

# JEWISH STUDIES

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## From “Manifestation of God” to “Perichoresis”: Moltmann’s Appropriation of the Jewish Concept of Shekhinah

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**Abstract:** Shekhinah’s original meaning emphasis on “manifestation of God” and God’s presence with the Jews, Moltmann appropriated Shekhinah’s theology, this is because he responded to Hinz’s criticism and was inspired by Rosenzweig’s idea of “Shekhinah’s wanderings.” His appropriation of the Jewish concept of Shekhinah can be summed up in terms ranging from “manifestation of God” to “perichoresis”. “Perichoresis” extends the scope of “manifestation of God” from the Jews to the church, the nations, and even the universe, appropriating Shekhinah to the Pneumatology of the Trinity, to demonstrate the God and the world both beyond and internal “perichoresis” relationship better with Pneumatology. “Perichoresis” also enriches the relationship dimension of the original concept, based on perichoresis of the Trinity God, it extends to the multi-dimensional and richer interaction between God and the world, man and himself, man and others, human community, man and nature. This multi-dimensional relationship, presented by the perichoresis, needs to be implemented in concrete ways, as Moltmann moves the concept of the Jewish Shekhinah from a “manifestation of God” based on “empathy”, the realization is the “perichoresis” of the dual dwelling “in Christ” achieved by the incarnation of Christ. This appropriation of Shekhinah, which complements Moltmann’s failure to emphasize God’s future and ignore the present, provides a common conceptual basis for Judeo-Christian dialogue, Moltmann developed fruitful theological results such as ecotheology by incorporating Jewish Shekiner thought.

**Key Words:** Shekhinah, Moltmann, Manifestation of God, Perichoresis