

“**LISTEN TO  
UNDERSTAND,  
NOT JUST  
REPLY**”

~ Immanuel Kant



# Christs Reply To Kant

**Craig Hovey**



## Christs Reply To Kant:

*Christ's Reply to Kant* Yongk,2003-12-01      **Kant and Kierkegaard on Religion** D. Phillips,2016-04-30 The contributions of leading Kantian and Kierkegaardian scholars to this collection break down to the simplistic contrast in which Kant is seen as the advocate of a rational moral theology and Kierkegaard as the advocate of an irrationalist faith This collection is an ideal text for discussion of central issues      Christ in Creation and Ethical Monism Augustus Hopkins Strong,1899      A Companion to Kant Graham Bird,2009-11-09 This Companion provides an authoritative survey of the whole range of Kant s work giving readers an idea of its immense scope its extraordinary achievement and its continuing ability to generate philosophical interest Written by an international cast of scholars Covers all the major works of the critical philosophy as well as the pre critical works Subjects covered range from mathematics and philosophy of science through epistemology and metaphysics to moral and political philosophy      **I Judge No One** David Lloyd Dusenbury,2023-01-01 Why was Jesus who said I judge no one put to death for a political crime Of course this is a historical question but it is not only historical Jesus s life became a philosophical theme in the first centuries of our era when pagan and Christian philosophers clashed over the meaning of his sayings and the significance of his death Modern philosophers too such as Immanuel Kant and Friedrich Nietzsche have tried to retrace the arc of Jesus s life and death I Judge No One is a philosophical reading of the four memoirs or gospels that were fashioned by early Christ believers and collected in the New Testament It offers original ways of seeing a deeply enigmatic figure who calls himself the Son of Man David Lloyd Dusenbury suggests that Jesus offered his contemporaries a scandalous double claim First that human judgements are pervasive and deceptive and second that even divine laws can only be fulfilled in the human experience of love Though his life led inexorably to a grim political death what Jesus s sayings revealed and still reveal is that our highest desires lie beyond the political      *Kant's Antinomies in the Light of Modern Science* Lester Frank Ward,1881      **Transformation of the Self in the Thought of Schleiermacher** Jacqueline Mariña,2008-04-24 The philosopher s stone The principle of individuation Personal identity The world is the mirror of the self The highest good Individual and community Transformation of the self through Christ Outpourings of the inner fire experiential expressivism and religious pluralism      **The American journal of theology** ,1897      University Record University of Chicago,1897      Christ and the Other Revd Dr Graham Adams,2013-06-28 How should we relate to others those within a particular tradition those of different traditions and those who are oppressed In the light of these anxieties and building on the work of Andrew Shanks this book offers a vision of Christ as the Shaken One rooted in community with others Shaped through dialogue with the theologies of John Hick and Lesslie Newbigin Adams urges Christian communities to attend more deeply to the demands of ecumenical dialogical and political theologies to embody an ever greater solidarity of others a quality of community better demonstrating Christlike other regard      **Kant and the Limits of Autonomy** Susan Meld Shell,2009-04-30 Autonomy for Kant is what the word

literally implies the imposition of a law on one's own authority and out of one's own rational resources. Here Shell explores the limits of this phenomenon. A rigorous, philosophically and historically informed study, this book is also an extended meditation on the foundation and limits of modern liberalism.

**The American Journal of Theology** University of Chicago Divinity School, 1897. Vols 2-6 include Theological and Semitic literature for 1898-1901, a bibliographical supplement to the American Journal of Theology and the American Journal of Semitic Languages and Literatures. By W. Muss Arnolt. Separately paged. *Missionary Exercise (no. 2) for the Use of Sunday-schools and Mission-bands* Woman's Foreign Missionary Society of the Presbyterian Church (Presbyterian Church in the U.S.A.), 1887.

**Exploring Christian Ethics** Craig Hovey, 2018-07-18. A fresh, engaging and thoroughly biblical account of Christian ethics for the twenty-first century. Studying Christian ethics tends to involve talking about what we should or more often shouldn't do. The aim of this book, however, is to explore Christian ethics within a wider, more positive framework, one that encourages a joyful way of living that flows naturally out of the abundant goodness of God's life and character as revealed in Christ.

*German Culture and Christianity* Joseph Gostwick, 1882. *Christ and the Creator glorified; or, Our Saviour and science reconciled, by one oppressed.* (Anthological excursus). Jesus Christ, 1896.

**The Barth Lectures** Colin E. Gunton, 2007-07-10. Colin Gunton was world-renowned as a scholar, systematic theologian, and Reformed minister; however, he never lived to fulfill his ambition to write a book devoted solely to Barth. Gunton on Barth is an in-depth analysis derived from the lecture course he gave most years at King's College London, something of an annual institution it was aimed at undergraduates, though the majority of those attending were MA/PhD students and researchers from America and Germany. Approximately half of the work consists of quotations representing an essential understanding. Colin was a creative lecturer; although he worked from notes, he gave space to the free rein of his mind, particularly when fielding questions or trying to analyze a particular strand of Barth's thought. Colin's understanding and expertise were world-renowned. He did not take all Barth wrote uncritically; he struggled and wrestled with this giant of twentieth-century theology, as he always said at the beginning of the course: "Not everyone buys into Barth. I don't all the way along the line. As I get older, I get more and more dissatisfied with the details of his working out of the faith over the years. I think I have developed a reasonable view of this great man who is thoroughly exciting and particularly I can guarantee if you do this course that you will be a better theologian by the third year, whether or not you agree with him; he is a great man to learn to think theologically with."

**Systematic Theology** Augustus Hopkins Strong, 1902. **Systematic Theology** Strong, 1886. *Jesus Christ in Modern Thought* John Macquarrie, 1990. In this long-awaited book, John Macquarrie turns to one of the few areas of Christian theology to which he has not yet devoted systematic attention: that of Christology.

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