formed in , the Thomas F. Gunton , a leading theologian of the Trinity in Great Britain. Fergusson of the University of Edinburgh, Alasdair I. Torrance of the University of St. Walker of the University of Edinburgh and John B. Webster of the University of Aberdeen. Anderson , one of his former students, who taught in the area of Theology and Ministry for many years at Fuller Theological Seminary and learned from Torrance to understand theology as a practical science. Torrance has influenced many other American and Canadian theologians too numerous to mention here. Molnar, Professor of Systematic Theology at St.

2: Thomas F. Torrance, Space, Time and Incarnation - PhilPapers

Torrance, Thomas F. Space, Time, and www.enganchecubano.comrgh: T & T Clark, [J]. At barely 90 pages of text, Thomas Torrance wrote a book on cosmology that shocked the theological world.

If his arguments in this book obtain, then all of modern Protestant theology and Catholic modernists like Schillebeeckx are not only biblically wrong, but scientifically wrong which compounds the irony, given that they gut the faith to make it scientifically relevant. I do that be At barely 90 pages of text, Thomas Torrance wrote a book on cosmology that shocked the theological world. Spoke of space as a receptacle, but only metaphorically. It is that in which events take place. A formless and passive medium Torrance 4. The problem is that Plato had to use spatial terminology to refer to a world that was beyond space and time. It is associated with the category of quantity. There is no void or empty space since the container is always in contact with that which it contains. Space moves as the body or agent fills it. Much closer to the biblical view, yet ended up making God part of the world, or the active principle of the world. He begins to form a relational notion of space. The mediator who is also homoousion fulfils the space relations between God and man. Mere creatures are unable to make room for God. The Son for us is the place topos where the Father is. Torrance then drops a cosmological hammer: This requires, to use another Athanasian term, different paradeigma under the impact of divine revelation. Torrance continues with the mathematical language: It is when we think of x being in y. This works well on some level in classical physics. An actual infinite was inconceivable. This had to give once Christian revelation came on the scene, since God is infinite and maker of heaven and earth. The receptacle notion of space was applied to the sacraments. Grace operates as though it is in a vessel. Patristic notion of space: It is a differential or open concept of space, as opposed to the closed Aristotelian system of limited bodies To his credit Luther recovered the biblical idea of the living and active God, yet Luther never escaped from the dualism embedded in a receptacle notion of space. Newton He held to the receptacle view but made it infinite. Space and time are in God as in a container And since space and time are now infinite, they are now attributes of God. This is partly why Newton was always suspected of being an Arian. Incarnation and Space and Time Receptacle notion: Maybe Plato and the Stoics. This means God is free from any spatio-temporal or causal necessity in relation to his creation. The geometrical structures change according to the accumulation of mass within the field. If Einstein or James Clerk Maxwell is even remotely correct, then the old dualisms are necessarily false. The analogy of topological language: Did you write a review? Nov 12, I need to transfer it here. Thanksn for the reminder. Apr 24, Enoch Kuo rated it really liked it T. Torrance takes a whirlwind tour through the differing ways that "space" has been conceptualized throughout human history, making a case for an agent-relational conception that sees space, time, and conceptual content as inseparable.

3: Space, Time and Incarnation - Thomas F. Torrance - Google Books

Professor Torrance starts with a critique of modern Protestant thinking, and proceeds to examine the place of spatial and temporal ingredients in basic theological concepts, and thus to offer a positive account of the relation of the incarnation to space and time.

4: Thomas F. Torrance - Wikipedia

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5: Space, Time and Incarnation by Thomas F. Torrance

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7: Space, Time and Incarnation: Thomas F. Torrance: T&T Clark

About Space, Time and Incarnation. When the Nicene Creed affirms that the eternal Son of God 'for us and for our salvation came down from heaven', it asserts that God Himself is actively present within the space and time of our world.

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He then offers a positive account of the relation of the incarnation to space and time. While related to the work of the great theologians of the past, this study is also supremely relevant to theological thinking in this age of science.

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He then deals a good account of the relation of the incarnation to house and time. whereas regarding the paintings of the nice theologians of the previous, this examine can also be supremely correct to theological pondering during this age of science.

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