

# Realität des Leides, Wirklichkeit Gottes - Das Problem der Theodizee

11. Sitzung

„Nachdem er sich ganz in die werdende Welt hineingab, hat Gott nichts mehr zu geben: Jetzt ist es am Menschen, ihm zu geben“ (85)

„nur aufs Physische bezieht sich die Ohnmacht Gottes“ (82)

„Nicht aber die vom Ruf an die Seele, von der Inspiration der Propheten und der Thora“ (82)

Gott selbst leidet (86)

Jonas: Zwischen Nichts und Ewigkeit, Göttingen  
1963, 54ff

„Alle Geschichte, des Lebens im allgemeinen und der Menschheit im besonderen, arbeitet unablässig daran und stellt in der letzten Gestalt die ursprüngliche Ganzheit jenes unsterblichen aber leidensfähigen Gottwesens wieder her, das den vielsagenden Namen ‚Urmensch‘ trägt und dessen vorweltliche Selbstausslieferung an die Dunkelheit und Gefahr des Werdens das stoffliche Universum möglich und zugleich notwendig machte“ (54)

Richard Swinburne: Providence and the Problem of Evil,  
Oxford, 1998

Dewi Z. Phillips: The Problem of Evil and the Problem of  
God, London, 2004.

Ders., The Problem of Evil: A Critique of Swinburne  
(online)

John Hick: Evil and the God of Love

Alvin Plantinga: God, Freedom and Evil

Ray Paul Bitar: Contemplating Death and Evil: D. Z. Phillips  
and the Tragic sense of Christian Faith, in: The  
Contemplative Spirit, hg. V. I. U. Dalferth, Tübingen,  
2010, 237-266.

X: the theist maintains that God (who can do anything logically possible) could not achieve some of his good purposes except by means of a delay before they are achieved, and these and other good purposes except by means of allowing evil to occur



XII: if the only goods in the world were thrills of pleasure and the only bad things stabs of pain, then it would be easy for God to make a good world with nothing bad in it

And if there was any pain at all –if just one human felt the slightest toothache– that would be conclusive evidence against the existence of God

XIII: cannot be achieved without quite a bit of suffering on the way

„I understand by ‚God‘ a being who is essentially eternal, omnipotent, omniscient, creator and sustainer fo the Universe, and perfectly good“ (3)

1. If there is a God, he is omnipotent and perfectly good.
  2. A perfectly good being will never allow any morally bad state to occur if he can prevent it.
  3. An omnipotent being can prevent the occurrence of all morally bad states.
  4. There is at least one morally bad state.
- So (conclusion): There is no God.

„it is not always a bad act to bring about or allow to occur a bad state of affairs“ (10)

„A beating may do some child much good“ (11)

„2\* A perfectly good being will never allow any morally bad state  $E$  to occur if he can prevent it, unless

- (i) allowing  $E$  to occur is something which he has the right to do,
- (ii) allowing  $E$  (or a state of affairs as bad or worse) to occur is the only morally permissible way in which he can make possible the occurrence of a good state of affairs  $G$ ,
- (iii) he does all else that he can bring about  $G$ , and
- (iv) the expected value of allowing  $E$ , given (iii), is positive“ (page 13)

24: The rest of this book will be concerned with developing a theodicy for the various kinds of bad state which we find around us



„Deciding for Others“ by Allan Buchanan & Don  
Brock

232: We shall come in the last chapter to these delicate issues of just how much bad is too much, given the overall good for the individual and others which results. Meanwhile, however, we must bear in mind, with regard to suffering, that, because suffering is often a benefit for the sufferer in the opportunities for heroic action and soul formation which it gives him, and because suffering is often the means by which the sufferer is of use to others, the net negative weight of the suffering is not nearly as great as it would otherwise be.

Titel „The Advantages of Human Death“ (212ff)

so long as the package of life is overall a good  
one for each of us (235)

„God sometimes pays us the compliment of supposing that, if we had the choice, we would choose to be heroes“ (244)

Bitar: „our capacity to make sense of a given situation“ (246).