

Interactive LEARNING GUIDE

Contemporary Theology I: From Hegel to the Death of God Theologies

by John S. Feinberg, Ph.D.

Updated 2006

INSTITUTE OF
THEOLOGICAL
STUDIES



COURSE INTRODUCTION



*Contemporary Theology I:
From Hegel
to the
Death of God Theologies*



INSTITUTE OF
THEOLOGICAL
STUDIES



The Institute of Theological Studies provides the following syllabus as the standard for this course. You will be responsible for all assignments *unless your school changes the requirements*.

Course Description

In this course we shall attempt to examine some of the major trends in contemporary thought. In order to set the background for contemporary theological and philosophical discourse, we begin with a brief philosophical overview of the major developments in Western philosophy prior to Hegel. Discussion then turns directly to Hegel whose influence extends throughout the modern period. Kierkegaard represents not only a reaction to Hegel, but is also the first of the existentialist-oriented theologians we consider. After Kierkegaard, the course turns to Barth, Bultmann, and Tillich. Parallel to these developments in theology was the development of analytic philosophy. Our emphasis will be the philosophy of the earlier and later Wittgenstein. The course then culminates in the God is Dead Theologies of Paul Van Buren and Thomas Altizer.

Course Objectives

The following are the **General Objectives** of the course. Each lesson, just before the lecture outline, will list the **Specific Learning Outcomes** for that lesson. Demonstration of the learning outcomes will indicate that you are achieving the overall objectives of the course.

1. Describe the major trends in contemporary, non-evangelical thought.
2. Explain the presuppositions (philosophical and otherwise) which generate such modern theologies.
3. Recognize and defend against such views.
4. Better advocate orthodox theological positions.
5. Appreciate the complexity of modern theological discourse.
6. Value interaction with modern philosophy and theology.

Course Texts

The following texts are required reading (or possible alternates to the requirements **); specific reading assignments are listed with each lecture. Some of these are out of print (indicated by OP), but are necessary due to the nature of the course. The code LIB suggests that you borrow the book from a library; the code BUY suggests that you may borrow the book, but might find purchasing the book worthwhile. Various editions of the primary sources may be used, as may appropriate substitutions for secondary literature that becomes unavailable. The course is up to date on this matter as of Summer 1999.

OP: Altizer, Thomas J. J. *The Gospel of Christian Atheism*. Philadelphia: Westminster, 1966.

LIB: Barth, Karl. *Church Dogmatics*. 4 vols. Edinburgh: T & T Clark, 1936-1962.

BUY: Bretall, Robert, ed. *A Kierkegaard Anthology*. Princeton, N.J.: Princeton University Press, 1951; reprint, 1973.

LIB: Bultmann, Rudolf. *Jesus Christ and Mythology*. New York: Scribner, 1958; reprint, New York: Macmillan, 1981.

OP: Collins, James. *The Existentialists*. Chicago: Regnery, 1952.

** : Ford, David F., ed. *The Modern Theologians: An Introduction to Christian Theology in the Twentieth Century*. Oxford: Blackwell, 1997.

OP: Gilkey, Langdon. *Naming the Whirlwind: The Renewal of God-Language*. Indianapolis and New York: Bobbs-Merrill, 1969.

LIB: Grayling, A. C. *Wittgenstein*. Oxford: Oxford University Press, 1988.

** : Grenz, Stanley J. and Roger E. Olson. *20th Century Theology: God and the World in a Transitional Age*. Downers Grove, Ill.: IVP, 1992.

BUY: Kierkegaard, Soren. *Fear and Trembling*. Princeton, N.J.: Princeton University Press, 1983; reprint, New York: Penguin, 1986.

LIB: _____. *Philosophical Fragments*. Edited and translated by Howard and Edna Hong. Princeton, N.J.: Princeton University Press, 1985.

BUY: Lowrie, Walter. *A Short Life of Kierkegaard*. Princeton, N.J.: Princeton University Press, 1965.

LIB: Taylor, Charles. *Hegel*. Cambridge: Cambridge University Press, 1977.

LIB: Tillich, Paul. *Systematic Theology*. 3 vols. in 1. Chicago: University of Chicago Press, 1967.

OP: Van Buren, Paul. *The Secular Meaning of the Gospel*. New York: Macmillan, 1963.

LIB: Wittgenstein, Ludwig. *Tractatus Logico-Philosophicus*. New York: Harcourt, Brace & Company, 1922.

LIB: _____. *Philosophical Investigations*. 3rd ed. Paramus, N.J.: Prentice-Hall, 1973.

COLLABORATIVE LEARNING

Whether you sit in a traditional classroom or study from a distance, you will benefit from interaction, collaboration, and spiritual formation (ATS schools, note Standards 3.2.1.3; 10.3.3.3; 10.3.4.3). In order to meet this need in distance theological education, ITS is developing structures and resources to encourage spiritual formation and community interaction in our courses. In this course, we have included three collaborative learning features:

1. ITS Online Interactivity Forum (see course requirements) – fosters peer-to-peer interaction in a global, threaded discussion (required for all students)
2. Spiritual Formation Project (see course requirements) – fosters mentor-to-learner interaction in a mentor-guided reflection, discussion and application (required for all students)
3. Learning Community Assignments (see end of ILG) – fosters peer-to-peer collaboration in a group approach to assignments (optional but recommended where possible)

Go to www.ITScourses.org/interactivity/ for the most up-to-date ITS resources.

Course Requirements and Assignments

1. **Time:** You are expected to spend a minimum of 120 hours in this course for 3 semester/4 quarter hours of graduate credit.
2. **Listening/Learning Guide:** You are required to listen carefully to the 24 lectures of recorded material by Dr. Feinberg, keeping in mind the questions and the intended outcomes listed in this Learning Guide. Completion of the Learning Guide is part of the course grade (see below).
3. **Collateral reading:** In addition to the required readings listed with study questions below, you are expected to read an additional 500 pages. It is assumed that not more than 200 pages of what you read in preparation to write your research paper (see description below) can be used to satisfy this collateral reading assignment. You are encouraged to use the bibliography in the study guide and to read from the primary literature, though further reading in secondary sources is also acceptable. Please be sure to submit a report to the supervisor of this course as to what you have read to satisfy this 500 page requirement.
4. **Research Paper**

You will be required to write a 15-20 page (double-spaced) paper on some aspect of contemporary theology involving the theologians and movements covered in this course. The following are suggestions, but are not meant to limit your options: (1) Compare and contrast two thinkers on a given topic (e.g., you might compare and contrast Hegel, Kierkegaard, and Tillich on their understanding of Christ and the role this doctrine plays in their overall theology/philosophy); (2) analyze some concept/doctrine in a modern thinker and compare and contrast it to traditional orthodox understanding of the doctrine (e.g., Barth and orthodoxy on Scripture; Kierkegaard and orthodox soteriology on saving faith; Bultmannian hermeneutics vs. the evangelical commitment to

literal, grammatical, historical hermeneutics); (3) expound and explain a particularly difficult concept of one writer or difficult portion of his work and evaluate it (e.g., Kierkegaard's concept of truth as subjectivity or his understanding of the relation of faith and reason; the later Wittgenstein on doubting, explaining, and certainty; Kierkegaard's comparison of Idealism [especially Hegelian Idealism] and Christianity and his critique of the former in *Philosophical Fragments*); (4) take a theme and trace its development throughout the period (or a portion thereof) we are studying (e.g., the concept of God; the concept of faith; the meaningfulness of religious language).

As noted, these are only suggestive of the direction you may take. It should be obvious, however, that whatever topic you choose, you should not merely repeat course lecture material. Your own creativity and analysis are expected.

Recommended guidelines for the paper are those set forth in the latest edition of Kate L. Turabian, *A Manual for Writers for Term Papers, Theses, and Dissertations* (Chicago: University of Chicago Press, 1973).

5. ITS Online Interactivity Forum

Participate with other students worldwide in an ongoing asynchronous threaded discussion of **two** major course topics. Go to www.ITScourses.org/interactivity/ to register for and enter the ITS On-Line Forum. In order to get the fullest benefit from the Forum, complete the assignment **after** you have listened to *all* the lectures. Be sure to return to the forum after finishing the course to see how others respond. Follow these steps to complete the assignment:

- a. Post an original answer to each question for your course (75 word min.).
- b. Post your response to any previous answer given to each question (75 word min.).
- c. Submit a document to your proctor that contains the original questions, your postings, and the postings to which you responded.

NOTE: Please read the "Assignment Instructions" in the Forum for details.

Objective: to develop critical thinking skills through personal interaction with the content of the course and the responses of others within a diverse community of learners.

6. Spiritual Formation Project

RATIONALE: Ministry preparation and the Christian life require more than academic exercises. Learners also need personal, spiritual formation, which involves theological reflection and critical thinking on their current practices and assumptions. This process occurs as learners engage in self-reflection and interaction in a community of learning. **With this in mind, ITS includes in all courses a capstone project addressing these issues and facilitating interaction beyond the formal learning environment (ATS schools, note Standards 3.2.1.3; 4.1.1; 10.3.3.3).**

Write a **five-to-six page reflective essay** and **interview a mentor**, discussing the spiritual impact of this course on your life. *Identify your mentor early in the course*, and submit the essay to your grader when you take the final exam. This last project should not be a summary of course content, but an application of course principles. Complete the following:

1. Personal Reflection and Evaluation: *Reflect on the course* – To integrate your academic studies with your walk of faith, reflect on the content of the course and evaluate your life in light of what you learned.

a. Follow these steps in your reflection:

Step 1: What **one** theme, principle, or concept in the course is the most significant to you personally? Why is it significant?

Step 2: What portion(s) of the course brought this theme/principle/concept to light?

Step 3: Think about your past. Why is it vital now for you to deal with and apply this theme/principle/concept?

Step 4: How should this affect your thoughts and actions, and what *specific steps* should you take to *concretely* apply what you have learned?

a. Write your answers to the above questions in full paragraph form. (Recommended length for this reflection: **approximately three pages**)

b. Give a copy of this reflection to your mentor (see #2).

2. Community Reflection and Interaction: *Interview a mentor* – Since the Holy Spirit uses the input of others to guide and form His people, interview a mentor according to the following guidelines:

a. Who should you interview? (1-3 are required; 4-6 are recommended)

1. Someone with whom you have a reasonably close relationship.
2. Someone who is a mature Christian ministry leader (i.e. a pastor).
3. Someone who is **not** your grader or a family member.
4. Someone who values the spiritual formation process.
5. Someone who is familiar with and values the subject of the course.
6. Someone who has experience using the content of the course in ministry.

NOTE: *Identify your mentor early in the course*, and give him/her the page entitled “Guidelines for Mentors.”

b. Focus of the interview – Your interview should focus on the issues and questions you raise in your essay. For example:

- ◆ What feedback can your mentor give in response to your essay?
- ◆ In light of the course content, are the conclusions you made appropriate? Why or why not?
- ◆ What additional advice, deeper insights or broader applications might he/she suggest from his/her own life and ministry?

NOTE: Conduct this interview either in person (preferred) or over the phone. Do **not** use electronic communication (i.e. email, instant messenger, etc). Suggested length: 45 minutes.

- 3. Synthesis and Application: Draw your final conclusions** – Having reflected on the course and the discussion with your mentor, synthesize what you have learned in these three sections:
- a. Section 1: Begin your essay with the personal reflection from #1 above. This should be exactly what you gave your mentor for the interview.
 - b. Section 2: Comment on your interview, explaining what you discussed and the insights you gained from your mentor. Include the following:
 - ◆ What were the mentor’s comments regarding your essay?
 - ◆ What advice did he/she give?
 - ◆ How did his/her comments expand or correct your application of the course?
 - ◆ Include the person’s name, occupation, and the length of the interview.
 - c. Section 3: Conclude with a synthesis of what you have learned. Answer the following:
 - ◆ If your mentor corrected any thoughts in your “Personal Reflection and Evaluation”, how do you feel about these corrections? Do you agree or disagree? Why?
 - ◆ Synthesizing your thoughts from section one and your mentor’s insight in section two, what final conclusions have you reached? How is this different from section one?
 - ◆ In light of the interview and further reflection, what additional, *specific* changes need to occur in your life and what *concrete* steps will you take to implement them?

NOTE TO STUDENTS: *Your effort in this assignment will determine its benefit. If by the end of this course you have not yet reflected critically on your life in light of what you have studied, allow this assignment to guide you in that process. The instructor for this course will not score your essay based on the amount of spiritual fruit you describe; so do not exaggerate (or trivialize) what you have learned. **The primary grading criteria is that you have thoughtfully considered the principles of the course and realistically sought to apply them to your life.** If you have done this and met the minimal requirements (as noted above), you will earn the full points for this assignment.*

Note on confidentiality: Perhaps the Holy Spirit is dealing with you in some very personal areas of your life. Because of this, your grader will keep your essay entirely confidential and either return or discard it.

Objective: to stimulate reflection and interaction on course principles in order to enhance personal spiritual formation.

Revised 10/05

7. Final Examination

A final exam will be given at the conclusion of the course. It will test your mastery of the lecture material. Insofar as the lecture material interacts with your required reading, that reading is fair game for the test. However, make your focus the lecture material. The test will be essay in nature and will test your understanding of the various thinkers and movements covered in the course. You will be tested not only on how well you understand each thinker on his own terms, but also on how well you can relate the thinking of the different theologians to one another. Study questions in the Learning Guide should help you prepare for the exam, though you will also need to be able to relate the ideas of one thinker to another and understand the development of individual themes throughout the period.

Course Grades

Grades will be determined on the following basis:

Learning Guide/ Required Reading	15%
Research Paper	35%
ITS Online Interactivity Forum	5%
Spiritual Formation Project	10%
Final Exam	35%

NOTE: Please submit a written statement telling how much of the required reading you have completed, listing the specific works (and number of pages) you have read to satisfy the collateral reading assignment. Accompanying this statement should be your answers to the questions in the Learning Guide.

Student Name: _____ Course: _____ Interview Date/Time: _____

Guidelines for Mentors

(Students, give this sheet to your mentor for the Spiritual Formation Project.)

Thank you for your involvement in this student’s ITS coursework. We believe the Christian life is more than an academic exercise, so we encourage students to critically reflect on their life in light of what they learn and then apply those insights to the daily life of faith.

Therefore, students taking ITS courses are required to complete a final assignment called the “*Spiritual Formation Project*.” This assignment involves two parts: an **essay** and an **interview**:

The ESSAY: After completing their coursework, students reflect on the content of the course, evaluate their lives, and discuss the **one** theme, principle or concept that is most significant to them and why. Students are to identify specific ways this theme/principle/concept should apply to their lives and what action steps they plan to take in order to make these changes a reality.

The INTERVIEW: After writing this reflection, students give a copy to their mentor and meet with him/her to discuss their thoughts and get feedback. **The goal of this interview is to facilitate the student’s growth through interaction with a mature believer.**

NOTES ON THE INTERVIEW:

- You do **not** need to be familiar with the course to participate in this interview. You will primarily respond to the thoughts of the student. (However, general knowledge of the subject matter of the course and/or experience applying it to ministry is valuable.)
- Prior to meeting with the student, read his/her “Personal Reflection and Evaluation” and prepare to discuss the following:
 1. What feedback can you give the student in response to his/her essay?
 2. Are the student’s conclusions from the course appropriate? Why or why not?
 3. What additional advice, deeper insights or broader applications would you suggest from your own life and ministry?
- Meet with the student either in person (preferred) or over the phone. Do not use electronic communication (i.e. email, instant messenger, etc.).
- Suggested length of the interview: 45 minutes

Thanks again for participating in this project! You have a real opportunity to guide this student in the application process and to help him/her connect academics to life – *a valuable process for all who wish to grow in Christ.*

NOTE: If the student’s school makes any changes to this assignment, their requirements should replace those described here.

Learning Guide Format

1. This LEARNING GUIDE is more than a course outline. It is designed to facilitate learning through utilizing these features:

- Each LESSON contains the following visual elements:



— your task is to complete a READING ASSIGNMENT.



— your task is to listen to a LECTURE, following the lesson guide.

- The STUDY LOG will help you to plan your study and pace it well according to your schedule. This can prevent excessive stress or failure to finish due to falling way behind.
2. We all have a tendency to read assignments and listen to lectures, make a few notes, and then go back and cram for the exam. That approach is exhausting and frustrating. More important, it is not an effective way to learn.

If you will utilize this LEARNING GUIDE as it is intended, you will discover that your notes will provide a much better means for exam and assignment preparation. It will also enable you to retain key concepts and principles much longer.

Course Bibliography

Primary Sources

Altizer, Thomas J. J. *The Gospel of Christian Atheism*. Philadelphia: Westminster, 1966.

Barth, Karl. *Church Dogmatics*. 4 vols. Edinburgh: T & T Clark, 1936-1962.

Bretall, Robert, ed. *A Kierkegaard Anthology*. Princeton, N.J.: Princeton University Press, 1951; reprint, 1973.

Bultmann, Rudolf. *Jesus Christ and Mythology*. New York: Scribner, 1958; reprint, New York: Macmillan, 1981.

_____. Bartsch, Hans Werner, ed. *Kerygma and Myth*. Trans. Reginald H. Fuller. London: SPCK, 1953.

_____. *Theology of the New Testament*. 2 vols. Trans. Kendrick Grobel. New York: Scribner, 1951-1955.

Descartes, Rene. *A Discourse on Method*. Trans. John Veitsh. London: J. M. Dent, 1912.

_____. *Meditations on First Philosophy*. Trans. Laurence J. Lafleur. New York: Liberal Arts Press, 1951.

Hegel, G. W. F. *Phenomenology of Spirit*. Trans. J. B. Baillie. 2nd ed. London: Allen & Unwin; New York: Macmillan, 1949.

Kant, Immanuel. *Critique of Pure Reason*. Trans. Norman Kemp Smith. New York: St. Martin's Press, 1965.

_____. *Critique of Practical Reason*. Trans. Lewis White Beck. Indianapolis: Bobbs-Merrill, 1956.

_____. *Religion Within the Limits of Reason Alone*. Trans. Theodore M. Greene & Hoyt H. Hudson. New York: Harper, 1960.

Kierkegaard, Soren. *Concluding Unscientific Postscript*. Edited and translated by Howard and Edna Hong. Princeton, N.J.: Princeton University Press, 1992.

_____. *Either/Or*. 2 vols. New York: Anchor/Doubleday, 1959.

- _____. *Fear and Trembling*. Princeton, N.J.: Princeton University Press, 1983; reprint, New York: Penguin, 1986.
- _____. *Philosophical Fragments*. Edited and translated by Howard and Edna Hong. Princeton, N.J.: Princeton University Press, 1985.
- _____. *Stages Along Life's Way*. Trans. Walter Lowrie. New York: Schocken Books, 1967.
- _____. *Training in Christianity and the Edifying Discourse Which 'Accompanied' It*. Trans. Walter Lowrie. Princeton, N.J.: Princeton University Press, 1944.
- Tillich, Paul. *Systematic Theology*. 3 vols. in 1. Chicago: University of Chicago Press, 1967.
- Van Buren, Paul. *The Secular Meaning of the Gospel*. New York: Macmillan, 1963.
- Wittgenstein, Ludwig. *Tractatus Logico-Philosophicus*. New York: Harcourt, Brace & Company, 1922.
- _____. *On Certainty*. Trans. Denis Paul and G. E. M. Anscombe. New York: Harper, 1972.
- _____. *Philosophical Investigations*. 3rd ed. Paramus, N.J.: Prentice-Hall, 1973.

Secondary Sources

- Altizer, Thomas J. J. "Hegel and the Christian God." *Journal of the American Academy of Religion* 59 (Spring 1991): 71-91.
- Altmann, Alexander. "'The God of Religion, the God of Metaphysics' and Wittgenstein's 'Language-Games.'" *Zeitschrift für Religions und Geistesgeschichte* 39 (1987): 289-306.
- Bales, James D. *The God Killer? Altizer and His "Christian Atheism."* Tulsa: Christian Crusade, 1967.
- Beck, Lewis W. *A Commentary on Kant's "Critique of Pure Reason."* Chicago: University of Chicago Press, 1966.
- _____. *Studies in the Philosophy of Kant*. Indianapolis: Bobbs-Merrill, 1965.
- Beck, Lewis W., ed. *Kant Studies Today*. LaSalle, Ill.: Open Court, 1969.
- Berkouwer, Gerrit C. *The Triumph of Grace in the Theology of Karl Barth*. Trans. Harry R. Boer. Grand Rapids: Eerdmans, 1956.

- Berry, Wanda Warren. "Kierkegaard's Existential Dialectic: The Temporal Becoming of the Self." *Journal of Religious Thought* 38 (Spring-Summer 1981): 20-41.
- Bockmühl, Klaus. *The Unreal God of Modern Theology*. Colorado Springs: Helmers and Howard, 1988.
- Bromiley, Geoffrey W. *An Introduction to the Theology of Karl Barth*. Grand Rapids: Eerdmans, 1979.
- Butler, Clark. "Hegel, Altizer and Christian Atheism." *Encounter* 41 (Spring 1980): 103-128.
- Butler, R. J., ed. *Cartesian Studies*. Oxford: Blackwell, 1972.
- Cahill, P. Joseph. "Theological Significance of Rudolf Bultmann." *Theological Studies* 38 (June 1977): 231-274.
- Cameron, J. M. "The Idea of Christendom." In *The Autonomy of Religious Belief*, ed. F. Crosson, 8-37.
- Carus, Paul, ed. *Kant's Prolegomena to any Future Metaphysics*. Chicago: Open Court, 1949.
- Clayton, John. "Tillich, Troeltsch and the Dialectical Theology." *Modern Theology* 4 (July 1988): 323-344.
- Cobb, John B., ed. *The Theology of Altizer: Critique and Response*. Philadelphia: Westminster, 1970.
- Collins, James D. *The Existentialists: A Critical Study*. Chicago: Regnery, 1952.
- _____. *The Mind of Kierkegaard*. Princeton, N.J.: Princeton University Press, 1983.
- Cook, John W. "Kierkegaard and Wittgenstein [on religious belief]." *Religious Studies* 23 (June 1987): 199-219.
- Cooper, Neil. "The Religious Language Game." *Scottish Journal of Religious Studies* 9 (Spring 1988): 29-39.
- Craighead, Houston. "Rudolf Bultmann and the Impossibility of God-talk." *Faith and Philosophy* 1 (April 1984): 203-215.
- Dunning, Stephen N. "The Dialectic of Contradiction in Kierkegaard's Aesthetic Stage." *Journal of the American Academy of Religion* 49 (1981): 383-408.
- England, Frederick E. *Kant's Conception of God*. London: Allen & Unwin, 1929.
- Evans, C. Stephen. "Kierkegaard's Attack on Apologetics." *Christian Scholar's Review* 10 (1981): 322-332.

- _____. *Subjectivity and Religious Belief*. Grand Rapids: Christian University Press, 1978.
- Fackenheim, Emil. *The Religious Dimension in Hegel's Thought*. Bloomington: Indiana University Press, 1967.
- Feinberg, John S. "Noncognitivism: Wittgenstein." In *Biblical Errancy: An Analysis of Its Philosophical Roots*, ed. Norman Geisler, 163-201. Grand Rapids: Zondervan, 1981.
- Flesher, Paul V. "Structure and Argument: A Study of Immanuel Kant's Religion Within the Limits of Reason Alone." *Journal of Religious Studies* 15 (1989): 115-130.
- Ford, David F., ed. *The Modern Theologians: An Introduction to Christian Theology in the Twentieth Century*. Oxford: Blackwell, 1997.
- Friedman, R. Z. "Kierkegaard: First Existentialist or Last Kantian?" *Religious Studies* 18 (June 1982): 159-170.
- Fuller, Reginald H. *The New Testament in Current Study*. New York: Scribner, 1962.
- Gilkey, Langdon. *Naming the Whirlwind: The Renewal of God-Language*. Indianapolis and New York: Bobbs-Merrill, 1969.
- Gill, Jerry H. *The Possibility of Religious Knowledge*. Grand Rapids: Eerdmans, 1971.
- Glebe-Moller, Jens. "Wittgenstein and Kierkegaard [Wittgenstein's use of Kierkegaard]." In *Kierkegaardiane*, ed. J. Gerff, et. al., 55-68.
- Grayling, A. C. *Wittgenstein*. Oxford: Oxford University Press, 1988.
- Grenz, Stanley J. and Roger E. Olson. *20th Century Theology: God and the World in a Transitional Age*. Downers Grove, Ill.: IVP, 1992.
- Gogarten, Friedrich. *Demythologizing and History*. New York: Scribner, 1955.
- Harvey, Michael G. "Wittgenstein's Notion of 'Theology as Grammar.'" *Religious Studies* 26 (March 1989): 89-103.
- Haynes, Stephen H. "Between the Times: German Theology and the Weimer Zeitgeist." *Soundings* 74 (Spring-Summer 1991): 9-44.
- Heidegger, Martin. *Kant and the Problem of Metaphysics*. Bloomington: Indiana University Press, 1962.

- Hiers, Richard H. Jr. "Pivotal Reactions to the Eschatological Interpretations: Rudolf Bultmann and C. H. Dodd." In *The Kingdom of God in 20th-century Interpretation*, ed. W. Willis, 15-33.
- Homans, Peter. *Theology after Freud*. Indianapolis: Bobbs-Merrill, 1970.
- Hudson, W. Donald. *Wittgenstein and Religious Belief*. New York: St. Martin's, 1975.
- Hughes, Philip E. *Scripture and Myth*. London: Tyndale, 1956.
- Hummel, Gert, ed. "God and Being: The Problem of Ontology in the Philosophical Theology of Paul Tillich." *Second International Paul Tillich Symposium*. Berlin, 1988.
- Hyppolite, Jean. *Genesis & Structure of Hegel's Phenomenology of Spirit*. Trans. Cherniak, Samuel and John Heckman. Evanston: Northwestern University Press, 1974.
- Jaspers, Karl. *Myth and Christianity*. New York: Noonday Press, 1958.
- Jones, Hans. "Is Faith Still Possible: Memories of Rudolf Bultmann and Reflections on the Philosophical Aspects of His Work." *Harvard Theological Review* 75 (January 1982): 1-23.
- Kaufmann, Walter A. *Goethe, Kant, and Hegel*. New York: McGraw-Hill, 1980.
- Kellenberger, James. "Wittgenstein's Gift to Contemporary Analytic Philosophy of Religion." *International Journal for Philosophy of Religion* 28 (1990): 147-172.
- Kerr, Fergus. *Theology After Wittgenstein*. 2nd ed. Oxford: Blackwell, 1997.
- LaPointe, Francois. *Soren Kierkegaard and His Critics*. Westport, Conn.: Greenwood Press, 1980.
- Lowrie, Walter. *A Short Life of Kierkegaard*. Princeton, N.J.: Princeton University Press, 1965.
- McCormack, Bruce L. *Karl Barth's Critically Realistic Dialectical Theology: Its Genesis and Development 1909-1936*. Oxford: Clarendon, 1995.
- McDonald, H. D. "The Symbolistic Christology of Paul Tillich." *Vox Evangelice* 18 (1988): 75-88.
- McNulty, T. Michael, ed. "Wittgenstein." *Philosophy and Theology* 5 (Summer 1991): 283-331.
- Macquarrie, John. *The Scope of Demythologizing*. London: SCM, 1960.
- Mahony, Michael J. *Cartesianism*. New York: Fordham University Press, 1925.

- Martin, Michael. "Wittgenstein's Lectures on Religious Belief." *Heythrop Journal* 32 (July 1991): 369-382.
- Mascall, E. L. *The Secularization of Christianity*. London: Darton, Longman & Todd, 1965.
- Murphy, Nancey C. and James William McClendon Jr. "Distinguishing Modern and Postmodern Theologies [George A. Lindbeck, Harvey Cox, Ronald F. Thiemann, Thomas J. J. Altizer, Mark C. Taylor]." *Modern Theology* 5 (April 1989): 191-214.
- Ogden, Schubert M. *Christ Without Myth*. New York: Harper, 1961.
- _____. "Rudolf Bultmann and the Future of Revisionary Christology." In *Bultmann: Retrospect and Prospect*, ed. E. Hobbs, 37-58.
- _____. "The Significance of Rudolf Bultmann." *Perkins Journal* 15 (Winter 1962): 5-17.
- Otto, Randall E. "The Doctrine of God in the Theology of Paul Tillich." *Westminster Theological Journal* 52 (Fall 1990): 303-323.
- Palmquist, Stephen R. "Immanuel Kant: A Christian Philosopher?" *Faith and Philosophy* 6 (January 1989): 65-75.
- Perkins, Robert L., ed. *Kierkegaard's Fear and Trembling: Critical Appraisals*. Alabama: University of Alabama Press, 1981.
- Perrin, Norman. *The Promise of Bultmann*. Philadelphia: Lippincott, 1969.
- Pitcher, George. *The Philosophy of Wittgenstein*. Englewood Cliffs, N.J.: Prentice-Hall, 1964.
- Plekon, Michael. "Introducing Christianity into Christendom: Reinterpreting the Late Kierkegaard." *Anglican Theological Review* 64 (July 1982): 327-352.
- Pojman, Louis P. "Kierkegaard on Faith and History." *International Journal for Philosophy of Religion* 13 (1982): 57-68.
- Popkin, Richard H. *The History of Scepticism from Erasmus to Spinoza*. Berkeley: University of California Press, 1979.
- Prichard, Harold A. *Kant's Theory of Knowledge*. Oxford: Clarendon, 1909.
- Putnam, Hilary. "Wittgenstein on Religious Belief." In *On Community*, ed. L. Houser, 66-75.

- Reymond, Robert L. *Bultmann's Demythologized Kerygma*. Philadelphia: Presbyterian and Reformed Publishing Co., 1967.
- Ricoeur, Paul. *The Conflict of Interpretations: Essays on Hermeneutics*. Evanston: Northwestern University Press, 1974.
- _____. *Freedom and Nature: The Voluntary and Involuntary*. Evanston: Northwestern University Press, 1966.
- Rossi, Philip J. and Michael J. Wreen, eds. *Kant's Philosophy of Religion Reconsidered*. Bloomington: Indiana University Press, 1991.
- Rowe, William V. "Hegel on Greek and Revealed Religion [Phenomenology of the Spirit]." In *Christianity and the Classics*, ed. W. Helleman, 161-188.
- Sabatino, Charles J. "The Death of God: A Symbol for Religious Humanism [Theology of Thomas Altizer]." *Horizons* 10 (Fall 1983): 288-303.
- Schoenborn, Alexander von. "Kant's Philosophy of Religion Reconsidered: Reason, Religion, and the Unfinished Business of the Enlightenment." *Philosophy and Theology* 6 (Winter 1991): 101-116.
- Silva, Moises, ed. "J. Gresham Machen on Karl Barth's 'Crisis Theology.'" *Westminster Theological Journal* 53 (Fall 1991): 189-225.
- Sproul, R. C. "Twenty Years After the Death of God Movement: Looking Back at a Controversy that was Destined to Die." *Christianity Today* 29 (June 14, 1985): 18-21.
- Stillman, Peter G., ed. *Hegel's Philosophy of Spirit*. Albany: SUNY, 1987.
- Sussman, Henry. *The Hegelian Aftermath*. Baltimore: Johns Hopkins, 1982.
- Taylor, Charles. *Hegel*. Cambridge: Cambridge University Press, 1977.
- Taylor, Mark C. "The Anachronism of A/theology." *Religion and Intellectual Life* 5 (Winter 1988): 22-36.
- _____. "Nothing Ending Nothing." In *Theology at the End of the Century*, ed. R. Scharlemann, 41-75.
- Thiselton, Anthony C. *The Two Horizons*. Grand Rapids: Eerdmans, 1980.

Van Til, Cornelius. *The New Modernism: An Appraisal of the Theology of Barth and Brunner*. London: J. Clarke, 1946.

Walker, John, ed. *Thought and Faith in the Philosophy of Hegel*. Dordrecht, Netherlands: Kluwer, 1991.

Woelfel, James W. "Between Faith and Skepticism: A Case Study." *American Journal of Theology and Philosophy* 1 (1980): 1-13.

Wolf, Herbert C. *Kierkegaard and Bultmann*. Minneapolis: Augsburg, 1965.

Zuidema, S. U. "Existence and the Content of Revelation in the Theological Hermeneutics of Rudolf Bultmann." Trans. G. Greenewoud. In *Jerusalem and Athens: Cornelius Van Til*, ed. E. Geehan, 205-220.

STUDY LOG

.....

*Contemporary Theology I:
From Hegel
to the
Death of God Theologies*

.....

INSTITUTE OF
THEOLOGICAL
STUDIES



.....
 ● This study log should assist you in a couple of ways. First, it provides you with a course overview at a
 ● glance. You can see the assignments and the course content to which they relate. Second, it provides
 ● you with an opportunity to plan your work so that you do not fall behind and sacrifice learning for
 ● cramming. Third, it provides both you and your instructor with a way to measure your progress at any
 ● given point in the academic term. IF you use this tool well, you may find that completing the course
 ● becomes much less stressful and much more beneficial to your learning.
 ●

ASSIGNMENT	TARGET	COMPLETE
<i>Identify your mentor for the Spiritual Formation Project right away.</i>		
Lesson 1 - Introduction: Philosophical Backgrounds		
Read Gilkey, 31-106 & answer questions		
Listen to Lecture 1 & answer questions		
Lesson 2 - Hegel: Key Definitions & Dialectical Method		
Listen to Lecture 2 & answer questions		
Lesson 3 - Hegel: Hegelian Method Explained & Illustrated		
Listen to Lecture 3 & answer questions		
Lesson 4 - Hegel: Key Concepts		
Read Taylor, 127-221, 480-509 & answer questions		
Listen to Lecture 4 & answer questions		
Lesson 5 - Themes in Existentialism		
Read Collins, 3-37 & answer questions		
Listen to Lecture 5 & answer questions		
Lesson 6 - Existentialism & Introduction to Kierkegaard		
Read Lowrie		
Listen to Lecture 6 & answer questions		
Lesson 7 - Kierkegaard: Influences & Stages on Life's Way		
Read Bretall, 172-189		
Listen to Lecture 7 & answer questions		

ASSIGNMENT	TARGET	COMPLETE
Lesson 8 - Kierkegaard: Either/Or, Fear and Trembling		
Read Bretall, 19-33, 97-108		
Read Kierkegaard, Fear and Trembling		
Listen to Lecture 8 & answer questions		
Lesson 9 - Kierkegaard: Fear and Trembling		
Listen to Lecture 9 & answer questions		
Lesson 10 - Kierkegaard: Several Key Concepts		
Read Bretall, 190-258, 372-418		
Read Kierkegaard, Philosophical Fragments, chs 4-5		
Listen to Lecture 10 & answer questions		
Lesson 11 - Kierkegaard's Training in Christianity and Barth . . .		
Listen to Lecture 11 & answer questions		
Lesson 12 - Barth's Doctrine of the Word of God		
Read Barth, Church Dogmatics I/1: 88-186		
Listen to Lecture 12 & answer questions		
Lesson 13 - Barth's Doctrine of the Word & Concept of God		
Listen to Lecture 13 & answer questions		
<i>Begin to consolidate notes for final exam</i>		
<i>Choose topic for research paper</i>		

ASSIGNMENT	TARGET	COMPLETE
Lesson 14 - Bultmann & Introduction to Tillich		
Read Bultmann, Jesus Christ and Mythology & answer questions		
Listen to Lecture 14 & answer questions		
Lesson 15 - Tillich: Nature, Method & Structure of Theology		
Listen to Lecture 15 & answer questions		
Lesson 16 - Tillich: Method of Correlation & Doctrine of God		
Listen to Lecture 16 & answer questions		
Lesson 17 - Tillich: Doctrine of God		
Listen to Lecture 17 & answer questions		
Lesson 18 - Tillich: Christology		
Read Tillich, Systematic Theology, 2:78-165		
Listen to Lecture 18 & answer questions		
Lesson 19 - Tillich: Conclusion & Analytic Philosophy		
Skim Wittgenstein, Tractatus		
Listen to Lecture 19 & answer questions		
Lesson 20 - Wittgenstein: Picture Theory of Meaning		
Read Grayling & answer questions		
Listen to Lecture 20 & answer questions		
<i>Do research for research paper</i>		

ASSIGNMENT	TARGET	COMPLETE
Lesson 21 - Wittgenstein: Conclusion of Earlier & Intro to Later		
Skim Wittgenstein, <i>Philosophical Investigations</i>		
Listen to Lecture 21 & answer questions		
Lesson 22 - Later Wittgenstein & Death of God Theology		
Read Van Buren, <i>Secular Meaning</i> , chs 1-4 & answer questions		
Listen to Lecture 22 & answer questions		
Lesson 23 - Death of God Theologies		
Read Altizer, <i>Christian Atheism</i> , thru ch 3 & answer questions		
Listen to Lecture 23 & answer questions		
Lesson 24 - Death of God Theologies & Conclusion		
Listen to Lecture 24 & answer questions		
<i>Complete supplemental reading & reading report</i>		
<i>Finish research for research paper</i>		
<i>Complete research paper</i>		
<i>Complete ITS Online Interactivity Forum</i>		
<i>Complete Spiritual Formation Project</i>		
<i>Consolidate notes / prepare for final exam</i>		
<i>Complete final exam</i>		

COURSE COMPLETED: _____ **!**

COURSE LESSONS



*Contemporary Theology I:
From Hegel
to the
Death of God Theologies*



INSTITUTE OF
THEOLOGICAL
STUDIES

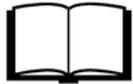


Lesson 1

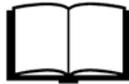
INTRODUCTION: PHILOSOPHICAL BACKGROUNDS

Learning Outcomes:

- Describe modern philosophy's epistemological shift, with focus on Descartes & Kant.
- Relate modern theologians to philosophical and cultural developments.
- Appreciate the complexity of modern theological discourse.



Required Reading



- Langdon Gilkey, *Naming the Whirlwind*, pp. 31-106 [This textbook is out-of-print; if unavailable through a library, you may consult Grenz and Olson, *20th Century Theology*, pp. 11-99, or a suitable portion of Ford, *The Modern Theologians*, but you should still be able to answer the questions in a general fashion].
1. As you read, pay attention to how the modern secular spirit has bred various theological reactions. You should be able to briefly describe this spirit (for instance, see Gilkey's fourfold description), and accompanying forms of thought (Gilkey suggests three on p. 69).
 2. Then explain briefly how these theologies have arisen in reaction: liberalism, neo-orthodoxy.
 3. Do you agree with the pessimism of Gilkey and others about our ability to speak of God?



Listen to Lecture 1



Prepare briefly for the lecture by examining the outline below. Then listen to the lecture, using this section as a note-taking guide, and responding to the questions.

1. What was the shift in philosophy that began with Descartes, and how did it influence the flow of modern philosophy?
2. What was Kant's Copernican Revolution in philosophy, and how did it affect such matters as the understanding of sense perception?
3. How would you describe pre-Kantian metaphysics? What did Kant mean when he claimed to put an end to metaphysics?

Lecture Outline:

INTRODUCTION: PHILOSOPHICAL BACKGROUNDS

I. Introduction

A. Modern Philosophy Began with Descartes.

1. Relevance of philosophy to contemporary theology
2. Prior to Descartes, Christian theologians were also philosophers and vice versa.
3. Methodological changes with Descartes affect the flow of modern philosophy and theology as it interacts with philosophy.

B. Brief Summary of Key Philosophic Issues in Modern Philosophy that Impact Theology

1. Methodological approach—an emphasis centering on epistemology
2. The one certain truth as the starting point of philosophy
3. Other epistemological concepts
 - a. Criterion of truth
 - 1) Descartes
 - 2) Rationalism
 - 3) Empiricism
 - 4) Kant
 - b. Perception
 - 1) Naive realism
 - 2) The move away from naive realism
 - 3) Perception after Kant's Copernican revolution in philosophy
4. Metaphysics
 - a. Pre-Kantian metaphysics
 - b. Kantian metaphysics
 - 1) Phenomena and noumena
 - 2) An end to traditional metaphysics

Lesson 2

HEGEL: KEY DEFINITIONS AND THE DIALECTICAL METHOD

Learning Outcomes:

- Compare/contrast Hegel's understanding of spirit with typical understandings of spirit.
- Define key Hegelian terms.

Required Reading:

None.



Listen to Lecture 2



Prepare briefly for the lecture by examining the outline below. Then listen to the lecture, using this section as a note-taking guide, and responding to the questions.

1. As you listen to this lecture, be sure to take down the basic definitions of key Hegelian terms so you could explain them (and use them to understand his entire system) later.
2. What did Hegel mean by the absolute, and how does that notion differ from his idea of the universal?
3. What did Hegel mean by necessity?
4. Compare and contrast Hegel's concept of spirit with the typical understanding of spirit.
5. What is meant by saying that the Hegelian dialectical method is demonstrative, but non-argumentative?

Lecture Outline:

HEGEL: KEY DEFINITIONS AND THE DIALECTICAL METHOD

II. Hegel

A. Definitions. Certain terms in Hegel help us to begin to understand some of his key concepts. The terms are familiar to us, but Hegel's meaning is not the usual one we think of when we see these terms.

1. Absolute
2. Universal
3. Abstract and concrete
4. Immediate, mediate, mediation
5. Necessity or necessary
6. Alienation or self-estrangement
7. Faith
8. Spirit

B. The Hegelian Method

1. Non-argumentative but demonstrative
2. Hegelian dialectical method
 - a. German words of import for understanding the method
 - 1) *Aufheben* (*Aufgehoben, Aufhebung*)
 - 2) For Hegel, these words came to mean more than mere cancellation or negation. They involve sublimation and preservation of what is negated.

Lesson 3

HEGEL: THE HEGELIAN METHOD EXPLAINED AND ILLUSTRATED

Learning Outcomes:

- Explain Hegel's dialectical method.
- Contrast Hegel's dialectical method with how it is typically understood.

Required Reading:

None.



Listen to Lecture 3



Prepare briefly for the lecture by examining the outline below. Then listen to the lecture, using this section as a note-taking guide, and responding to the questions.

1. What are the three main elements of the Hegelian dialectical method, and how does the method operate?
2. Compare and contrast the typical caricature of the Hegelian method with a proper conception. How does Hegel's meaning for terms like *aufheben* (*aufgehoben*, *aufhebung*) help to clarify the proper understanding of the dialectical method?
3. Describe the movement from Hegel's dialectic of two self-consciousnesses in relation to his dialectic of master and slave, and explain how that movement illustrates the Hegelian method.

Lecture Outline:

HEGEL: THE HEGELIAN METHOD EXPLAINED AND ILLUSTRATED

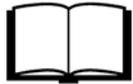
- b. The constituents of the method and its operation
 - 1) General observations
 - a) A demonstrative method
 - b) Demonstration through an immanent unfolding of a concept
 - 2) The three essential elements of the method: what is necessary for the immanent movement to unfold
 - a) Thinking is first thinking of something in itself taken by itself
 - b) Thinking then must think contradictory determinations simultaneously
 - c) Thinking then unifies the contradictory determinations by sublimating and preserving them in a higher unity
 - 3) Summary comments on the dialectical method
- c. Example of the method in Hegel—the total dialectics of master and slave (from *Phenomenology of Spirit*, pp. 225-240)
 - 1) Begins with dialectic of desire, pp. 225-227
 - 2) Dialectics of two self-consciousnesses in relation, pp. 229-234
 - 3) Dialectics of master-slave relation, pp. 234-240
 - a) The basic concept of the master-slave relation—pure domination of slave by master
 - b) The real relation between master and slave—slave is better off
 - c) The movement to stoicism

Lesson 4

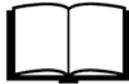
HEGEL: KEY CONCEPTS

Learning Outcomes:

- Describe the relation of religion and philosophy in Hegel's thought.
- Explain Hegel's different concepts of God.
- Evaluate Hegel's philosophy in light of Christian theism.



Required Reading



- Charles Taylor, *Hegel*, pp. 127-221 [Part II "Phenomenology"].
 - Charles Taylor, *Hegel*, pp. 480-509 [Part V, Chapter XVIII "Religion"].
1. You have probably figured out by now that Hegel is tremendously complex and difficult to understand. Focus on how Taylor uses summary sections to trace the major movements in Hegel's thought. Note, for instance, his summary at the end of II in Chapter V "Self-consciousness", regarding how the individual and the universal relate with regard to reason.
 2. Can you explain the concept of "absolute knowledge" as a way of summarizing the development of Hegel's dialectic in *Phenomenology*? Note especially the beginning of Chapter VIII "The *Phenomenology* as Interpretive Dialectic" to help you.
 3. Summarize Taylor's grounds for suggesting that Hegel is not nearly as orthodox as he might appear.



Listen to Lecture 4



Prepare briefly for the lecture by examining the outline below. Then listen to the lecture, using this section as a note-taking guide, and responding to the questions.

1. What was Hegel's concept of religion?
2. How did Hegel understand the relation between philosophy and religion, and why did he claim to find in Christianity the right religion for what he wanted his philosophy to be?
3. What are the different concepts of God in Hegel's works? In your thinking, are any of them equivalent to the traditional Christian or Jewish concept of God?
4. Can you recognize the influence of Hegel upon any subsequent theologians yet? If so, note who and how as an opportunity for synthesis. If not, then stay tuned . . .

Lecture Outline:

HEGEL: KEY CONCEPTS

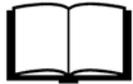
C. Key Concepts in Hegel

1. Hegel's concept of philosophy
2. Hegel's concept of religion
 - a. In every genuine religion the human both is inwardly related to the divine and remains other than the divine.
 - b. The need for genuine religion to have both qualities
 - c. Traits of a genuine religion—it involves:
 - 1) Feeling
 - 2) Religious representation
 - 3) Cult
3. Relation of religion and philosophy
 - a. Hegel's general position: "Religion can exist without philosophy, but philosophy cannot exist without religion, for it encompasses religion."
 - b. The problem facing philosophy in relation to religion and Hegel's answer
 - 1) The dilemma
 - 2) Hegel's solution
 - c. Why Christianity is *the* relation that embodies this solution
4. Concepts of God in Hegel
 - a. God as a psychological projection
 - b. God as = spirit, in Hegel's sense of spirit
 - c. God as = infinite
 - d. God as the object toward which religious representation points symbolically
 - e. God as Christ-union of the transcendent and the immanent

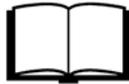
Lesson 5 THEMES IN EXISTENTIALISM

Learning Outcomes:

- Compare / contrast the existentialists and Hegel.
- Compare / contrast Nietzsche and Kierkegaard regarding ethics.
- List and describe existentialist themes.



Required Reading



- James Collins, *The Existentialists*, pp. 3-37 [Part I, “Existential Backgrounds”; This textbook is out-of-print; if unavailable through a library, you may consult the articles on Nietzsche and Husserl in a dictionary of philosophy].
1. What does Husserl mean by “constituting a world”, and how would it fit with what you learned about Kant?



Listen to Lecture 5



Prepare briefly for the lecture by examining the outline below. Then listen to the lecture, using this section as a note-taking guide, and responding to the questions.

1. What do existentialists mean by anti-essentialism? In particular, what is the complaint with Hegel on this matter?
2. What did the existentialists mean when they said existence is becoming, and how does their understanding of freedom fit into their concept of becoming?
3. How did Nietzsche and Kierkegaard differ in their understanding of the transformation of ethical values?
4. What are the main motives for becoming, according to existentialist thinkers?

Lecture Outline:

THEMES IN EXISTENTIALISM

III. Themes In Existentialism

A. Anti-essentialism

1. Philosophers such as Plato and Hegel focused on detached reflection upon ideal forms or essences of things.
2. Existentialists reject this approach and emphasize the individual in the act of existing.

B. Emphasis on the Individual vs. the Crowd

1. Hegelian philosophy attempted to be all inclusive. Each individual thing has its meaning in relation to all else.
2. Existentialists emphasize the individual instead.

C. Existence is Viewed as Becoming

1. Existence is seen as engaged in becoming, time, freedom, and history. It involves change.
2. Existence, therefore, is dynamic, not static. Objects are static; subjects are involved in becoming.

D. Freedom and Becoming

1. Freedom is the basis for human becoming.
2. For existentialists, a good part of what it means to be human is to be free.
3. Radical freedom to become whatever is possible within the range of humanity is a great value, but it also includes risk.
4. Still, it is better to choose than not choose; at least then one exists.

E. Stimuli for Becoming

1. The theme of estrangement
2. The theme of anguish
3. Death

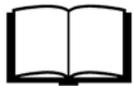
- F. Some Results of Becoming or Uses of Freedom
 - 1. Transformation of personal existence for all
 - 2. Transformation of ethical values
 - a. Nietzsche's approach
 - b. Kierkegaard's approach
 - c. Most existentialists come down somewhere between Nietzsche and Kierkegaard
 - 3. Constituting a world, especially Sartre
- G. Individual Existents and Others
 - 1. Primary focus on oneself
 - 2. Relation of the self to others

Lesson 6

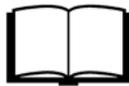
EXISTENTIALISM AND INTRODUCTION TO KIERKEGAARD

Learning Outcomes:

- List and describe existentialist themes.
- List and describe major events in Kierkegaard's life (and their significance).



Required Reading



- Walter Lowrie, *A Short Life of Kierkegaard*—All.

This is a well-paced, readable account of Kierkegaard's life, which should highlight for you the inseparability of Kierkegaard's biography from his writing and thought.



Listen to Lecture 6



Prepare briefly for the lecture by examining the outline below. Then listen to the lecture, using this section as a note-taking guide, and responding to the questions.

1. Is existentialism a philosophy that focuses primarily on the crowd or on the individual? Explain. How does their perception on this matter affect their attitude toward truth?
2. What was the event Kierkegaard describes as the great earthquake, and how does it relate to the alleged horrible curse that hung over the family?
3. What is so important about the "Metamorphosis" entry in Kierkegaard's Journals?
4. Why did Kierkegaard attack the state church in Denmark? Was it a sign that at that time in his life he had rejected Christianity in favor of existentialist thinking?

Lecture Outline:

EXISTENTIALISM AND INTRODUCTION TO KIERKEGAARD

- H. Existence and God
 - 1. Some like Nietzsche and Sartre omit God.
 - 2. Others like Kierkegaard believe in God.
 - 3. None who believe in God do so on the basis of rationalistic proofs for His existence.

- I. Emphasis on Subjective Thought and Subjective Truth
 - 1. No knowledge independent of knowing subject.
 - 2. Emphasis on truth or knowledge *for me*
 - 3. Kierkegaard as example

- J. Attitudes toward Philosophy and Philosophers
 - 1. Personalist approach to philosophy
 - 2. Emphasize philosophizing, not philosophy
 - 3. Anti-system

- K. Thought and Existence are Deemed Dialectical

- IV. Soren Kierkegaard
 - A. Introductory Matters. Here I begin with a chart from Jerry Gill, ed., *Essays on Kierkegaard*.

 - B. Major Events in Kierkegaard's Life
 - 1. Born May 5, 1813 in Copenhagen
 - 2. 1830-1834—Deaths of Kierkegaard's mother, a brother, and two sisters
 - 3. 1835—The Great Earthquake
 - 4. 1838—Indescribable Joy entry in his journal
 - 5. 1840-1841—Engagement and separation from Regina Olsen
 - 6. 1846—The affair of the *Corsair*
 - 7. 1848—Metamorphosis journal entry
 - 8. 1852-1855—Preparation for attack and attack on Danish established church
 - 9. Dies November 11, 1855 in the midst of the controversy with the established church

Lesson 7

KIERKEGAARD: INFLUENCES AND *STAGES ON LIFE'S WAY***Learning Outcomes:**

- Describe the major influences on Kierkegaard.
- Describe Kierkegaard's three lifestyle stages.

**Required Reading**

- Soren Kierkegaard, "Stages on Life's Way" [Bretall, *Kierkegaard Anthology*, pp. 172-189].

You will read a number of primary source materials from Soren Kierkegaard. As you read these, enjoy them! Also use them as additional material—beyond just the lectures—for answering the study questions.

**Listen to Lecture 7**

Prepare briefly for the lecture by examining the outline below. Then listen to the lecture, using this section as a note-taking guide, and responding to the questions.

1. What are the major influences that shaped Kierkegaard's life and works?
2. What was Kierkegaard's basic complaint against Hegelian philosophy?
3. How does Kierkegaard's relationship with Regina Olsen figure into his life and works?
4. What are the three stages of lifestyle Kierkegaard enumerates? Briefly describe each.
5. What is the basic point of the banquet section in Kierkegaard's *Stages Along Life's Way*?

Lecture Outline:

KIERKEGAARD: INFLUENCES AND *STAGES ON LIFE'S WAY*

C. Influences

1. Relation to Father
2. Relationship with Regina Olsen
3. Reaction to Hegelian philosophy
4. Reaction to Hegelianized Christianity in State Church of Denmark

D. Three Stages of Lifestyle

1. The Aesthetic—Level of pleasure
2. The Ethical—Level of deciding
3. The Religious—Level of most authentic existence

E. Key “Aesthetic” Works

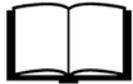
1. *Stages on Life's Way*, 1845
 - a. Part 1—The Banquet, Aesthetic Perspectives on Love
 - b. Part 2—Judge Williams Part—Ethical Reflections on Marriage
 - c. Quidam's Diary—Sacrificing Love to Serve the Beloved (Religious Reflection)
2. *Either/Or*, 1843
 - a. General description
 - 1) Either/or, not both/and of Hegel
 - 2) Book uses Kierkegaard's style of indirect communication
 - 3) Book is said to be found and edited by Victor Erimeta, a solitary man who is a victor
 - 4) Volume 1 portrays the aesthetic
 - 5) Volume 2 portrays the ethical

Lesson 8

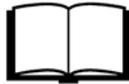
KIERKEGAARD: *EITHER/OR*, *FEAR AND TREMBLING*

Learning Outcomes:

- Relate Kierkegaard's three lifestyle stages to *Either/Or* and *Fear and Trembling*.
- Explain Kierkegaard's proposal concerning Abraham's faith.
- Interact with Kierkegaard's understanding of Abraham's faith in light of the New Testament.



Required Reading



- Soren Kierkegaard, "Either/Or" [Bretall, *Kierkegaard Anthology*, pp. 19-33, 97-108].
- Soren Kierkegaard, *Fear and Trembling*—All.

You will read a number of primary source materials from Soren Kierkegaard. As you read these, enjoy them! Also use them as additional material—beyond just the lectures—for answering the study questions.



Listen to Lecture 8



Prepare briefly for the lecture by examining the outline below. Then listen to the lecture, using this section as a note-taking guide, and responding to the questions.

1. What is the rotation method, and what role does it play in *Either/Or*?
2. In "Equilibrium" what are Kierkegaard's major points about the choice of good and evil?
3. In *Fear and Trembling* what major points does Kierkegaard make by means of the Abraham and Isaac story?
4. According to Kierkegaard's Panegyric on Abraham, why was Abraham such a great man?
5. Where do you agree and / or disagree with Kierkegaard's reading of the Abraham story, in light of New Testament passages such as Romans 4, Galatians 3-4, Hebrews 11, and James 2?

Lecture Outline:

KIERKEGAARD: *EITHER/OR, FEAR AND TREMBLING*

- b. From Volume 1
 - 1) The general message
 - 2) “The Rotation Method” as the way to make the most of the aesthetic

- c. From Volume 2
 - 1) The general message
 - 2) From “Equilibrium”—emphasis on choice as constitutive of the person

- 3. *Fear and Trembling*, 1843
 - a. General Introduction—Main Themes
 - 1) Surface story about Abraham and Isaac at Mt. Moriah
 - 2) Abraham’s experience as paradigmatic of life at the religious level and of conflict between the ethical and religious
 - 3) Living by faith and comparison of the knight of resignation (moral hero) and the knight of faith
 - 4) Kierkegaard’s experience with Regina
 - 5) Anti-Hegelianism

 - b. Materials from the Following Sections
 - 1) Panegyric Upon Abraham

Lesson 9
KIERKEGAARD: *FEAR AND TREMBLING*

Learning Outcomes:

- Explain Kierkegaard's three problems with the Abraham and Isaac story.
- Interact with Kierkegaard's understanding of faith.

Required Reading:

None.



Listen to Lecture 9



Prepare briefly for the lecture by examining the outline below. Then listen to the lecture, using this section as a note-taking guide, and responding to the questions.

1. As Kierkegaard portrays them, what is the difference between the knight of resignation (moral hero) and the knight of faith?
2. In *Fear and Trembling* what is Kierkegaard's problem 1, and how does he answer it?
3. In *Fear and Trembling* what is Kierkegaard's problem 2, and how does he answer it?
4. In *Fear and Trembling* what is Kierkegaard's problem 3, and how does he answer it?
5. Briefly describe what is right with Kierkegaard's understanding of faith and what is objectionable, in line with Dr. Feinberg's understanding. (Is this consistent with the evaluation that you yourself undertook in the last lesson?)

Lecture Outline:

KIERKEGAARD: *FEAR AND TREMBLING*

- 2) Problemata: preliminary expectation
 - 3) Problem 1—Is there such a thing as a teleological suspension of the ethical?
 - 4) Problem 2—Is there such a thing as an absolute duty toward God?
 - 5) Problem 3—Was Abraham ethically defensible in keeping silent about his purpose before Sarah, before Eleazar, before Isaac?
- c. Evaluation of Kierkegaard's understanding of faith
- 1) Passion
 - 2) Dread
 - 3) Verbalization

Lesson 10 KIERKEGAARD: SEVERAL KEY CONCEPTS

Learning Outcomes:

- Explain Kierkegaard on key concepts—discipleship, faith and reason, and the nature of truth.
- Appreciate Kierkegaard’s critique of nominal Christianity.



Required Reading



- Soren Kierkegaard, “Concluding Unscientific Postscript” [Bretall, *Kierkegaard Anthology*, pp. 190-258].
- Soren Kierkegaard, “Training in Christianity” [Bretall, *Kierkegaard Anthology*, pp. 372-418].
- Soren Kierkegaard, *Philosophical Fragments*, Chapters 4-5.

You will read a number of primary source materials from Soren Kierkegaard. As you read these, enjoy them! Also use them as additional material—beyond just the lectures—for answering the study questions.



Listen to Lecture 10



Prepare briefly for the lecture by examining the outline below. Then listen to the lecture, using this section as a note-taking guide, and responding to the questions.

1. According to Kierkegaard, what does it mean to become a contemporary disciple of Christ?
2. For Kierkegaard, explain the role of history and the historical in becoming a true disciple of Christ and verifying the truthfulness of Christianity.
3. According to Kierkegaard, what is the role of reason in coming to genuine faith?
4. What does Kierkegaard mean when he says truth is subjectivity? Does he mean there is no such thing as objective truth in any discipline of study, including theology?
5. In *Training in Christianity*, what does Kierkegaard mean by the 1800 years or “the upshot,” and what is his complaint about this in regard to becoming a true Christian?

Lecture Outline:

KIERKEGAARD: SEVERAL KEY CONCEPTS

- F. Several Further Key Kierkegaardian Concepts
 - 1. Kierkegaard's concept of Christianity
 - a. Anti-Hegelian conception
 - b. As involving paradox
 - c. As involving the moment and the instant
 - d. As becoming a contemporaneous disciple of Christ
 - 1) Does historical contemporaneity make a disciple?
 - 2) How to become a disciple
 - 3) Advantages of historical contemporaneity with Christ
 - e. In relation to history and the historical
 - 2. Kierkegaard on faith and reason
 - a. Objectivity and subjectivity in truth
 - b. Reason's part in faith
 - 3. Kierkegaard on truth as subjectivity
 - a. What this does not mean
 - b. What it does mean
 - c. Kierkegaard's four steps to gaining subjective truth
- G. Kierkegaard's *Training in Christianity*, 1850
 - 1. General introduction

Lesson 11
KIERKEGAARD'S *TRAINING IN CHRISTIANITY*
AND BARTH'S DOCTRINE OF THE WORD OF GOD

Learning Outcomes:

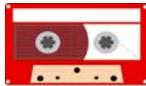
- Describe Barth's doctrine of revelation and the Word of God.

Required Reading:

None.



Listen to Lecture 11



Prepare briefly for the lecture by examining the outline below. Then listen to the lecture, using this section as a note-taking guide, and responding to the questions.

1. What does Kierkegaard suggest one may learn about Christ from history? In Kierkegaard's opinion, does this make any difference? Why?
2. According to Karl Barth, what is the content of revelation, and how does it come to us?
3. According to Karl Barth, what three things does the proposition "God speaks" signify? What does Barth mean by each one?
4. What does Barth mean by saying that God's word is God's act?

Lecture Outline:

**KIERKEGAARD'S *STRAINING IN CHRISTIANITY*
AND BARTH'S DOCTRINE OF THE WORD OF GOD**

2. Sampling of key passages which illustrate main themes of this work

V. Karl Barth

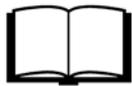
A. Doctrine of the Word of God

1. The content of revelation—God Himself
2. The nature of the Word of God
 - a. General statement
 - b. The Word of God as God's language—"God Speaks"
 - 1) Signifies the spirituality of the Word of God
 - 2) Signifies the personal character of the Word of God
 - 3) Signifies the purposiveness of the Word of God
 - c. God's language as God's act—The fact that God's Word is God's act means:
 - 1) It is contingent contemporaneousness
 - 2) Its power to rule
 - 3) It is a decision

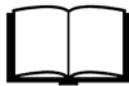
Lesson 12
BARTH: DOCTRINE OF THE WORD OF GOD

Learning Outcomes:

- Describe Barth's doctrine of the Word of God.
- Relate the Bible to Barth's doctrine of the Word of God.
- Explain the factors underlying Barth's doctrine of the Word of God.
- Apply Barth's underlying concerns to doing present-day evangelical theology.



Required Reading



- Karl Barth, *Church Dogmatics*, Vol. I, Part 1, pp. 88-186.
1. Do you detect underlying Barth's thought some theological impulses which might be valuable for us today, particularly regarding biblical interpretation and theological method?



Listen to Lecture 12



Prepare briefly for the lecture by examining the outline below. Then listen to the lecture, using this section as a note-taking guide, and responding to the questions.

1. What does Barth mean when he says God's language is God's mystery?
2. What factors led Barth and other neo-orthodox thinkers to their view of revelation?
3. For Barth, what are the forms in which the Word of God comes to man?
4. What does Barth mean by acknowledging the Word of God, and what part does acknowledgment play in his doctrine of the Word of God?
5. What does Barth mean by calling Scripture a witness to revelation or a signpost to revelation?

Lecture Outline:

BARTH: DOCTRINE OF THE WORD OF GOD

- d. God's language as God's mystery involves:
 - 1) God's language is God's mystery in its worldliness.
 - 2) God's language is God's mystery in its one-sidedness.
 - 3) God's language is God's mystery in its spirituality.
3. Why this view of revelation?
 - a. Lessing's ditch and uncertainty about the historical
 - b. Results of German higher criticism
 - c. Concern to uphold the truthfulness of God
4. The three-fold form of the Word of God—how it comes to us
 - a. As preached Word
 - b. As written Word
 - c. As the revealed Word of God
 - d. Unity of the three
5. Experience of the Word of God—Experiencing the Word of God consists in acknowledgment.
6. The place of Scripture
 - a. The Bible is witness to revelation, not revelation itself.
 - b. The Bible is a fallible human book filled with errors and contradictions.
 - c. The Bible's capacity for error extends beyond the historical and scientific to the religious and theological.

Lesson 13

BARTH: DOCTRINE OF THE WORD OF GOD AND CONCEPT OF GOD

Learning Outcomes:

- Evaluate Barth's doctrine of the Word of God.
- Relate Wittgenstein's private language argument to Barth's doctrine of the Word of God.
- Describe Barth's concept of God underlying his doctrine of the Word of God.
- Appreciate the complexity of theological discourse.

Required Reading:

None.



Listen to Lecture 13



Prepare briefly for the lecture by examining the outline below. Then listen to the lecture, using this section as a note-taking guide, and responding to the questions.

1. What is Karl Barth's understanding of the inspiration, inerrancy, and authority of Scripture?
2. According to Dr. Feinberg, what does the incident of Nebuchadnezzar's dream (Daniel 2) show us about Barth's notion of revelation?
3. What is Wittgenstein's private language argument, and what does it suggest about Barth's doctrine of revelation? Explain.
4. What does Barth mean by the distinction between the *deus absconditus* and the *deus revelatus*? How does Jesus relate to these two notions?

Lecture Outline:

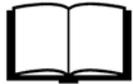
BARTH: DOCTRINE OF THE WORD OF GOD AND CONCEPT OF GOD

- d. In spite of the preceding, Scripture becomes the Word of God when God freely decides to speak through it.
 - e. Inspiration of Scripture
 - f. The authority of Scripture
7. Evaluation of Barth's doctrine of the Word of God
- a. Three contributions of the doctrine
 - b. Seven problems with the doctrine (some biblical and theological; others philosophical)
- B. Barth's Concept of God
- 1. God as wholly other, totally transcendent
 - 2. In His transcendence, nothing can be known about God
 - 3. *Deus Absconditus* vs. *Deus Revelatus*
 - 4. The transcendent God has taken on various forms at various times, but the form in which He is most revealed to us as well as most veiled is Christ.
 - 5. The result of these views is that our primary concern has to be with Christ as the Word of God, but that does not mean we totally ignore and discard the *deus absconditus*.

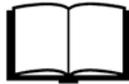
Lesson 14
BULTMANN AND INTRODUCTION TO TILLICH

Learning Outcomes:

- Compare / contrast Bultmann and Barth on theological method.
- Explain Bultmann’s approach to hermeneutics.
- Explain Tillich’s approach to systematic theology.



Required Reading



- Rudolf Bultmann, *Jesus Christ and Mythology*—All.
1. Compare and contrast Bultmann and Barth regarding biblical interpretation and theological method. Both have sometimes been described as neo-orthodox. After detailing what you think the key similarities and differences are, what do you think? Do they belong in the same basic class? Which outweighs the other—the similarities or the differences?



Listen to Lecture 14



Prepare briefly for the lecture by examining the outline below. Then listen to the lecture, using this section as a note-taking guide, and responding to the questions.

1. What does Rudolf Bultmann suggest about philosophical presuppositions and doing theology or even biblical exegesis?
2. What does Bultmann mean by demythologizing, and why does he say it is necessary in regard to Scripture?
3. What is the hermeneutical circle?
4. What is realized eschatology?
5. What does Paul Tillich mean by a “Kerygmatic Theology” and “the theological circle”?

Lecture Outline:

BULTMANN AND INTRODUCTION TO TILLICH

VI. Rudolf Bultmann, 1884-1976

A. Philosophical Presupposition of His System

1. Every interpreter comes to Scripture with some set of presuppositions. It is unavoidable.
2. The key question, then, becomes what are the right conceptions to bring and whether they are available.
3. The best philosophy for today is existentialism, and in particular, the existentialism of Martin Heidegger.

B. Bultmann on Hermeneutics

1. Demythologizing method
 - a. The need for demythologizing
 - b. The meaning of myth
 - c. The task of demythologizing
2. Hermeneutical interaction—The “Hermeneutical Circle”

C. Bultmann on Eschatology

1. No future coming of Christ to set up a kingdom—that’s part of Scripture’s myth.
2. Eschatology, then, is to be thought of in two senses, neither of which is in Jesus’ notion of a coming kingdom.
 - a. Eschatology wrapped up with the imminent end of the world, judgment and new time of salvation and eternal bliss
 - b. Eschatology as realized eschatology

VII. Paul Tillich, 1886-1965

A. Background

- B. Tillich on the Nature, Method, and Structure of Systematic Theology
 - 1. General observations
 - a. For Tillich, a theological system must satisfy two basic needs:
 - 1) State the truth of the Christian message
 - 2) Interpret that truth for every new generation
 - b. A “Kerygmatic Theology”
 - 2. The nature of systematic theology
 - a. The theological circle

Lesson 15

TILLICH: NATURE, METHOD, AND STRUCTURE OF THEOLOGY

Learning Outcomes:

- Explain Tillich's approach to systematic theology.
- List and describe Tillich's two formal criteria for systematic theology.
- Recognize the role of experience in Tillich's approach to systematic theology.
- Compare/contrast Tillich, Bultmann, and Barth on theological method.

Required Reading:

None.



Listen to Lecture 15



Prepare briefly for the lecture by examining the outline below. Then listen to the lecture, using this section as a note-taking guide, and responding to the questions.

1. According to Tillich, what are the two formal criteria for every systematic theology?
2. For Tillich, what are the sources of systematic theology, and how do they relate to one another in terms of their significance for the theological task?
3. For Tillich, what is the medium of reception of the materials of systematic theology? In what three senses may this medium be thought of, and how does Tillich relate each to theology?
4. What does Tillich mean when he says the new being in Jesus as the Christ as our ultimate concern is the norm for systematic theology? That is, what does the phrase mean, and what does Tillich mean when he calls it the norm for systematic theology?
5. Compare and contrast Tillich, Bultmann, and Barth regarding biblical interpretation and theological method. All three have sometimes been described as neo-orthodox. After detailing what you think the key similarities and differences are, what do you think? Do they belong in the same basic class? Which outweighs the other—the similarities or the differences?

Lecture Outline:

TILLICH: NATURE, METHOD, AND STRUCTURE OF THEOLOGY

- b. The two formal criteria of every theology
 - 1) Criterion 1—The object of theology is what concerns us ultimately. Only those propositions are theological which deal with their object insofar as it can become a matter of ultimate concern.
 - 2) Criterion 2—Our ultimate concern is that which determines our being or not-being. Only those statements are theological which deal with their object insofar as it becomes a matter of being or not being for us.
 - c. Theology and Christianity
3. Prior to speaking of the method and structure of systematic theology, three issues arise:
- a. The sources of systematic theology
 - 1) The Bible
 - 2) Church history
 - 3) Material from the history of religion and culture
 - 4) Importance of each?
 - b. The medium of reception
 - 1) Experience is the medium of reception
 - 2) Experience may be thought of in three senses
 - a) Ontological sense
 - b) Scientific sense
 - c) Mystical sense
 - c. The norm of systematic theology—the new being in Jesus as the Christ as our ultimate concern
 - d. The method of correlation—systematic theology’s method
 - 1) Description of the method

Lesson 16

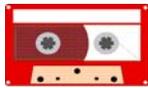
TILLICH: METHOD OF CORRELATION AND DOCTRINE OF GOD

Learning Outcomes:

- Describe and illustrate Tillich's method of correlation.
- Describe Tillich's concept of God in connection with the subject of being.
- Distinguish oukontic and meontic non-being.

Required Reading:

None.



Listen to Lecture 16



Prepare briefly for the lecture by examining the outline below. Then listen to the lecture, using this section as a note-taking guide, and responding to the questions.

1. What is Tillich's method of correlation, and how does it work?
2. What are the three inadequate methods that the method of correlation replaces, according to Tillich? How did each of the three purport to work?
3. What is the question of being, and how does God relate to it?
4. What is the difference between oukontic and meontic non-being?
5. What is it that causes man to ask the question of being, according to Tillich?

Lecture Outline:

TILLICH: METHOD OF CORRELATION AND DOCTRINE OF GOD

- 2) Examples of how the method works
- 3) Method of correlation replaces three inadequate methods
 - a) The supranaturalistic method
 - b) The naturalistic or humanistic method
 - c) The dualistic method
- 4) Import of the method for the form of systematic theology

C. Tillich's Concept of God

1. The question of being

- a. The nature of the question
- b. How it arises
- c. Basic ontological concepts and what they mean for theology
 - 1) Basic ontological structure: The subject/object structure of being
 - 2) Elements that constitute the structure of being
 - a) Individuality and universality or participation
 - b) Dynamics and form
 - c) Freedom and destiny
 - 3) Characteristics of being, i.e., the conditions of being
 - a) Oukontic non-being
 - b) Meontic non-being
 - 4) Categories of being and knowing
 - a) Time
 - b) Space
 - c) Causality
 - d) Substance

2. Because of man's finitude, man asks the question of being and non-being, and God is the answer to that question.

Lesson 17
TILlich: DOCTRINE OF GOD

Learning Outcomes:

- Describe Tillich's concept of God in connection with the subject of being.
- Describe Tillich's typology of theisms.

Required Reading:

None.



Listen to Lecture 17



Prepare briefly for the lecture by examining the outline below. Then listen to the lecture, using this section as a note-taking guide, and responding to the questions.

1. What does Tillich mean by saying that God is being-itself or the ground of being?
2. For Tillich, is it proper to speak of God as living? Explain.
3. For Tillich, to what does the term "God" refer?
4. What are the ontological elements, and how do they relate to God?
5. What are the different types of monotheism Tillich enumerates, and how do they differ from one another?

Lecture Outline:

TILLICH: DOCTRINE OF GOD

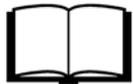
3. Tillich's concept of the *Actuality of God*—the reference of "God"
 - a. God as being
 - b. God as living
 - c. God and the ontological elements
 - d. Comments of interaction

4. Tillich's concept of the *Meaning of God*—the sense of "God"
 - a. Phenomenological description
 - b. Typological considerations
 - 1) Types of polytheism
 - a) Universalistic polytheism
 - b) Mythological polytheism
 - c) Dualistic polytheism
 - 2) Types of monotheism
 - a) Monarchic monotheism
 - b) Mystical monotheism
 - c) Exclusive monotheism

Lesson 18
TILLICH: CHRISTOLOGY

Learning Outcomes:

- Explain how Tillich constructs the identity of Jesus Christ in existential terms.



Required Reading



- Paul Tillich, *Systematic Theology*, Vol. 2, pp. 78-165 [IE “The Quest for the New Being and the Meaning of ‘Christ’” through IID “The Universal Significance of the Event Jesus Christ”].

Use this reading in Tillich as an opportunity to prepare for the lecture and the questions below, but also to get a feel for he thinks and writes—for what makes his theology “tick”.



Listen to Lecture 18



Prepare briefly for the lecture by examining the outline below. Then listen to the lecture, using this section as a note-taking guide, and responding to the questions.

1. How does Tillich define the term “existence”?
2. Briefly stated, what is the existentialist problem as Tillich explains it?
3. What does Tillich mean by new being, and how does it solve the existentialist problem, according to Tillich?
4. According to Tillich, what Christian claim is paradoxical, and in what respect is it paradox?
5. For Tillich, what is the event upon which Christianity is based? Why is this so in his thinking?

Lecture Outline:

TILLICH: CHRISTOLOGY

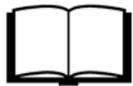
- D. Tillich's Christology
 - 1. The existentialist problem of man
 - a. The meaning of "existence"
 - b. The rise of the existentialist problem
 - c. Christian theology and existentialism
 - d. Tillich's concept of the fall
 - e. Tillich on the human state of estrangement
 - 2. The quest for the new being
 - 3. The reality of the Christ
 - a. The symbol of "Christ"—its meaning
 - b. Paradox in Christian theology
 - 1) The claim that the new being has appeared in Jesus as the Christ is paradoxical.
 - 2) Paradox is distinct from the following:
 - a) Reflective-rational
 - b) Dialectical
 - c) Irrational
 - d) Absurd
 - e) Nonsense
 - 3) Paradox is to be understood in the literal sense of the word.
 - c. The meaning of the incarnation
 - d. Jesus as the Christ
 - 1) The name "Jesus Christ"

Lesson 19

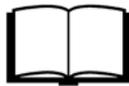
TILLICH CONCLUSION AND ANALYTIC PHILOSOPHY

Learning Outcomes:

- Explain how Tillich constructs the identity of Jesus Christ in existential terms.
- Describe Wittgenstein's early ontology.



Required Reading



- Ludwig Wittgenstein, *Tractatus Logico-Philosophicus*—All.

This work is extremely difficult, especially if you lack significant training in philosophy and logic. The assignment does not require you to read the book, but if possible, you should check it out of the library and browse through it to get a feel for what the book is like.

In this section of the course (especially Lecture 22), Dr. Feinberg will also cover the implications of Wittgenstein's thought for the doctrine of biblical inerrancy. His work on this topic has been published as the article "Noncognitivism: Wittgenstein" in Norman Geisler, ed., *Biblical Errancy: An Analysis of Its Philosophical Roots*. It is now out of print, but you may wish to look it up.



Listen to Lecture 19



Prepare briefly for the lecture by examining the outline below. Then listen to the lecture, using this section as a note-taking guide, and responding to the questions.

1. According to Tillich, what difference would it make for Christian faith if historians were to discover that Jesus of Nazareth never existed? Why is this so?
2. What does it mean to refer to Jesus as "the Son of God," according to Tillich?
3. Why did Wittgenstein say the world was made up of facts rather than of objects?
4. According to Wittgenstein, what are the basic characteristics of facts?

Lecture Outline:

TILLICH CONCLUSION AND ANALYTIC PHILOSOPHY

- 2) The historical aspect of Jesus as the Christ
- 3) Jesus as the Son of God
- e. The new being in Jesus as the Christ—the answer to man’s existential problem
 - 1) New being is essential being under the conditions of existence.
 - 2) The new being has appeared in a personal life, Jesus of Nazareth (the Christ).
 - 3) The new being in Jesus as the Christ conquers estrangement between man’s existential and essential being.

VIII. Analytic Philosophy

A. Introductory Remarks

B. Ludwig Wittgenstein, 1889-1951

- 1. Produced two distinct systems of philosophy
- 2. Wittgenstein and the logical positivists
- 3. The early philosophy—*Tractatus Logico-Philosophicus*
 - a. General introduction
 - b. Ontology of the *Tractatus*
 - 1) The world as the totality of facts or states of affairs
 - 2) Characteristics of states of affairs
 - a) Combination of objects
 - b) Complex (molecular) or simple (atomic)
 - c) Possible or impossible
 - d) Possible states of affairs are true or false of any possible world

Lesson 20

WITTGENSTEIN: PICTURE THEORY OF MEANING

Learning Outcomes:

- Describe the transition from the early to the later Wittgenstein.
- Explain the earlier Wittgenstein's picture theory of meaning.



Required Reading



- A. C. Grayling, *Wittgenstein*—All.
1. This is a readable primer on both the early and the later Wittgenstein, including a discussion on the transition between the two. It is aimed at those with little or no background in philosophy. After the reading, you should be able to summarize the key points at which Wittgenstein's thinking shifted in his transitional phase.



Listen to Lecture 20



Prepare briefly for the lecture by examining the outline below. Then listen to the lecture, using this section as a note-taking guide, and responding to the questions.

1. What are the basic constituents of language, and how do they relate to the basic constituents of our world?
2. According to Wittgenstein, how does language picture our world?
3. According to the picture theory of meaning, what does it mean to call a given proposition nonsense? If a proposition is nonsense, what does Wittgenstein say this means about the proposition and the things it purports to speak about?
4. Given the picture theory of meaning, what classes of propositions are nonsense in Wittgenstein's sense of nonsense?
5. In the *Tractatus*, what did Wittgenstein say about knowledge of the future, and what led him to these claims?

Lecture Outline:

WITTGENSTEIN: PICTURE THEORY OF MEANING

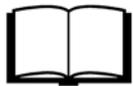
- c. The picture theory of meaning
 - 1) Basic idea: A proposition is a picture of reality
 - 2) Elements of language corresponding to constituents of reality
 - a) Simple signs/names correspond to the simplest element of the world, objects
 - b) Elementary propositions correspond to elementary states of affairs
 - c) Complex propositions correspond to complex states of affairs
 - 3) How do propositions picture reality?
 - 4) The picture theory and nonsense
 - a) Certain kinds of propositions are nonsense.
 - (1) Propositions of metaphysics
 - (2) Propositions of ethics
 - (3) Propositions of religion and theology
 - (4) Propositions of philosophy
 - b) Nonsensical propositions should not be uttered.
 - 5) Every proposition is a truth function on elementary propositions.
 - a) What Wittgenstein means
 - b) How does one discover whether any proposition is true or false? Go and see.
 - 6) Specifying all true elementary propositions describes the world.
- d. The *Tractatus* and necessity
- e. The *Tractatus* and knowledge of the future
- f. The *Tractatus* and human acts of willing

Lesson 21

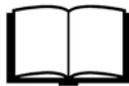
WITTGENSTEIN: CONCLUSION OF EARLIER PHILOSOPHY AND INTRODUCTION TO LATER PHILOSOPHY

Learning Outcomes:

- Compare / contrast Wittgenstein and the logical positivists.
- Compare / contrast the earlier and later Wittgenstein.
- Describe a language-game.
- Relate Wittgenstein's philosophy to theological issues such as biblical inerrancy.



Required Reading



- Ludwig Wittgenstein, *Philosophical Investigations*, Sections 1-100, 241-315.

Again, your purpose in reading over these sections is not to understand every detail, but to glimpse the rigorous nature of his thought, and the major themes of his later philosophy.



Listen to Lecture 21



Prepare briefly for the lecture by examining the outline below. Then listen to the lecture, using this section as a note-taking guide, and responding to the questions.

1. List and explain any two differences between the Wittgenstein of the *Tractatus* and the logical positivists.
2. Given the independence of atomic facts, what does this mean for God's ability to act in the world? For our ability to infer an inerrant Bible from an inspired one?
3. In light of Wittgenstein's picture theory of meaning, why is it a hopeless task to speak of Scripture's inerrancy?
4. What is a language-game?
5. What does the use theory of meaning claim about the meaning of language?
6. According to Wittgenstein, what is the difference between the language-games of religion and science or history?

Lecture Outline:

WITTGENSTEIN: CONCLUSION OF EARLY PHILOSOPHY
AND INTRODUCTION TO LATER PHILOSOPHY

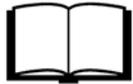
- g. The early Wittgenstein and the logical positivists
 - 1) Similarities
 - 2) Differences
- h. Early Wittgenstein and theology
 - 1) Propositions of theology and ethics as nonsense—implications for meaningfulness and defensibility of theology and ethics
 - 2) Independence of atomic facts and divine willing and acting in the world
 - 3) Implications for Scripture and Biblical inerrancy
 - a) The term “inerrancy” is meaningless.
 - b) Independence of atomic facts means one cannot argue from inspiration to inerrancy.
 - c) Inerrancy and nonsense
 - d) Inerrancy and the unspoken
 - e) The picture theory and Scripture as meaningless
- 4. The later philosophy: *Philosophical Investigations*
 - a. Language-games
 - 1) Definition: a complete way of doing some activity, including verbal and non-verbal behavior
 - 2) And the use theory of meaning
 - 3) Logical independence of language-games
 - a) The basic point
 - b) Difference between the language-games of religion and science or history
 - 4) Acceptance of language-games without trying to justify them
 - 5) Certainty and different language-games

Lesson 22

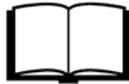
LATER WITTGENSTEIN AND DEATH OF GOD THEOLOGY

Learning Outcomes:

- Compare/contrast the later Wittgenstein's anti-essentialism with existentialists.
- Relate Wittgenstein's philosophy to theological issues such as biblical inerrancy.
- Appreciate the importance of a theory of religious language.



Required Reading



- Paul van Buren, *The Secular Meaning of the Gospel*, Chapters 1-4 [This textbook is out-of-print; if unavailable through a library, you may consult Grenz and Olson, *20th Century Theology*, pp. 145-169, but you should still be able to answer the question in a general fashion].
1. After the lecture and this reading, write down your thoughts about how the death-of-God theology's and Wittgenstein's approaches to religious language might agree or differ.



Listen to Lecture 22



Prepare briefly for the lecture by examining the outline below. Then listen to the lecture, using this section as a note-taking guide, and responding to the questions.

1. What is Wittgenstein's anti-essentialism? Compare and contrast it to the existentialists' anti-essentialism.
2. In what ways might Wittgenstein's use theory of meaning be helpful and in what ways harmful to the cause of biblical inerrancy?
3. If Wittgenstein is right about the logical independence of the language-games of religion and science, it is nonsense to speak of verifying the propositions of religion or theology. Explain.
4. What is Flew's parable of the invisible gardener, and what does it show, according to Van Buren?
5. What is the problem for the modern person who wants to be a Christian while living in a secular world, according to Van Buren?
6. What is Van Buren's suggestion about the best strategy for solving the secular meaning of the gospel?

Lecture Outline:

LATER WITTGENSTEIN AND DEATH OF GOD THEOLOGY

- b. Wittgenstein's anti-essentialism
 - 1) Meaning
 - 2) Implications of this philosophical point
- c. The later Wittgenstein's philosophy and theology
 - 1) General assessment of the implications of language-games and the use theory of meaning for biblical inerrancy
 - a) Positively, this can help to answer claims of alleged errors in Scripture by saying that one must understand how a sentence in Scripture is being used before one claims it is in error.
 - b) Negatively, if one adopts a use strategy to answer alleged errors, one agrees that at certain places Scripture is factually in error, but says that the passage is not really in error because of the way the writer uses it. Some would find this admission of factual error objectionable.
 - 2) Other implications for biblical inerrancy
 - a) Implications of the language-game (religion) of "The Bible is inerrant"
 - b) Logical independence of language-games and biblical inerrancy
 - c) Language-games as a whole are not to be justified or doubted as a whole and the inerrancy of biblical statements
 - 3) Comments on Wittgenstein's views
 - a) Are all language-games logically independent?
 - b) Is the language-game of religion the sort of game Wittgenstein describes?
 - c) Wittgenstein's move from describing language-games to prescribing what the language-game of religion must be is objectionable.

IX. Death of God Theologies

A. Paul Van Buren's *The Secular Meaning of the Gospel* (1963)

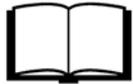
1. The problem for modern man who would be a Christian at the same time that he lives in a secular world.
 - a. As seen in Bonhoeffer
 - b. As seen in Antony Flew's parable of the invisible gardener
 - c. As seen in Bultmann's belief that the Bible presents a mythological world picture
2. Reactions to Bultmann
 - a. From the theological right, Karl Barth's response: concentrate exclusively on the content of the discipline which is the biblical testimony to God's self-revelation in Jesus Christ. What we say may be considered without respect to how we say it.
 - b. On the theological left, the complaint is that Bultmann's insistence on the kerygma and its historical foundation compromises his existentialist interpretation; it frustrates his intention to interpret the gospel in a fully contemporary way. Examples of this general criticism are Fritz Buri and most extensively Schubert M. Ogden (*Christ Without Myth*).
 - c. Van Buren rejects both options.
3. Van Buren's answer: the strategy of linguistic analysis with special emphasis on logical positivism and the later Wittgenstein.
 - a. Appeals to the positivists' verification principle of meaning
 - b. Appeals to Wittgenstein's use theory of meaning
 - c. Van Buren's answer to the problem of the *meaning* of the gospel is to submit its language to linguistic analysis to see how that language is used or functions.

Lesson 23

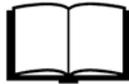
DEATH OF GOD THEOLOGIES (Continued)

Learning Outcomes:

- Explain the basics of death-of-God theologies.
- Compare / contrast death-of-God theologies with Barth and Bultmann.
- Appreciate the importance of a theory of religious language.



Required Reading



- Thomas J. J. Altizer, *The Gospel of Christian Atheism*, Introduction-Chapter 3 [This textbook is out-of-print; if unavailable through a library, you may consult Grenz and Olson, *20th Century Theology*, pp. 145-169, but you should still be able to answer the question in a general fashion—the point of the Van Buren and Altizer readings is for you to have some exposure to the feel of the primary sources, whatever way you must accomplish this].
1. At this point, how do you think the approaches of Van Buren and Altizer differ?



Listen to Lecture 23



Prepare briefly for the lecture by examining the outline below. Then listen to the lecture, using this section as a note-taking guide, and responding to the questions.

1. According to Van Buren, what is the problem with traditional concepts of religion, including traditional Christianity?
2. What is the difference between a cognitive and non-cognitive understanding of religious language? Which does Van Buren adopt?
3. For Van Buren, what is the secular meaning of the gospel, and how is language about it to be understood?
4. According to Altizer, what is the Christian gospel?

Lecture Outline:

DEATH OF GOD THEOLOGIES (Continued)

4. The analysis of religious language
 - a. Traditional concept of religion
 - b. Inconsistency of Christianity with these definitions
 - c. The problem in all these concepts of religion: a continuance of the use of “God” which has become a meaningless term. Van Buren explains why this is a problem.
 - d. Analysis of religious assertions (as opposed to terms alone). How are they used?
 - 1) R. M. Hare’s proposal: religious language as an expression of a blik
 - 2) R. B. Braithwaite’s proposal: religious language is used conatively, i.e., an expression of the user’s intention to act a certain way.
 - 3) Other theologians and philosophers think this language expresses some knowledge or fact about the world (religious language as cognitive).
 - 4) Hare, Braithwaite, and others understand religious language’s meaning as non-cognitive. Van Buren opts for non-cognitive understanding of theological language.
5. Linguistic analysis raises the real issue for Christian faith: Jesus or God, Christology or theology? Van Buren’s choice of the former
6. The secular meaning of the gospel
 - a. Linguistic analysis is the method for understanding religious and theological language, but it does not tell us exactly the secular meaning of the gospel.
 - b. Since the word “God” no longer has meaning, the secular meaning of the gospel focuses on Christ. But linguistic analysis shows that language about Christ cannot be taken as straightforward literal empirical assertion, e.g., the proper understanding of Easter.
- B. Thomas J. J. Altizer’s *The Gospel of Christian Atheism* (1966)
 1. Altizer’s appeal to three major thinkers, Nietzsche, William Blake, and Hegel, and their critique of traditional Christianity and its God

2. Altizer's "Introduction" sounds the main themes of the book.
 - a. The Christian alone can speak of God in our time; but the message the Christian proclaims is the gospel, the good news, of the death of God.
 - b. Necessity of this message: the irrelevance in our culture of the traditional concept of God.

Lesson 24
DEATH OF GOD THEOLOGIES AND CONCLUSION

Learning Outcomes:

- Explain the basics of death-of-God theologies.
- Compare / contrast Altizer's Christology with orthodoxy.
- Relate modern theologians to philosophical and cultural developments, especially Kant.
- Appreciate the complexity of modern theological discourse.
- Commit to develop a theory of religious language in support of Christian orthodoxy.

Required Reading:

None.



Listen to Lecture 24



Prepare briefly for the lecture by examining the outline below. Then listen to the lecture, using this section as a note-taking guide, and responding to the questions.

1. According to Altizer, why is his perception of the Christian gospel such good news?
2. Does Altizer mean "God is dead" in the same sense that Van Buren does? Explain.
3. Explain Altizer's understanding of the incarnation of Christ, and show how it differs from an orthodox perception.
4. In what two ways have most of the thinkers we've studied in this course attempted to accommodate Kant's claims to have put an end to metaphysics?
5. How did those two responses actually pave the way for the death of God theologies we've studied?

Lecture Outline:

DEATH OF GOD THEOLOGIES AND CONCLUSION

- c. The answer—rejection of the transcendent God and affirmation of a totally incarnate Word. This offers a form of faith totally engaged with the world and rejects all forms that disengage from the world.
 - 1) The import of the 19th century vision in coming to this understanding
 - 2) Reasoning behind the 19th century rejection of Christianity.
- 3. Chapter 1, The Nature of Oriental Mysticism: a radical world-negation.
 - a. Altizer says despite protestation to the contrary, all religions, including Christianity, in some measure share such a movement of negation.
 - b. Uniqueness of Christianity: the Christian Word comes neither in a primordial nor eternal form, but as an incarnate Word, a Word that is real only to the extent that it becomes one with human flesh.
 - c. Altizer's Christology
 - 1) Emphasis on Kenosis, but not in the orthodox sense
 - 2) "Jesus" as a symbol for human experience
 - d. Why we can't believe both in this incarnate Word and the transcendent God at the same time.

X. Summary and Conclusion to Course 1

- A. A long way from Hegel to the Death of God, but conceptually, not so long after all.
 - 1. With Kant, God no longer an object of knowledge. Contemporary thinkers did not want to exclude God altogether. To avoid this happening, two basic trends in the contemporary period
 - a. Some thinkers redefined the notion of God in a way that He could still be talked about and perhaps even reasoned about.
 - 1) Examples: Hegel and Tillich
 - 2) This approach tends to depersonalize God.

- b. Others (Kierkegaard, Barth, Bultmann) conceived of God in personal terms, but as totally transcendent. Given this transcendence and given Kant's claim that traditional metaphysics cannot be done, this transcendent God has to be known (if known at all) in some non-cognitive way like an experiential encounter.
2. Despite these attempts to keep God in contemporary theology, both approaches paved the way for the death of God theology.
- a. A God who is so totally transcendent and so totally depersonalized as the God of the modern era is ultimately irrelevant to modern needs. Modern man senses that this God does not interact with him and meet his personal needs. Hence, the death of God theology of Altizer.
 - b. Others, following the logic of Kant's epistemology, argued that the only things that can be known are empirically verifiable claims.
 - 1) Logical positivists said this means statements about God are nonsense, and the things of which they speak do not exist.
 - 2) Early Wittgenstein didn't deny God's existence but concluded there is nothing we can say about Him even if He does exist.
 - 3) Later Wittgenstein said see how "God" and religious language are used. This language has meaning, but not as an assertion of empirical fact.
 - 4) From these views to the death of God theology of Paul van Buren is not far.
- B. Is God's death the final word in the contemporary period?
1. Various attempts to "resurrect" the notion of God in the later part of the 20th century.
- a. In many cases, He is a very immanent God to the exclusion of transcendence.
 - b. Theologians who reintroduce metaphysics introduce a very empirically oriented metaphysic.
2. The God of process theology, liberation theology, the new age and the like is not dead, but He is not a resurrection of the traditional Judeo-Christian God either. More on that in the next course.