
Deeply engaged with the classical tradition and the contemporary world, *Incarnation* leads readers into critical explorations and debates of the concept of ‘deep incarnation’ – the view that the divine incarnation in Jesus presupposes a radical embodiment that reaches into the roots of material and biological existence, as well as into the darker sides of creation. Such a wide-scope view of incarnation allows Christology to be relevant and meaningful when responding to the challenges of scientific cosmology and global religious pluralism: How does the revelation of the love of God in Christ relate to other experiences of communicative love and ethical sensitivity, to suffering and joy?; In what sense does God's Logos and Wisdom ‘becoming flesh’ include the world of ‘all flesh’ – from grass to human persons; What are the connections between a Logos Christology and the informational aspects of the universe – those exemplified in its deep mathematical structures as well as those emerging in biological evolution?; In brief, how does ‘high’ and ‘low’ meet and mingle in the story of incarnation?

Chapters of *Incarnation* with their authors include:

**Introduction** – Niels Henrik Gregersen

**Part 1: Creation and Incarnation: New Testament and Early Church Perspectives**
1. The Incarnation and the Cosmic Christ – Richard Bauckham
3. Saint Athanasius on "Incarnation" – John Behr
4. Saint Maximus the Confessor on Creation and Incarnation – Torstein Tollefsen

**Part 2: Deep Incarnation: Perspectives from Contemporary Systematic Theology**
6. Jesus and the Cosmos: Soundings in Deep Christology – Elizabeth A. Johnson
9. Depth, Sign, and Destiny: Thoughts on Incarnation – Christopher Southgate

**Part 3: Divine Presence and Incarnation: Scientific and Philosophical Perspectives**
11. Divine Presence – Causal, Cybernetic, Caring, Cruciform: From Information to Incarnation – Holmes Rolston III
12. Natural Incarnation: From the Possible to the Actual – Stuart Kauffman
13. Incarnation and Faith in an Evolutionary Framework – Dirk Evers
In contemporary culture, the Christian idea of incarnation stands in a curious twilight. On the one hand, many observers are ready to praise the Christian tradition for being an incarnational faith in which material existence is affirmed from beginning to end: the world of creation is material; God became flesh in Christ; Christian spirituality is sacramental, embedded in material signs; and Christians even expect a resurrection of the body. On the other hand, some of the same observers are critical of the traditional Christian claim that the divine Logos (the eternal Son, Word, or Wisdom of God) became blood and flesh in the life story of Jesus Christ. Is this not the arch-example of a Christian exceptionalism that leads to an ecclesial enclosure of the great Christian idea of God's ongoing incarnation? Why is Jesus not just one of a billion divine incarnations?

The intense symposium behind Incarnation did indeed start out making room for reflection on the concept of incarnation in its generic form by asking, "Is God incarnate in all that is?" But during the presentations and subsequent deliberations at the Copenhagen meeting in Elsinore, it became clear that no one found that a pan-incarnationalism was a workable model for a Christian theology today. Many of those present wanted to say unreservedly that the incarnate Christ (the embodied Logos) was indeed present in all that is, including prior to the coming of Christ, and also in natural and cultural domains outside the scope of Christianity as a historical tradition.

Today, the pendulum has swung in favor of speaking of God's incarnation and embodiment. Similarly, there is also a greater sense of the principal differences between the world religions both in the cultural realm and in the life world of the religions themselves. Nowadays, it is believed that a genuine tolerance should tolerate religious specificity instead of seeking too-facile consensus positions.

Incarnation does not address religious pluralism as such, but it does address the question of particularity and universality. It rethinks Christology with a special concern for its universal claims and open horizons. What does the incarnation in Christ have to do with the world of star formations, animal suffering, and the restless productivity in nature, as we have come to know cosmic and biological evolution from the sciences? What does God's incarnation in Jesus have to do with the experiences of nameless men and women in the many cultures around the world? And in what sense are deep existential questions, ranging from sparks of joy to terrifying experiences of anxiety, connected to the Christian belief that God has really conjoined our material and spiritual conditions for life?

In Incarnation a prominent group of scholars explores and debates the idea of 'deep incarnation', a wide-scope view of incarnation allowing Christology to be meaningful when responding to the challenges of scientific cosmology and global religious pluralism.