

“Tillich for Beginners”

Excerpts from Paul Tillich’s Systematic Theology

*You shall love the Lord your God with all your heart,
and with all your soul,
and with all your might.*

Deuteronomy 6:5

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Tillich for Beginners: Excerpts from Paul Tillich's Systematic Theology
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Tillich for Baby Theologians: Excerpts from Paul Tillich's Systematic Theology

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Fall 2005, Seminar: Paul Tillich on Theology, Ethics and the Human Science (TEC 531A).
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Thank you!

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Introduction

If we asked the most knowledgeable theological scholars of our time to name the most significant systematic theologian of the twentieth century, Paul Tillich would be on almost everyone's "short list." If, however, we asked that same scholar the name the most influential theologian of culture and the human sciences, then Tillich would have even less competition. For advanced students seeking to understand the complexities of interdisciplinary studies between theology and other disciplines, particularly those dealing with culture and the human sciences, a solid knowledge of the work of Paul Tillich is one of the best ways to learn about the methodological issues implicit in such studies.

In order to provide advanced students at Chicago Theological Seminary an opportunity to encounter Tillich in depth, one part of this two-semester sequence is offered regularly. The Tillich sequence is designed to help students to prepare for advanced theoretical work in theology, ethics, and the human sciences. Responsible participation in this sequence is required to fully grasp the theology of Paul Tillich.

This book was developed out of the class work from the Seminar: Paul Tillich on Theology, Ethics, and the Human Sciences, TEC 531A, also known as Tillich's Systematic Philosophical Theology: An Internal Reading and Structural Analysis held in the Fall of 2005 at Chicago Theological Seminary with Instructor, Robert L. Moore, Ph.D. and Teaching Assistant, William G. Ressler, M.Div., M.S.W. The fourteen week seminar offered the student the opportunity to engage in an in-depth reading of Tillich's systematic theology with an eye toward discerning the architectonic behind his work. The student worked towards an understanding of Tillich's foundational assumptions, the unique aspects of his conceptuality, and the structure of his methodology. For the course, the student was encouraged to avoid the often misleading secondary sources and to delve into direct engagement with Tillich's magnum opus. This helped the student avoid the common tendencies to caricature Tillich on the basis of shallow misreadings and ad hominem arguments.

Therefore, the primary task of the seminar, and this book, is to assist the student in coming to terms with the three volume Systematic Theology as a text and to put the primary focus on achieving an adequate internal reading of the text that is, to understand the intentions and vision of the theologian on his own terms.

Suggested Reading

Forrester Church, F. 1987. *The Essential Tillich: An Anthology of the Writings of Paul Tillich*. Chicago, IL: The University of Chicago Press.

Tillich, P. 1951. *Volume I: Systematic Theology, Reason and Revelation, Being and God*. Chicago, IL: The University of Chicago Press.

_____. 1957. *Volume II: Systematic Theology, Existence and the Christ*. Chicago, IL: The University of Chicago Press.

_____. 1963. *Volume Three: Live and the Spirit, History and the Kingdom of God*. Chicago, IL: The University of Chicago Press.

Volume One
Reason and Revelation, Being and God

First Draft: November 2005,
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INTRODUCTION (1-70)

What is Paul Tillich's map of theology? What is his language for the territory? How does he move in it?

A. The Point of View (3)

B. The Nature of the Systematic Theology (8)

C. The Organization of Theology (28)

D. The Method and Structure of Systematic Theology (34)

I. Fundamental Structure of Reality

The Eternal (p3) vertical dimension of depth of Being-itself	~	The Situation (p3) horizontal dimension of humanity of human beings/existents
--	---	---

Christian theology must speak:

from eternal truth (p6) of the Christ kerygma kerygmatic theology	~ ~ ~	to the contemporary situation (p6) to our actual existence and apologetic theology
---	-------------	--

We mustn't neglect either:

neglect of kerygma leads to demonic fusion with the situation, idolatry of the human, escape from the eternal now, kairos	~	neglect of situation is frozen idolatry of past, fundamentalism escape from the temporal now, kronos
---	---	--

2. Two Approaches to Reality/Two Forms of Ontology

Theology (p18)	~	Philosophy (p22)
concern for: the concrete Logos--Christ the experience of New Being	~	concern for: the universal logos, the logical structure of reality of Jesus as the Christ is our our ultimate concern
an attitude of faith commitment overcomes subject/object divide		an attitude of objective study yields truth by differentiation one is grasped by the power of New Being—truth by participation
answers existential questions		draws forth existential question from the situation

Correlation (p59) is the
mutual support of these two
forms/attitudes of ontology

the Christ Logos faith	~ ~	and the logos of the universe and logic/science
---------------------------	--------	--

3. Revelation and Experience

Revelation (p34) is given to experience is the source/center of our faith as Christians	~	Our Experience (p40) receives revelation into our being experience receives but does not produce
drawn from the Bible and the witnesses of the Christ event: the coming of the New Being as the Norm of theology (p50)	~	our experience of the power of New Being in the face of non-being confirms the revelation

PART I: REASON AND REVELATION (71-159)

What are the two kinds of reason? How are they related to theology?

I. REASON AND THE QUEST FOR REVELATION (71)

A. The Structure of Reason (71)

B. Reason in Existence (81)

C. The Cognitive Function of Reason and the Quest for Revelation (94)

Ontological Reason--Subjective and Objective (p75)

Ontological Reason is the correlation of:

Subjective Reason mind's ability to grasp reality	~	Objective Reason reality's ability to reveal itself to mind
--	---	--

Together they reveal, presuppose
that which precedes reason and reality,
the **ground, the depth of Being-itself**

2. Ontological and Technical Reason

Ontological Reason (p71) "the structure of the mind which enables it to grasp and shape reality" (p75) a pre-condition of our being	~	Technical Reason (p71) the practical application of "reasoning" to shape reality ~ doing , a specific activity
---	---	--

3. Reason, Finitude and Infinity (p81)

Ontological Reason is the correlation of:

Human Finitude reason discovers the finitude of existence—its entrapment in its situation	~	Infinity of Being even as it discovers the "memory of Being" its true being in the infinity of Being
--	---	---

this dynamic correlation makes
existence ambiguous, contradictory
and permeated with anxiety
which the attitude of faith alone can
empower us to meet in courage
and equanimity

II. REALITY OF REVELATION (106-159)¹ (In Respect to Reason and Revelation)

A. Meaning of Revelation ([A] 106-131)

1. Marks of Revelation ([1] 106-118)
 - i. Methodology, i.e., “Critical” Phenomenology ([a] 106-7)
 1. Intuitive-descriptive—technique
 2. Existential-critical—criterion²
 - ii. Revelation and Mystery ([b] 108-111)
 1. Paradox (109)
 2. Negative side of Mystery (110)
 - iii. Revelation and Ecstasy—subjective appearance of mystery ([c] 111-115)
 1. Ecstasy=> εκ-στασις=>standing outside of oneself (111ff.)
 2. Reason is not negated; subject-object rationality transcended; mysticism (112)
 3. Enthusiasm vs. ecstasy (112)
 4. Overexcitement (subjective) ≠ revelation of mystery (which must contain some objective as well as subjective elements, 113)
 5. Ontological Shock, Threat of Nonbeing defined (113)
 6. *Mysterium Tremendum, Fascinosum* (113)
 7. Reason and experience in unity (in ecstasy, 113)
 8. Demonic as destroyer of reason (114)
 9. Ecstasy vs. (and with) emotion (114)
 10. Ecstasy and inspiration (demonic, 114)
 - iv. Revelation and Miracle—objective appearance of mystery ([d] 115-118)
 1. Sign vs. sign event (115)
 2. Absurd (115)³
 3. Miracle and astonishment (116)⁴
 4. Stigma of finitude (116)
 5. Miracles ≠ interference
 6. 3 conditions of genuine miracle:
 - 1.) does not contradict reality
 - 2.) points to mystery
 - 3.) sign-event (117)
 7. Science and History Protect Revelation! (117)⁵
2. Mediums of Revelation ([2] 118-126)
 - Nature—all can bear revelation ([a] 118)
 - Natural Revelation? (118)⁶
 - Sacred Space? (cf. 120)
 - History and People as Mediums of Rev. ([b] 120-122)
 - Pointing beyond; transparency (120)
 - Saint (121)
 - Word/Inner Word ([c] 122)
 - Denotative (grasp general) language (123ff.)

¹ All parenthetical citations refer to Paul Tillich’s *Systematic Theology*, vol. 1 (Chicago: University of Chicago Press, 1951) unless otherwise noted. Brackets [] (phenomenological undertones notwithstanding) refer to Tillich’s system of organization. Cf., Table of Contents, pp. x-xi.

² Tillich wishes to avoid abstraction. The “final” revelation of Jesus as the Christ (Mat. 16:16, Luke 9:20) is crucial; the final revelation is “universally valid” and gets at the essence of other revelations.

³ Cf., Theatre of Absurd.

⁴ Cf., Helmut Thielicke’s illustration of the fleeting wonder at a circus high-dive, *Faith: The Great Adventure* (Philadelphia: Fortress Press, 1985), 65.

⁵ Hegel?

⁶ How/does this relate to “Natural Theology?” If “natural knowledge” does not lead to revelation, does it not at least help ask and frame questions that seek revelation?

Expressive (personal) language (123ff.)⁷
New Being as Revelation not recollection (126)⁸

3. Dynamics of Original (1st joining of miracle and ecstasy) Revelation and Dependent (recipients change) Revelation ([3] 126-128)
 - (Reductionist) Conversation blasphemous (127 [?])
 - Revelation must be existential (127)
 - End of Revelation (128)
 - Idols (128)
4. Knowledge of Revelation ([4] 129-131)
 - Where Science and Methodology destroyed=>Demonic (129)
 - Analogy and Symbol (131)
 - Analogia Entis* (131)
 - Natural Theology (131)

B. Actual Revelation ([B] 132-147)

5. Actual and Final Revelation ([5] 132-135)
 - Definition Actual: grasped by revelatory experience (132 [?])
 - Definition Final: not precisely “last,” but decisive and unsurpassable criterion (132-133)
 - Paradox of self-negation (133)
 - Idolatry
 - Jesus sacrificing self (134)
6. Final Revelation in Jesus as Christ ([6] 135-137)
 - Gospels (135)
 - Kairos (136)
 - Correlative (Christ and Church, 137)
7. History of Revelation ([7] 137-144)
 - Revelation ≠ Religion (137)
 - Revelation and experience (138)
 - “Universal” misunderstandings:
 - Does not occur generally
 - No natural revelation; can be through nature
 - Does not occur everywhere/always (138-9)
 - Symbols crucial for understanding revelation (139)
 - Revelation in Judaism, paganism (139)
 - Revelation occurs in depth of soul (140)
 - Objective is accidental (140)
 - Corrective power of mysticism, e.g. contra demonic; ambiguity⁹ (140)
 - Reason is not revelatory (but not to be discarded either [140-1])
 - Necessity of prophetic attack (141-142)
 - Necessity of Isaiah, Old [Hebrew Bible] and New Testaments (142)
 - Religious Nationalism//False Prophets
 - Prophets express “depth of reason”¹⁰(143)
 - Church receives final revelation as continuous process, i.e. risk of faith (144)¹¹

⁷ What about the sermon?

⁸ Need for symbol?

⁹ How is this like poetry?

¹⁰ “Depth of Reason” is contrasted with “empirical speaking.” How does revelation relate to depth of reason?

8. Revelation and Salvation (*salvus*=healthy, whole [(8)144-1147])
 History of Revelation=History of Salvation (*Heilsgeschichte* [144-5])
 Existence fragmentary, receives fragmentarily (146)
 Necessity of Holy Spirit (146)
 Loss of New Being ([?] 146)
 Rejection as step toward Salvation ([?] 146)
 Kingdom [Realm] of God (147)

C. Reason in Final Revelation ([C] 147-155)

9. Final Revelation Overcoming Autonomy vs. Heteronomy ([9] 147-150, cf., 83ff.)
 The Balancing Act-autonomy, heteronomy, theonomy, i.e., unity (147ff.)
 Complete transparency in bearer of final revelation (147)
 Self-sacrifice of medium to content of revelation (147)¹²
 Heteronomous interpretation explained (148)
 Church:
 Community of New Being
 Spiritual Center (148-9)
 New Theonomy as destiny and grace (150)
10. Final Revelation Overcoming Absolutism vs. Relativism ([10] 150-153)
 Reason not destroyed (150)
 New Being as Concrete Absolute (paradox, 150-151)
 Stories, legends, symbols, etc. (151)
 Transparency of this media (151ff.)¹³
 Sacrifice of Reason is demonic (151n.)
 Complete transparency, complete self-sacrifice, i.e. Jesus event (151)
Love (152-3)
11. Final Revelation Overcoming Formalism vs. Emotionalism ([11] 153-155)
 Gnosis vs. Episteme (153)
 Emotion (154)
 Reason needs Salvation (155)

D. Ground of Revelation ([D] 155-9)

12. God and Mystery of Revelation ([12] 155-157)
 Ground
 Abyss (mystical) + Logos (philosophical) => Spirit (dynamic religious, 156)

¹¹ One is reminded here of the “Protestant Principle;” *semper reformata*.

¹² Cf., *Dynamics of Faith* (New York: Harper & Row Publishers, 1957), 98, 104. The Cross of Christ kills idolatrous abuse of Jesus Himself. Note Tillich’s footnote, John 12: 44.

¹³ We are looking through the mirror dimly, Cf., 1 Cor. 13. Sure enough Tillich is about to launch into his love stuff. Poetry, stories, symbols, etc. may never be too far away from authentic transmissions of love.

- 13. Final Revelation and Word of God ([13] 157-159)
 - Logos/Jesus points to revelatory reality (157)
 - Protestant Pitfall (157 and footnote)
 - 6 Meanings of Word of God:
 - Divine self-manifestation in ground of being (157)
 - Medium of Creation (158)
 - Manifestation of Divine in history of revelation (158)
 - Manifestation of Divine in final revelation (158)
 - Bible (158-9)
 - Preaching/Church's message (159)
- } God Manifest

PART II. BEING AND GOD (163-289)

I. BEING AND THE QUESTION OF GOD

Introduction: Question of Being (163-168)

1. Shock of possible nonbeing (163)
2. 4 ontological concepts:
 - a. Basic ontological structure (subject-object)
 - b. Elements of ontological structure:
 - i. Individuality and Universality
 - ii. Dynamics and Form
 - iii. Freedom and Destiny
 - c. Characteristics of being which are conditions of existence (essence-existence)
 - d. Categories of being and knowing (finite); analyze:
 - i. Time
 - ii. Space
 - iii. Causality
 - iv. Substance (164ff.)
3. Our finitude drives us to the question of God (166)
4. Definition: a priori-Ontological concept as “product” of analysis of experience (166)
5. *Potestas absoluta* [absolute power of God] as threat to structure (168)

A. Basic Ontological Structure: Self and World (168-174)

1. Humanity, Self, and World (168-171)
 - a. Awareness, estrangement (168)
 - b. Poetry as response (168)
 - c. Self-relatedness (169)
 - d. Environment, world (170)
2. Logical and Ontological Object (171-174)
 - a. Subject, object (172)
 - b. God in subject-object relationship (172)¹⁴
 - c. Mysticism, erotic, ecstatic union (172)
 - d. Danger of objectification (173-174)
 - e. Revelation: answering the abyss (174)

¹⁴ Cf., Martin Buber, *I and Thou* (New York: Charles Scribner's Sons, 1958). How/does idolatry relate to the subject-object relationship?

B. (Three) Polar Ontological Elements/Tensions (174-186)

1. Individualization and Participation ([3] 174-178)
 - a. Persona (175)
 - b. Participation=>communion (176)¹⁵
 - c. Knowledge as controlling agent (in nominalism, 177)
 - d. Pitfall of realism (178)
2. Dynamics and Form ([4] 178-182)
 - a. Essence defined (178)
 - b. Dynamics defined (179)
 - c. Vitality (180)
3. Freedom and Destiny ([5] 182-186)
 - a. Revelation understood through freedom (182)
 - b. Deliberation, decision, responsibility (184)
 - c. Destiny
 - d. Law

C. Being and Finitude (186-204)

1. Being and Nonbeing ([6] 186-189)
 - a. Greeks on Nonbeing (188)
 - b. *Ex nihilo*, and stigma of (188)
 - c. *Via negativa* (188)
 - d. Existentialism's encounter of meaninglessness, nothingness; courage (189)
2. Finite and Infinite ([7] 189-192)
 - a. Mix of being and non-being (189)¹⁶
 - b. Being itself ≠ infinity (negation of finite, 191)
 - c. **Anxiety** defined; cannot be cured (191-2; 191n.-192n.)¹⁷
3. Finitude and Categories (of existence, i.e., union of being and nonbeing; [8] 192-198)
 - a. Time (193-194)
 - i. Transitory vs. Creative
 - ii. Anxiety vs. Courage
 - iii. Death
 - iv. Adam and Christ
 - v. Memory and Future
 - b. Space (194-195; insecurity)
 - c. Causality (195-197)
 - i. Seeks power of being (196)
 - ii. Aseity—God's attribute only (196)
 - iii. Courage (197)
 - d. Substance (197)
 - i. Anxiety of threat of nonbeing (197)
 - ii. Individual or social dizziness ([?] 197)
 - iii. Maintaining self (198)
 - iv. God and courage (198)

¹⁵ Is communion with evil a risk/possibility?

¹⁶ Cf., *The Courage to Be* (New Haven: Yale University Press, 1952), 34.

¹⁷ Cf., Viktor E. Frankl, *Man's Search for Meaning* (New York: Washington Square Press, 1959), 125; Soren Kierkegaard, *The Sickness Unto Death*, trans. Howard and Edna Hong (Princeton: Princeton University Press, 1980), especially pp. 26, 46.

4. Finitude and Ontological Elements ([9] 198-201)
 - a. Anxiety of losing our ontological structure through the loss of polar element—not being what we essentially are (199)¹⁸
 - b. Individualization and Participation (199)
 - c. Dynamics and Form (199-200)
 - d. Freedom and Destiny (200-1)
 - i. Afraid of accepting destiny (200)
 - ii. Despair (210)
5. Essence and Existence (definitions, compared and contrasted [10] 202-4)
 - a. Nuances “essence” (202)
 - b. Paradox of “existence”—expressing and contradicting being (203)¹⁹
 - c. Poetry’s and mythology’s classical address of being (204)
 - d. Definition: essence and existence—created and actual world (204)

D. Human Finitude and God-Question (204-210)

1. Possibility of God-Question and “So-Called” Ontological Argument ([11] 204-208)
 - a. Christological paradox (205)
 - b. God does not exist (205)
 - c. Ask questions from our estrangement (206)
2. Necessity of God-Question and “So-Called” Cosmological Arguments ([12] 208-210)
 - a. Threat of nonbeing gives rise to questions (208)
 - b. Gotta have symbols to question (209)
 - c. “Eternal Now” (209)
 - d. “Ground of Being” (209)
 - e. Threat of losing unity gives rise to questions (210)

II. THE REALITY OF GOD (211-235)

A. The Meaning of “God” (211)

1. A. Phenomenological Description (211)

- a) God and man’s ultimate concern (211)
 Ultimate Concern=god
 Ultimate Concern & Tension in Human Experience
- b) God and the Idea of the Holy (215)
 Holiness & Object
 The Holy & Ultimate Concern
 Two Contrast Concepts: Unclean & Secular

2. Typological Considerations (218)

- a) Typology and History of Religion (218)
 Ultimate & Concrete

Two Interdependent Causes in the Development of the Meaning of God: the Tension with in the Idea of God and the General Factors Determining the Movement of History

¹⁸ What happens when we do not heed our call? We do violence to our ontological selves. We are to love, work, etc. the way God has called us to do so. Cf., Dorothee Soelle, *Suffering* (Philadelphia: Fortress Press, 1975), 19ff, 62ff., 68ff.

¹⁹ Cf., Romans 7: 15

- b) Types of Monotheism (225)
 - Monarchic Monotheism
 - Mystical Monotheism
 - Exclusive Monotheism
- c) Philosophical Transformations (230)
 - Religion & Philosophy
 - Two Movements - Several Types of Philosophical Transformation

B. Actuality of God

3. God as Being (235-241) Can we know God? If so, how?

a. God as being and finite being: (235)

- i. God = being-itself (*esse ipsum*) → power of resisting nonbeing; ground of being; *infinite* power of all being; God is God's own fate; aseity—always was, always will be; absolute; unconditional; beyond essence and beyond existence, only transition into existence is christological paradox;
- ii. God ≠ a being (subject to finitude esp. to space and substance); controlled by fate (like Greek gods); universal essence; pantheism → poured all creative power into system of forms, finite lacks freedom and independence; existence of God cannot be questioned or answered
- iii. *Immanence* (creative—every finite being participates in being-itself and its infinity) and *transcendence* (abysmal—being-itself transcends every finite being)
- iv. Categories of finitude: causality and substance as expressions of relation of finite to being-itself
 - NOT naturalistic pantheism: substance without causality
 - NOT rationalistic theism: causality without substance
 - Substance (*ultima substantia*) and causality (*prima causa*) become *symbols* “the creative and abysmal ground of being” (238)
 - God is structure of the ground of being; structure grounded in God; approach God cognitively through structural elements which make God “living God, a God that can be human's concrete concern; using the symbols which point to ground of being

b. God as being and the knowledge of God (Symbolism): (238)

- i. All assertions about God must start with the *nonsymbolic* statement: God is being-itself
- ii. After this “grounding assertion” all other concrete assertions about God must be *symbolic*
- iii. God has the power to determine structure of everything that has being
- iv. Concrete assertions about (symbols which point to and participate in) God use a segment of finite experience to say something about God; these assertions include the finite and transcend it, are affirmed by and negated by that to which it points.
- v. *analogia entis* (analogy of being—Thomistic term?) all beings can symbolize being-itself but must incorporate the understanding of God as ground of being, being-itself
- vi. Religious Symbol:
 - Possesses some truth if it adequately expresses the correlation of revelation in which some person stands
 - *Is* true if it adequately expresses the correlation of some person with final revelation
 - Can die when revelatory situation changes or former symbols become obsolete (Moore disagrees?)
 - *Has* truth if adequate to the revelation it expresses
 - *Is* true if expresses true revelation
 - Neither affirmed or negated by theology— theology only interprets symbols (point out religious dangers and theological errors); and may speak as religion (prophecy → change in the revelatory situation)
 - Double-edged—directed toward the infinite which they symbolize and the finite through which they symbolize it; open human for the divine and the divine for the human; cannot arbitrarily make a religious symbol out of a segment of secular reality; what is used as symbol for God becomes holy—theonomous
 - Symbol ≠ “nonreal”
 - Symbol ≠ sign
 - Symbol enhances rather than diminishes the reality and power of religious language

4. God as Living (241)

a. God as being and God as living: (241)

- i. Life = potential life → actual being (structural elements of being in unity and tension are actualized) move divergently and convergently; separate and reunite simultaneously
- ii. God is eternal process where separation is posited and overcome by reunion: God lives. (distinguished from pure absolute, from being-itself; see in OT Psalms, anthropomorphisms)
- iii. No distinction between potentiality and actuality in God
- iv. Living God must be spoken of in symbolic terms. Symbols participate → God lives in so far as God is ground of life
- v. anthropomorphic symbols are adequate to speak religiously about God but intuitively we must know intuitively (“a feeling”) there is a mystery about the divine names (OT does this)
- vi. NOT attempt to translate concrete Biblical symbols into less concrete and less powerful symbols (Ex: Father into Parent?)
- vii. Task of theology → cognitive analysis, interpretation into ontological terms through existential intuition
- viii. Character of divine life made manifest in revelation → theology explains and systematizes existential knowledge → ontological categories (relation to creation) and elements (being-itself)
- ix. Divine life has *rooted in it* every ontological pair of polar elements without tension and threat of dissolution. See table:

Subject	Object
Self	World
Represents existential relationship between God and human—receives material with which to symbolize divine life—sees God through these elements and can see in no other way	In the correlation of revelation realizes this side is also present: God called person but in absolute and unconditional participation in everything; dynamic in absolute and unconditional unity with form
Individualization	Participation
Dynamic	Form
Freedom	Destiny

b. The divine life and ontological elements (244)

- i. *Individual* √ *Participant*: Symbol → “personal God” is necessary because existential relationship is person-to-person; human cannot be ultimately concerned about anything less than personal; does not mean God is a person (criticizes ordinary theism); God is principal of both elements; God’s participation is not spatial; symbol of divine participation expresses passive experience of divine parousia—divine omnipresence

ii. *Dynamics* √*Form*: In each group of symbols in the table below the polarities must exist in God as one.

Dynamics	Form
potentiality	Actuality
<i>actus purus</i> (pure form of everything potential is actual) is not the living God—this favors <i>Form</i> . <i>Dynamic</i> approaches (like Luther’s) try to distinguish between the two elements to prevent dynamics from being transformed into pure actuality. They make God dependent on fate or accident to actualize potentiality thus God is made finite. The “not yet” and the “already”.	
vitality	Intentionality
self-transcendence	self-preservation

iii. *Freedom* √*Destiny*: Bible depicts God’s Freedom→God creates, deals with humans and the world, saves and fulfils; freedom from anything along side him or prior to him; *aseity* of God (God is self-derived) must be understood symbolically and in correlation between human and God; only that which is unconditional can be the expression of unconditional concern. Destiny→Symbolically applied: God is God’s own destiny—no destiny-determining power above God; freedom and destiny are one; destiny implies the infinite mystery of being and the participation of God in becoming and in history.

c. God as Spirit and Trinitarian principles: (249)

Spirit is a unity of all the ontological elements and the *telos* of life.

- i. Does not need to be balanced with another symbol—embracing, direct, and unrestricted symbol
- ii. God *is* spirit→God as living God fulfilled in Godself is spirit→ Symbolic application of *spirit* to divine life is *Spirit*
- iii. Spirit is unity of power and meaning

Divine depth
(Abyss of the divine)
element of power
vs.
Divine *logos*
(Fullness of its content)
element of meaning

iv. Trinitarian principles when speaking meaningfully of living God

v. **1st Trinitarian Principle:**

basis of Godhead which makes God God

- Root of majesty
- Unapproachable intensity of being
- Inexhaustible ground of being in which everything has its origin
- Infinity resisting nonbeing
- Giving power of being to everything that is

vi. **2nd Trinitarian Principle:**

Logos unites meaningful structure with creativity. God speaks God’s “word” both in Godself and beyond Godself

- being and *logos* of being cannot be separated
- *logos* opens the divine ground, its infinity, and its darkness

- makes its fullness *distinguishable* (from the infinite but not separated from it), *definite* (in the divine life but also reunited with the divine ground), and *finite* (reunited with the infinite in divine life)
- divine depth; mirror of God's self-objectification
- without this principle, God is demonic—absolute seclusion

vii. **3rd Trinitarian Principle:**

Spirit that contains power and meaning united in it; the whole (God *is*) and special principle (God *has* the Spirit); the Spirit in whom God goes out from

- gives actuality to potentiality of divine ground and “outspoken” in divine *logos*
- divine life is infinite mystery but not emptiness; ground of abundance and abundant itself

viii. a function of the symbol of divine life is to point to the situation of the infinite and the finite in God and human is aware of one's finitude because of the power to transcend it

5. God as Creating (252)

Creation and finitude: divine life is creative actualizing itself in inexhaustible abundance

divine life = divine creativity; God eternally creates Godself; doctrine of creation is basic description of relation between God and the world, not an event;

God=infinite→creatureliness=finitude. All 3 modes of time must be used to symbolize: God has created (originating), God is creative in the present moment (sustaining), God will creatively fulfill the telos. (directing)

a. God's originating creativity: (253)

- i. *Creation and Nonbeing:* creation out of nothing (*creatio ex nihilo*) protects against dualism; origin of creature (absolute negation or relative negation of being); creature carries power and heritage of nonbeing (anxiety) and being in creature (courage); expresses 2 truths: tragic character of existence is not rooted in creative ground of being or essential nature of things, and element of nonbeing in creature gives insight into the natural necessity of death and potentiality; incarnation and eschatology (254)
- ii. *Creation, Essence and Existence:* God creates; Humans transform; God is primarily and *essentially* creative; humans are secondarily and *existentially* creative with the materials God creates. Human creation is ambiguous.
 - Creative process of divine life proceeds from differentiation between essences and existents
 - Creaturely freedom is point at which creation (doctrine of creation) and the fall (doctrine of the fall) coincide
 - Fully developed creatureliness is fallen creatureliness
- iii. *Creation and the categories:* Time is a prime category of finitude; creation should not be symbolized as a past event; posit finitude within the divine life; divine eternity includes temporality but is not subject to it, rather includes time and transcends it; divine life determined by the present
 - Time has double character→point of creation and point of the fall
 - Creation *in* time—creation *with* time; latter more adequate since form of finitude in the creative ground of divine life and in creaturely existence
 - Analogous statements could be made about other categories: space, causality, and substance (?)
- iv. *The Creature:* the telos of creation because actualization of finite freedom is fulfillment of creation

b. God's sustaining creativity: (261)

- i. Human actualizes finite freedom in unity with whole of reality
- ii. Creaturely existence includes double resistance: against nonbeing and against the ground of being in which it is rooted and is dependent
- iii. Doctrine of the preservation of the world→relation of God to creature in its actualized freedom: caution about deistic tendencies
- iv. Static element provides faith in continuity of structure of reality as basis for being and acting
- v. Modern world view excluded awareness of sustaining creativity in favor of nature—*deus sive nature*; foundations of self-sufficient universe have been shaken

- vi. Immanence or transcendence → spatial symbols; see as nonspatial: immanent as permanent creative ground and transcendent to the world through freedom;
- c. God's directing creativity: (263)
- i. *Creation and purpose*: creature view → no purpose beyond itself and actualization of its potential; God's view → no purpose beyond itself and exercise of God's creativity; replace *purpose of creation* with *telos of creativity* → drive every creature toward fulfillment (see directing creativity); providence
 - ii. *Fate and providence*: paradoxical concept; faith in providence is "faith in spite of" the darkness of fate and meaningless of existence; in ancient world → fate; early Christianity → victory of Christ over forces of fate and fear; Christian era → rational principle of providence diminishes paradoxical nature; modern philosophy produces definitive descriptions of reasons for God's providence (3):
 - Teleological optimism and human happiness
 - Harmonistic, law works behind the scenes to regulate conflicting trends; Ex: Bible interprets itself—not need for ecclesiastical authorities to interpret
 - Historical dialectics (pessimistic) leads to synthesis; darkness of fate resumes
 - iii. *Meaning of Providence*: foreseeing and foreordering must be rejected:
 - God as omniscient spectator sees but won't intervene
 - God as planner orders all that happens; creatures are cogs in a mechanism
 - Providence is permanent activity directs everything toward fulfillment; creates through freedom of humans and spontaneity and structural wholeness of all creatures; works through polar elements of being including all existential conditions
 - Providence is not interference but creation through freedom and destiny; the divine condition
 - Person believes no with the courage of faith no situation can frustrate the fulfillment of one's ultimate destiny—love of God in Christ Jesus (Romans 8)
 - Prayers ask God to direct the given situation toward fulfillment; true prayers are powerful factors in this; hidden content is always decisive; faith that transforms the existential situation
 - iv. *Individual and historical providence*: special providence for individual → loving protection, guidance, resumed providence when things break down; Historical providence added. Faith in providence is paradoxical—"in spite of" and if not understood also breaks down and faith in God. Result=cynicism
 - v. *Theodicy*: paradoxical faith in providence is answer to theodicy; individual assumes participation; God participates in the negativities supported by mystical and Christological thought but God as being-itself transcends nonbeing; certainty of God's directing creativity is based on certainty of God as the ground of meaning and being; confidence of every creature—courage to be—is rooted in faith in God as its creative ground.

6. God as Related... (271) *Can God be related? If so, in what sense?*

a. Divine holiness and the creature: (271)

Human relation to God; God is object and subject and must be affirmed and denied at same time; mystical theology speaks of God's recognizing and loving Godself through humankind. Unapproachable character of God expressed in word "holiness" and is paradoxical to be related to the holy; ego-thou relation → Thou embraces ego and entire relation and no place for ego to withdraw from the divine thou because it includes the ego and is nearer the ego than the ego itself

- i. Symbols for the all-transcending: *majesty* and *glory*
- ii. Praise of the divine majesty and praise of the creaturely destiny

b. Divine power and the creature: (272)

- i. *Omnipotence*—religious and theological meanings: God is the power of being resisting and conquering nonbeing; "The Almighty" separate exclusive monotheism from all religions where God is less than being-itself; anxiety of nonbeing is overcome by the divine life. Finitude and anxiety taken into infinity and courage.
- ii. *Eternity*: omnipotence with respect to time: eternity is neither timelessness or endlessness of time, Means power of embracing all periods of time; transcends split between potentiality and actuality; "endless reiteration of temporality" is idolatry; unity of remembered past and anticipated future in an experienced

present; God creates the future out of the past; faith in eternal God is basis for courage which conquers negativity of temporal process; eschatology→ rooted in humankind's participation in the eternity of divine life

iii. *Omnipresence*: God's relation to space—neither endlessly extended or limited to definite space nor spaceless; must emphasize symbolic character of spatial symbols; God transcends and participates in ground of life spatially; Bodily aspect of resurrected Christ acceptable in trinity; eternal presence of God affirmed; overcomes anxiety of not having a space for one's self; home/not at home, rooted/uprooted, resting/wandering, placed/ displaced; always in the sanctuary→omnipresence breaks down difference between sacred and profane; sacramental presence of God is consequence

iv. *Omniscience*: subject-object structure of reality→ God transcends and participates in; Persona life→no absolute darkness, hidden, anxiety is overcome in the faith of the omniscience; we know because we participate in the divine knowledge; experience fragmentary character of all finite knowledge but not as a threat

c. Divine love and the creature: (279)

- i. *Meaning of divine love*: ontological polarity of individualization and participation→separation to reunion→unbroken unity of these is the ontological nature of love; awareness of fulfillment is emotional nature of love; God is love:
- Agape—divine love, desire for the fulfillment of the longing of the other being; unites lover and beloved; universal; accepts other in spite of resistance; suffers and forgives; connected with other types of love
 - Libido, philia, eros→desire present
 - Human's love for God is eros; God's love for that which is estranged from Godself→divinely demanded human self-love under criterion of agape
 - Other forms of self-love which can become evil if not agape→ connected to self-contempt and self-hate
- ii. *Divine love and divine justice*: justice is side of love that affirms the independence of both subject and object within the love relation; neither surrenders freedom to be in relation—not like “symbiotic” love relation chaotic self-surrender or-imposition; drives one to fulfillment but neither forces nor leaves; attracts and lures one to reunion; divine *power* and divine love—creature who violates structure of justice and so love itself (universal happening) judgment and condemnation follow from God's loving power; negation of the negation of love so nonbeing does not triumph over being; wrath of God is work of love which rejects and leaves to self-destruction what resists it; eschatological connotations→ eternal vs everlasting; divine love not limited but creature's resistance who indefinitely resists reunion thrown into self-destruction and despair; symbol of justification = unity of love and justice; divine love for unjust creature is *grace*
- iii. *Divine love as grace and predestination*: 3 kinds of grace→
- characterizes 3-form creativity
 - characterizes saving activity (paradoxical—accepts the unacceptable)
 - providential grace—mediates saving and creative grace
 - not everyone prepared to accept saving grace—question of destiny and predestination “doctrine of justification by faith” affirmative protection against human incertitude and arrogance; not double predestination because that would give demonic coeternity with God
 - existential experience of threat of one's own self-exclusion in light of polarity of destiny and freedom
 - predestination: only look at Gods act alone as it precedes; this is highest affirmation of God's love not it's negation
 - divine love is final answer to questions of estrangement, finitude, threat of disruption
 - Christological answer— discussion follows

d. God as Lord and as Father: symbolic spheres (286)

- i. 2 main symbols of person-to-person relationship w/ God
- ii. ego-thou character
- iii. Lord = King, Judge, the “Highest”
- iv. Father = Creator, Helper, Savior
- v. Mutually inclusive; speaking one invokes the other; completes the other
- vi. Overemphasis of one destroys the other: Lord≠Father→demonic Father≠Lord→sentimental
- vii. Lord→holy power of God (distance)
 - Unapproachable majesty—infinite distance and eternal glory

- Logos of being—divine law and divine will
- God's governing the whole of reality to the ultimate fulfillment of the creature
- Look for authoritarian distortion
- viii. Father→relation to God who is holy love (unity)
 - Symbol for God as creative ground of being, of human's being
 - Preserves, drives one to fulfillment
 - Justifies one through grace and accepts one even though they are unacceptable
 - central symbols for ego-thou relation but not only ones and is not only way to relate use without rebellion and submissiveness

Volume Two
Existence and The Christ

First Draft: November 2005,
“Tillich for Baby Theologians”
Excerpts from Paul Tillich’s Systematic Theology

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2. Overview of structure (4)

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 - b. “Exist” etymology: stand out of non-being

²⁰ All parenthetical citations refer to Paul Tillich, *Systematic Theology*, vol. 2 (Chicago: University of Chicago Press, 1957) unless otherwise noted. Tillich’s own organization scheme, e.g., Part III., Section I., subsection A., etc., is preserved whenever possible. Brackets [] indicate Tillich’s original format when deviations are unavoidable.

²¹ These three interpretations strongly suggest to me God as abyss (supranatural) and God as ground of being (natural) and then the dynamic, creative tension: ecstasy and self-transcendence. This is hair-splitting for sure, any thoughts, corrections?

2. Rise of Existentialist Problem (21-4)
 - a. Potentiality (essence) and actuality (existence, 21)
 - b. Intellectual history of these levels (22-4)²²
 - i. Plato (c.428-347 BCE): Reality illusory; essence true, eternal (22)
 - ii. Aristotle (384-322 BCE) begins to close gap (22)
 - iii. Scholastics (Middle Ages): in God, no difference between essence and existence (Tillich criticizes that this unity should not be interpreted literally, but symbolically, 23)
 - iv. Renaissance and Enlightenment (c. 1400's, 1700's) Progress; no Fall (23)
 - v. Hegel (1770-1831): no more gap; all-inclusive system (24)
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 - b. "[E]stranged world is ruled by structures of evil, symbolized as demonic powers" =>anxiety (27)
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 - c. Contra Hegel, sin is not just imperfect fulfillment (human freedom can self-contradict; demonic may inflict history, 30)
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 - a. Genesis 1-3 (31)
 - b. Finite freedom of humanity (31)
 - i. Free in Language
 - ii. Free to ask questions (31)
 - c. Glory of God revealed through condemnation also (Calvin, 32)²³
 - d. "Symbolically speaking, it is the image of God in man which gives the possibility of the Fall" (! 33)

²² Cf., *A History of Christian Thought: From Its Judaic and Hellenistic Origins to Existentialism*, ed. Carl E. Braaten, (NY: Simon and Schuster, 1967).

²³ Cf., Dante Alighieri, *The Divine Comedy*, Inferno, XI., 19-56; XXV., 4-6; Thomas Aquinas *Summa Theologica*, Question XLIX, Article 2: "Nevertheless, the order of justice belongs to the order of the universe; and this requires that penalty should be dealt out to sinners." Well, re-examine this in light of 77 (below), sin leaves us to our own self-destruction, i.e., we cook in our own grease.

3. “Dreaming Innocence” and Temptation (33-6)
 - a. Existential distortion (33)
 - b. Dreaming//essential (33)
 - c. Adam ≠ Christ (34)
 - d. Anxiety as awareness of finitude (34)
 - e. Desire to sin as “aroused freedom” (35)
 - f. Actualization and non-actualization (36)²⁴

4. Moral and Tragic Element in Transition from Essential to Existential (36-9)
 - a. Transition is not an event of the past (myth folks, 36)
 - b. Myth of the Fall (37)
 - c. Divine vs. demonic recurrence (37)
 - d. Literal interpretation pitfalls (38)
 - e. Realistic doctrine of humanity (39)
 - i. Replacement of “original/hereditary” sin with moral and tragic elements²⁵
 - ii. The Church’s balancing act (39)

5. Creation and Fall (39-44)
 - a. Serpent as dynamics of nature (39)
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 - c. Supra-individual structures of good and evil (40)
 - d. Literalism (40)
 - e. Fall is transhistorical (40)
 - f. Pelagius (41)
 - g. Human and animal nature (41-2)
 - h. Ignorance concerning motives (42)
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 - j. Freedom ≠ accident (43)
 - k. Nature ≠ innocent (43)
 - l. Poetry empathizes with nature (43)
 - m. Utopia = bull---- (44)
 - n. Leap from essence to existence is not a “structural necessity,” i.e., progress (44)²⁶

C. Marks of Humanity’s Estrangement; Sin (44-59)

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 - a. Estrangement ([sounds like Genesis], 44-5)
 - b. Guilt and tragedy from transition essence-existence (44-5)
 - c. Self-destructive (45)
 - d. Hegel and Marxist rejection of estrangement/reconciliation in history (45)
 - e. Where there’s hate there’s love (45)²⁷
 - f. Biblical echoes (45)
 - g. Sin (46)

²⁴ Sex, huh?

²⁵ This may be what Paul Ricoeur is driving at with his idea of the “dead metaphor.” Cf., *The Rule of Metaphor: Multi-disciplinary studies of the creation of meaning in language*, trans. Robert Czerny (Toronto: University of Toronto Press, 1977), 99, 110.

²⁶ Tillich seems really ticked at Hegel. Why?

²⁷ Reminds me of Jacob/Israel as “contends with God” (Gen. 32: 28; Hosea 12: 4)

- i. Monikers: “original” and “hereditary” need for reinterpretation (46, cf., 39)
 - ii. Definition (Paul) sin: that which does not result from faith/unity with God (47)²⁸
 - h. Love strives for reunion (47)
2. Estrangement as Unbelief (47-9)
- a. Unbelief as disruption of participation with God (47)
 - b. Unbelief as the shift from blessings of divine life to pleasures of separated life (48)
 - c. Grace as infusion of Love is power which overcomes estrangement (49)
3. Estrangement as Hubris (49-51)
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 - b. Temptation of self-center (49)
 - c. Mortal vs. immortal (49-50)
 - d. Definition hubris: elevation of self to divine (50)
 - e. Greeks and Adam and Eve ([Athens and Jerusalem], 50)
 - f. Hubris as spiritual sin (50)
 - g. Symptom: failure to acknowledge finitude (51)²⁹
 - h. Partial vs. ultimate truth (Hegel again, 51)
 - i. Pharisees (51)
 - j. Demonic confusion of self-affirmation with destructive self-elevation (51)
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- a. The temptation between finitude and infinity (52)
 - b. Definition: Concupiscence (52)
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 - f. Freud’s libido (53)
 - g. Drive for death to escape pain of never satisfied libido (54)
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- a. Full responsibility for one’s estrangement (56)
 - b. Roman Catholic’s different types of grace in this life and the next (57)
 - c. Protestant—total forgiveness, total guilt (58)
6. Individual and Collective (Group) Estrangement (58-9)

²⁸ Seems like fear drives so much of this, e.g., stealing is the fear of not having enough (the purely adulterated form of this we see in concupiscence [below]; presumptuously we deny that in God there is abundance.

²⁹ Is sin contagious? Sounds like ingratitude.

³⁰ Cf., Jan Steen, *The World Turned Upside Down* [painting], ca., 1660; accessible (hopefully to class for presentation 10/5/2005) at http://www.kipar.demon.co.uk/dutch/steen_upsidedown_1663.jpg as of 9/30/2005, 11:30 pm. CST. AND THANK CYNDI GAVIN!

D. Existential Self-Destruction and Doctrine of Evil (59-78)

1. Self-Loss and World-Loss in Estrangement (59-62)
 - a. Estrangement contradicts essential being (60)
 - b. Nonbeing depends on being (60)
 - c. Loss of self and world = structure of destruction (60)³¹
 - d. Evil: destruction and estrangement (60)
 - e. No permission of evil = no freedom (61)
 - f. 1st mark of evil—self-loss of center (61)
 - g. Environment vs. world (62)
2. Conflicts in Ontological Polarities in Estrangement (62-66)
 - a. Separation of Freedom from Destiny (62-4)
 - i. When one is center of one's own universe (solipsism) freedom loses its definiteness (63)
 - ii. Indeterminism vs. determinism (63)
 - b. Separation of Dynamics from Form (64-5)
 - i. Hubris and concupiscence drive aimlessly (64)
 - ii. Legalism or rebellion (64)
 - iii. Unlimited libido and will to power suggest estrangement (65)
 - c. Separation of Individualization from Participation (65-6)
 - i. More individualization yields more participation (65)
 - ii. Estrangement as no participation (65-6)
 - iii. Reduction to object (66)
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 - a. Death, finitude, guilt (66-8)
 - i. Immortality is not a Christian doctrine (66)
 - ii. Participation in eternal (67)
 - iii. Anxiety of nonbeing is ubiquitous (67)
 - iv. Under estrangement, anxiety is brought on by guilt=>will to death (67)
 - v. Desire for annihilation to escape death (68)
 - i. Death as evil (68)
 - ii. Transformation of essential finitude to existential evil
 - b. Estrangement, time, and space (68-70)
 - i. Structures of self-destruction (68)
 - ii. Categories of finitude (time, space, causality, substance) produce anxiety, but are affirming through courage to be over non-being (68)
 - iii. In estrangement, resistance and despair prevail (68)
 - iv. "Eternal Now" (68-9)³²
 - v. Time's demonic power to the estranged (89-9)
 - vi. Defeat before time => despair (69)
 - vii. "Eternal Here" (69)
 - viii. Desire for Home (69)

³¹ Folks, this is the Genesis story. After the Fall, humanity is estranged from self, world, each other, the earth, etc. (Gen. 3:14ff.)

³² Cf., Kierkegaard's idea of the "Hall Clock Ticking" as a symbol for a sense of continuity with time *Fear And Trembling*, Howard and Edna Hong, trans. and eds., (Princeton: Princeton University Press, 1983) xiv.

- c. Estrangement, suffering, loneliness (70)
 - i. Suffering, blessedness, evil (70)
 - ii. Buddhist interpretation (70)
 - iii. Aloneness (71)
 - iv. Love drives toward participation (71)
 - v. Essential solitude necessary for **communion** (71)
 - vi. Estrangement => intolerable existential loneliness (72)
 - vii. Rejection (72)
 - viii. In Christianity, centered self is not dissolved, it communes (72)
 - d. Estrangement, doubt, meaninglessness (72-5)
 - i. Doubt as part of essential being, allows us to question (72)
 - ii. Efforts to escape despair (73)
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- a. Despair and Suicide (75-6)
 - i. Definitions (75)
 - ii. Pain of despair shut up in conflict (75)
 - iii. Suicide:
 - 1). Longing for rest without conflict; desire for intoxication³³
 - 2). Escape pain by ridding of self
 - 3). Desire to be rid of oneself and temptation of suicide
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 - 5). Collective self-negation of will by culture (75-76)
 - iv. "Validity" of suicide (76)
 - iv. "No personal problem is a matter of mere transitoriness (76)
 - v. Salvation transcends the temporal (76)
 - b. Symbol of Wrath of God (76-8)
 - i. Idolatrous idea of finite god (pagan) whose emotions are aroused by us (77)³⁴
 - ii. Divine Love stands against all that which is against love, leaving it to its self-destruction (77)³⁵
 - c. Symbol of Condemnation (78)
 - i. Misnomer of "eternal condemnation" (78)
 - ii. God creatively at work even in separation—even if this is (self-destructive to the estranged) (78)

³³ Is there some comfort anywhere? Even a comfort undeserved?

³⁴ How does this compare/contrast notions of God in relationship with humanity?

³⁵ We are cooked in our own grease.

E. Quest for New Being and Meaning of Christ (78-96)

1. Existence as Fate or Bondage of Will (78-80)
 - a. Fact and Act (78)
 - b. Freedom and Destiny Debate (78-9)
 - c. **Grace** (79)
 - d. Humanity's inability to overcome estrangement ([alone] 79)
 - e. Must receive in order to act (79)
 - i. New Being precedes New Acting (79)
 - ii. Tree produces the fruit, not vice versa (79)
 - f. Joy (80)
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 - a. Self-salvation and Religion (80)
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 - ii. Quest for New Being presupposes creative presence of New Being (80)
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 - v. Distortive tragedy of religion (80)
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 - ii. Love (81)
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 - i. Eliminate objects of desire (81)
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 - i. Mystical as divine present in experience (83)
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 - iii. Self-salvation as temptation (84)
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 - i. Doctrinal and sacramental self-salvation (84)
 - ii. Distortion of New Being (84)
 - iii. Roman Catholic synthesis of self-salvation and salvation by God (84)
 - iv. Will to be honest/will to be saved (struggle, 85)
 - v. Even awareness of estrangement and desire for salvation are effects of saving revelatory power (86)³⁶

³⁶ This is comforting.

3. Non-Historical and Historical Expectations of New Being (86-8)
 - a. Christianity as central event of history (88)
 - b. Possibility of not yet (88)
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 - ii. Dialectical-rational
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6. God, Humanity, Symbol of Christ (93-6)
 - a. Christ as mediator/savior (93ff.)
 - b. "Incarnation" discussed (94)
 - c. Function of New Being to renew universe (95-6)
 - d. Messiah as bearer of New Being (96)

II. THE REALITY OF THE CHRIST (97-180)

Jesus as the Christ (97-118)

The Name "Jesus Christ" (97-98)

Christianity is affirmed through the name Jesus of Nazareth called the "The Christ." Simon Peter received him as the Christ. Same moment rejected by the power of history. That he who is "supposed to overcome existential estrangement must participate in it and its self-destructive consequences."

"Jesus Christ" This is not a first and second name, but it is a combination of an individual name. The Messiah in Greek, *Christos* is the "anointed one" Therefore should be in Christian preaching and teaching the constant re-emphasis of the paradox "that the Man Jesus is called the Christ"

Events, Facts, and Reception (98-99)

"Jesus as the Christ is both a historical fact and a subject of believing reception" The point should be clear that "Essential God-Manhood has appeared within existence and subjected itself to the conditions of existence without being conquered by them."

- i. There was a personal life involved (98)
- ii. The name Jesus of Nazareth refers to the fact that somebody by this name was born in Nazareth

The other side of the story is equally important. Jesus would have only been remembered as a historically and religiously important person if he were not received as "Jesus the Christ"

The receptive side of Christ is as important as the factual side of it.

One cannot go without the other.

History and the Christ (99-101)

As long as there is human history, the new being in Jesus as the Christ is present and effective.
The demonic power will not capture his church
He will establish his reign at the end (one thousand years)
The eschatological symbols cannot be dismissed
Jesus is the Christ for us

The Research for the Historical Jesus and its Failure (101-107)

Scientific method of historical research applied on biblical literature intensified theological problems

- i This was unknown to former periods of church history
- ii Historical criticism, or form criticism (Historical research)
- iii The orthodox doctrine of verbal inspiration
- iv Criticized not only the historical source but also the revelation contained in it
- v The historical "Jesus of Nazareth"

Fair of the consequence for the Christian doctrine on methodological side of historical research.
(Prejudice)

"The search for the historical Jesus was an attempt to discover a minimum of reliable facts about the man Jesus of Nazareth, in order to provide a safe foundation for the Christian faith." (105)

Jesus as the historical foundation of the Christian faith. His words can be treated in two ways:

Regard them as the "Teaching of Jesus" understood as refined interpretations of the natural law. They belong to the law, prophecy or wisdom literature found in the Old Testament
or

The "Message of Jesus." Not just rules but a message that "the Kingdom of God is at hand."
This was a concrete demand (106)

Existential liberalism as against legalistic liberalism.

"The Cross is the symbol of a gift before it is the symbol of a demand."

There was a Semitic confusion about the meaning of the term "historical Jesus."

Faith and the historical knowledge cannot be separated in the fact of Jesus Christ.

Historical Research and Theology (107-113)

Historical research has functions in Christianity. This is what protestant are proud of.

There was a historical consciousness, which brought about a change. Theology has learned from the semantic expression to distinguish between the empirically historical, the legendary, and the mythological elements in the biblical stories of both Testaments.

"This is what gave Systematic Theology a tool for dealing with the christological symbols of the bible." Son of David, Son of Man, Heavenly Man, Messiah, Son of God, Kyrios Logos.

These symbols developed in four ways:

- i From their religious culture and language
- ii As an answer to their existential predicament
- iii The transformation it went in meaning in interpreting events on which Christianity is based.
- iv Distortion by popular superstition.

Son of Man –original unity between God and man, will conquer the forces of estrangement, Jesus applying the term to himself

Son of God –means intimate relationship between father and son,

Faith and Historical Skepticism (113-117)

- a) Fair that historical research could lead to skepticism. Disproving the reality of Jesus the Christ.
- b) Not yet, but not ruled out. (113)
- c) What can faith guarantee? = "The appearance of that **reality** which has created the faith... the New Being, who conquers existential estrangement and thereby makes faith possible."

- d) Faith is an evidence of the New Being.
- e) Faith does not guarantee the name to Jesus of Nazareth
- f) Historical data regarding someone with this name cannot be overruled.
- g) Augustine was against radical skepticism

The Biblical Witness to Jesus as the Christ (117-118)

The New Testament

All other writings are dependent upon the original document “New Testament”

The three Gospels (synoptic) most presents Jesus as the Christ according many modern theologians.

Both the synoptic Gospels, John and the other literature have one decisive point –Presenting Jesus as the Christ.

There is no contradiction between the Gospels and the letters of Paul.

The New Testament is unanimous in its witness to Jesus as the Christ.

The New Being in Jesus as the Christ

The New Being and the New Eon (118-120)

“According to eschatological symbolism, the Christ is the one who brings the new eon”

The disciples expected a new eon when Peter called Jesus the “Christ.”

He was destroyed by the powers of the old eon. = Jesus reconciled the messianic claim with the acceptance of a violent death.

Their faith was created by the experiences of Easter and Pentecost

New state of things will created at His second coming

Now there is newness of being through Christ Jesus who is the New Being. “The New Being is essential being under the conditions of existence, conquering the gap between essence and existence.” (118-119)

Paul presents Christians as new beings in Christ.

The New Being is equally the conquest of the situation under the law

In eschatological symbolism, Christ is the end of existence

New reality is fulfilled in Jesus as the Christ.

In Christ history has come to an end. Double sense of end “finish” and “aim” In regard to the word finish, history has not come to an end yet. In the sense of aim, it has come to an intrinsic end qualitatively in the appearance of the New Being.

The New Being Appearing in a Personal Life (120-121)

The New Being appeared in an actual personal life

Only in a person can these be found :

Polarities of being are complete only in a person

Human experience can fully be a developed self and completely individualized

An unlimited power of self- transcendence

Having freedom and all its characteristics

Finite freedom, contradicting himself and returning to himself

In him all levels of being are present. “For this reason the philosophers of the Renaissance called man the *microcosmos*. He is a universe in himself.”

The Expression of the New Being in Jesus as the Christ (121-125)

It is his being that makes him the Christ.

However, he expressed his being as the Christ in the following ways:

- i In his words. His words bear spiritual life (eternal life) He is called the Word.
- ii In his deeds. Deeds that we Christians are asked to imitate. Righteous deeds

- iii In his suffering, his violent death. “He proves and confirms his character as the Christ in the sacrifice of himself as Jesus to himself as the Christ.” (123)

These are only the expression of the New Being.

The sacrificial death of the Christ is for him, the *opus supererogatorium* = by this God overcome the conflict between his love and his wrath

The New Being in Jesus as the Christ as the Conquest of Estrangement (125-135)

The New Being in the Christ and the marks of estrangement (125-127)

In Christ the conflict between the essential unity of God and man and man’s existential estrangement is overcome.

There are no traces of estrangement between God and Christ, or between him and himself.

Although “he has only finite freedom under the conditions of time and space, he was not estranged from the ground of his being.”(126)

There was no trace of hubris, he cries to his God when he was forsaken.

His humility showed in Philippians 2

The reality of the temptation (real man)

He said only God is good

“Jesus like any man is finite freedom” 127

This made him equal to mankind and could then be the Christ.

The realities of the temptations of Christ (127-131)

- i Jesus confronts real temptation.
- ii Some theologians through church history denied the possibility of real temptation
- iii This is the denial of Jesus’ humanity as the Christ
- iv The condition under which a temptation is serious” Actual desire toward that which has the power to tempt.” (128)
Temptation is desire changed into concupiscence
- v The desire in itself is not bad
 - Distinction between desire and concupiscence = solution to the seriousness of the temptation of Christ.
 - Desire is the expression of unfulfilment, for Christ it was a desire for unity with God (eros and agape cannot contradict each other.
 - The suspicion of considerations = make the rejection of Jesus’ temptation a matter of contingency.
- vi Christ’s freedom imbedded in his destiny
- vii Human/Jesus as the Christ freedom is united with destiny
- viii Man’s destiny determined by God’s creativity=through man’s self-determination.
“No body can seriously defend the absurd idea that the universal cause of the human predicament was contingent upon the wrong decision of an individual man.” (130)

The marks of his finitude (131-132)

- i “Subject to the contingency of everything that is not by itself but is thrown into existence.” He had to die.
- ii Experience of lack of definite place
- iii He had a body, social and mental insecurity
- iv “Subject to uncertainty in judgment, risks of error, the limits of power, and the vicissitudes of life.” (131)
- v On the cross he demonstrated
- vi In his human sense he was not omnipotence, omniscience, or omnipresence.

His participation in the tragic element of existence (132-134).

- i Practical and theoretical uncertainty caused by the finitude of individual and ambiguity
- ii Ambiguity is that of greatness and tragedy **
- iii Jesus’ conflict with leaders of his nation
- iv They decided against him

- v Jesus confessed that he belong to the house of Israel.
- vi Jesus made his enemies guilty “Kierkegaard questioned the right of anyone to let himself be killed for the truth” ** (133)
- vii The relationship of Jesus and Judas
- viii The tragic and moral elements in the guilt of Judas.

His Permanent unity with God (134-135)

Jesus went through the experience of anxiety, serious temptation, real struggle, tragic involvement in the ambiguities of life and his cry on the cross. Yet this did not destroy his unity with God.

The Historical Dimension of the New Being (135-136)

The community which he comes
 Community cannot be without past and future
 The New Testament records of Jesus descent from the life of the bearers of the preparatory revelation.
 The ancestors of Jesus
 Symbolic value “Son of David”
 The figure of Jesus’ mother
 Synoptic Gospels interest in the direction of the past
 The fourth Gospel interest in the direction toward the future
 Historically proved before year 1 (one) and after year 30.
 There is a continuity through history of the power of the New Being.

Conflicting Element in the Picture of Jesus as the Christ (136-138)

Are there differences and contrasts in the biblical picture of Jesus as the Christ?
 Historically all parts of the New Testament agree in their assertion that Jesus is the Christ. No conflicting statements.
 “There are different and somehow contrasting ways of interpreting the assertion that Jesus is the Christ.”(136)

The Synoptic Gospels	Johannine
1. Emphasis on the participation of the New Being in the conditions of existence	1. The victory of the New Being over the conditions of existence
2. Symbols of the glory of Jesus as the Christ.	2. The symbols of the suffering of Jesus as the Christ.
3. Kingdom centered sayings of Jesus	3. Christ centered nature of his sayings
4. Prophetic announcer of the kingdom to come/central figure within the eschatological drama	Numbers 4-7 are sometimes repeated as the eschatological statements or transforms into statements of eschatological process in judgment and salvation.
5. He has to die and be resurrected for the sins of the people	
6. He fulfilled the eschatological prophecies of the Old Testament	
7. He will return again	

The symbols all agree on the same point in presenting Jesus as the Christ.

Valuation of the Christological Dogma (138-150)

4. The Nature and Function of the Christological Dogma (138-142)

- a. Christological problem started with the quest for the New Being (138)
- b. The foundation for a formulated Christology: the way the writers of the New Testament applied symbols to Jesus, whom they called “the Christ.” (139)
- c. The literalistic distortion of symbols - the early church: conceptual symbol (Logos-Christology) (139)
- d. The dogmatic work of the early church (139)
 - i. Creation of the christological dogma (139)
 - ii. Other doctrinal statements: presupposition or consequences of the christological dogma (139)
 - iii. Basic attack on the Christian dogma: christological level (139)
- e. The Dogmas: “protective” doctrines (Luther) (139)
- f. Inadequate conceptualization of the symbols expressing the Christian message (140)
- g. Using Greek concepts ≠ Intellectualizing the Christian message (140)
= Hellenization of the Christian message (140)
- h. Adaptation to the mystery cults, the philosophical schools, and the Roman state ≠ ceasing to be an assembly based on the message that Jesus is the Christ (141)
- i. Theology must be free to express its substance with every tool : more adequate than those given by the ecclesiastical tradition (142)

5. Dangers and Decisions in the Development of the Christological Dogma (142-145)

- a. Two dangers which threaten every christological statement are immediate consequences of the assertion that Jesus is the Christ. (142)
- b. Problem: relation of the divine to the human “nature” in Jesus (142)
 - i. Diminution of the human nature: depriving the Christ of his total participation in the conditions of existence (142)
 - ii. Diminution of the divine nature: depriving the Christ of his total victory over existential estrangement (142)
- c. Wrong conceptual tool: “nature” (142)
- d. Two decisions of Nicaea and Chalcedon: both the Christ-character and the Jesus-character of the event of Jesus as the Christ were preserved. (143-145)

6. The Christological Task of Present Theology (145-150)

- a. Protestant theology must try to find new forms in which the christological substance of the past can be expressed. (145)
- b. Orthodox and liberal methods of Protestant theology: inadequate for the christological task (145-146)
- c. The early church: ultimate criterion of Christology is existential itself = soteriological (146)
- d. High Christology: emphasis on the divine nature -> Christology of low value (146)
 - i. Removal of the paradox for the sake of a supranatural miracle (146)
 - ii. Salvation can be derived only from him who fully participated in man’s existential predicament. (146)
- e. The problem of the concept of “nature” (147- 148)
 - i. Human nature: ambiguous (147)
 - ii. Divine nature: inadequate (147-148) – God transcends every essence. (147) / The Christ (who is Jesus of Nazareth) is not beyond essence and existence. (148)
- f. “Eternal God-man-unity” or “Eternal God-Man-hood” (148)
 - i. Static essence -> Dynamic relation (148)
 - ii. “Eternal”: general presupposition of the unique event Jesus as the Christ (148)
- g. Incarnational and adoptionist Christology (148-149)
 - i. Both of them have biblical roots. (148)

- ii. Neither of them can be carried out without the other. (149)
- iii. The Incarnation of the Logos is not metamorphosis but his total manifestation in a personal life: dynamic process involving tensions, risks, dangers, and determination by freedom as well as by destiny – adoption side (149)
- h. Protestantism demands a Christology of the participation of the Christ in sinful existence, including, at the same time, its conquest. (149-150)
- i. Schleiermacher's Christology: doctrine of a divine-human relation (150)
 - i. Jesus as the *Urbild* ("original image") (150)
 - ii. Difference between *Urbild* and "New Being": The *Urbild* remains unmoved above existence; the New Being participates in existence and conquers it. (150)

The Universal Significance of the Event Jesus the Christ (150-165)

The Uniqueness and the Universality of the Event (150-153)

- a) Christology is a function of soteriology: The problem of soteriology creates the christological question and gives direction to the christological answer. For it is the Christ who brings the New Being, who saves men from the old being, that is, from existential estrangement and its self-destructive consequences. (150)
- b) The biblical picture of Jesus is that of a unique event. (151)
- c) Three ways of looking at the biblical materials (151)
 - i Historical report: "anecdotal" character of the Gospel stories (151)
 - ii Legendary form -> emphasis on universal quality of particular (151)
 - iii Symbols and myths -> the universal meaning of the whole event of Jesus of Nazareth : decisive way for christological thought (151)
- d) Christological symbols: the way in which the historical fact, called Jesus of Nazareth, has been received by those who consider him to be the Christ (152)
- e) Demythologization (152)
 - i Fighting against the literalistic distortion of symbols and myth: necessary task of Christian theology (152)
 - ii Removal of myth as a vehicle of religious expression and the substitution of science and morals: must be rejected (152)
- f) Two central symbols which shows Jesus as the bearer of the New Being in a special relation to existence in the New Testament (152-153)
 - i The first relation of the Christ to existence is his subjection to it: symbol of the "Cross of the Christ" (152-153)
 - ii The second relation of the Christ to existence is his conquest of it: symbol of the "Resurrection of the Christ" (152-153)

The Central Symbols of the Universal Significance of Jesus as the Christ and Their Relation (153-158)

- a) The "Cross of the Christ" and the "Resurrection of the Christ"
 - i Interdependent symbols (153)
 - ii Both reality and symbol (153)
 - iii The one is a highly probable fact; the other a mysterious experience of a few. (153)
 - iv Cross is both an event and a symbol, and the Resurrection is both a symbol and an event. (153-154)
- b) Three theories which try to make the event of the Resurrection probable (155-156)
 - i Physical (155-156)
 - ii Spiritualistic (156)
 - iii Psychological (156)
- c) "Restitution theory" (156-158)
 - i Negativity which is overcome in reality of the event of the Resurrection of the Christ: disappearance of him whose being was the New Being (156-157)

- ii In ecstatic experience: concrete picture of Jesus of Nazareth became indissolubly united with the reality of the New Being. => Spiritual presence (157)
- iii The combination of symbol and event is the central Christian symbol, the Resurrection of the Christ. (157)
- iv Restitution theory: the ecstatic confirmation of the indestructible unity of the New Being and its bearer, Jesus of Nazareth. (157)
- v The Resurrection is the restitution of Jesus as the Christ, a restitution which is rooted in the personal unity between Jesus and God and in the impact of this unity on the mind of the apostles. (157)

Symbols Corroborating the Symbol “Cross of the Christ” (158-159)

The story of the Cross of Jesus as the Christ does not report an isolated event in his life but that event toward which the story of his life is directed and in which the others receive their meaning. Their meaning is that he who is the Christ subjects himself to the ultimate negativities of existence and that they are not able to separate him from his unity with God. (158)

Other symbols in the New Testament points to and corroborate the more central symbol of the Cross of Jesus as the Christ. (158)

Symbols Corroborating the Symbol “Resurrection of the Christ” (159-165)

The story of the Resurrection of the Christ does not report an isolated event after his death. It reports the event which is anticipated in a large number of other events and which is, at the same time, their confirmation. (159)

The Resurrection, as well as the historical, legendary, and mythological symbols corroborating it, shows the New Being in Jesus as the Christ as victorious over the existential estrangement to which he has subjected himself. (159)

Symbol of pre-existence and symbol of postexistence: vertical dimension (159-160)

The miracles of Jesus as the Christ belong to the symbols of victory and corroborate the central symbol of Resurrection. (161)

Symbols which corroborate the Resurrection (161-164)

Ascension of the Christ (161-162)

A period of a thousand years (162-163)

“Second Coming” or the *parousia* of the Christ (163—164)

The ultimate judgment of the world by Christ (164)

Symbols: distorted, rejected by literalism (164)

Symbols must be interpreted as long as they are alive. (165)

The New Being in Jesus as the Christ as the Power of Salvation (165-180)

The Meaning of Salvation (165-168)

Distinction of the term “salvation” (165)

Salvation from ultimate negativity (165)

Salvation from that which leads to ultimate negativity (165)

Ultimate negativity => question of “to be or not to be” (165)

Salvation as “healing” (166)

Salvus, “healed” => salvation

Healing means reuniting that which is estranged, giving a center to what is split, overcoming the split between God and man, man and his world, man and himself. (166)

Revelation

≠ Information about divine things (166)

= Ecstatic manifestation of the Ground of Being in events, persons, and things. (166)

Ecstatic manifestations have shaking, transforming, and healing power, and are saving events in which the power of the New Being is present. (166-167)

Ultimate criterion of every healing and saving process: the New Being in Jesus as the Christ (167-168)

The Christian remains in the state of relativity with respect to salvation. (168)

The New Being in the Christ transcends very relativity in its quality and power of healing. (168)

The Christ as the Savior (Mediator, Redeemer) (168-170)

Traditional theology (168)

The person of Christ: the subject matter of Christology (168)

The work of Christ: the subject matter of soteriology (168)

Critique: semimechanistic mistakes in the doctrine of salvation (168)

Critique of Traditional division of the work of Christ: prophetic, priestly and kingly (168)

The significance of Jesus as the Christ is his being (168)

The prophetic, priestly, and royal elements are immediate consequences of his being. (168)

Christ is the Savior through the universal significance of his being as the New Being. (169)

Christ as Mediator (169)

The mediator-gods made the transcendent divine approachable for men, and they elevated man toward the transcendent divine. (169)

The other function is to reunite what is estranged. (169)

=> Both can be applied to Jesus as the Christ. (169)

Mediator ≠ a third kind of being between God and man = a half-god (169)

God reveals himself to us and reconciles us to him through the Mediator. God is always the one who acts, and the Mediator is the one through whom he acts. (170)

Redeemer: problem - someone must pay a price to the anti-divine powers. (170)

Doctrines of Atonement (170-173)

The doctrine of atonement (170)

The effect of the New Being in Jesus as the Christ on those who are grasped by it in their stage of estrangement (170)

Two sides of the process of atonement => both a divine act and a human reaction (170)

Two elements of Atonement (170)

Subjective element: partly dependent on man's possibilities of reaction (170-171)

Objective element: Origen (171)

Abelard (172)

Anselm (172-173)

Principles of the Doctrine of Atonement (173-176)

First, the atoning processes are created by God and God alone: Christ mediates the reconciling act of God to man. (173-174)

Second, there are no conflicts in God between his reconciling love and his retributive. (174)

Third, the divine removal of guilt and punishment is not an act of overlooking the reality and depth of existential estrangement. (174)

Fourth, God's atoning activity must be understood as his participation in existential estrangement and its self-destructive consequences. (174-175)

Fifth, in the Cross of the Christ the divine participation in existential estrangement becomes manifest. (175-176)

Sixth, through participation in the New Being, which is the being of Jesus as the Christ, men also participate in the manifestation of the atoning act of God. (176)

The Threefold Character of Salvation (176-180)

Salvation as Participation in the New Being (Regeneration) (176-177)

Classical terms: "New Birth," "Regeneration," "being a new creature." (177)

Regeneration is a state of things universally. It is the new state of things, the new eon, which the Christ brought; the individual "enters it," and in so doing he himself participates in it and is reborn through participation. (177)

Salvation as Acceptance of the New Being (Justification) (177-179)

The Lutheran: Justification (177)

The pietistic and methodistic: Regeneration (177)

Identical Sanctification => second place (177)

As participation in the New Being, in its objective power => precedes Justification (178)

Justification is first an objective event and then a subjective reception. (178)

It is an act of God which is in no way dependent on man, an act in which he accepts him who is unacceptable. (178)

One is drawn into the power of the New Being in Christ, which makes faith possible; that it is the state of unity between God and man, no matter how fragmentarily realized. Accepting that one is accepted is paradox of salvation without which there would be no salvation but only despair. (179)

Salvation as Transformation by the New Being (Sanctification) (179-180)

Sanctification is the process in which the power of the New Being transforms personality and community, inside and outside the church. Both individual Christian and the church, both the religious and the secular realm, are objects of the sanctifying work of the divine Spirit, who is the actuality of the New Being. (179-180)

The Christ is not an isolated event which happened "once upon a time" he is the power of the New Being preparing his decisive manifestation in Jesus as the Christ in all preceding history and actualizing himself as the Christ in all subsequent history. (180)

Volume Three
Life and the Spirit, History, and the Kingdom of God

First Draft: November 2005,
“Tillich for Baby Theologians”
Excerpts from Paul Tillich’s Systematic Theology

INTRODUCTION (3-7)

PART IV. LIFE AND THE SPIRIT (11-294)

I. LIFE, ITS AMBIGUITIES, AND THE QUEST FOR UNAMBIGUOUS LIFE (11)

A. The Multidimensional unity of life (11)

1. Life: Essence and existence (11)
2. The case against "levels" (12)
3. Dimensions, realms, degrees (15)

Levels promote hierarchies which lead to separatism, such as the dualistic notion of mind and body: "If body and mind are levels, the problem of their relation can be solved only by reducing the mental to the organic ...or by asserting the interference of mental activities in the biological and psychological processes. thus Tillich prefers the metaphor "dimension" (or stratum or layer) since "[dimensions] cross without disturbing each other; there is not conflict between dimensions. Therefore, the replacement of the metaphor 'level' by the metaphor 'dimension' represents an encounter with reality in which the unity of life is seen above its conflicts." BUT "the rejection of the metaphor 'level' does not entail the denial of value judgments based on degrees of power of being...[for example] man is the highest being within the realm of our experience, but he is by no means the most perfect. ..."He is the highest grade from the point of view of valuation" because in him "is the power of a being to include [the] maximum number of potentialities in one living actuality." Thus Tillich cannot escape the age-old desire to find something -- anything -- which separates humans from animals ontologically. Too bad. [12-15]

4. The dimensions of life and their relations (17)

- a) The dimensions in the inorganic and organic realms (17)

Tillich in intent on presenting several dimensions of life in order to demonstrate the "multidimensional unity of life and to determine concretely the source and the consequences of the ambiguities of all life processes." (17-18) There is no definite number of them, and they co-exist. For example, "categories...in their inorganic character [do not] disappear in the organic realm or that clock time is annihilated by historical time." (18)

- b) The meaning of spirit as a dimension of life (21)

'spirit' as a dimension of life [*Does PT use this synonymously with 'psychological self' at times???*] (22) [it] includes more than reason -- it includes eros, passion, imagination -- but without logos-structure, it could not express anything. Reason in the sense of technical reason or of reasoning is one of the potentialities of man's spirit in the cognitive sphere. It is the tool for the scientific analysis and technical control of reality. (24)

- c) The dimension of spirit in its relation to the preceding dimensions (25)

[There are at least 3 dimensions of self -- the spirit, the psychological, biological, with the historical "following" the spirit "in the order of conditioning" -- but more dimensions can be identified depending on the "constellation of conditions in the conditioning dimension". When the spiritual is related to the psychological, we have the dimension of inner-awareness. (25) Man [is] that organism in which the dimension of spirit is dominant. (26) [Every act of the spirit comes out of a constellation of psychological factors], and every act of the spirit presupposes given psychological material, and, at the same time, constitutes a leap which is possible only for a totally centered self, that is to say, one that is free. (27)

- d) Norms and values in the dimension of spirit (28)

The psychological center, the subject of self-awareness, moves in the realm of higher animal life as a balanced whole, organically or spontaneously (but not mechanically) dependent on the total situation. (27) [The spiritual and the psychological dimensions must not be dissolved into one another nor held in a dualistic sense.] The principle of multidimensional unity denises dualism as well as psychologistic (or biologicistic) monism. (28)

B. The self-actualization of life and its ambiguities (30)

Fundamental consideration: the basic functions of life and the nature of their ambiguity (30). Life is the actualization of potential being. (30) There are 3 elements in the process of life: self-identity, self-alteration, and return to one's self. The syllable 'self' indicates that it is life itself which drives toward centeredness in every process of self-integration. There is nothing outside life which could cause its movement from centeredness through alteration back to centeredness. The nature of life itself expresses itself in the function of self-integration in every particular life process.

- Self-integration [is] the circular movement of life from a center and back to this center.
- Actualization of the potential, the movement of life, goes forward in the horizontal direction.
- Self-transcendence [is the metaphor with a vertical direction].(30)

1. The self-integration of life and its ambiguities (32)

a) Individualization and centeredness (32)

b) Self-integration and disintegration in general: health and disease (34)

Disintegration means failure to reach or to preserve self-integration [by] either the inability to overcome a limited, stabilized, and immovable centeredness..or in the inability to return because of the dispersing power of the manifoldness...(33) [Self is NOT an object] but rather as the point to which all contents of awareness are related, in so far as 'I' am aware of them.

c) The self-integration of life in the dimension of spirit: morality, or the constitution of the personal self (38)

d) The ambiguities of personal self-integration: the possible, the real, and the ambiguity of sacrifice (41)

e) The ambiguities of the moral law: the moral imperative, the moral norms, the moral motivation (44)

2. The self-creativity of life and its ambiguities (50)

a) Dynamics and growth (50)

b) Self-creativity and destruction outside the dimension of spirit: life and death (51)

"Self-integration constitutes the individual being in its centeredness; self-creation gives the dynamic impulse which drives lie from one centered state to another under the principle of growth. Centeredness does not imply growth, but growth does presuppose coming from and going to a state of centeredness. ..." (51)

c) The self-creativity of life under the dimension of spirit: culture (57)

d) The ambiguities of the cultural act: the creation and the destruction of meaning (68)

e) The ambiguity of humanism (84)

3. The self-transcendence of life and its ambiguities (86)

a) Freedom and finitude (86)

b) Self-transcendence and profanization in general: the greatness of life and its ambiguities (88)

- c) The great and the tragic (92)
- d) Religion in relation to morality and culture (94)
- e) The ambiguities of religion (98)

C. The quest for unambiguous life and the symbols of its anticipation (107)

II. SPIRITUAL PRESENCE (111-162)

A. The Manifestation of the Spiritual Presence in the Spirit of Man (111)

1. The Character of the Manifestation of the Divine Spirit in the Human Spirit

- a) Human spirit and divine spirit in principle
 - Spirit is the actualization of power and meaning in unity.
 - to speak symbolically of God as Spirit and of the divine Spirit.
 - no doctrine of the divine Spirit is possible without an understanding of spirit as a dimension of life
 - The divine Spirit dwells and works in the human spirit. It drives the human spirit out of itself. "Ecstasy" is the classical term for this state of being grasped by the Spiritual Presence.
 - without destroying its essential, i.e., rational, structure. Ecstasy does not destroy the centeredness of the integrated self.
 - creates unambiguous life.
 - the human spirit is unable to compel the divine Spirit to enter the human spirit.
 - how the thesis of the multidimensional unity of life is related to the Spiritual Presence.
 - replacing the metaphor "dimension" -mutual immanence b) Structure and ecstasy
 - We rejected miracles in the supranaturalistic sense of the word, and we also rejected the miracle of ecstasy created by the Spiritual Presence when this is understood as inviting the destruction of the structure of the spirit in man.
 - meaning-bearing power which grasps the human spirit in an ecstatic experience.
 - "infusion"
 - "inspiration"
 - "inspiration" "infusion" - ecstasy does not disrupt structure. - Paul's doctrine of the Spirit
 - *agape* and *gnosis*
 - confusion of ecstasy with chaos
 - confusing the Spiritual Presence's impact with that of a psychologically determined overexcitement
 - multidimensional unity of life
 - "less" than the subject-object structure of the mind with that which is "more" than this structure.
 - Prayer is a possibility only in so far as the subject-object structure is overcome; hence, it is an ecstatic possibility.
 - The criterion: created by the Spiritual Presence, or subjective intoxication

c) The media of the Spiritual Presence (120)

(1) Sacramental Encounters and the Sacraments

- the relation of Spirit to spirit and to enlarge the Question of the media of the divine Spirit
- "word" and "sacrament" -a demonic distortion
- rediscovery of the unconscious
- Concrete sacraments develop over long periods of time.
- The decisive Question is whether they possess and are able to preserve their power of mediating the Spiritual Presence.

(2) Word and Sacrament

- the Word of God for someone
- This enlarges indefinitely the number of words which can become the Word of God.
- faith and love which are the work of the Spirit (3) The Problem of the "Inner Word"
- influenced by the Spirit-movements -"inner word"; "inner" and "outer"
- The medium of the word is always present -The medium of the word is not excluded.
- They bound the Spirit to the Word. It became unsound.

2. The Content of the Manifestation of the Divine Spirit in the Human Spirit: Faith and Love (129)

a) The transcendent union and the participation in it (129)

- In the reunion of essential and existential being, ambiguous life is raised above itself to a transcendence that it could not achieve by its own power.
- "faith," "love"
- faith is the state of being grasped by the transcendent unity of unambiguous life-it embodies love as the state of being taken into that transcendent unity.
- they have not always been equally or adequately interpreted. b) The Spiritual Presence manifest as faith
- continually being confused with belief in something for which there is no evidence, or in something intrinsically unbelievable, or in absurdities and nonsense
- Faith, formally defined
- Faith is the state of being grasped by the Spiritual Presence and opened to the transcendent unity of unambiguous life.
- It is therefore necessary to make some statements about faith's relation to the mental functions.
- Faith, as the Spiritual Presence's invasion
- the shortcomings of the cognitive interpretation of faith -faith with feeling.
- obedience by participation and not by submission
- emotional element
- beyond themselves by the creation of faith.
- within the structure, functions, and dynamics of man's spirit.
- receptive character-regeneration, paradoxical character-justification, anticipatory
- sanctification
- The subjective actualization of sin and faith and the problems arising therein

c) The Spiritual Presence manifest as love (130)

- love is the state of being taken by the Spiritual Presence into the transcendent unity of unambiguous life. Agape is unambiguous love.
- A distortion of this relation -Hope
- The emotional element cannot be separated from love - Love without the will to love
- Love, as faith, is a state of the whole person
- Love as agape is a creation of the Spiritual Presence
- Agape takes its object into the transcendent unity of unambiguous life. -The three characteristics(receptive, paradoxical, and anticipatory) of agape
- Being grasped by God in faith and adhering to him in love

B. The Manifestation of the Spiritual Presence in Historical Mankind (138)

1. Spirit and New Being: Ambiguity and Fragment (138)

- theological problems in their historical implications
- The divine Spirit's invasion of the human spirit, in social groups -effective presence of symbols -historical *Kairos*.
- quality of the New Being

2. The Spiritual Presence and the Anticipation of the New Being in the Religions (141)

- The only authentic way to it is through actual participation. -definite rituals
- all radical attempts to demythologize religion are in vain. -The mystery element
- The fight against the demonization of the Spirit
- mysticism, Asian as well as European, and the exclusive monotheism of Judaism and the religious based upon it.
- Mysticism experiences the Spiritual Presence
- This attitude is rooted in the prophets' way of fighting against the Spiritual Presence's profanization and demonization in the priestly religion of their time.
- attitude toward personality and community

3. The Spiritual Presence in Jesus as the Christ: Spirit Christology (144)

- The divine Spirit was present in Jesus as the Christ without distortion.
- The Synoptic stories show that the earliest Christian tradition was determined by a Spirit-Christology.
- We can now consider faith and love-the two manifestations of the Spiritual Presence-and their unity in the transcendent union of unambiguous life in relation to the appearance of Jesus as the Christ.
- One cannot attribute to the Christ the paradox of faith, because the Christ himself is the paradox.
- Spirit-Christology acknowledges that the divine Spirit which made Jesus into the Christ is creatively present in the whole history of revelation and salvation before and after his appearance.
- Therefore, his manifestations anywhere before or after Christ must be consonant with the encounter with the center of history.

4. The Spiritual Presence and the New Being in the Spiritual Community (149)

- a) The New Being in *Jesus* as the Christ and in the Spiritual community (149)
- b) The Spiritual Community in its latent and in its manifest stages (152)
- c) The marks of the Spiritual Community (155)
- d) The Spiritual Community and the unity of religion, culture, and morality (157)

III. THE DIVINE SPIRIT AND THE AMBIGUITIES OF LIFE (162-277)

A. The Spiritual Presence and the Ambiguities of Religion (162)

1. The Spiritual Community, the Church, and the Churches (162)

- a. The ontological character of the Spiritual Community
 - The Spiritual Community – hidden power and inherent structure, based in the New Being.
 - Spiritual Community = church (c)
 - Invisible / visible church: The invisible church is the Spiritual essence of the visible church, hidden but determines the nature of the visible church.
 - Local-ontological character of the Spiritual Community: is essentially determining existence and being resisted by existence. Here Tillich describes the dangers to be avoided.
 - the interpretation of the Spiritual Community as an ideal and the interpretation of the Spiritual Community as hierarchal spiritual beings.
 - Therefore need new category for interpreting reality: essentialistic – pointing to the power of the essential behind and within the existential.
- b. The paradox of the churches (165)
 - Churches participate on the ambiguities of life in general and of the religious life in particular and on the other hand the unambiguous life of the Spiritual Community. Two aspects of one

church in time and space, invisible character of the Spiritual Community is the essential power in the actual church.

- Sociological and theological aspects of the church: the church is subject to sociological reality and to the laws that determine social groups (165)
- Two ways to look at church: apologetic vs. polemic: polemic – the physical church building hides the church Spiritual from view. Apologetic – valued for social significance.
- A church which is nothing more than a benevolent, socially useful group can be replaced by other groups not claiming to be churches; such a church as no justification for its existence.
- Paradoxes of the church: Holiness, Unity, Universality
- Holiness in the foundation of the New Being (167)
- Unity because of foundation (169)
- Universality because of foundation (170)

2. **The Life of the Churches and the Struggle against the Ambiguities of Religion (172)**

a. Faith and love in the life of the churches

(1) The Spiritual Community and the churches as communities of faith

- The ambiguities of religion are conquered in principle.
- Act of faith: Spiritual Presence is received and the New Being is actualized (173)
- Tension between those grasped by the Spiritual Presence is received and the community of faith that the individual is a member.
- Faith of the church: 3 aspects of the question
 - o Early church – Individuals took risks to join, growth, creeds
 - o History of creeds, ambiguous mix of Spiritual creativity and sociological necessity, ignorance, fanaticism, hierarchal arrogance and political intrigue
 - o Secular world has critical attitude toward creeds
- The answer to these questions is that a church is a community of those who affirm that Jesus is the Christ. The individual need not accept this, but must accept belonging to a community that states this belief.
- The church needs to be able to defend its creeds and doctrines and be ready to defend them.

(2) The Spiritual Community and the churches as communities of love

- If faith is the state of being grasped by the Spiritual Presence then it cannot be separated from love.
- Each member of the church has a relationship with every other member, spatially and temporally.
- But also must be agape – charity. (179)
- Act of love implies judgment – only counseling – forgiveness. (180)
- The desire to participate in a group whose foundation is the acceptance of Jesus as the christ gives the ability to enter into the community.

b. The functions of the churches, their ambiguities, and the spiritual community (182)

(1) The general character of the functions of the churches and the Spiritual Presence.

- Function of constitution – polarity of tradition and reformation [dangers are hubris and emptying criticism] leads to the struggles of the Spiritual Presence with the ambiguities of religion. (185)
- Function of expansion – polarity of verity (truth) and adaptation [dangers are demonic absolutism and emptying relativization]. To embrace verity without adaptation is a demonic absolutism. (186)

- Function of construction – polarity of form-transcendence and form-affirmation [dangers are demonic repression and formalistic emptiness]. Theoria and praxis – aesthetic/cognitive, personal/communal. (187)
- If Spiritual Presence is powerful, form-transcendence and for-affirmation are united.

(2) The constitutive functions of the churches.

- This function is that of receiving – for both the churches and the individual, mediation through Spiritual Presence, Word (120), and sacrament (188).
- Worship – response to the Ultimate Concern through adoration, prayer, contemplation (190-192).

(3) The expanding functions of the churches

- Missions, actualization of the Spiritual Community in concrete churches. (193)
- Education and evangelism

(4) The constructing functions of the churches

(a) The aesthetic function in the church

- Matthias Grunewald – Crucifixion – 1515: Protestant in spirit and great art (197)
- Two principles which control religious art – religious tradition and honesty (198-199)
- Pseudo-Gothic imitation – CTS anyone???

(b) The cognitive function in the church

- Theology – symbols given by the original revelatory experiences and by the traditions based on them – differentiation from arts by rationality.

(c) The communal functions of the church

- Conquer the ambiguities of religion (fragmentarily), create a communal holiness which is united with justice and a person saintliness which is united with humanity (204)
- Ambiguities of communal life – inclusiveness, equality, leadership, legal form (205)

(d) The personal functions in the church

- Ambiguities in the actualization of humanity as the inner aim of the person (209)

(5) The relating functions of the churches

- Encounter of the church with other sociological realities (212) through silent interaction, critical judgment, and political establishment. In relating to other social groups – polarity between the principle of belonging and the principle of opposing (215).

3. **The Individual in the church and the Spiritual Presence (217)**

a. The entering of the individual into a church and the experience of conversion.

- Community of saints – state of transparency toward the divine ground of being; state of being determined by faith and love.
- Enters the church which has always preceded or individuals covenant to form a church (218)
- Conversion – long process regardless of impression (219) and relation to Spiritual Community (220)

- b. The individual within the church and the experience of the New Being
 - Experience is the state of being grasped by the Spiritual Presence
 - (1) The experience of the New Being as creation (regeneration) (222)
 - (2) The experience of the New Being as paradox (justification) (223)
 - (3) The experience of the New Being as process (sanctification) (228)
 - (a) contrasting type in the description of the process
 - (b) Four principles determining the New Being as process (231)
 - increasing self-awareness; increasing freedom; increasing relatedness; increasing transcendence
 - (c) Images of perfection (237)

B. The Spiritual Presence and the Ambiguities of Culture (245-65)

1. Religion and Culture in the Light of the Spiritual Presence (245-9)

Tillich poses the question of how religion and culture are related in the light of the Spiritual Presence and its basic creation, the Spiritual Community of faith and love. It is a different relationship than between the churches and culture because the churches participate in the ambiguities of the cultures to which they are a part. The Spiritual Presence works toward self-transcendence of culture. The Spiritual Community may be (ambiguously) actualized in a church, or may be latently manifested in culture removed from churches. “. . . **the divine Spirit is not bound to the media it has created, the churches (the their media, word and sacrament), but that the free impact of the divine Spirit on a culture prepares for a religious community or is received because such a community has prepared human beings for the reception of the Spiritual impact.**” (246) This leads to **three principles** concerning the relationship between religion and culture: **1.** Freedom of the Spirit (or the principle of the consecration of the secular). **The secular is open to the impact of the Spirit without the mediation of a church.** (247). The Spiritual Community is not limited by the claim of any particular religious group. **2.** The principle of convergence of the holy and the secular. The secular stands under the self-transcending (vertical) function of life. **“The holy tends to fill the “world,” the realm of the secular, with holiness. It tries to take the secular into the life of the ultimate concern. But this claim of the Spiritual Presence is resisted by the claim of the secular to stand by itself.”** (248) **3.** The essential belongingness of religion and culture to each other. “. . . **religion is the substance of culture and culture is the form of religion.**” Any and all expressions of religion are dependent on culture and “. . . **culture loses its depth and inexhaustibility without the ultimacy of the ultimate.**” (249)

2. Humanism and the Idea of Theonomy (248-52)

Humanism seeks the development of all human potentials, but does not indicate the direction of that development. If the direction is towards the ultimate ground of being and meaning, humanism is transcended by the impact of the Spiritual Presence. Tillich uses the term “theonomy” to describe this self-transcendence of culture. Theonomy is “. . . **the state of culture under the impact of the Spiritual Presence. The *nomos* (law) effective in it is the directedness of the self-creation of life under the dimension of the Spirit toward the ultimate in being and meaning.**” (249) *Theonomy* is not the external imposition of divine law on culture—that would be a *heteronomous* destruction of *autonomous* cultural creativity. “. . . **a theonomous culture does not imply any imposition from outside. Theonomous culture is Spirit-determined and Spirit-directed culture, and Spirit fulfills spirit instead of breaking it.**” (250) Theonomy is corrective of heteronomous and autonomous trends and forces in history. Given existential estrangement, the victory of theonomy is always fragmentary in history, but it is never fully defeated either because human nature is essentially theonomous. Qualities of theonomous culture: **1.** Theonomy communicates the experience of holiness, of something ultimate in being and meaning, in all its creations. **2.** Theonomy affirms the autonomous forms of the creative process. **“There is no theonomy where a valid demand of justice is rejected in the name of the holy, or where a valid act of personal self-determination is prevented by a sacred tradition, or where a new style of artistic creation is suppressed in the name of assumedly eternal form of expressiveness. Theonomy is distorted to heteronomy in all these examples; the element of autonomy in it is removed—the freedom which characterizes the human spirit as well as the divine Spirit is repressed.”** (251) **3.** Theonomy is in a permanent struggle against both an independent heteronomy and an independent autonomy. **“The permanent struggle between autonomous independence and heteronomous reaction leads to**

the quest for a new theonomy, both in particular situations and in the depth of cultural consciousness in general. This quest is answered by the impact of the Spiritual Presence on culture.” (252)

3. Theonomous Manifestations of the Spiritual Presence (252-65)

a) Theonomy: truth and expressiveness.

The Spiritual Presence drives towards the conquest of the ambiguities of culture by creating theonomous forms in the different realms of the cultural self-creation of life. The basic ambiguity in all cultural forms is the cleavage between subject and object. Mysticism and human love seek to overcome the subject-object split. Tillich describes several examples of how the Spiritual Presence drives to overcome the subject-object cleavage. As in all existence, the overcoming of the cleavage is fragmentary. Included in his examples are language and cognition. To the extent that language can be taken into the Spiritual Presence and lead to participation with the ultimate, human words can become “The Word of God.” Spirit determined thought can also participate in the ultimate, leading the fragmentary union of subject and object that Tillich calls revelation. Tillich also describes artistic theonomy, where the artist or observer participates in an artistic creation in a way that reunites subject with object. He states that expressionism is the stylistic element in art that is most theonomous.

b) Theonomy: purpose and humanity.

The Spiritual Presence drives toward a theonomous reunion of subject and object in technology, self-identity, education, and interpersonal encounters. Through technology we create things, objectifying them. The Spiritual presence can elevate any thing into a manifestation of the power of being, giving it a theonomous character. There is danger in technology for its own sake, without purpose or limits. **“Theonomous culture includes technical self-limitation. Possibilities are not only benefits; they are also temptations, and the desire to actualize them can lead to emptiness and destruction.”** (259) The divine Spirit drives toward a technical production subjected to the ultimate end of all life—Eternal Life. The Spiritual Presence drives to reunion of the subject-object split in person to person encounters. **“The other person is a stranger, but a stranger only in disguise. Actually, he is an estranged part of one’s self. Therefore, one’s humanity can be realized only in reunion with him—a reunion which is also decisive for the realization of his humanity.”** (261) Without the Spiritual Presence, this reunion is one of surrendering one person to the other or engulfing the other—either way leading to the destruction of the personal center of one or the other. Through the Spiritual Presence, a new relationship is created in which both in the encounter belong to a third thing that transcends them both. Each is elevated beyond their own self-relatedness in the vertical dimension. **“The stranger who is an estranged part of one’s self has ceased to be a stranger when he is experienced as coming from the same ground as one’s self. Theonomy saves humanity in every human encounter.”** (262)

c) Theonomy: power and justice.

Tillich discusses several examples of theonomy as it relates to power and justice in community. The first ambiguity is that in establishing any community some are included and some are excluded. **“The justice of social inclusion implies the injustice of social exclusion.”** (262) The Spiritual Presence impacts this situation in two ways, first by establishing churches that to the extent of their participation in the Spiritual Presence represent a holy community with universal inclusiveness without losing their identity. Second, the Spiritual Presence drives to the creation of ever-wider circles of inclusiveness. This drive towards inclusiveness is continually in struggle with against depriving genuine community of its identity. Theonomous equality is also impacted by the Spiritual Presence. Essentially, all humans are equal, but in existence we have differences. Within the ambiguity of existence, the Spiritual Presence judges social situations in which ultimate equality becomes invisible and ineffective. **With the affirmation of the ultimate equality of all men [sic], the Spiritual Presence affirms the polarity of relative equality and relative inequality in the actual communal life.”** (263) Tillich discusses the ambiguities of leadership and power, and of the spirit of law in its establishment and execution. Groups do not have a person center as individuals do. A group leader actualizes his/her own power of being when they actualize the power of being of the whole community they represent. Leadership may vacillate between the poles of tyranny or an

anarchic vacuum of leadership. In theonomous leadership situations, under the influence of the Spiritual Presence, leaders and leadership groups sacrifice their subjectivity in part to become objects of their own rule along with all other objects, transferring the sacrificed part of their subjectivity to the ruled. This is the meaning of the “democratic” idea. Theonomous ideas of law are under impact of the Spiritual Presence in when they are the result of prophetic self-criticism against unjust ideologies. The Spiritual Presence is also active in theonomous execution of the law where those in power to execute the law are under the impact of the Spiritual Presence to practice just enforcement. This is a demand of the Spiritual Presence on the individual personal center, and leads into the next section—the impact of the Spiritual Presence on morality.

C. The Spiritual Presence and the Ambiguities of Morality (266-75)

1. Religion and Morality in the Light of the Spiritual Presence: Theonomous Morality (266-8)

Tillich discusses who “theonomous ethics” differs from “theological ethics.” Theological ethics is biased by a heteronomous external applications of norms and traditions. Theonomous ethics is open to the Spiritual Presence. **“Theonomous ethics . . . is ethics in which, under the impact of the Spiritual Presence, the religious substance—the experience of an ultimate concern—is consciously expressed through the process of free arguing and not through an attempt to determine it. Intentional theonomy is heteronomy and must be rejected by ethical research. Actual theonomy is autonomous ethics under the Spiritual Presence.”** (267-8) In arguing against religious heteronomy, Tillich states, **“All ethical material, for example, of the Old and New Testaments, is open to ethical criticism under the principle of *agape* . . . the Spirit judges all commandments.”** (268)

2. The Spiritual Presence and the Ambiguities of Personal Self-Integration (268-71)

The moral personality is determined by the polarity of self-identity and self-alteration. The dilemma is the possible loss of the centered self in an empty self-identity or through chaotic self-alteration. In self-integration we must continually make the choice of sacrificing the actual for the possible or the possible for the actual. Tillich discusses how this idea of self-sacrifice is impacted by the Spiritual Presence in which the Spirit takes the personal center into the universal center, the transcendent unity that makes faith and love possible. **“In the ‘communion of the Holy Spirit,’ the essential being of the person is liberated from the contingencies of freedom and destiny under the conditions of existence. The acceptance of this liberation is the all-inclusive sacrifice which, at the same time, is the all-inclusive fulfillment.”** (269) The Spiritual Presence maintains the identity of the self without impoverishing the self, and drives it toward the alteration of the self without disrupting it. **“Where there is Spirit, the actual manifests the potential and the potential determines the actual. In the Spiritual Presence, man’s essential being appears under the conditions of existence, conquering the distortions of existence in the New Being.”** (269) Finitude continually demands the sacrifice of potentialities. The Spirit can create an acceptance of man’s and mankind’s finitude, and in so doing can give a new meaning to the sacrifice of potentialities. **“In contrast to the humanist idea of man which actualizes what man can be directly and without sacrifice, the Spirit-determined fulfillment of man sacrifices all human potentialities to the extent that they lie on the horizontal plane, to the vertical direction and receives them back into the limits of man’s finitude from the vertical direction, the direction of the ultimate. This is the contrast between autonomous and theonomous personal fulfillment.”** (271)

3. The Spiritual Presence and the Ambiguities of the Moral Law (271-5)

The theonomous foundation of moral law is *agape*, the love which reunites centered person with centered person. Humans cannot truly love without the power of the Spirit. Theonomous morals are morals of love as a creation of the Spirit. The Spiritual Presence unambiguously shows the validity of the moral imperative, the moral content, and the power of the moral motivation. **“Love, in the sense of *agape*, is the unambiguous criterion of all ethical judgments.”** (273) It is unambiguous, but like all creations of the Spiritual Presence in existence, it is fragmentary. The content of moral laws are judged through love, manifest in wisdom. Under the impact of prophetic criticism, laws created in love may be found to be in conflict with love and if preserved are destructive. **“They have become ‘letter,’ and the Spirit has left them.”** (273) Love uses wisdom but transcends wisdom through courage—a courage to judge and do justice to the particular. **“With**

respect to moral content, theonomous morality is determined by Spirit-created love. It is supported by the Spirit-created wisdom of the ages, expressed in the moral laws of the nations. It is made concrete and adequate by the application of the courage of love to the unique situation.” (274) Love is the motivating power in theonomous morality through grace. **“Love is unambiguous, not as law, but as grace. Theonomously speaking, Spirit, love, and grace are one and the same reality in different aspects. Spirit is the creative power; love is its creation; grace is the effective presence of love in [humans]”** (274) By its very nature, grace is a gift, given “in spite of,” bringing the reunion with ones’ true being, and this means the reunion with oneself, with others, and with the ground of one’s self and others. **Only love or the Spiritual Presence can motivate by giving what is demands. This is the judgment brought against all non-theonomous ethics. They are unavoidably ethics of the law, and the law makes for the increase of estrangement. It cannot conquer it but instead produces hatred of itself as law. The many forms of ethics without Spiritual Presence are judged by the fact that they cannot show the power of motivation, the principle of choice in the concrete situation, and the unconditional validity of the moral imperative. Love can do it, but love is not a matter of man’s will. It is a creation of the Spiritual Presence. It is grace.”** (275)

D. The Healing Power of the Spiritual Presence and the Ambiguities of Life in General (275-82)

1. The Spiritual Presence and the Ambiguities of Life in General (275-7)

In the preceding sections, Tillich has discussed the impact of the Spiritual Presence related to the functions of the human spirit: morality, culture, and religion. He now discusses if and how the Spirit manifests power in overcoming ambiguities of life in general—including life in dimensions prior to the actualization of the human spirit. He answers that there is no *direct* impact of the Spiritual Presence in the dimensions of the inorganic, the organic, and of self-awareness. He denies the literal validity of legends of physical miracles such as those that change inorganic matter and thus do not involve the impact of the divine Spirit on the human spirit. The divine Spirit is not a cause among other finite causes; this would be an abuse of the word “Spirit.” But, given the concept of the multi-dimensional unity of life, Tillich asserts that there are indirect and limited influences of the Spiritual Presence on the ambiguities of life in general. **“The multi-dimensional unity of life means the impact of the Spiritual Presence on the human spirit is at the same time, an impact on the *psyche*, the cells, and the physical elements that constitute [humans].** (276) The use of the term “impact” is a causal image, but Tillich is using the term figuratively, in the sense of impact as a “presence that participates in the object of its impact.” This presence as described by Tillich is restricted to those beings in whom the dimension of the spirit has appeared, i.e. humankind. **“The Spirit grasps the spirit and only indirectly and in a limited way the *psyche* and the *physis*. The universe is not yet transformed; it “waits” for transformation. But the Spirit transforms actually in the dimension of the spirit.”** (276-7) Tillich will discuss the transformation of the universe later as the doctrine the Kingdom of God as eternal fulfillment. He now, however, discusses a function that unites the universality of the Kingdom of God with the Spiritual Presence—the function of healing. **“Salvation means healing, and healing is an element in the work for salvation.”** (277)

2. Healing, Salvation, and the Spiritual Presence (277-82)

“The life process under all dimensions unites self-identity with self-alteration. Dis-integration occurs if one of the two poles is so predominant that the balance of life is disturbed.” (277) Tillich defines disease as disintegration. The state of a person’s health is a function of the degree of one’s self-integration. The multidimensional unity of life is seen conspicuously in the realm of health, disease, and healing. Different types of disease will require healing efforts primarily affect one or another dimension of the person, but the impact of disease and the need to heal in multiple levels should always be considered. Tillich differentiates what is commonly called “faith healing” from his definition of faith as the state of being grasped by the ultimate ground of being and meaning. As commonly construed, “faith healing” is “magical,” occurring through the forces of one being upon another. This type of magical force is present in all human encounter, otherwise such encounters would be purely intellectual. The force of one’s being upon another can be used for healing purposes, but also abused for destructive purposes. What is referred to as faith healing in churches, including the use of prayer, can be either the “magical” type of healing or a function of faith as defined by Tillich. Tillich draws a line between what is Spirit-filled prayer and magical praying. “. . . a

Spirit-determined prayer seeks to bring one's own personal center, including one's concern for the health of one's self or of someone else, before God, and that it is willing to accept the divine acceptance of the prayer whether its overt content is fulfilled or not. Conversely, a prayer which is only a magical concentration on the desired aim, using God for its realization, does not accept an unfulfilled prayer as an accepted prayer, for the ultimate aim in the magic prayer is not God and the reunion with him but the object of the prayer, for example, health. A prayer for health in faith is not an attempt at faith healing, but an expression of the state of being grasped by the Spiritual Presence.” (279-80) Health viewed as salvation recognizes the integration of the personal center as being possible only by elevation to the divine center through the impact of the Spiritual Presence. **“At this point health and salvation are identical, both being the elevation of man to the transcendent unity of the divine life . . . Health in the ultimate sense of the word, health as identical to salvation, is life in faith and love.”** (280) Dis-integration of “spiritual health” can lead to bodily and psychological illness and vice versa. Although certain destructive behaviors can lead to physical illness, disease should not be regarded as the result of sin in a “pharisaic” manner of thinking. Also, forgiveness of transgressions should not obviate the use of medical and psychological treatments. The healing impact of the Spiritual Presence should not replace healing efforts in all dimensions within the multidimensional unity of life. Medical and psychological forms of healing are still necessary within their dimensions. The validity of healing within each dimension and the relationships between the dimensions needs to be recognized. **“The ways of healing do not need to impede each other, as the dimensions of life do not conflict with each other. The correlate of the multidimensional unity of life is the multidimensional unity of healing.”** (281) Healing through the impact of the Spiritual Presence is unambiguous, but like all manifestations of in life is fragmentary. Tillich reminds us that healing is fragmentary in all its forms. Health in one dimension may coexist with illness in another. And no healing, even healing under the power of the Spirit can liberate one from the necessity of death. In the final section of Systematic Theology, Tillich will discuss healing that goes beyond that of the individual but is universal as symbolized in the concepts of the Kingdom of God and Eternal Life.

IV. THE TRINITARIAN SYMBOLS (283)

A. The Motives of the Trinitarian Symbolism (283)

B. The Trinitarian Dogma (286)

C. Reopening the Trinitarian Problem (291)

PART V. HISTORY AND THE KINGDOM OF GOD (297-423)

INTRODUCTION (297)

The Systematic Place of the Fifth Part of the Theological System and the Historical Dimension of Life.

- There is no history proper where there is no spirit. It is therefore necessary to distinguish the “historical dimension,” which belongs to all life processes, from history proper, which is something occurring in mankind alone.(297)
- The answer of “life unambiguous” to the questions implied in life’s ambiguities leads to the symbols “Spiritual Presence,” “Kingdom of God,” and “Eternal Life.”(297)
- Eschatology deals with the relation of the temporal to the eternal, but so do all parts of the theological system. Therefore it would be quite possible to begin a systematic theology with the eschatological question—the question of the inner aim, the *telos* of everything that is.(298)
- Between the question “where from” and “where to” lies the whole system of theological questions and answers.(299)

I. HISTORY AND THE QUEST FOR THE KINGDOM OF GOD (300)

Life and history

Man and History

History and Historical Consciousness

- Tradition unites historical reports with symbolic interpretations. It does not report “naked facts,” which itself is a questionable concept; but it does bring to mind significant events through a symbolic transformation of the facts.(301)
- There is no history without factual occurrences, and there is no history without the reception and interpretation of factual occurrences by historical consciousness.(302)

The Historical Dimension in the Light of Human History

- Human history is always a union of objective and subjective elements. An “event” is a syndrome of facts and interpretation.(302)
- The transition from one situation to another is in part determined by man’s centered reaction, by his freedom.(303)
- The production of the new(303)
- The significant uniqueness of a historical even.(304)
- Those four characteristics of human history (to be connected with purpose, to be influenced by freedom, to create the new in terms of meaning, to be significant in a universal, particular, and teleological sense) lead to the distinction between human history and the historical dimension in general.(305)

Prehistory and Posthistory

- Prehistorical man is that organic being which is predisposed to actualize the dimensions of spirit and history and which in his development drives toward their actualization.(307)
- We can distinguish historical from prehistorical man though we do not know the moment of transition from one to the other because of the mixture of slow transformation and sudden leap in all evolutionary processes.(307)
- The last stage of historical man has been identified with the final stage of fulfillment-with the Kingdom of God actualized on earth. But the “last” in the temporal sense is not the “final” in the eschatological sense.(307)

The Bearers of History: Communities, Personalities, Mankind

- History-bearing groups are characterized by their ability to act in a centered way.(308)
- 1st condition: must have a central, law-giving, administering, and enforcing authority(309)
- 2nd condition: must have tools to keep itself in power in the encounter with other powers(309)
- Both conditions are fulfilled in what is called, in modern terminology, a “state,” and in this sense history is the history of states.(309)
- *eros* (309)
- “*vocational consciousness*”: an aim toward which they[groups] strive and a destiny they try to fulfill(310)
- The fact of a vocational consciousness shows that the content of history is the life of the history-bearing group in all dimensions.(311)
- They[historical groups] are products of the social function of these individuals.(312)

History and the Categories of Being

Life Processes and Categories

- “after-each-other-ness”(313): related to time
- “beside-each-other-ness”(313): related to space
- The fact that all parts of the universe are contemporal, conspatioa, causally conditioned by each other, and substantially distinct from each other demands an affirmative answer to the question of the categorical unity of the universe.(314)

Time, Space, and the Dimensions of Life in General

- need to treat time and space interdependently.(315)
- avoid the “struggle between time and space”(315)
- In the directedness of growth and the futuristic character of self-awareness, time, so to speak, prepares for the full breakthrough of its bondage to space which occurs in time under the dimension of history (“historical time”)(317)
- The time of the creative spirit unites an element of abstract unlimitedness with an element of concrete limitedness.(317)
- The concreteness of time under the dimension of the spirit gives time a qualitative character.(317)
- The space of the creative spirit unites an element of abstract unlimitedness with an element of concrete limitedness.(318)

Time and Space under the Dimension of History

- In history there are centered groups which grow and age and develop organs, in a way analogous to that in the dimension of self-awareness. Therefore history includes time and space, qualified by growth and self-awareness. And history determines and is determined by interdependence, by life under the dimension of spirit. In history the creative act of the spirit and with it the time and space of the spirit are always present.(318)
- Historical time includes inorganic time actually; inorganic time includes historical time only potentially.(319)
- Historical space includes the space of the physical realm as well as the space of growth, of self-awareness, of creativity.(319)

Causality, Substance, and the Dimensions of Life in General

- A cause is a conditioning precedent, and causality is the order of things according to which there is a conditioning precedent for everything.(321)
- The general character of substance is “underlying identity,” that is, identity with respect to the changing accidents.(321)
- Under the dimensions of the organic and the psychological, causality and substance change both in their character and in their relations to each other.(322)
- Causality must participate in the quality of spirit to be creative.(323)

Causality and Substance under the Dimension of History

- Historical causality is the embracing form of causality because of the fact that in historical events all dimensions of life are actively participant.(324)
- In a historical group a double causation can be observed: the causation from a given sociological structure to the creation of cultural content and the causation from this content toward a transformed sociological structure.(325)
- Substance under the historical dimension can be called the “historical situation.” In any case, where there is a situation out of which historical causality drives toward the new, there is substance under the historical dimension.(325)
- Therefore man’s historical consciousness has always looked ahead beyond any particular new to the absolutely new, symbolically expressed as “New Creation.”(326)

The Dynamics of History

The Movement of History: Trends, Structures, Periods

- time provides the element of irreversibility of the historical movement; causality provides the element of freedom, creating the underivably new; space and substance provide the relatively static element out of which the dynamics of time and causality break and to which they return.(326)
- The nature of trends should prevent any attempt to establish historical laws(327).

- History is never without changes of seemingly unchangeable trends.(327)
- Trends can also be produced by creative acts, such as new inventions and their impact on society, or by increasing reactions against such impacts.(327)
- Chances are occasions to change the determining power of a trend.(327)
- The chance-giving occasion must be used by an act of creative causality.(327)
- Geographical, biological, psychological, and sociological factors are effective in the structures, producing situations out of which creative acts can arise.(328)
- It is an important scientific tool for the analysis and description of the dynamics of life as life.(329)
- “materialistic dialectics”(329-330)
- rhythm of the historical movement; the question of historical periods.(330)
- History moves in a periodic rhythm, but periods are periods only for those who can see them as such.(331)

History and the Processes of Life

- Life strives toward self-integration and may disintegrate in every history-creating act. Life creates and may destroy itself when the dynamics of history drive toward the new. Life transcends itself and may fall into profanity when it runs toward the ultimately new and transcendent.(331)
- the function of *praxis*: the personal and the communal act
- History runs toward fulfillment through all processes of life.(332)
- 3 processes of life and their unity: History, in terms of the self-integration of life, history, in terms of the self-creativity of life, and history, in terms of the self-transcendence of life.(332)

Historical Progress: Its Reality and Its Limits

- History progresses to the particularly new and tries to reach the ultimately new.(333)
- There is no progress where individual freedom is decisive. [no progress in the moral act](333)
- Within the realm of cultural creation there is no progress beyond the classical expressions of man’s encounter with reality, whether it is in the arts, in philosophy, or in the personal or communal realm.(334)
- the qualitative and the quantitative elements; only in the latter is progress possible-that is, in breadth and refinement –and not in the former.(335)
- Obviously there is no progress in the religious function as such. But the question of progress arises with the existence of historical religions and their foundations, revelatory experiences.(336)
- There is certainly progress, obsolescence, and regression in the cultural side of every religion, in its cognitive self-interpretation and in its aesthetic self-expression, as in its way of forming personality and community.(337)
- The 4 realms in which progress is decisive and essential; technology, science, education, and the increasing conquest of spatial divisions and separations within and beyond mankind.(338-9)

The Ambiguities of Life under the Historical Dimension

The Ambiguities of Historical Self-integration: Empire and Centralization

- History continuously actualizes limited aims, and in so doing it both achieves and defeats its ultimate aim. All ambiguities of historical existence are forms of this basic ambiguity.(339)
- The greatness of man’s political existence is expressed in the term “empire.”(339)
- Empires are built and grow and fall before they have reached their aim, which is to become all inclusive.(339-40)
- The will to power, in all its forms is a necessary element in the self-integration of the history-bearing groups,... The stronger and more justified this element is, the greater the group’s empire-building passion becomes; and the more it has the support of all its members, the better its chance is to last a long time.(340)
- “World,” there is no such thing. ?? (340)
- No individual and no group can avoid the dynamics of history in order to avoid the tragic implications of the greatness of history as it is expressed in the symbol of empire. But even so the concept of world history remains doubtful in view of past unknown or unconnected historical movements.(341)
- Power structure is the source of the ambiguities of centeredness within a historical group.(342)
- 2 contradictory tendencies: totalitarian control of the life of everyone, the personal freedom(342)

The Ambiguities of Historical Self-creativity: Revolution and Reaction

- Historical creativity takes place in the non-progressive as well as in the progressive element of the dynamics of history. It is the process in which the new is created in all realms under the historical dimension.(343)
- Hegel's notion of "both negated and preserved (*aufgehoben*)(343)
- The problem of the relation between the generations is not that of authority but that of the old and the new in the dynamics of history... Therefore, the attacks are necessarily unfair; their unfairness is an unavoidable element of their strength to break through the given.(343)
- Political life is largely structured by the ambiguity of historical creativity.(343)
- There are situations in which only a revolutions can achieve the breakthrough to a new creation.(344)

The Ambiguities of Historical Self-transcendence: The "Third Stage" as Given and as Expected

- The struggle between the sacred old and the prophetic new is a central theme of the history or religions, and, according to the fact that the demonic's favored place is the holy, these conflicts reach an all-surpassing destructiveness in religious wars and persecutions.(344)
- "Third stage"; Christian church(Augustine), thousand years, age of reason, classless society.(345)
- The self-transcendence of life under the dimension of history is expressed and leads to two utterly ambiguous attitudes: the self-absolutizing one, the utopian one.(345)

The Ambiguities of the Individual in History

- The individual receives his life as a person from the history-bearing group to which he belongs. History has given to everyone the physical, social, and spiritual conditions of his existence.(346)
- Even historical accounts of economics, science, art, or the church cannot avoid continual reference to the political frame within which cultural and religious activities take place.(347)
- There are ambiguities of the individual in history which are valid under every political system. They can be summed up in the ambiguity of historical sacrifice.(347-8)
- The individual feels himself a victim of forces which he cannot influence. For him history is negativity without hope.(348)

Interpretations of History and the Quest for the Kingdom of God

The Nature and the Problem of an Interpretation of History

- Every historical group is particular, and participation in its historical activities implies a particular view of the aim of historical creativity. It is the vocational consciousness, referred to above, that decides upon the key and what it opens in the understanding of history.(349)
- In the Christian vocational consciousness, history is affirmed in such a way that the problems implied in the ambiguities of life under the dimension of history are answered through the symbol "Kingdom of God."(349-50)

Negative Answers to the Question of the Meaning of History

- The tragic interpretations of history: classical expression in Green thought, in a circle back to its beginning.(351) Within the cosmic circle, periods can be distinguished which as a whole constitute a process of deterioration, starting with an original perfection and falling by degrees into a stage of utter distortion of what the world and man essentially are. There is no hope, no fulfillment of history.(351)
- The mystical interpretations: mostly developed in the East [Vedanta Hinduism, Taoism, and Buddhism]. Historical existence has no meaning in itself. One must live in it and act reasonably, but history itself can neither create the new nor be truly real.(351)
- The mechanistic interpretations: History has become a series of happenings in the physical universe, interesting to man, worthy to be recorded and studied, but without a special contributions to the interpretation of existence as such.(352)

Positive but Inadequate Answers to the Question of the Meaning of History

- Progressivism: a quasi-religious symbol. The significant side of progressivistic ideology is its emphasis on the progressive intention of every creative action and its awareness of those areas of the self-creativity of life in which progress is of essence of the reality concerned, technology.(353)
- Utopianism: It is progressivism with a definite aim; arrival at the stage of history in which the ambiguities of life are conquered.(354)
- Transcendental type: it is implicit in the eschatological mood of the New Testament and the early church up to Augustine. History is the place for Christ's event. There is no relation between the justice of Kingdom of God and the justice of power structures. The two worlds are separated by an unbridgeable gap.(355)

The Symbol "Kingdom of God" as the Answer to the Question of the Meaning of History

The Characteristics of the Symbol "Kingdom of God"

- The relationship of the symbol "Kingdom of God" to the symbols "Spiritual Presence" and "Eternal Life."(357)
- It is political: this agrees with the political sphere's predominance in the dynamics of history.(358)
- It is social: includes the ideas of peace and justice-non in contrast to the political quality and, therefore, not in contrast to power.(358)
- It is personalistic.
- It is universal.

The Immanent and the Transcendent Element in the Symbol "Kingdom of God"

- The symbol "Kingdom of God" must be immanent and transcendent at the same time. (359)
- It is important to point to the emergence of these elements in the basic development of the idea of the Kingdom of God.(359)
- The emphasis in the prophetic literature is inner-historical-political.(359)
- The apocalyptic literature of the intertestamental period: wars, disease, and natural catastrophes of a cosmic character will precede the rebirth of all things and the new eon in which God will finally become the ruler of the nations and in which the prophetic hopes will be fulfilled.(360)
- The emphasis on transcendence in the symbol "Kingdom of God" does not exclude inner-historical features of decisive importance-just as the predominance of the immanent element does not exclude transcendent symbolism.(361)

II. THE KINGDOM OF GOD WITHIN HISTORY (362)

A. The Dynamics of History and The New Being (362)

1) The Idea of "History as Salvation"

Theology has spoken of the unsolved problems of the originally German term *Heilsgeschichte* ("history of salvation). With regard to problems, the first question refers to the relation of the history of salvation to the history of revelation. The basic answer: Where there is revelation there is salvation! Turning around the statement we can also say: Where there is salvation there is revelation. Salvation embraces revelation, emphasizing the element of truth in the saving manifestation of the ground of being. [P.362]

The second question refers to the revelation of history as the result of human creativity to the history of salvation. They are not identical. It is impossible to identify world history and the history and the history of salvation because of the ambiguities of life in all its dimensions, including the historical. Salvation is the conquest of the ambiguities; it stands against them and cannot be identified with a realm in which they are effective. [P.362]

Saving power breaks into history of salvation, works through history, but is not created by history. The third question therefore is: How is the history of salvation manifest in world history? If the term "history of salvation" is justified at all, it must point to a sequence of events in which saving power breaks into historical processes, prepared

for by these processes so that it can be received, changing them to enable the saving power to be effective in history. Seen in this way, the history of salvation is part of the universal history. [P.363]

Because of the misinterpretations to which the term “history of salvation” is exposed, it might be preferable to avoid the term altogether and to speak about the manifestations of the Kingdom of God in history. And of course, where there is manifestation of the K of G, there is revelation and salvation. [P.363-364]

2) **The Central Manifestation of the Kingdom of God in History**

Whatever the rhythm of manifestations of the K of G in history may be, Christianity claims to be based on its central manifestation. Therefore it considers the appearance of Jesus as the Christ as the center of history-if history is seen in its self-transcending character. The term “center of history” has nothing to do with quantitative measurements, which would understand it as the middle between an indefinite past and an indefinite future, nor does the term describe a historical moment in the cultural process came to a point where the lines of the past were united and determined the future. The metaphor “center” expresses a moment in history for which everything before and after is both preparation and reception. As such it is both the criterion and source of saving power in history. [P.364]

In the very term “center” a critique of relativism is expressed. Faith dares to assert its dependence on that event which is the criterion of all revelatory events. Faith has the courage to dare such an extraordinary assertion, and it takes the risk of error. But without this courage and without the risk, it would not be faith. [P.364]

The only progressive element in the preparatory history of revelation and salvation is its movement from immaturity to maturity. Humankind had to mature to a point in which the center of history could appear and received as the center. This maturing process is working in all history, but a particular development was necessary in order to prepare for Him in whom the final revelation would occur. This is the function of the development of which the OT is the document. The maturity was reached; the time was fulfilled. This happened once in the original revelatory and saving stretch of history, but it happens again wherever the center is received as center. [P.365]

Without the OT, Christianity relapses into the immaturities of the universal history of religion-including the history of the Jewish religion (which was the main object of criticism and purification by the OT prophets). The maturing or preparatory process toward the central manifestation of the K of G in history is, therefore, not restricted to the pre-Christian epoch; it continues after the center’s appearance and is going on here and now. The theme of Israel’s leaving Egypt is that of maturation toward the center. In biblical and theological language, this has been expressed as the symbol of the transtemporal presence of the Christ. [P.365-366]

Conversely, there is always a process of receiving from the central manifestation of the K of G in history. Of course, as there is an original history of preparation for the center, leading to its appearance in time and space, so is there an original history of reception from the center, derived from its appearance in time and space; and this the history of the church. But the church does not exist in a simply manifest way, by receiving from what has happened in the past; it also exists latently, by anticipating what will happen in the future. In its latency the church is dependent, by anticipation, on what is to come as the center of history. This is the meaning of “prophecy” in the sense of announcing the future, and it is the meaning of such passages as those in which the Fourth Gospel points to the pre-existence of the Christ, passages that symbolize the potential presence of the center in all periods of history. In view of these connotations of the term “center of history,” we can say that human history, seen from the point of view of the self-transcendence of history, is not only dynamic movement, running ahead, but is also a structured whole in which one point is the center. [P.366]

That history which is a history of revelation and salvation begins the moment man becomes aware of the ultimate question of his estranged predicament and of his destiny to overcome this predicament. This awareness has been expressed in myths and rites of earliest human record, but there is no possibility of marking a definite moment or a definite person or group. When Christianity claims that the event on which it is based is the center of the history of revelation and salvation, it cannot overlook the fact that there are other interpretations of history which make the same claim or another central event. [P.367]

In view of these analogies in political and religious history, the question is unavoidable as to how Christianity can justify its claim to be both rooted in time and based in the universal center of the manifestations of the K of G in history. The first answer, to which we already have referred, is a positivistic one: this claim is an expression of the

daring courage of the Christian faith. The Christian claim must have a “logos,” not an argument in addition to faith, but a logos-determined explanation by saying that questions implied in historical time and in the ambiguities of historical dynamics have been answered in none of the other assumed centers of history. [P.367]

In spite of all the possible demonizations and sacramental distortions of the central manifestations of the K of G in actual Christianity, the message of center which has appeared must be maintained if Christianity is not to become another preparatory religion of the Law. [P.368]

This survey show that the only historical event in which the universal center of the history of revelation and salvation can be seen-not only for daring faith but also for a rational interpretation of this faith-is the event on which Christianity is based. This event is not only the center of the history of the manifestation of the K of G; it is also the only event in which the historical dimension is fully and universally affirmed. The appearance of Jesus as the Christ is the historical event in which history becomes aware of itself and its meaning. There is-even for an empirical and relativistic approach-no other event of which this could be asserted. But the actual assertion is and remains a matter of daring faith. [P.368-369]

3) Kairos and Kairoi

Kairos, “the fulfillment in time”, a term that has been frequently used since we introduced it into theological and philosophical discussion in connection with the religious socialist movement in Germany after the First World War. It was chosen to remind Christian theology of the fact that the biblical writers, not only of the Old but also of the New Testament, were aware of the self-transcending dynamics of history. And it was chosen to remind Philosophy of the necessity of dealing with history, not in terms of logical and categorical structure only, but also in terms of its dynamics. [P.369]

Its original timing-the right time, the time in which something can be done-must be contrasted with *chronos*, measured time or clock time. The former is qualitative, the latter quantitative. In the English word “timing,” something of the qualitative character of time is expressed, and if one would speak of God’s “timing” in his providential activity, this term would come near to the meaning of *kairos*. [P.369]

We have interpreted the fulfillment of time as the moment of maturity in a particular religious and cultural development-adding, however, the warning that maturity means not only the ability to receive the central manifestation of the K of G but also the greatest power to resist it. For maturity is the result of education by the law, and in some who take the law with radical seriousness, maturity becomes despair of the law, with the ensuing quest for that which breaks through the law as “good news.” [P.370]

The fact that *kairos*-experiences belong to the history of the churches and that the “great *kairos*,” the appearance of the center of history, is again and again re-experienced through relative “*kairoi*,” in which the K of G manifests itself in a particular breakthrough, is decisive for our consideration. The relation of the one *kairos* to the *Kairoi* is the relation of the source of power to that which is nourished by the source of power. [P.370]

Awareness of a *kairos* is a matter of vision. It is not an object of analysis and calculation such as could be given in psychological or socio-analysis and calculation such as could be given in psychological or socio-logical terms. It is not matter of detached observation but of involved experience. This, however, does not mean that observation and analysis are excluded; they serve to objectify the experience and to clarify and enrich the vision. But observation and analysis do not produce the experience of the *kairos*. The prophetic Spirit works creatively without any dependence on argumentation and good will. But every moment which claims to be Spiritual must be tested, and the criterion is the “great *kairos*.” [P.370-371]

Two things must be said about *kairoi*: first, they can be demonically distorted, and second, they can be erroneous. And this latter characteristic is always the case to a certain extent, even in the “great *kairos*.” The error lies not in the *kairoi*-quality of the situation but rather in the judgment about its character in terms of human reaction and unknown elements in of historical constellation. In other words, the *kairos*-experience stands under the order of historical destiny, which makes foresight in any scientific-technical sense impossible. [P.371]

At last question arises as to whether there are periods in history in which no *kairos* is experienced. Obviously the K of G and the Spiritual Presence are never absent in any moment of time, and by the very nature of the historical

processes, history is always self-transcendent. But the experience of the presence of the K of G as determining is not always given. History does not move in an equal rhythm but is a dynamic force moving through cataracts and quiet stretches. History has its ups and downs, its periods of speed and of slowness, of extreme creativity and of conservative bondage to tradition. The K of G is always present, but the experience of its history-shaking power is not. Kairos are rare and the great *kairos* is unique, but together they determine the dynamics of history in its self-transcendence. [P.372]

4) Historical Providence

The “new” toward which history runs, both the particularly new and the absolutely new, is the aim of historical providence. It is misleading to speak of a divine “design,” even if it is not understood in a deterministic way. We must enlarge the symbol of divine providence to include the omnipresent element of contingency. There is an element of contingency in the spontaneity of the bird which contributes to its providential death here and now, and there is contingency in the rise of a tyrant who destroys individuals and nations under the divine providence. [P.372]

The last example points to the question of historical providence and the powers of evil in history. The immensity of moral and physical evil and the overwhelming manifestation of the demonic and its tragic consequence in history have always been an existential as well as a theoretical argument against the acceptance of any belief in historical providence. And, indeed, only a theology which takes these aspects of reality into its concepts of providence has a right to use this concept at all. A concept of providence which takes evil into account radically excludes that teleological optimism which characterized the philosophy of the Enlightenment-with some important exceptions-and the progressivism of the nineteenth and early twentieth centuries. [P.372-373]

Where the power for good increases, the power for evil increases also. Historical providence includes all this and is creative through it toward the new, both in history and above history. This concept of historical providence also includes the rejection of reactionary and cynical pessimism. It provides the certainty that the negative in history can never prevail against the temporal and eternal aims of the historical process. The way in which this happens is identical with the divine mystery and beyond calculation and description. [P.373]

The prophetic messages imply no concrete design; they imply only the universal rule of divine action in terms of historical creativity, judgment, and grace. The whole of the particular providential acts remains hidden in the mystery of the divine life. The necessary foregoing of a concrete interpretation of world history does not exclude the understanding, from a special point of view, of particular developments in their creative sequences. [P.374]

B. The Kingdom of God and the Churches

1) The Churches as the Representatives of the Kingdom of God in History

In discussions of the Spiritual Community we called the churches the ambiguous embodiment of the Spiritual Community, and we spoke of the paradox that the churches reveal as well as hide the Spiritual Community. The K of G includes the Spiritual Community, but, just as the historical dimension embraces all other dimensions, the K of G embraces all realms of being under the perspective of their ultimate aim. The churches represent the K of G in this universal sense. [P.374-375]

The representation of K of G by the churches is as ambiguous as is the embodiment of the Spiritual Community in the churches. In both functions the churches are paradoxical: they reveal and hide. We have already indicated that the churches may ever represent the demonic kingdom. But the demonic kingdom is a distortion of the divine Kingdom and it would have no being without that which it is the distortion. The power of the representative, however much he represents what he is supposed to represent, is rooted in his function of representing. The churches are churches even if they are forces hiding the ultimate instead of revealing it. Distorted spirit is still spirit; distorted holiness is still holiness. [P.375]

As representatives of the K of G, the churches share actively both in the running of historical time toward the aim of history and in the inner-historical struggle of the K of G against the forces of demonization and profanization. Wherever prophetic Spirit appears, it revives expectation of the coming Kingdom and awakens the churches to their

task of witnessing to it and preparing for it. The churches have always been and always should be communities of expectation and preparation. They should point to the nature of historical time and the aim toward which history runs. [P.375-376]

The struggle against demonization and profanization draws passion and power from this consciousness of the "end". In carrying on this struggle through all history the churches are tools of the K of G. They are able to serve as tools because they are based on the New Being in which the forces of estrangement are conquered. They feel-or should feel-that they are fighting agents of the K of G, leading forces in the drive toward the fulfillment of history. [P.376]

There were no manifest churches before the central manifestation of the New Being in the event on which the Christian church is based, but there was and is a latent church in all history, before and after this event: the Spiritual Community in the state of its latency. Without it and its preparatory work the churches would not be able to be represent the K of G. The central manifestation of the holy itself would not have been possible without the preceding experience of the holy, both of being and ought to be. [P.376]

What does it mean that the churches are not only embodiments of the Spiritual Community but also representatives of the K of G in its all-embracing character? The answer lies in the multidimensional unity of life and the consequences it has for the sacramental manifestation of the holy. To the degree in which a church emphasizes the sacramental presence of the divine, it draws the realms preceding spirit and history, the inorganic and organic universe, into itself. The Kingdom of God is only a social symbol; it is a symbol which comprises the whole of reality. And if the churches claim to represent it, they must not reduce its meaning to one element alone. [P.376-377]

This claim, however, raises another problem. The churches which represent the K of G in its fight against the forces of profanization and demonization are themselves subject to the ambiguities of religion and are open to profanization and demonization. How, then, can that which is itself demonized represent the fight against the demonic and that which is profanized represent the profane? The answer was given in the chapter on the paradox of churches: they are profane and sublime, demonic and divine, in a paradoxical unity. The expression of this paradox is the prophetic criticism of the churches by the churches. Something in a church reacts against this distortion of the church as a whole. Its fight against the demonic and profane is first directed against the demonic and the profane in the church itself. Such fights can lead to reformation movements, and it is the fact of such movements that gives churches the right to consider themselves vehicles of the K of G, struggling in history, including the history of the churches. [P.377]

2) The Kingdom of God and the History of the Churches

The history of the churches is the history in which the church is actual in time and space. The church is always actual in churches and that which is actual in churches is the one church. Therefore one can speak of the history of the church as well as of the history of the churches. However, one should not claim that up to a time there was the one church, actual in time and space, and after this period splits occurred which produced the churches. A consequence of such an assertion is that one of the churches in one period or in all periods calls itself *the* church. Each of these assertions is erroneous, and as a consequence, demonic attitudes often result from disregard of the truth, the Spiritual Community, always lives in the churches and that where there are churches' confessing their foundation in the Christ as the central manifestation of the K of G in history there the church is. [P.377-378]

How can the claim of the churches to be based on the central manifestation of the K of G in history be united with the reality of church history? In particular this means: Why are the churches overwhelmingly limited to one section of mankind, where they belong to a particular civilization, and why are they tied-up with the cultural creation of this civilization? And further: Why, for almost five hundred years, have secular movements arisen within Christian civilization which have radically changed human self-interpretation and have in many cases turned against Christianity, notably in scientific humanism and naturalistic communism? [P.378]

If one turns to Protestantism, the other form of the profanization of the ultimately sublime appears-secularization. It appears under the heading of the Protestant principle, which makes of the priest a layman, of the sacraments words, of the holy the secular. Of course, Protestantism does not intend to secularize priesthood, sacraments, and the holy, but rather it tries to show that the holy is not restricted to particular places, orders, and functions. [P.379-380]

The secular form of profanization of the ultimately sublime, which is now spreading all over the world, is a further great riddle of church history especially in the last centuries. It is probably the most puzzling and urgent problem of present-day church history. In any case, the question is: How can this development in the midst of Christian civilization be reconciled with the claim that Christianity has the message of that event which is the center of history? [P.380]

The last question, and perhaps the most offensive riddle of church history, is the manifest power of the demonic in it. This is an offensive riddle in view of the fact that the highest claim in Christianity, as expressed in Paul's triumphant hymn in Romans, chapter 8, is the victory of the Christ over the demonic powers. [P.380]

In view of this one must ask: What is the meaning of church history? One thing is obvious: one cannot call church history "sacred history" or a "history of salvation." Sacred history is in church history but is not limited to it, and sacred history is not only manifest in but also hidden by the church history. Nevertheless, church history has one quality which no history has: since it relates itself in all its periods and appearances to the central manifestation of the K of G in history, it has in itself the ultimate criterion against itself-the New Being in Jesus as the Christ. [P.381]

The struggle of the K of G in history is, above all, this struggle within the life of its own representatives, the churches. We have related this struggle to the reformations which occur again and again in the churches. But the struggle of the K of G within them is not only manifest in the dramatic form of reformations; it also goes on in the daily life of individuals and communities. The consequences of the struggle are fragmentary and preliminary but are not devoid of actual victories of the K of G. [P.381]

C. The Kingdom of God and World History

1) Church History and World History

The meaning of the term "world" in the context of this and the preceding chapters is determined by its contrast to the terms "church" and the "the churches." It does not imply the belief that there is a world history which is coherent and continuous history of the all embracing historical group "mankind." AS discussed before, there is no history of mankind in this sense. Mankind is the place on which historical developments occur. These developments are partly unconnected and partly interdependent, but they never have a united center of action. [P.382]

Church history, as the representation of the K of G, is a part both of world history and of that which transcends world history and from the other fact that world history is both opposed to and dependent church history. This is a highly dialectical relationship, including several mutual affirmations and negations. [P.382]

The history of the churches shows all the characteristics of the history of the world, that is, all the ambiguities of social self-integration, self-creativity, and self-transcendence. The churches in these respects are the world. They would not exist without structures of power, of growth, of sublimation and the ambiguities implied within these structures. Seen from this point of view the churches are nothing but a special section of world history. [P.382-383]

World history is judged by the churches in their capacity as the embodiment of the Spiritual Community. The churches as representations of the K of G judge that without which they themselves could not exist. But they do not merely judge it theoretically while accepting it practically. Their judgment consists not only in prophetic words but also in prophetic withdrawals from the ambiguous situations in which world history moves. [P.383]

Church history judges world history while judging itself because it is a part of world history. Church history has an impact on world history. The last two thousand years of world history in the Western part of mankind move under the transforming influence of the churches. For example, the climate of social relations is changed by the existence of the churches. This is a fact as well as a problem. It is a fact that Christianity has changed person-to-person relations in a fundamental way, wherever it has been accepted. [P.383]

Perhaps one can say that the main impact of church history on world history is that it produces an uneasy conscience in those who have received the New Being but follow the old being. Christian civilization is not the K of G, but it is a continuous reminder of it. Therefore one should never use changes in the state of the world as a basis for proving

the validity of the Christian message. Such arguments do not convince because they miss the paradox of the churches and the ambiguities of every stage of world history. [P.384]

2) The Kingdom of God the Ambiguities of Historical Self-Integration

We have described the ambiguities of history as consequences of the ambiguities of life processes in general. The self-integration of life under the dimension of history shows the ambiguities implied in the drive toward centeredness: the ambiguities of “empire” and of “control,” the first appearing in the drive of expansion toward a universal historical unity, and second, in the drive toward a centered unity in the particular history-bearing group. In each case the ambiguity of power lies behind the ambiguities of historical integration. So the question arises: What is the relation of the K of G to the ambiguities of power? The answer to this question is also the answer to the question of the relation of the churches to power. The basic theological answer must be that, since God as *the* power of being is the source of all particular powers of being, power is divine in its essential nature. [P.385]

Power is the eternal possibility of resisting non-being. God and the K of G “exercise” this power eternally. But in divine life-of which divine kingdom is the creative self-manifestation-the ambiguities of power, empire, and control are conquered by unambiguous life. Within historical existence this means that every victory of the K of G in history is a victory over the disintegrating consequences of the ambiguity of power. Since this ambiguity is based on the existential split between subject and object, its conquest involves a fragmentary reunion of subject and object. [P.385]

The ambiguity of self-integration of life under the historical dimensions is also effective in the trend toward the reunion of all human groups in an empire. Again it must be stated that the K of G in history does not imply the denial of power in the encounter of centered political groups, for example, nations. As in every encounter of living beings, including individual men, power of being meets power of being and decisions are made about the higher or lower degree of such power-so it is in the encounter of political power groups. And as it is in the particular group and its structure of control, so it is in the relations of particular groups to each other that decisions are made in every moment in which the significance of the particular group for the unity of the K of G in history is actualized. [P.386]

3) The Kingdom of God and the Ambiguities of Historical Self-Creativity

While the ambiguities of historical self-integration lead to problems of political power, the ambiguities of historical self-creativity lead to problems of social growth. It is the relation of the new to the old in history which gives rise to conflicts between revolution and tradition. [P.388]

The K of G is victorious over the ambiguities of historical growth only where it can be discerned that revolution is being built into tradition in such a way that, in spite of tensions in every concrete situation and in relation to every particular problem, a creative solution in the direction of the ultimate aim of history is found. [P.389]

It is the nature of democratic institutions, in relation to questions of political centeredness and of political growth, that they try to unite the truth of the two conflicting sides. The two sides here are the new and the old, represented by revolution and tradition. The possibility of removing a government by legal means is such an attempted union; and in so far as it succeeds it represents a victory of the K of G in history, because it overcomes the split. [P.389]

4) The Kingdom of God and the Ambiguities of Historical Self-Transcendence

The ambiguities of self-transcendence are caused by the tension between the K of G realized in history and the Kingdom as expected. Demonic consequences result from absolutizing the fragmentary fulfillment of the aim of history within history. On the other hand if the consciousness of realization is completely absent, utopianism alternates with the inescapable disappointments that are the seedbed of cynicism. Therefore no victory of the K of G is given if either the consciousness of realized fulfillment or the expectation of fulfillment is denied. This was the problem of the early church, and it remained a problem for all church history, as well as for the secularized forms of the self-transcending character of .history. [P.390]

The implication of this is for the churches as representatives of the K of G in history is that it is their task to keep alive the tension between the consciousness of presence and the expectation of the coming. The danger for the

receptive (sacramental) churches is that they will emphasize the presence and neglect the expectation; and the danger of the activistic (prophetic) churches is that they will emphasize the expectation and neglect the consciousness of the presence. The most important expression of this difference is the contrast between the emphasis on individual salvation in the one group and on social transformation in the other. [P391]

5) The Kingdom of God and the Ambiguities of the Individual in History

The phrase “individual in history” in this context means the individual in so far as he actively participates in the dynamics of history. Not only he who acts politically participates in history but so does everybody who in some realm of creativity contributes to the universal movement of history. [P.391]

It is not a victory of the K of G in history if the individual tries to take himself out of the participation in history in the name of the transcendent K of G. Not only is it impossible, but the attempt itself deprives the individual of full humanity by separating him from the historical group and its creative self-realization. One cannot reach the transcendent K of G without participating in the struggle of the inner-historical K of G. For the transcendent is actual within the inner-historical. Every individual is thrown into the tragic destiny of historical existence. He cannot escape it, whether he dies as an infant or as a great historical leader. Nobody’s destiny is uninfluenced by historical conditions. But the more one’s destiny is directly determined by one’s active participation, the more historical sacrifice is demanded. Where such sacrifice is maturely accepted a victory of the K of G has occurred. [P.392]

III. THE KINGDOM OF GOD AS THE END OF HISTORY (P.394-423)

A. The End of History or Eternal Life

1) The Double Meaning of “End of History” and the Permanent Presence of the End

The fragmentary victories of the Kingdom of God in history point by their very character to the non-fragmentary side of the K of G “above” history. But even “above” history, the K of G is related to history; it is the “end” of history. English word “end” means both *finish* and *aim*; great tool for the expression of the two sides of K of G, the transcendent [*finish*] and the inner-historical [*aim*]. Also end as aim in Latin *finis* and Greek *telos* designate as that toward the temporal process points as its goal. The end of history in the sense of the inner aim or the *telos* of history is “eternal life”. [P.394]

The classical term for the doctrine of the “end of history” is “eschatology”. Greek word *eschatos* combines, as does the English “end,” a spatio-temporal and a qualitative-valuating sense. Eschatology points to the last, the most removed in space and time, and to the highest, the most perfect, the most sublime-but sometimes also to the lowest in value, the extreme negative. These connotations exist if the term “eschatology”, the “doctrine of the last”, or “last things” is used. Poetic, dramatic and pictorial imagination has given such description in a rich way, from the apocalyptic literature to the paintings of the ultimate judgment and of heaven and hell. [P.394-395]

Our question is what is the theological meaning of all this imagery? The theological problem of eschatology is not constituted by the many things which will happen but by one “thing” which is not a thing but which is the symbolic expression of the relation of the temporal to the eternal. More specifically, it symbolizes the “transition” from the temporal to the eternal, and this a metaphor similar to that of the transition from the eternal to the temporal in the doctrine of creation, from essence to existence in the doctrine of the fall, and from existence to essence in the doctrine of salvation. [P.395]

The eschatological problem is given an immediate existential significance by this reduction of the *eschata* to the *eschaton*. It ceases to be an imaginative matter about an indefinitely far (or near) catastrophe in time and space and becomes an expression of our standing in every moment in face of the eternal, though in a particular mode of time. The mode of the future appears in all eschatological symbolism, just as the mode of the past appears in all creational symbolism. [P.395]

Past and future meet in the present, and both are included in the eternal “now”. But they are not swallowed by the present; they have independent and different functions. Theology’s task is to analyze and describe in unity with the

total symbolism to which they belong. In this way *eschaton* becomes a matter of present experience without losing its futuristic dimension: we stand now in the face of the eternal, but we do so looking ahead to the end of history and the end of all which is temporal in the eternal. [P.395-396]

2) The End of History as the Elevation of the Temporal into Eternity

History is creative of the qualitatively new and runs toward the ultimately new, which, however, it can never attain within itself because the ultimate transcends every temporal moment. The fulfillment of history lies in the permanently present end of history, which is the transcendent side of the K of G: the Eternal Life. There are three possible answers to the question: *What is the content of the life which is called eternal or what is the content of the kingdom which is ruled by God in transcendent fulfillment?* [P.396]

The first is the refusal to answer, because it is considered an unapproachable mystery, the mystery of divine glory. But religion has always trespassed, and theology should trespass, this restriction. For “life” and “kingdom” are concrete and particular symbols. If concrete symbols are used at all, mere silence about their meaning is not permitted. [P.396]

The second answer is quite opposite. Popular imagination and theological supranaturalism know very much about the transcendent kingdom, because they see in it an idealized reduplication of life as experienced within history and under the universal conditions of existence. The negative characteristics of life are removed. All hopes are fulfilled. [P.397]

The third answer to the question asserts basically that the ever present end of history elevates the positive content of history into eternity at the same time that it excludes the negative from participation from it. Therefore nothing which has been created in history is lost, but it is liberated from the negative element with which it is entangled within existence. Eternal life, then, includes the positive content of history, liberated from its negative distortions and fulfilled in its potentialities. Life universal moves toward an end and is elevated into eternal life, its ultimate and ever present end. [P.397-398]

In fully symbolic language one could say that life in the whole of creation and in a special way in human history contributes in every moment of time to the K of G and its eternal life. Creation is creation for the end: in the “ground”, the “aim” is present. But between beginning and end, the new is created. [P.398]

3) The End of History as the Exposure of the Negative as Negative or the “Ultimate Judgment”

The history of religion is full of symbols for this idea, such as the Jewish, Christian and Islamic symbol of a final judgment or the Hindu and Buddhist symbol of reincarnation under the law of karma. In all of these cases the judgment is not restricted to individuals but refers to the universe. The Greek word for judging (*krinein*, ‘to separate’) points most adequately to the nature of the universal judgment: it is an act of separating the good from the bad, the true from the false, and the accepted ones from the rejected ones. [P.398]

In the light of our understanding of the end of history as ever present and as the permanent elevation of history into eternity the symbol of ultimate judgment receives the following meaning: here and now, in the permanent transition of the temporal to the eternal, the negative is defeated in its claim to be positive, a claim it supports by using the positive and mixing ambiguously with it. In this way it produces the appearance of being positive itself. The appearance of evil as positive vanishes in the face of the eternal. In this sense God in God’s eternal life is called a “burning fire,” burning that which pretends to be positive but is not. Nothing positive is being burned. No fire of judgment could do it, not even the fire of the divine wrath. For God cannot deny God’s self, and everything positive is an expression of being-itself. And since there is nothing merely negative, nothing that has being can be ultimately annihilated. Nothing that is, in so far as it is, can be excluded from eternity; but it can be excluded in so far as it is mixed with non-being and not yet liberated from it. [P.398-399]

How is the negative exposed in its negativity and left to annihilation? What is exactly negated if nothing positive can be negated? Such questions can only be answered in the context of a whole system as implications of main concepts as well as of the central religious symbols. Otherwise, the answers would be mere opinions, flashes of insight or mere poetry. In the context of the present system the following answers are possible: The transition from

the temporal to the eternal, the “end” of the temporal, is not a temporal event-just as the creation is not a temporal event. Time is the form of the created finite (thus being created with it), and eternity is the inner aim, the *telos* of the created finite, permanently elevating the finite into itself. With a bold metaphor one could say that the temporal, in a continuous process, becomes “eternal memory”. But *eternal* memory is living retention of the remembered thing. It is together past, present and future in a transcendent unity of the three modes of time. [P.399]

The second question asks for an explanation of the main assertion of this chapter- that in the transition from the temporal to the eternal the negative is negated. If we apply again the metaphor of “eternal memory,” we can say that the negative is not an object of eternal memory in the sense of living retention. Neither is it forgotten, for forgetting presupposes at least a moment of remembering. The negative is not remembered at all. It is acknowledged for what it is, non-being. Nevertheless it is not without effect on that which is present in the eternal memory as that which is conquered and thrown out into its naked nothingness. This is the condemning side of what is symbolically called ultimate judgment. [P.400]

The statement that the positive in the universe is the object of eternal memory requires an explanation of the term “positive” in this context. Its immediate meaning is that it has true reality-as the created essence of a thing. This leads to the further question as to how the “positive” is related to essential being and, by contrast, to existential being. A first and somewhat Platonizing answer is that being, elevated into eternity, involves a return to what a thing essentially is; this is what Schelling has called “essentialization.” This formulation can mean return to the state of mere essentiality or potentiality, including the removal of everything that is real under the conditions of existence. It can also mean that the new which has been actualized in time and space adds something to essential being, uniting it with the positive which is created within existence, thus producing the ultimately new, the “New Being,” not fragmentarily as in temporal life, but wholly as a contribution to the K of G in its fulfillment. Such thought, however metaphorically and inadequately expressed, gives an infinite weight to every decision and creation in time and space and confirms the seriousness of what is meant in the symbol “ultimate judgment.” [P.400-401]

4) The End of History and the Final Conquest of the Ambiguities of Life

With the exposure and the exclusion of the negative in the ultimate judgment the ambiguities of life are conquered, not only fragmentally as in the inner-historical victories of the K of G, but totally. With regard to the three polarities of being and the corresponding three functions of life we must ask for the meaning of self integration, self-creativity and self-transcendence in the Eternal Life. Since E L is identical with the K of G in its fulfillment, it is the non-fragmentary, total, and complete conquest of the ambiguities of life-and this under all dimensions of life, or, to use another metaphor, in all degrees of being. [P.401]

The first question then is: *What do we mean by unambiguous self-integration as a characteristic of E L?* The answer points to the first pair of polar elements in the structure of being: individualization and participation. In E L the two poles are in perfect balance. They are united in that which transcends their polar contrast: the divine centeredness, which includes the universe of powers of being without annihilating them into a dead identity. E L is still life, and the universal centeredness does not dissolve the individual centers. [P.401]

The second question is: *What is the meaning of unambiguous self-creativity as a characteristic of E L?* The answer points to the second pair of polar elements in the structure of being: dynamics and form. In E L the two poles are also in perfect balance. They are united in that which transcends their polar contrast: the divine creativity, which includes the finite creativity without making it into a technical tool of itself. [P.402]

The third question is: *What is the meaning of unambiguous self-transcendence as a characteristic of E L?* The answer points to the third pair of polar elements in the structure of being: freedom and destiny. In E L these two poles are also in perfect balance. They are united in that which transcends their polar contrast: the divine freedom, which is identical with divine destiny. In the power of its freedom every finite being drives beyond itself toward fulfillment of its destiny in the ultimate unity of freedom and destiny. [P.402]

The preceding metaphoric “descriptions” of E L referred to the three functions of life in all its dimensions, including that of the human spirit. However, it is also important to deal separately with the three functions of the spirit in their relation to E L. [P.402]

The basic statement to be made is that in the end of history the three functions - morality, culture, and religion - come to their end as special functions. Eternal Life is the end of morality. For at the same time, there is no ought-to-be in it which is not. There is no law where there is essentialization, because what the law demands is nothing but the essence, creatively enriched in existence. E L is the end of morality because what morality demanded is fulfilled in it. [P.401]

E L is the end of culture. Culture was defined as the self-creativity of life under the dimension of the spirit, and it was divided into *theoria*, in which reality is received, and *praxis*, in which reality is shaped. In E L there is no truth which is also not “done”, in the sense of the Fourth Gospel, and there is no aesthetic expression which is not also a reality. Beyond this, culture as spiritual creativity becomes, at the same time, Spiritual creativity. The human spirit’s creativity in E L is revelation by the divine Spirit-as it is fragmentarily already in the Spiritual Community. Humankind’s creativity and divine self-manifestation are one in the fulfilled K of G. [P.402-403]

Finally the end of history is the end of religion. In biblical terminology this is expressed in the description of the “Heavenly Jerusalem” as a city in which there is no temple because God lives there. Religion is the consequence of the estrangement of man from the ground of his being and of his attempts to return to it. This return has taken place in Eternal Life and God is everything in and to everything. The gap between the secular and the religious is overcome. [P.403]

5) Eternal Blessedness as the Eternal Conquest of the Negative

The concept “blessed” (*makarios, beatus*) can be applied in a fragmentary way to those who are grasped by the divine Spirit. The word designates a state of mind in which Spiritual Presence produces a feeling of fulfillment which cannot be disturbed by negativities in other dimensions. Neither bodily nor psychological suffering can destroy the “transcendent happiness” of being blessed. In finite beings this positive experience is always united with the awareness of its contrary, the state of unhappiness, despair and condemnation. This “negation of the negative” gives blessedness its paradoxical character. Without an element of negativity neither life nor blessedness can be imagined. [P.403-404]

The term “eternal blessedness” is applied both into the Divine Life and to the life of those who participate in it. In the case of both God and man we must ask what the negativity is which makes possible a life of eternal blessedness. The problem has been seriously raised by the philosophers of becoming. If one speaks of the “becoming” of God, one has introduced the negative element; one raises the issue of the negation of what has been left behind in every moment of becoming. Fragmentary fulfillment can create temporal but not eternal blessedness; and every limitation of divine blessedness would be a restriction of the divinity of the divine. [P.404]

Theology must take the problems of the philosophers of becoming seriously. It must try to combine the doctrine of eternal blessedness with the negative element without which life is not possible and blessedness ceases to be blessed. It is the nature of blessedness itself that requires a negative element in the eternity of the Divine Life. This leads to the fundamental assertion: The Divine Life is the eternal conquest of the negative; this is its blessedness. Eternal blessedness is not a state of immovable perfection-the philosophers of becoming are right in rejecting such a concept. But Divine Life is blessedness through fight and victory. [P.405]

Eternal blessedness is also attributed to those who participate in the Divine Life, not to a man only, but to everything that is. The symbol of “a new heaven and a new earth” indicates the universality of the blessedness of the fulfilled K of G. In line with what we have said before about “essentialization,” a possible solution would be that all things-since they are good by creation-participate in the Divine Life according to the essence. [P.405]

B. The Individual Person and His Eternal Destiny

1) Universal and Individual Fulfillment

Man as finite freedom has a relation to E L which is different from that of beings under the predominance of necessity. Awareness of the element of “ought to be,” and with it awareness of responsibility, guilt, despair and hope, characterizes man’s relation to the eternal. Everything temporal has a “teleological” relation to the eternal, but man alone is aware of it; and this awareness gives him the freedom to turn against it. The Christian assertion of the

tragic universality of estrangement implies that every human being turns against his *telos*, against E L, at the same time that he aspires to it. This makes the concept of “essentialization” profoundly dialectical. The *telos* of man as an individual is determined by the decisions he makes in existence on the basis of the potentialities given to him by destiny. He can waste his potentialities, though not completely, and he can fulfill them, though not totally. Thus, the symbol of ultimate judgment receives a particular seriousness. [P.406]

Absolute judgments over finite beings or happenings are impossible, because they make the finite infinite. This is the truth in theological universalism and the doctrine of the “restitution of everything” in eternity. But the word “restitution” is inadequate: essentialization can be both more and less than restitution. The church rejected Origen’s doctrine of the *apokatastasis panton* (the restitution of everything) because this expectation seemed to remove the seriousness implied in such absolute threats and hopes as “being lost” or “being saved.” A solution of this conflict must combine that absolute seriousness of the threat to “lose one’s life” with the relativity of finite existence. The conceptual symbol of “essentialization” is capable of fulfilling this postulate, for it emphasizes the despair of having wasted one’s potentialities yet also assures the elevation of the positive within existence (even in the most unfulfilled life) into eternity. [P.407]

This solution rejects the mechanistic idea of a necessary salvation without falling into the contradictions of the traditional solution which described the eternal destiny of the individual either as being everlastingly condemned or as being everlastingly saved. The most questionable form of this idea, the doctrine of double predestination, has demonic implications: it introduces an eternal split into God himself. But even without predestination the doctrine of an absolutely opposite eternal destiny of individuals cannot be defended in view of both the self-manifestation of God and the nature of man. [P.407]

From the point of view of the divine self-manifestation the doctrine of twofold eternal destiny contradicts the idea of God’s permanent creation of the finite as something “very good”. If being as being good—the great anti-dualistic statement of Augustine—nothing that is can become completely evil. If something is, if it has being, it is included in the creative divine love. The doctrine of the unity of everything in divine love and in the K of G deprives the symbol of hell of its character as “eternal damnation.” This doctrine does not take away the seriousness of the condemning side of the divine judgment, the despair in which the exposure of the negative is experienced. But it does not take away the absurdities of a literal understanding of hell and heaven and also refuses to permit the confusion of eternal destiny with an everlasting state of pain or pleasure. [P.407-408]

From the point of view of human nature, the doctrine of a twofold eternal destiny contradicts the fact that no human being is unambiguously on one or the other side of divine judgment. The Spiritual Presence is also effective in pushing us into the experience of despair. The qualitative contrast between good and evil ones, as it appears in the symbolic language of both Testaments, means contrasting quality of good and evil as such. But this qualitative contrast does not describe the thoroughly good or thoroughly evil character of individual persons. The doctrine of the ambiguity of all human goodness and of the dependence of salvation on the divine grace alone either leads us back to the doctrine of double predestination or leads us forward to the doctrine of universal essentialization. [P.408]

Freedom and destiny in every individual are united in such a way that it is as impossible to separate one from the other side as it is, consequently, to separate the eternal destiny of any individual from the destiny of the whole race and being in all its manifestations. This finally answers the question of the meaning of distorted forms of life-forms which, because of physical, biological, psychological, or sociological conditions, are unable to reach a fulfillment of their essential *telos* even to a small degree. From the point of view which assumes separate individual destinies, there is no answer at all. [P.408-409]

The question and answer are possible only if one understands essentialization or elevation of the positive into E L as a matter of universal participation: in the essence of the least actualized individual, the essences of other individuals and, indirectly, of all beings are present. Whoever condemns anyone to eternal death condemns himself, because his essence and that of the other cannot be absolutely separated. And he who is estranged from his own essential being and experiences the despair of total self-rejection must be told that his essence participates in the essences of those who have reached a high degree of fulfillment and that through this participation his being is eternally affirmed. [P.409]

2) Immortality as Symbol and as Concept

For the individual participation in Eternal Life, Christianity uses the two terms “immortality” and “resurrection”. Of the two, only “resurrection” is biblical. But “immortality,” in the sense of the Platonic doctrine of the immortality of the soul, was used very early in Christian theology, and in large sections of Protestant thought, it has replaced the symbol of resurrection. Where the symbol of immortality is used to express this popular superstition, it must be radically rejected by Christianity; for participation in eternity is not “life hereafter”. Neither is it a natural quality of the human soul. It is rather the creative act of God, who lets the temporal separate itself from and returns to the eternal. [P.409-410]

If the term is used in the way in which 1 Timothy 6:16 applies to God, it expresses negatively what the term eternity expresses positively: it does not mean a continuation of temporal life after death, but it means a quality which transcends temporality. Immortality in this sense does not contradict the symbol of E L. But the term is traditionally used in the “immortality of the soul.” This produces a further problem for its use in Christian thought: it introduces dualism between body and soul, contradicting the Christian concept of Spirit, which includes all dimensions of being; and it is incompatible with the symbol “resurrection of the body.” [P.410]

The cognitive situation is totally changed when the conceptual use of the term immortality replaces its symbolic use. In this moment immortality becomes characteristic of the part of man called soul, and the question of the experiential ground for certainty of eternal life is changed into an inquiry into the nature of the soul as a particular object. No doubt Plato’s dialogues are largely responsible for this development. But it must be emphasized that in Plato himself there are breaks against the objectifying (“reifying”) understanding of immortality: his arguments are arguments “ad hominem” (in present terminology, existential arguments); they can be grasped only by those who participate in the good and the beautiful and the true and who are aware of their transtemporal validity. As arguments in the objective sense, “you cannot be altogether confident of them”. P.410]

The natural theology of both Catholics and Protestants used old and new arguments for the immortality of the soul, and both demanded acceptance of this concept in the name of faith. They gave official standing to the confusion of symbol and concept, thus provoking the theoretical reaction of the philosophical critics of metaphysical psychology, of whom John Locke (English), David Hume (Scottish), and Immanuel Kant (German) are examples. Christian theology should not consider their criticism as an attack on the *symbol* “immortality” but on the *concept* of a naturally immortal substance, the soul. If understood in this way, the certainty of E L has been liberated from its dangerous connection with concept of immortal soul. [P.411]

3) The meaning of Resurrection

Man’s participation in eternal life beyond is more adequately expressed by the highly symbolic phrase “resurrection of the body.” The churches recognized the latter as a particularly Christian expression. The phrase in the Apostles’ Creed is “resurrection of the flesh,” that is of that which characterizes the body in contrast to the spirit, the body in its perishable character. But the phrase is so misleading that in any liturgical form of it should be replaced by “resurrection of the body” and interpreted by the Pauline symbol “Spiritual Body.” Of course, this phrase also requires interpretation; it should be understood as a double negation, expressed by a paradoxical combination of words. First, it negates the “nakedness” of a merely spiritual existence, thus contradicting the assertion in the dualistic traditions of the East as well as in the Platonic and Neo-Platonic schools. The term “body” stands against these traditions as a token of the prophetic faith in the goodness of creation. The antidualistic bias of the Old Testament is powerfully expressed in the idea that the body belongs to E L. [P.412]

And against this “materialistic” danger he calls the resurrection body “Spiritual.” Spirit-this central concept of Paul’s theology-is God present to man’s spirit, invading it, transforming and elevating it beyond itself. A Spiritual body then is a body which expresses the Spiritually transformed total personality of man. One can speak about the symbol “Spiritual body” up to this point; concepts cannot go beyond this, but poetic and artistic imagination can. If we forget this highly symbolic character of the symbol of resurrection, a host of absurdities appears and conceals the true and immensely significant meaning of resurrection. [P.412]

Resurrection says mainly that the K of G includes all dimensions of being. The whole personality participates in E L. If we use the term “essentialization,” we can say that man’s psychological, spiritual, and social being is implied

in his bodily being-and this in unity with the essences of everything else that has being. The Christian emphasis on the “body of resurrection” also includes a strong affirmation of the eternal significance of the individual person’s body, especially in his face. This idea can explain the Greek-Orthodox doctrine of icons, the essentialized portraits of the Christ, the apostles, and saints, and in particular the idea that the icons participate mystically in the heavenly reality of those whom they represent. This development in visual arts can be helpful for an understanding of individual essentialization in all dimensions of human nature. [P.413]

The question most often raised with respect to the eternal destiny of the individual has to do with the presence of the self-conscious self in E L. The only meaningful answer here, as in the assertion of a Spiritual body, is in the form of two negative statements. The first is that the self-conscious self cannot be excluded for E L. Since E L is life and not undifferentiated identity and since the K of G is the universal actualization of love, the element of individualization cannot be eliminated of the element of participation would also disappear, There is no participation if there are no individual centers to participate; the two poles condition each other. And where there are individual centers of participation, the subject-object structure of existence is the condition of consciousness and if there is a personal subject-of self consciousness. This leads to the statement that the centered, self-conscious self cannot be excluded from E L. The dimension of the spirit which in all its functions presuppose self-consciousness cannot be denied eternal fulfillment, just as eternal fulfillment cannot be denied to the biological dimension and therefore to the body. More than this cannot be said. [P413-414]

The symbol of resurrection is often used in a more general sense to express the certainty of E L rising out of the death of temporal life. In this sense it is a symbolic way of expressing the central theological concept of New Being. As the New Being is not another being, but the transformation of the old being, so resurrection is not the creation of another reality over against the old reality but is the transformation of old reality, arising out of its death. In this sense the term “resurrection” has become a universal symbol for the eschatological hope. [P.414]

4) Eternal Life and Eternal Death

In biblical symbolism the two main concepts which express the negative judgment against a being in relation to its eternal destiny are everlasting punishment and eternal death. The second can be considered as a demythologization of the first, as EL is a demythologization of everlasting happiness. The significance of the second is due to the fact that it takes into consideration the transtemporal character of man’s eternal death. This combination of words means death “away” from eternity, a failure to reach eternity, being left to the transitoriness of temporality. As such eternal death is a personal threat against everyone who is bound to temporality and unable to transcend it. [P.415]

However, this contradicts the truth that everything as created is rooted in the eternal ground of being. In this respect non-being cannot prevail against it. Therefore, the question arises as to how the two considerations can be united: *How can we reconcile the seriousness of the threat of death “away” from eternal life with the truth that everything comes from eternity and must return to it?* [P.415]

If we look at the history of Christian thought we find that both sides of the contradiction are powerfully represented: the threat of “death away from eternity” is predominant in the practical teaching and preaching in most churches and in many of them asserted as official doctrine. The theological concept around which the discussion has centered is the “restitution of all things,” the *apokatastasis panton* of Origen. This notion means that everything temporal returns to the eternal form which it comes. In the struggles between the universality of salvation, the contradicting ideas showed their lasting tension and their practical importance. However primitive the symbolic framework of these controversies was and to some extent still is, the point of discussion is of great theological and perhaps even greater psychological significance. Presuppositions about the nature of God, humankind and their relation are implied. Ultimate despair and ultimate hope or superficial indifference and profound seriousness can be produced by this controversy. Despite its speculative dress, it is one of the most existential problems of Christian thought. [P.415-416]

In order to give even a very preliminary answer, it is necessary to look at the motives underlying on e or the other attitude. The threat of “death away from eternity” belongs to the ethical-educational type of thinking which, quite naturally, is the basic attitude of the churches. They are afraid that the teaching of *apokatastasis* would destroy the seriousness of religious and ethical decisions. This fear is not unfounded, for it has sometimes been recommended that one preach the threat of eternal death (or even of everlasting punishment) but hold, at the same time, to the truth

of the doctrine of *apokatastasis*. Probably most Christians have a similar solution for others who die and for themselves when they anticipate their own death. No one can stand the threat of eternal death either for himself or for others; yet the threat cannot be dismissed on the basis of impossibility. The incertitude about our ultimate destiny cannot be removed, but above this incertitude, there are moments in which we are paradoxically certain of the return to the eternal from which we come. Doctrinally, this leads to a double statement, which is analogous to the other double statements in all cases in which the relation of the temporal to the eternal is expressed: both have to be denied—the threat of eternal death and the security of the return. [P.416]

Attempts have been made to overcome the sharpness of this polarity both outside and inside Christianity. Three of them are important: the ideas of “reincarnation,” of an “intermediary state,” and of “purgatory.” All three express the feeling that one cannot make the moment of death decisive for man’s ultimate destiny. The whole life process, rather than a particular moment, is decisive for the degree of essentialization. The idea of the reincarnation of the individual life had, and, to some extent still has, great power over billions of Asiatic peoples. There, however, the assertion of “life after death” is not a consoling idea. On the contrary, the negative character of all life leads to reincarnation, the painful way of returning to the eternal. The difficulty of every doctrine of reincarnation is that there is no way to experience the subject’s identity in the different incarnations. Therefore reincarnation must be understood—similarly to immortality—as a symbol and not as a concept. It points to higher or lower forces which are present in every being and which fight with each other to determine the individual’s essentialization on a higher or lower level of fulfillment. [P.417]

Purgatory is a state in which the soul is “purged” from the distorting elements of temporal existence. In Catholic doctrine, mere suffering does the purging. Besides the psychological impossibility of imaging uninterrupted periods of suffering, it is a theological mistake to derive transformation from pain alone instead of from grace which gives blessedness within pain. In any case, a development after death is guaranteed for many beings (though not for all). Protestantism abolished the doctrine of purgatory because of the severe abuses to which clerical greed and popular superstition subjected it. [P.417]

Only one attempt, and that a rather weak one, was able to solve the problem of individual development from death (except for rare ideas of reincarnation); that attempt was the doctrine of intermediary state between death and resurrection. The main weakness of this doctrine is the idea of a bodiless intermediary state which contradicts the truth of the multidimensional unity of life and involves an unsymbolic application of measurable time to life beyond death. Thus none of the three symbols for the individual’s development after death is able to fulfill the function for which it was created: that is, to combine the vision of an eternal positive destiny of every man with the lack of physical, social, and psychological conditions for attaining this destiny in most or, in some way, in all men. [P.418]

A more adequate answer must deal with the relation of eternity and time or of transtemporal fulfillment in relation to temporal development. Time and change are present in the depth of E L, but they are contained within the eternal unity of the Divine Life. If we combine this solution with the idea that no individual destiny is separated from the destiny of the universe, we have a framework within which the great question of the development of the individual in E L can at least find a theological limited answer. [P.418]

C. The Kingdom of God: Time and Eternity

1) Eternity and the Movement of Time

We have rejected the understanding of eternity as timelessness and as endless time. Neither the denial nor the continuation of temporality constitutes the eternal. On this basis we have been able to discuss the question of the individual’s possible development in E L. The Pythagoreans used circular movement as the spatial analogy to time’s coming back to itself in eternal return. Because of its circular character Plato called time the “moving image of eternity.” Augustine took a tremendous step when he rejected the analogy of the circle for the movement of time and replaced it by a straight line, beginning with the creation of the temporal and ending with the transformation of everything temporal. This idea not only was possible in the Christian view of the K of G as the aim of history but was demanded by it. Time not only mirrors eternity; it contributes to E L in each of its moments. However, the diagram of the straight line does not indicate the character of time as coming from and going to the eternal. Beginning from and ending in the eternal are not matters of a determinable moment in physical time but rather a

process going on in every moment, as the divine creation. There is always creation and consummation, beginning and end. [P.419-420]

2) Eternal Life and Divine Life

God is eternal; this is the decisive characteristic of those qualities which make him God. He is subjected neither to the temporal process nor with it to the structure of finitude. God, as eternal, has neither the timelessness of absolute identity nor the endlessness of mere process. He is "living," which means that he has in himself the unity of identity and alteration which characterizes life and which is fulfilled in E L. This leads immediately to the question: *How is the eternal God, who is also living God, related to Eternal Life, which is the inner aim of all creatures?* [P.420]

There cannot be two eternal life processes parallel to each other, and the New Testament excludes this idea directly by calling God alone the "eternal One." This corresponds to the assertion that everything temporal comes from the eternal and returns to the eternal, and it agrees with the Pauline vision that in ultimate fulfillment God shall be everything in (or for) everything. One could call this symbol "eschatological" pan-en-theism." [P.420-421]

The first problem is the meaning of "in," when we say that E L is life "in" God. The first meaning of "in" in the phrase "in God" is that it is the "in" of creative origin. It points to the presence of everything that has being in the ground of being, a presence that is in the form of potentiality. The second meaning of "in" is that it is the "in" of ontological dependence. Here, the "in" points to the inability of anything finite to be without the supporting power of the permanent divine creativity-even in the state of estrangement and despair. The third meaning of "in" is that it is the "in" of ultimate fulfillment, the state of essentialization of all creatures. This "in-ness" of the temporal in the eternal indicates the rhythm both of the Divine Life and of life universal. One could refer to this rhythm as the way from essence through existentialism estrangement to essentialization. It is the way from the merely potential through actual separation and reunion to fulfillment beyond the separation of potentiality and actuality. [P.421]

Questions to Ponder

First Draft: November 2005,
“Tillich for Baby Theologians”
Excerpts from Paul Tillich’s Systematic Theology

I. DEVELOPED BY THE STUDENTS OF THE CLASS

- 1) Question #5 on the syllabus.
- 2) Discuss Tillich's concept of "theonomous freedom."
- 3) Explore the dimensions of and develop what Tillich means by "the New Being in Jesus as the Christ."
- 4) What is the relationship between human progress and the Kingdom of God?
- 5) Discuss Essentialization and the Kingdom of God.
- 6) Discuss Tillich's reality of estrangement.
- 7) How would Tillich respond to the question: "Do you accept Jesus Christ as your personal Lord and Savior?" or "Have you been saved?"
- 8) Discuss Tillich's interplay between ambiguity and morality.
- 9) For Tillich, what is the "danger" of literal interpretation (cf. III 419)?
- 10) How does Tillich find a mediating point for the New Being? In other words, being empowered to face ambiguity? What is something practical we can do to emerge from meaninglessness?
- 11) What is our role as participants in the Kingdom of God (within history)? How do Tillich's polarities factor into our "role"? How do we be community within the tension of Tillichian polarities (as we attempt to shape community within the tension of these roles)?
- 12) What is the meaning of holy? – of concreteness? - idolatry? How do we discern these? – their ambiguousness?
- 13) For Tillich, what is the difference of spirit (with a little s) and Spirit (with a big S)? How does each function within the individual? – within a church? – within a social group? – within a Spiritual Community?
- 14) What would Tillich think about Israel's idea of the holy? E.g. the arc of the covenant? – the temple?
- 15) What is the difference between a symbol and idolatry in Tillich's thought?
- 16) What is the paradox (Christological) of Jesus?
- 17) Assuming you are given a topic to present which has to do with Tillich's view on "the reality of Jesus the Christ." How will the following be reflected in your presentation: a) the name "Jesus Christ events, facts, and reception; b) the place of historical research; c) historical research and theology; d) faith and historical skepticism; and, e) biblical witness to Jesus as the Christ?
- 18) Assuming you are teaching a Sunday School class and the members of your class have not known much about Tillich's view on "The New Being in Jesus as the Christ" how would you in Tillich's view explain the following: a) the New Being and the New Eon; b) the New Being appearing in a personal life; and, c) the New Being as the Christ as the conquest of estrangement?
- 19) Assuming you are a Pastor – how might you integrate Tillich's theology (complete with its ambiguities, ontological polarities, and understandings of the New Being and theonomy) into your pastoral ministry? – your sermons? – your Christian Education classes / bible studies? - your relations with members during church meetings?
- 20) Using Tillich's methodology, choose one chapter within his systematic and describe and illustrate in detail how he uses the methodology within that specific chapter.

- 21) Using Tillich's chapter on church, develop a practical application on how this might be useful for a contemporary church. Using Tillich's terms, what does the existential church look / function like? – what might a theonomous church look like?
- 22) Discuss how the New Being is manifested outside of Christianity – or is the manifestation of the New Being the same since everything and everyone is within Christianity?
- 23) Any of the questions on page 3 of the syllabus.
- 24) Utilizing Tillich's system, ontological polarities, concepts of despair / meaninglessness, and understanding of the New Being – write a reflection on your current situation and any revelatory kairos moments in your life which resulted in self-awareness, self-creativity, and self-transcendancy.
- 25) Tillich discusses an Eternal Now – how is the Kingdom of God, our Existential Now, and our Finite Freedom part of this Eternal Now, or are they?

II. QUESTIONS ON THE SYLLABUS

- 1) Write an essay describing in detail the fundamentals of Tillich's theological method. Demonstrate your understanding of the meaning of the "method of correlation" and its importance for Tillich's systematic theology.
- 2) Write an essay discussing the fundamentals of Tillich's approach to the theology of culture. Give particular attention to defining and discussing the meaning of the concept of "theonomy" and its role in Tillich's thought.
- 3) Paul Tillich's theology has been called an "ontological theology." Write an essay discussing in depth the role of ontological analysis in Tillich's approach to theology and theological interpretation. Trace in particular the fundamental ontological polarities as they serve to integrate the different sections of his systematics.
- 4) Discuss Tillich's philosophical theology of selfhood. How does he understand the nature and dynamics of the human self? Give particular attention to both the potentials and limitations of the human self.
- 5) Discuss Tillich's understanding of the nature of the human spirit and the divine Spirit and the relationship between them. Show how the concept of the Spirit functions in his theology of culture, science, and religious experience.
- 6) Choose one human science (i.e., anthropology, sociology, psychoanalysis, etc.). Discuss the usefulness of Tillichian theology and methodology in relating theological and ethical reflection to scientific and/or clinical studies in the discipline that you have chosen.