



THE LIGHT OF TABOR

TOWARD A MONISTIC CHRISTOLOGY

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Hart begins with a discussion of the relationship between Scripture and metaphysics, the use of reason in thinking about the meaning of the Transfiguration.

He makes use of his previous terms “interior” and “exterior” as aspects of human person. He writes that the concept “person spans from God” throughout the creation.

The “Light of Tabor” refers to the Transfiguration [transformation] of Christ, recorded in Mark 9:2f (also in Matthew and Luke), in which Christ appeared to Peter, James and John as glowing white.

At that moment the divine pleroma
indwelling in him bodily (Colossians 2:9)
shone out through what the Book of
Hebrews (10:20) calls 'the veil of his
flesh.'

God as subject or person is perfectly manifest in the Son, Christ. But within [God's] subjectivity is a perpetually withheld dimension of God's "hidden depths" (of infinite love).

God – Interior (subjectivity):

Infinite Depth of Love

Exterior (manifest): the Son,

Logos, the Word of God

Christ (Logos) – Interior: God Father

Exterior: Jesus, the Son

in created human being

According to the Gospel of John, “all things came into being through the Word (Logos).”

John 1:3

“In him was life, and the life was the light of all people.”

John 1:4

Therefore human being [as “all things”] has its ground [deepest Interior] in the Logos, the Word, Christ.

Human being is not something wholly separate from the Logos.

Acts 17:28f:

In him we live and move and have our being; as even some of your own poets have said, “For we too are his offspring.”

Human:

Deepest Interior (Ground) of the whole person: the Logos, Word, Christ

Interior: presence of consciousness

Exterior: the individual personality
(psychological ego)

Hart:

The human will in its true [inmost] nature is always already one with the divine will of the Word, the Logos [deepest interior].

But the human will of the [exterior]
“psychological ego” is preoccupied with
finite life [material concerns].

If the Son of God, with which the human being of Jesus enjoys absolute identity, were not already also the [inner] ground of personhood within us, then the personhood of Jesus could not be truly human.

Our Christology, which holds that Jesus was both fully God and fully human, would be about some divine and human hybrid “outside of nature.”

This is the principal meaning I find in the story of the Transfiguration:

In Christ the perfect coincidence of the divine and the human – which is the mystery hidden in God from the foundation of the world – is also the perfection of our humanity.

Is this an adequate approach to the mystery of Christ?

Well, of course, nothing is.

But even so it seems to me to have a power to clarify certain obscurities in traditional Christian discourse.

The forms of spirituality in other religions, notably in the ancient texts of Indian and Buddhist wisdom, are signs that the ground of all human being is the Logos, the Word, Son of God.

Final Resurrection

Through its ground in Christ, not only human being but all creation, will join with the reality of the Life of Christ.

2 Peter 1:4: “He has given us his great promises, so that you may become participants in the divine nature.”