It also underscores the “goodness” of God, for the monarchical imagery calls forth awe and reverence, as well as vocational meaningfulness. It underscores and dramatizes divine transcendence, and emphasizes the power and glory of God.

Problems with the model: the model of God as king is domesticated transcendence, for a king rules only over human beings, a minute fraction of created reality.

- The model is neither genuinely transcendent nor genuinely immanent. A king is both distant from the natural world and indifferent to it, as monarchy is limited to human beings. Nature enters this model only as the king’s realm or dominion.
- The model would not be so harmful if it were not also hegemonic, as for many Christians it describes the divine-world relationship.

- If the God-world relationship is not expressed in models that include the natural world, then we ignore nature.

- **Agential model**: here God is assumed to be an agent, a person, whose intentions and purposes are realized in history. God is actor and doer, creator and redeemer of the world, as well as its providential caretaker. God the personal agent oversees the world in every way, creating it from nothing.
  - It has contributed much to the traditional creation-providence story. Along with the king-realm model, is the backbone of the creation story.
  - In this model, God is “like” us; the model underscores the human-like qualities of God.
  - One main difficulty with the model: how if God is like a personal agent who influences the world and brings it to its fulfillment, how does this take place?
    - The model is not oriented toward helping us learn about and pay attention to the world for its own flourishing; again it is the world that is lacking in this model.

- We must remember that all models of God and the world are limited, partial and imperfect.

- **World as God’s body model**: If God is always incarnate, then Christians should attend to the model of the world as God’s body. Creation is like incarnation. The doctrine of creation for Christians then is not different in kind from the doctrine of the incarnation.
  - In both, God is the source of all existence, therefore in this view the world is not just matter while God is spirit; rather, there is a continuity between God and the world.
  - Therefore an appropriate Christian model for understanding creation is the world as God’s body.
    - This model encourages us to focus on the neighborhood. We can find God in caring for the garden, in loving the earth well.
  - Implications: in order to care for this body, we must learn more about it, and understand how we humans fit into this body. The whole only flourishes when all the different parts function well. We must become ecologically literate.
    - In a strange paradox, we who have unprecedented power over the planet are at the same time at its mercy. If it does not thrive, neither do we.
  - Second implication is that it radicalizes both God’s transcendence and God’s immanence. Criticized as pantheistic, as identifying God and the world. She claims this isn’t true.