FOR SELF-EXAMINATION

FOR YOURSELF!



Søren Kierkegaard

Edited and Translated by

Howard V. Hong and Edna H. Hong

with Introduction and Notes

For Self Examination And Judge For Yourself

M Walker

For Self Examination And Judge For Yourself:

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Theology of Kierkegaard, 2019-09-19 This companion explores S ren Kierkegaard's theological importance offering a comprehensive reading of his work through a distinctly theological lens including interpretative concerns his approach to specific doctrines and theological trajectories for thinking beyond his work Beginning with essays on key interpretative factors involved in approaching Kierkegaard's complex corpus there are also historical accounts of his theological development followed by for the first time in a single volume focused expositions of Kierkegaard's approach to particular doctrinal themes from those oft discussed in his work e.g. Christology to those more understated e.g. Pneumatology The book concludes with theological trajectories for Kierkegaard's thought in the twenty first century. This volume helps not only to situate Kierkegaard s theology more firmly on the map but to situate Kierkegaard more firmly on the theological map as one who has much to offer both the form and content of the theological task International Kierkegaard Commentary: For self-examination, and Judge for yourself! Robert L. Perkins, 1984 Kierkegaard's Analysis of Radical Evil David A. Roberts, 2006-03-15 For thousands of years philosophers and theologians have grappled with the problem of evil Traditionally evil has been seen as a weakness of sorts the evil person is either ignorant or weak willed But in the most horrifying acts of evil the perpetrators are resolute deliberate and well aware of the pain they are causing Here David Roberts painstakingly details the matrix of issues that evolved into Kierkegaard's own solution Kierkegaard's psychological understanding of evil is that it arises out of despair a despair that can become so vehement and ferocious that it lashes out at existence itself Roberts shows how the despairing self can become strengthened and intensified through a conscious and free choice against the Good This type of radical evil is neither ignorant nor weak **Political Theology of Life** Saitya Brata Das, 2023-02-14 Taking up the work of Meister Eckhart F W J von Schelling and Soren Kierkegaard Political Theology of Life formulates the task of an unconditional affirmation of life Such a political theology consists of constructing a kenotic eschatology which puts into question any political attempt to justify and legitimize any world historical hegemony on a theological foundation The work thereby argues that in today s neoliberal secular world of narcissistic mass consumption in the age of extreme capitalism such an affirmation of life released from the grasp of sovereign power is the highest ethico religious task of our time The work shows that each of these thinkers Meister Eckhart at the epochal closure of the medieval world and Schelling and Kierkegaard from the heart of the epochal condition of modernity has exposed open a dimension of infinitude and manifestation that can be truly inspiring for us that is to say in the abandonment of all worldly attributes lies a receptivity to the highest gift of beatitude an opening to the infinitude that sanctifies our worldly existence which is a radical gift arriving from an origin without origin and without foundation a gift that does not have to be anchored in the nomothetic operation of worldly hegemonies Illumination Book Award winner in poetry https illuminationawards com 20 2023 medalists

<u>Kierkegaard and the Bible: The New Testament</u> Lee C. Barrett, Jon Bartley Stewart, 2010 Exploring Kierkegaard s complex use of the Bible the essays in this volume use source critical research and tools ranging from literary criticism to

theology and biblical studies to situate Kierkegaard's appropriation of the biblical material in his cultural and intellectual context This second tome of the volume considers the New Testament and seeks to clarify different dimensions of Kierkegaard's interpretive theory and practice as he sought to avoid the twin pitfalls of academic skepticism and passionless biblical traditionalism Volume 1, Tome II: Kierkegaard and the Bible - The New Testament Lee C. Barrett, 2016-12-05 Exploring Kierkegaard's complex use of the Bible the essays in this volume use source critical research and tools ranging from literary criticism to theology and biblical studies to situate Kierkegaard's appropriation of the biblical material in his cultural and intellectual context The contributors seek to identify the possible sources that may have influenced Kierkegaard s understanding and employment of Scripture and to describe the debates about the Bible that may have shaped perhaps indirectly his attitudes toward Scripture They also pay close attention to Kierkegaard's actual hermeneutic practice analyzing the implicit interpretive moves that he makes as well as his more explicit statements about the significance of various biblical passages This close reading of Kierkegaard's texts elucidates the unique and sometimes odd features of his frequent appeals to Scripture This volume in the series devotes one tome to the Old Testament and a second tome to the New Testament As with the Old Testament Kierkegaard was aware of new developments in New Testament scholarship and troubled by them Because these scholarly projects generated alternative understandings of the significance of Jesus they impinged directly on his own work It was crucial for Kierkegaard that Jesus is presented as both the enactment of God's reconciliation with humanity and as the prototype for humanity to emulate Consequently Kierkegaard had to struggle with the proper way to explicate persuasively the significance of Jesus in a situation of decreasing academic consensus about Jesus He also had to contend with contested interpretations of James and Paul two biblical authors vital for his work As a result Kierkegaard ruminated about the proper way to appropriate the New Testament and used material from it carefully and deliberately The authors in the present New Testament tome seek to clarify different dimensions of Kierkegaard's interpretive theory and practice as he sought to avoid the twin pitfalls of academic skepticism and passionless biblical traditionalism **Aesthetics of Discipleship** Adrian Coates, 2021-09-30 Discipleship is embodied Formation in the Christian life is not an otherworldly exercise but one that plays out in this world interwoven with everyday sensory experience in ordinary life The Aesthetics of Discipleship explores this dynamic through Kierkegaard's framing of aesthetic existence the sensory experience of being in the moment further developed by Bonhoeffer as operating within a realm of freedom encompassing not only art but play friendship and cultural formation In addition to Kierkegaard and Bonhoeffer the work of Iain McGilchrist Graham Ward and Nicholas Wolterstorff is employed to offer a fresh perspective on discipleship from below Everyday sensory experiences are integral not only to being human but to the practice of discipleship such that discipleship integrates aesthetic ethical and religious existence Aesthetic existence unhinged from a life of faith or fueled by distorted Christendom creates and sustains aestheticized pseudorealities centered on the self Mature aesthetic existence however anchored in love

for God plays a fundamental role in the Christian life both as the incarnational celebration of being fully human and also through the preconscious formation of imaginaries by which we live Kierkegaardian Reflections on the Problem of Pluralism Aaron Fehir, 2015-09-17 S ren Kierkegaard s Christian existentialism provides a unique framework for thinking about the problem of religious pluralism This problem arises from the fact that there are lots of different religions in the world and each of them teaches different things Accordingly it is difficult to know which one if any ought to be believed in as actually being true Fehir defends his view of Kierkegaard's understanding of faith and uses it to deal with common philosophical problems related to pluralism In the course of advancing this argument Kierkegaardian Reflections of the Problem of Pluralism also engages in interreligious dialogue by comparing Kierkegaard's views with representatives from Buddhism Judaism and Taoism Historical Dictionary of Kierkegaard's Philosophy Julia Watkin, 2000-12-06 Watkin provides a contextual introduction to Kierkegaard s 19th century world of Copenhagen a chronology of events and key figures in his life as well as definitions of the key systems of his thought theology existentialism literature and psychology The extensive bibliographical section covers secondary literature and electronic materials of help to researchers The appendix includes detailed information on his writings along with a list of his pseudonyms. This book is useful not only as a guide for experienced scholars but also as an introduction to new students of Kierkegaard's Philosophy and Levinas J. Aaron Simmons, David Wood, 2008-10-29 Recent discussions in the philosophy of religion ethics and personal political philosophy have been deeply marked by the influence of two philosophers who are often thought to be in opposition to each other S ren Kierkegaard and Emmanuel Levinas Devoted expressly to the relationship between Levinas and Kierkegaard this volume sets forth a more rigorous comparison and sustained engagement between them Established and newer scholars representing varied philosophical traditions bring these two thinkers into dialogue in 12 sparkling essays They consider similarities and differences in how each elaborated a unique philosophy of religion and they present themes such as time obligation love politics God transcendence and subjectivity This conversation between neighbors is certain to inspire further inquiry and ignite philosophical debate Soren Kierkegaard Todd Speidell, Greg Marcar, Andrew Torrance, 2021-07-14 This volume focuses on S ren Kierkegaard as a theologian of the gospel of God's grace rather than as the Father of Existentialism In so doing it illuminates his vision of humans as relational beings who nd ful llment in the loving embrace of God with us thus making him a would be critic of later secular forms of Existentialism

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