

Paul Tillich's Dialectical Humanism

Unmasking the God above God

Leonard F. Wheat



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Paul Tillich's Dialectical Humanism Unmasking The God Above God:

Paul Tillich's Dialectical Humanism Leonard F. Wheat, 1970 The author argues that Tillich is an uncompromising atheist who quite deliberately concealed the real substance of his message in an analogical code that enabled him like Saint Paul to be all things to all men This calculated ambiguity protected his standing in the Church allowing him to undermine from within According to the author Tillich held that Protestantism should change fundamentally in response to the gap between tradition and what modern man can believe Faced with a disquieting spiritual emptiness after his own loss of faith Tillich sought and found a new truth with which to fill the void By guarding this truth from all but a few able to accept it he hoped to lead individual Christians to whatever levels of religious sophistication they were capable of reaching **Paul Tillich's**

Dialectical Humanism Leonard F. Wheat, 1970 The author argues that Tillich is an uncompromising atheist who quite deliberately concealed the real substance of his message in an analogical code that enabled him like Saint Paul to be all things to all men This calculated ambiguity protected his standing in the Church allowing him to undermine from within According to the author Tillich held that Protestantism should change fundamentally in response to the gap between tradition and what modern man can believe Faced with a disquieting spiritual emptiness after his own loss of faith Tillich sought and found a new truth with which to fill the void By guarding this truth from all but a few able to accept it he hoped to lead individual Christians to whatever levels of religious sophistication they were capable of reaching *The Dialectic of the*

Holy Robert E. Meditz, 2016-09-12 This is the first published book length treatment on Paul Tillich and Judaism which is a neglected aspect of Tillich's thought It has three compelling features First pivotal biographical details show the importance of Judaism for Tillich and that he ardently opposed anti-Semitism before WWII and after the Holocaust Second Tillich's theological method is examined in key primary sources to show how he maintains continuity between Judaism and Christianity The primary source analysis includes his 1910 and 1912 dissertations on Schelling the 1933 *The Socialist Decision* the 1952 Berlin lectures on the Jewish Question and his final public lecture on the importance of the history of religion for systematic theology Particular attention is paid to his dialectical and theological history of religion Third Tillich's positive theology of Judaism contrasts sharply with the many complex negative ways in which Judaism is portrayed in Western thought This contributes significantly to our understanding the evolving history of Christian anti-Judaism Paul Tillich and His System of Paradoxical Correlation Charles Amarkwei, 2020-05-05 This book shows the paradoxical mode by which Christians keep their faith in the Christian message as they relate with science It reveals how Paul Tillich's method of correlation helps us to understand how Christians interact with science without necessarily conflicting separating and dialoguing and synthesizing with each other It rules out natural theology but provides a non-eclectic theology of nature that frees Christians to be involved in science meaningfully and without undermining their faith Selfless Love and Human Flourishing in Paul Tillich and Iris Murdoch Julia T. Meszaros, 2016-03-03 In an age of self-affirmation and self-assertion

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selfless love can appear as a threat to the lover's personal well-being. This perception jars with the Biblical promise that we gain our life through losing it and therefore calls for a theological response. In conversation with the Protestant theologian Paul Tillich and the atheistic moral philosopher and novelist Iris Murdoch, *Selfless Love and Human Flourishing* in Paul Tillich and Iris Murdoch enquires into the anthropological grounds on which selfless love can be said to build up rather than undermine the lover's self. It proposes that while the implausibility of selfless love was furthered by the modern deconstruction of the self, both Tillich and Murdoch utilize this very deconstruction towards explicating and restoring the link between selfless love and human flourishing. Julia T. Meszaros shows that they use the modern diagnosis of the human being's lack of a stable and independent self as manifest in Sartre's existentialism in support of an understanding of the self as relational and fallen. This leads them to view a loving orientation away from self and a surrender to the other as critical to the full flourishing of human selfhood. In arguing that Tillich and Murdoch defend the link between selfless love and human flourishing through reference to the human being's ontological selflessness, Meszaros closely engages Søren Kierkegaard's earlier attempt to keep selfless love and human flourishing in a productive dialectical tension. She also examines the breakdown of this tension in the later figures of Anders Nygren, Simone Weil, and Jean-Paul Sartre and addresses the pitfalls of this breakdown. Her examination concludes by arguing that the link between selfless love and human flourishing would be strengthened by a more resolute endorsement of a personal God and of the reciprocal nature of selfless love.

Heideggerian Theologies Hue Woodson, 2018-11-27. In light of Martin Heidegger's contextualized influence upon them, John Macquarrie, Rudolf Bultmann, Paul Tillich, and Karl Rahner engage in theologies that in their respective tasks and scopes venture into existential theology following Heideggerian pathmarks toward the primordially of being on the way to unconcealment or *aletheia*. By way of each pathmark, each existential theologian assumes a specific theological stance that utilizes a decidedly existential lens. While the former certainly grounds them fundamentally in a kind of theology, the latter by way of Heideggerian influences allows them to venture beyond any traditional theological framework with the use of philosophical suppositions and propositions. In an effort at explaining the relationship between humanity's being and God's Being, each existential theologian examines what it means to be human, not strictly in terms of theology but as it is tied inextricably to an understanding of the philosophy of existence, the concept of what being is. *A Theologian's Guide to Heidegger*. Hue Woodson, 2019-08-30. *A Theologian's Guide to Heidegger* provides a uniquely theological introduction to the philosophy of Martin Heidegger by focusing on not just the relationship between Heidegger and theology or even the nature of the discourse that must occur between theological concerns and Heidegger's philosophical errands but by precisely exploring how theology can use Heidegger's philosophy as a means of outlining the scope and task of postmodern theology. To do this, especially with the postmodern theologian in mind, this book considers the general relationship between Heidegger and theology, how Heidegger can be read theologically while justifying why Heidegger must be read this way and defining the

role that Heidegger must take in postmodern theology This includes a careful consideration of Heidegger's early theological roots from Freiburg to Marburg by examining the content of Heidegger's lesser known theologically minded seminars lectures and talks

The Modern Theologians David F. Ford, 2013-09-23 This popular text has been updated to ensure that it continues to provide a current and comprehensive overview of the main Christian theologies of the twentieth and twenty first centuries Each chapter is written by a leading theologian and gives a clear picture of a particular movement topic or individual New and updated treatments of topics covered in earlier editions with over half the chapters new to this edition or revised by new authors New section singling out six classic theologians of the twentieth century Expanded treatment of the natural sciences gender Roman Catholic theology since Vatican II and African Asian and Evangelical theologies Completely new chapters on spirituality pastoral theology philosophical theology postcolonial biblical interpretation Pentecostal theology Islam and Christian theology Buddhism and Christian theology and theology and film As in previous editions the text opens with a full introduction to modern theology Epilogue discussing the present situation and prospects of Christian theology in the twenty first century

Twentieth-Century Philosophy of Religion Graham Oppy, N. N. Trakakis, 2014-09-11 The twentieth century saw religion challenged by the rise of science and secularism a confrontation which resulted in an astonishingly diverse range of philosophical views about religion and religious belief Many of the major philosophers of the twentieth century James Bergson Russell Wittgenstein Ayer Heidegger and Derrida significantly engaged with religious thought Idiosyncratic thinkers such as Whitehead Levinas and Weil further contributed to the extraordinary diversity of philosophical investigation of religion across the century In their turn leading theologians and religious philosophers notably Buber Tillich and Barth directly engaged with the philosophy of religion Later philosophy of religion became a distinct field of study led by the work of Hick Alston Plantinga and Swinburne Twentieth Century Philosophy of Religion provides an accessible overview of the major strands in the rich tapestry of twentieth century thought about religion and will be an indispensable resource for any interested in contemporary philosophy of religion

From Phenomenology to Existentialism Dov Schwartz, 2012-12-03 Rabbi Joseph B Soloveitchik's philosophy plays a significant role in twentieth century Jewish thought This book focuses on the first and the second stages of Soloveitchik's philosophy 1945 1965 through a systematic and detailed discussion of some of his essays including *From There You Shall Seek* and *The Lonely Man of Faith* Schwartz analyzes these essays according to this thesis in the mid 40s Soloveitchik used the phenomenology of religion to express his views while in the 50s he added the existential theory

The Scripture Principle Clark H. Pinnock, 2002

Atheism and Deism Revalued Wayne Hudson, Diego Lucci, 2016-04-15 Given the central role played by religion in early modern Britain it is perhaps surprising that historians have not always paid close attention to the shifting and nuanced subtleties of terms used in religious controversies In this collection particular attention is focussed upon two of the most contentious of these terms atheism and deism terms that have shaped significant parts of the scholarship on the Enlightenment This volume argues that

in the seventeenth and eighteenth century atheism and deism involved fine distinctions that have not always been preserved by later scholars. The original deployment and usage of these terms were often more complicated than much of the historical scholarship suggests. Indeed in much of the literature static definitions are often taken for granted resulting in depictions of the past constructed upon anachronistic assumptions. Offering reassessments of the historical figures most associated with atheism and deism in early modern Britain this collection opens the subject up for debate and shows how the new historiography of deism changes our understanding of heterodox religious identities in Britain from 1650 to 1800. It problematises the older view that individuals were atheist or deists in a straightforward sense and instead explores the plurality and flexibility of religious identities during this period. Drawing on the most recent scholarship the volume enriches the debate about heterodoxy offering new perspectives on a range of prominent figures and providing an overview of major changes in the field.

Reclaiming Divine Wrath Stephen Butler Murray, 2011-09-02 Following the 9/11 terrorist attacks in the United States there was prolific misuse and abuse of the concept of divine wrath in church pulpits. In pursuit of a faithful understanding of what he calls a lost doctrine the author of this study investigates the substantial history of how the wrath of God has been interpreted in Christian theology and preaching. Starting with the Hebrew and Christian Scriptures and moving historically through Christianity's most important theologians and societal changes several models of divine wrath are identified. The author argues for the reclamation of a theological paradigm of divine wrath that approaches God's love and God's wrath as intrinsically enjoined in a dynamic tension. Without such a commitment to this paradigm this important biblical aspect of God is in danger of suffering two possible outcomes. Firstly it may suffer rejection through conscious avoidance of the narrow misinterpretations of divine wrath that dominate contemporary theology and preaching. Secondly irresponsible applications of divine wrath may occur when we neglect to engage and understand the wrath of God as inseparable from God's justice and love in Christian theology and proclamation.

Hegel's Undiscovered Thesis-Antithesis-Synthesis Dialectics Leonard F. Wheat, 2012-12-25 For over fifty years Hegel interpreters have rejected the former belief that Hegel used thesis antithesis synthesis dialectics. In this incisive analysis of Hegel's philosophy Leonard F. Wheat shows that the modern interpretation is false. Wheat rigorously demonstrates that there are in fact thirty-eight well-concealed dialectics in Hegel's two most important works: twenty-eight in *Phenomenology of Spirit* and ten in *The Philosophy of History*. Wheat also develops other major new insights. Hegel's chief dialectical format consists of a two-concept thesis, a two-concept antithesis, and a two-concept synthesis that borrows one concept from the thesis and one from the antithesis. All dialectics are analogically based on the Christian separation and return myth: the dialectic separates from and returns to a thesis concept. Hegel's enigmatic Spirit is a four-faceted deliberately fictitious nonsupernatural entity that exists only as an atheistic redefinition of God. Spirit's divine life begins not with consciousness but with unconsciousness in the prehuman state of nature before Spirit acquires its human mind. Hegel's concept of freedom is not a sociopolitical concept but release

from bondage to religious superstition belief in a supernatural God In Hegel s widely misinterpreted master and slave parable the master is God the slave is man and the slave s gaining his freedom is man s becoming an atheist The standard non Hegelian base superstructure interpretation of Marx s dialectics is false Marx s basic dialectic is actually this thesis communal ownership poverty antithesis private ownership wealth synthesis communal ownership wealth Wheat also shows that Marx and Tillich who subtly used Hegelian dialectics in their own works are the only authors who have understood Hegelian dialectics Thoroughly researched and exhaustive in detail this radical reinterpretation of Hegel s philosophy should greatly interest Hegel scholars and students **20th-Century Theology** Stanley J. Grenz,Roger E. Olson,2010-01-26

Stanley J Grenz and Roger E Olson offer a sympathetic guide and a critical assessment of the significant theologies and theologians of the 20th century They trace the shifts in theol ogy as it has moved back and forth between God s immanence and God s transcendence Clear and Definite Words Ronald G. Goetz,2010-01-01 Clear and Definite Words is a lucid exposure of the present confusion within theological discourse It charges and proves that avoiding or equivocating on the question of ontology is impossible It thus undermines the premise of much theological discourse today and lays the way for greater theological clarity and commitment This book goes head to head with great forcefulness and passion against anyone and anything that has served to impede the right of theology to speak with clear and definite words Rhetoric and Kairos

Phillip Sipiora,James S. Baumlin,2012-02-01 This collection offers the first comprehensive discussion of the history theory and pedagogical applications of kairos a seminal and recently revised concept of classical rhetoric Augusto Rostagni James L Kinneavy Richard Leo Enos John Poulakos and John E Smith are among the international list of scholars who explore the Homeric and literary origins of kairos the technologies of time keeping in antiquity the role of right timing in Hippocratic medicine the improvisations of Gorgias as well as the uses of kairos in Isocrates Plato Aristotle Cicero and the New Testament Broad in its scope the book also examines the distinctive philosophies of time reflected in Renaissance Humanism Nineteenth Century American Transcendentalism Oriental art and ritual and the application of kairos to contemporary philosophy ethics literary criticism rhetorical theory and composition pedagogy **Belonging** Kawuki Mukasa,2005

Paul Tillich Richard C. Crossman,1983 Faith and Spirituality in Masters of World Cinema Kenneth R. Morefield,2011-07-13 Faith and Spirituality in Masters of World Cinema Volume II continues the work presented in the first volume of this title published by Cambridge Scholars Publishing in 2008 It provides informed yet accessible articles that will give readers an introduction to masters of world cinema whose works explore the themes of human spirituality and religious faith Volume II contains essays dealing with canonical directors notably absent from the first entry of the series such as Godard and Kurosawa while also including examinations of contemporary auteurs who are still actively working for example Andersson and von Trier While retaining a truly international emphasis it includes essays about directors from the United States Canada Iran Sweden India Denmark Italy Mexico Australia and Japan Volume II also acts as an important contribution

to canon formation illustrating the complexity and variety in the films of those who are truly the masters of world cinema. Built solidly around close formal readings of selective films, the essays in Volume II also demonstrate familiarity with film history and bring insight from such varied disciplines as New Testament Studies, Clinical Psychology, Art History, and Medieval History. It also seeks to broaden the understanding of faith and spirituality, examining how the meaning of such terms changes as the cultures that produce the art that defines them continue to evolve.

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