

Chapter 1 : Embodiment - Wikipedia

*The Self-Embodiment of God [Thomas J. Altizer] on theinnatdunvilla.com *FREE* shipping on qualifying offers. Traces the interior, evolutionary movement of biblical moments and movements of Genesis, Exodus, Judgement.*

August 12, by aGodMan 1 Comment The self is the embodiment of Satan; the self is the essence of Satan in the soul, making the soul independent from God to express its self-opinion and self-will Witness Lee. God wants us to see the heavenly vision and be governed by it, and as believers in Christ we are meant to see the heavenly vision and be heavenly people living a heavenly life on earth. However, there are many hindrances to seeing this vision and entering into it, the first of which is the self. As we have seen, the self is the soul-life with the emphasis on human thoughts and opinions. Today we want to see that the self is the embodiment of Satan “the self is the essence of Satan in the soul, making our soul to be independent from God and to express its self-opinion and self-will. When God created man He made him pure and innocent, and man enjoyed living in fellowship with God. But Satan came in the form of a serpent and started a conversation with Eve, asking her a few questions see Gen. The soul became the self when something of Satan was added to the soul; when the mind of Satan was injected into the soul, our soul became the self. In the family life, work life, and church life today there are a lot of opinions, and the self is expressed through the uttering of our opinions. People get offended and some even divorce because of the self being expressed through opinions in a strong way. We need to learn to deny the self by stopping and going to the Lord in prayer, asking to hear His word and His will. The Self is the Embodiment of Satan, the Essence of Satan in the Human Soul When God created man, He formed his body out of the dust of the ground, breathed into his nostrils, and man became a living soul. He asked the woman, Did God really say, You shall not eat of any tree of the garden? He may say, Are you sure you heard or read this right? In human learning and education questioning and asking questions is important for the learning process in children, teenagers, and men of all ages. Through questioning this and that we get stimulated and we think. Man was pure and innocent, but after talking to Satan, he was corrupted with something of Satan that was injected into him. Whenever we live in the self, we are the embodiment of Satan. When we speak our own opinions as the expression of our self, we express Satan. Once we listen to Satan and answer his question, he puts doubts and questioning in our mind, and we are corrupted from the simplicity and purity which is in Christ Jesus 2 Cor. After Eve talked to Satan and she and Adam partook of the tree of knowledge of good and evil the forbidden tree , they became conscious of their nakedness and shame, and they hid from God. The result of our conversation with Satan and accepting his thoughts, we hide from God and we doubt Him. The self is really the embodiment of Satan, the essence of Satan in our human soul. The self is the embodiment of Satan, something of Satan being injected into our soul and being expressed mainly through opinions. Due to the fall of man, all his being was polluted and corrupted: In every human being there is the flesh and the self, and when we interact with others we speak “we express ourselves. We are all full of opinions, and these opinions are the expression of the self. How can we see the self being expressed? Mainly through the opinions. In the family life the husband has a certain opinion, the wife has a different opinion, and the children also have their own opinion. We need to see and be aware of the fact that our self is expressed through our opinions. Because of opinions marriages get broken, people separate and divide, and enmity and hatred comes in. As believers in Christ we need to be aware of the fact that our self is expressed through our opinions, and therefore we need to turn to the Lord and pray instead of expressing our opinions. In the matters of the family life and the church life we need to NOT express our opinions which are the expression of our self, the embodiment of Satan but rather first pray, turn to the Lord, enjoy Him, and then speak something in oneness with Him. We need to learn the lesson of first contacting the Lord and then speaking something. When we are about to decide on something or coordinate concerning the practical things in the family life and church life, we need to pray first. Our self is the very essence of Satan in the soul, and in our self we are independent from God, having our own self-opinion, self-will, and self-feelings. We think these are our own thoughts, opinions, desires, and feelings, but they are the result of Satan injecting us with his thoughts, feelings, and will. We need to deny the self by turning to our spirit in prayer, contacting the

Lord, and then speaking something. Lord Jesus, cause us to see what our self is. May we realize that our self is the embodiment of Satan. Lord, grant us a vision of the self, the essence of Satan injected in our soul to cause us to be independent from God. Lord Jesus, keep us turning to You in all things. Save us from our opinions. May we not answer Satan with all his questions and doubts but turn to God and pray! We want our mind to be set on the things above, not on the things on the earth. Oh Lord Jesus, keep us turning to our spirit all the time! References and Hymns on this Topic Inspiration: Hymns on this topic: Hymns Exercise the spirit! I love the Lord Jesus, His Word, the ministry of the age, and the saints. My personal website is StefanMisaras.

Chapter 2 : Overt Language About the Death of God – In Retrospect – Religion Online

The Self-Embodiment of God has 6 ratings and 0 reviews. Traces the interior, evolutionary movement of biblical moments and movements of Genesis, Exodus.

Altizer The American thinker Thomas J. Altizer born had a major impact on theology in the last half of the 20th century. Best known as the exponent and developer of "the death of God," his work was little understood in his own time. A descendant and namesake of Stonewall Jackson , Thomas J. Altizer was born September 28, , in Cambridge, Massachusetts; his father was a distinguished attorney. After one year at St. Following Army service he enrolled in the College of the University of Chicago from which he graduated with honors in . In he received the M. Retaining his position in English, in he became chairman of a new interdisciplinary unit in religious studies at Stony Brook. He had already launched a rigorous program of thinking and writing about theology. No American thinker in the last half of the 20th century worked more productively or with greater singleness of purpose toward the realization of his theological vision than Thomas Altizer. From the beginning that vision encompassed the restoration and realization of the biblical Christian apocalypse and the extension of the claims of that apocalypse to a dialogue with other world religions, notably Buddhism. Seeing Christendom as the historical negation of what had been announced in and by Jesus as the end of history viz. This kenosis self-emptying , enacted in the Incarnation, had, after centuries of Christian misreading, been realized through the dialectic of history, over which a wholly immanent God prevailed despite the Satanic interventions of Christendom and its orthodox theologians. The dialectic of the biblical apocalypse – that of the identity of God, of the difference of God from himself and the world, of the world from itself and God – had been preserved and renewed in the epic traditions of the Western world, in Homer and Virgil and above all in Dante, Milton, Blake, and Joyce. That fruition marked the end of history as known to Western consciousness and, in religious terms, the beginning of the universal but not absolute religion. That resulted largely from his having distanced himself critically from the two major options of 19th and 20th century Protestant Christian theology. While considered a "radical" by everyone, Altizer steadfastly rejected the liberalism of the 19th and 20th centuries Schleiermacher, Harnack and its claim to ground Christian faith in the religio-ethical personality of Jesus to which we have access by historical research. Just as steadfastly he rejected the 20th century rejection of liberalism by neoorthodox or neo-reformation theology Barth, Brunner: In high transcendence of these options, Altizer fashioned his theology by utilizing the linguistic forms of Hegel, Kierkegaard, and Nietzsche and the substance of the Bible, mediated by the arts: The professor Mark Taylor rightly wrote, "When the history of twentieth century theology is written, one of its major chapters will be devoted to the work of Thomas J. Critique and Response, edited by John B. Beardslee , Altizer both commented on the future of theology and had his own contributions to that future commented on by others.

Chapter 3 : Self-Embodiment of God by Thomas J. Altizer - Paperback / softback

the self embodiment of god Download the self embodiment of god or read online here in PDF or EPUB. Please click button to get the self embodiment of god book now. All books are in clear copy here, and all files are secure so don't worry about it.

One evening in , businessman Don Marr was awakened suddenly from his sleep by a mysterious force. Ideas flowed swiftly through his mind as his hand would write on its own. He was told that this was a voluntary process that could be stopped at any time. He arose that night and many nights to follow. His efforts resulted in two books: *Will the universe really shift to this idea? When might it happen?* The dialogue between Self and Higher Self concerns the knowledge about our future. University of Chicago Press Format Available: Taylor argues in *After God*, is more complicated than either its defenders or critics think and, indeed, is much more influential than any of us realize. Our world, Taylor maintains, is shaped by religion even when it is least obvious. Faith and value, he insists, are unavoidable and inextricably interrelated for believers and nonbelievers alike. The first comprehensive theology of culture since the pioneering work of Paul Tillich, *After God* redefines religion for our contemporary age. Praise for Mark C. Considers the legacy and future of radical theology. Altizer to the wider public. In the years that followed, both men suffered professionally and there was no notable increase to the small number of thinkers considered death of God theologians. Meanwhile, Christian fundamentalism staged a striking comeback in the United States. Yet, death of God, or radical, theology has had an ongoing influence on contemporary theology and philosophy. Contributors to this book explore the origins, influence, and legacy of radical theology and go on to take it in new directions. In a time when fundamentalism is the greatest religious temptation, this volume makes the case for the necessity of resurrecting the death of God. Raschke, author of *Postmodernism and the Revolution in Religious Theory: Toward a Semiotics of the Event*.

The Self-Embodiment of God Traces the interior, evolutionary movement of biblical moments and movements of Genesis, Exodus, Judgement, Incarnation and Apocalypse by meditating on speech and silence in the biblical text of the Old Testament, or Torah.

Additional Information In lieu of an abstract, here is a brief excerpt of the content: Mircea Eliade and the Dialectic of the Sacred. Westminster, ; reprint, Westport, CT: The Gospel of Christian Atheism. The Descent into Hell: Lippincott, ; reprint, New York: The Self-Embodiment of God. University Press of America, The Language of Jesus and the Language of Today. State University of New York Press, A Theological Voyage toward Authentic Christianity. Westminster John Knox, The New Gospel of Christian Atheism. Godhead and the Nothing. Living the Death of God: Truth, Myth, and Symbol. Editor, Toward a New Christianity: Readings in the Death of God Theology. Series editor with James O. Essays on the Problem of Understanding, ed. University of Chicago Press, , 1978 Simultaneously printed as chapter 1 of The Gospel of Christian Atheism. Jackson Lee Ice and John J. Inter-Varsity Christian Fellowship, , 1978 Some Contemporary Perspectives, ed. Ayers and William T. University of Georgia Press, , 1978 American Academy of Religion, , 1978 Contemporary Styles of Interpretation, ed. David Ray Griffin and Thomas J. Westminster, , 1978, 54 A Critical Appraisal, ed. Duke University Press, , 1978 Reprinted from Journal of the American Academy of Religion 43, no. You are not currently authenticated. View freely available titles:

Of all published articles, the following were the most read within the past 12 months.

February 7, by aGodMan 8 Comments The building up of the church depends on the shutting of the gates of Hades through the exercise of the three keys, the first of which is denying the self; the self is nothing else but the embodiment of Satan – the self is one with Satan and is expressed through our opinionated mind. Matthew 16 puts the church and the kingdom together, and in this chapter we see the way to build up the church, what the enemy of the church is, and how can we deal with the enemy so that the church may be built up and the kingdom of God would come on. We need to see a vision of Christ, the Son of the living God; as the Christ, He is the One anointed and appointed by the Father to produce and build up the church, and as the Son of the living God He is the very element with which the church is built. At the same time, however, we need to realize that our Lord Jesus has passed through death and entered into resurrection – He has overcome death, He took the keys of death, and He now is in resurrection, where He produced the church and He is building up the church. The church is an entity in resurrection, and we as believers in Christ and members of the Body of Christ need to experience Christ in His death and resurrection to build up the church. The church exists and is built up only in the realm of resurrection through crucifixion, for the church is an entity completely in resurrection. The self, the mind, and the soul-life are the main gates through which Satan comes forth to attack and damage the church. We need to learn to use the keys of denying the self, taking up the cross, and losing the soul-life, to close the gates of Hades and release the building up of the church. The whole situation in Christianity is filled with contention, division, and fighting. We should not assume that we are the builded church and we will be the bride; rather, we need to exercise and learn to use the key of denying the self. In living the kingdom life in the church life we need to exercise they key of denying the self to shut up the gates of Hades and release the building up of the church as the kingdom of God. The main reason the church has not been built up for these past years is not because of outward influence or persecution; it was not Judaism or Gnosticism that hindered that much the building, neither was it persecution – it was the self. Martin Luther once said that although he was afraid of the pope, he was more afraid of the stronger pope, the self, within his own heart. Nothing damages and frustrates the building up of the church more than the self. Self is the embodiment of the soul, which is expressed through the mind. Thus the self, the soul, and the mind are three-in-one. Behind these three is Satan, who manipulates the self in order to damage the church life. We all need to heed this word for ourselves. Collected Works of Witness Lee, , vol. Where the self is, the Body cannot exist, and if we want to build up the Body, the self needs to be denied. What is the self, why is it in opposition to the Body of Christ, and how can we deny the self? Due to the fall of man, all the three parts of man were affected and poisoned: Lord Jesus, we want to learn to exercise the key of denying the self to shut up the gates of Hades and release the building up of the church. Oh Lord, shine on us and show us what the self really is and how much it stands in opposition to the building up of the church! Cause us to see the self as You see it so that we may hate it, repudiate it, deny it, and thus contribute to the building up the church. May we aware of what the self is, be in fear to live in the self, and deny the self so that we may live Christ for the building up of the church! Satan came to Eve in the form of a serpent, and he approached her to inject his thought into her mind. This was a three-step-injection: First Satan asked, Did God really say that you can eat of all trees in the garden except this one? Then he denied God and His word by saying, You shall not surely die! Before Eve took the fruit of the tree of knowledge of good and evil into her body, the thought, the mind of Satan was injected into her soul. Before she physically took of the tree, her thought was already poisoned. Then, her emotion was aroused, and her will was exercised to make a decision to eat of the fruit of the tree of knowledge. By this time every part of her soul – the mind, the emotion, and the will – had already been poisoned. This is how the self was produced: Satan injected his thought into our mind and corrupted our mind, thus producing the self. Whenever our mind is not set on the things of God, when our mind is not set on our spirit, our fallen soul is one with Satan, and we can become a gate of Hades for Satan to be expressed and bring in death. Get behind Me, Satan Matt. At that time Peter was in the self, in his soulish life, so he was one

with Satan and even became the embodiment of Satan. The self is the embodiment of Satan, and the self expresses itself through the mind with its opinions. When we set our mind on our spirit, minding the things of the Spirit and setting our mind on the things above, our mind becomes life and peace, and our whole being is filled with life Rom. But when our mind is not set on the things of God, our self becomes a gate of Hades for Satan to express his opinions and feelings, thus bringing in death into the church life. We need to love our Triune God " the Divine Trinity " and hate this evil trinity, for behind all these three is Satan, who manipulates the self in order to damage the church. Lord Jesus, do shine on us and expose the self as the embodiment of Satan expressed through the mind with its opinions. Save us from questionings and reasonings, and keep us turning to our spirit to set our mind on our spirit. Amen, Lord, we choose to set our mind on the things above, not on the things on the earth. We set our mind on our mingled spirit to enjoy and receive life and peace. Fill us with life, keep us enjoying You as life, and keep us living by the divine life in the church life for the building up of the church! References and Hymns on this Topic Inspiration: Hymns on this topic: I love the Lord Jesus, His Word, the ministry of the age, and the saints. My personal website is StefanMisaras.

Chapter 6 : Project MUSE - Thinking through the Death of God

Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.

Altizer received his Ph. D at the University of Chicago in 1954. He taught at Wabash College from 1954 to 1956, then moved to Emory University as professor of Bible and Religion until 1961. Some of his primary works are: *Radical Theology and the Death of God*, ed. A Theological Genealogy. This article appeared in the *Christian Century*, June 1961, pp. 30-31. Copyright by The Christian Century Foundation; used by permission. Current articles and subscription information can be found at www.christiancentury.org. He enters the game with gusto. Writing in the third person, his criticism is sweeping as he critically reassesses not only this book but several other of his own works as well, yet preserving the arguments. How would you like to review your own book? Altizer, now director of religious studies at the State University of New York at Stony Brook, enters into the game with zest. Writing in the third person, he critically reassesses not only *The Gospel of Christian Atheism* but several other Altizer works as well. *Oriental Mysticism and Biblical Eschatology* Westminster, is a tantalizing book. Badly written, pretentious and irresponsible in its claims and arguments, wholly lacking in historical sophistication and mastery of its sources, it nevertheless remains our only theological correlation of the original religious ground of Christianity with the higher religious expressions of Oriental mysticism. A historical and theological thesis of prime importance has been spoiled both by premature publication and by the absence of scholarly and historical mastery in its author. For despite the fact that Altizer completed a doctorate in the history of religions at the University of Chicago, he is neither a historian nor a historian of religions. Instead he is an ersatz theologian, a self-taught theologian, one who employs the history of religions only as a route into a non-theological theology. And that theology is grounded in the death of God -- not simply as the historical end of Christendom, but rather as the ultimate ground of Buddhism and Christianity alike. Beginning with a Nietzschean analysis of Greek thinking and literature which sees the distancing of the numinous as the center of the Greek experience, this book attempts to demonstrate that the higher expressions of religion in both East and West revolve about an absolute antithesis between religion and reality, wherein religion can only truly and finally realize itself by an absolute negation, dissolution or annihilation of reality itself. Such a movement of total negation is shared by both Jesus and the Buddha. A daring claim, yes, but one which remains largely unintelligible in this most regrettable nonbook. All of us, of course, but especially Altizer, are ignorant of Eastern Christianity. The second part of the book is theological rather than critical or historical, and it advances the claim that it is precisely the most radical expressions of the profane in the modern consciousness Dostoevsky, Nietzsche, Freud, Proust, Kafka and Sartre that can be dialectically identified with the purest expressions of the sacred. This dialectical identification a Madhyamika Christianity? One wonders how Eliade will respond to this nonbook, for it attempts to unmask him as a historian of religions and to unveil him as a Christian homo religiosus immersed in a labyrinthine world in which God is dead. At last in *The New Apocalypse*: Most startling of all, we find a fully systematic theology in this book. It is a theology purporting to be the expression of a radical Christian tradition -- a tradition unknown to the world of Christian theology, because that world is irredeemably satanic insofar as it is bound to the dead body of that God negated and left behind by the forward and apocalyptic movement of the incarnation. But the priestly temper is unlikely to look beyond the literal Bible as a source of vision, just as a priestly theology is incapable of envisioning a theology grounded in the sacrificial Christ rather than in the Creator God. At the end of Jerusalem these dichotomous figures dialectically and apocalyptically pass into each other, but it is a safe prediction that such an identification will elicit no interest from either our ecclesiastical or our theological worlds. Only overt language about the death of God can succeed in calling forth such interest. That book, along with *The Gospel of Christian Atheism* Westminster, 1966, should make it clear that for Altizer the death of God is a Christian and apocalyptic event. Here, of course, Altizer is wholly unoriginal, for we now know, or should know, that in a fundamental sense this is true of Blake, Hegel and Nietzsche, and it is significant that Altizer could not write

The Gospel of Christian Atheism until he had finished *The New Apocalypse*. Now we can see both the strength and the weakness of the former volume: It is as though Altizer leaped over the theological community and addressed the layperson directly. In part, this was so because of the publicity which unexpectedly came to Altizer and the death-of-God movement, but *The Gospel of Christian Atheism* was largely written before this occurred. In *The Descent into Hell* Lippincott, Altizer has attempted a systematic theological exploration of the radical and apocalyptic faith of Jesus and Paul, and has done so with the conviction that this has not yet been attempted by Christian theology and that a decisive key to this endeavor lies ready to hand in the world of Mahayana Buddhism. Herbert Richardson has identified this book as the first Buddhist Christian theology -- and while he may be saying too much, his words certainly set forth the intention of the author. The deepest flaw of *The Descent into Hell* is that it is insufficiently theological; it fails to focus wholly on the self-negation of God, and thus fails to realize or make manifest that the eschatological acts and words of Jesus are an actualization or self-embodiment of God. Therein also Altizer has failed truly to enter the world of Buddhism, and therein to realize a transcendence of every distinction between word and act or here and there. Above all, this is a failure of the imagination, and of the theological imagination -- a failure truly to open theological thinking to the dynamic actuality of biblical faith and language. Despite everything, Altizer intends to be a biblical theologian. Being persuaded that Barth abandoned the Bible by surrendering to the authority of the church, he is determined to realize the meaning of the Bible apart from the church and its tradition, and under the impact of what he would like to identify as the radical Christian tradition. His real hope and intention is to do pure theology, a theology thinking about God alone, and thinking in such a manner and mode as to make possible a theological realization of revelation. Once again Altizer attempts too much, even if his reader senses that he attempts too little. For he is attempting not to speak about God but rather to speak in such a way as to make God manifest as the origin, center and end of speech. Finally, this can be achieved only by the reader of such a text, and here the reader must be the author as well.

Chapter 7 : Thomas J. J. Altizer - Wikipedia

The Self-Embodiment of God by Thomas J. Altizer, , available at Book Depository with free delivery worldwide.

Altizer is one of the most interesting and distinctive theological thinkers of the twentieth century. Altizer was born in Cambridge, Massachusetts, September 28, , and was raised in the Episcopal Church. He completed his entire tertiary education at the University of Chicago: He was a student in the renowned History of Religions program at that university his first book was dedicated in memory of his teacher, Joachim Wach. He was also strikingly influenced by Buddhist thought during this period, and the encounter with Eastern religions helps provide explicit framework for his early books. Altizer taught at Wabash College from , then moved to Emory University as professor of Bible and Religion until The "death of God" theology became a heated debate during his professorship at Emory. Although he was not removed from his teaching position, he accepted a position at the State University of New York, Stony Brook in as professor of English. Already, Altizer was signaling concerns which have been tenaciously explored and explicated throughout his career: In Altizer published *Oriental Mysticism and Biblical Eschatology*, a text in which he endeavors to explicate the thesis that modern men and women cannot accept religion as a mode of encounter with anything truly real. The antithesis of religion and reality which he finds in modernity, he then correlates theologically with mystical expressions of Madhyamika and Yogacara schools of Buddhism. Mircea Eliade and the *Dialectic of the Sacred* followed in In this text, as he did not in the previous one, Altizer has engaged with a more dialectical thought-process. From then on, Altizer has developed as probably the most consistent and demanding dialectician in contemporary theology. It is a theology purporting to be the expression of a radical Christian tradition—a tradition unknown to the world of Christian theology. Harvey Cox and Paul Van Buren also were added to the group by some commentators. Both books were aimed at broader audiences and evidently reached their target: Altizer received letters from people warning him of, if not taking comfort from, the likelihood of his eternal damnation, as well as from people expressing relief and hope gained from his justifications of the uniqueness of Christianity and centrality despite, indeed because of, the end of transcendence declared as the death of God. At the time of publication of his next work, *The Descent into Hell*, Altizer had taken a position as Professor of English at the State University of New York, Stony Brook he later became the first chairman of an interdisciplinary program in religious studies there. This was followed in by *Total Presence: The Language of Jesus and the Language of Today*. The power embodied in jazz violently shatters our interior, as its pure rhythm both returns us to an archaic identity and hurls us into a new and posthistoric universality. A *Theological Voyage toward Authentic Christianity*, also published , is a more systematic theological counterpart to *Total Presence*, embarking on a venture into modern nihilism in the conviction that: Altizer is also the author of numerous articles, reviews and essays. His work has been widely translated, and he continues to attract the admiration and fascination of theological thinkers grappling with our contemporary situation. Altizer responds to a cluster of closely interconnected religious problems which have been thrown up for and by modern consciousness. Altizer was clear from an early date about whom he imagines his audience to be. The preface to *Oriental Mysticism and Biblical Eschatology* notes that the book: We moderns are immersed in a profane world that charges the immediate moment with absolute meaning and value. To us, religion can only appear as an alien reality. In our sensibility, the religious Reality can manifest itself only as the Other. Modern men and women face the religious problems of the desacralization or disenchantment of the world at the hands of their objectifying scientific knowledge and the radical relativization of all human values through coming to consciousness of the historicity of human being. The world which comes to view through these allied ways of knowing is utterly profane. Today the theologian can know religion only as idolatry, for he can know religion only as a historical phenomenon, as an ideology, as a product of human grasping and will to power. This radical loss of transcendence is one level of the meaning of the death of God. There is nothing other than the reality we give ourselves through will to power since there is no absolutely Other. Ironically, the very mode of knowledge which recovered that understanding makes it that much more alien, incomprehensible and offensive to modern intelligence. The modern Christian theological

response was to abandon religion in the name of the subjectivity of faith. Efforts to maintain that the imminence of the eschatological event is no more than an expression of the intensity of faith, that eschatology is merely a temporal representation of an eternal meaning and value, or that eschatological faith is simply an incontrovertible assurance that God will act, must all be recognized as modernizations of the gospel which are far removed from the ecstatic faith of the early Christians. The demythologizing program, which Altizer argues thanks to Bultmann permeates even the Barthian program, suppresses more fundamental questions for the sake of answers generated out of the contemporary world view. But Altizer, a fervent partisan of the sacred, of religious Reality, refuses such a faith. Altizer has steadfastly refused to compromise on his demand that theology face up to the offense of the apocalyptic Jesus whose faith was rooted in absolute negation of this-worldly consciousness. Suppression of the answers of the gospel is not a new error. Christian theology stepped out of the tradition centuries ago when it turned Jesus into a heavenly king. The very meaning of the incarnation is that God is in the world, wholly and without remainder. The bad faith of the church only confirms this: Altizer makes no bones about this. In his earlier work, as noted previously, it seemed that Altizer wanted to bring back the world-negation of apocalyptic expectation as a kind of supplement for the modern predicament. But he quickly realized, through a more nuanced dialectic, that: But can a genuine epiphany of eternity take place in the context of such a mode of human existence? Is a radically profane mode of existence open to the presence of the sacred? Can eternity become manifest upon the plane of radical finitude? Mircea Eliade and the Dialectic of the Sacred, Under such conception, the death of God signifies not just a lack, an absence, but that absence is present precisely as absence. And it is only as such absence that God could be truly and actually present in the modern world. From this point, Altizer is freed to pursue his radical yea-saying to the death of God. Altizer is driven to produce a genuinely theological thinking that is beholden to no term except God, and so his works are to some extent also attempts to enact this thinking and not just describe its concepts. If the death of God were simply an historical matter then we would conclude that God had been overtaken by events; that we were justified in thinking God to be obsolete. However, the death of God is not a merely historical event although, because, it actually occurs in our history. If we pronounce the name of God in speaking of beginning, an absolute or final beginning, then the name which we pronounce bears the imprint of that beginning, and thereby it is a name of that which is in exile from itself. Of course, every name which we pronounce bears that imprint, but God is the name of names, the name of the source of names, the name of the source and the ground of absolute beginning. Thus God is the name of exile. Self-Embodiment of God, Thereby speech sanctions its ground, and [it] sanctions it by naming it, by naming it as God. The language evokes its very ground in its own dialectical operations. Altizer has brought about a radical, theological re-reading of that history, reclaiming secularization as a divine act of total, apocalyptic kenosis. Altizer, William Beardslee, and J. A Theological Memoir The emergence of radical theology replaces the older forms of faith, in which the traditional faith is passing and has no relevance to the present. The revolution of radical theology reverses the old forms of theology that is based on the God of Christian tradition. For Altizer, the task of theology must abandon the theology created by Christendom and embrace the dawn of radical theology that proclaims the good news of the "death of God. Theology must die first and cease to be itself. If theology is truly to die, it must will the "death of God" in Christendom. In order for a new theology to be reborn, everything that theology has affirmed must be negated. Authentic theology cannot be reborn "unless it passes through and freely wills its own death and dissolution. Theology today must embrace the radically profane form of contemporary existence to prepare for a theology that seeks to unite the radical sacred and the radical profane. Radical theology is moving towards a profane destiny. Its task is to provide a way to return to "God who is all in all that enables theology not to return to an old form of the sacred but welcomes the God that affirms the profane" The task of radical theology is to affirm the profane, which has been negated by the Christian tradition. The problem that theology faces, according to Altizer, is the danger of Gnosticism where religion becomes a negation of the world. Gnostic thinking escapes the reality of the present that makes faith becomes irrelevant to the world. The problem created by Gnosticism is that it emphasizes the split of the sacred and the profane, wanting to affirm life by moving towards the sacred and negates the profane Altizer , Altizer emphasizes that Gnosticism is dangerous to the Christian faith because of its world

negation; it denies the possibility of redemption. A theology that holds to the theology of Christendom that dichotomize the "sacred and the profane, cannot escape the charge of Gnosticism. The affirmation of the traditional forms of faith becomes a Gnostic escape from the brute realities of history" The Gnostic attitude of separating the sacred and the profane leads God to be unrecognized in the world leading to a Godless world. Faith no longer works in the profane. The problem of Altizer is how to make faith become meaningful to the secular world and how to speak a theology that affirms the profane In order to free Christianity from the Gnostic bondage, it needs a dialectical form of faith. A genuinely dialectical faith can never be Gnostic. The dialectical method always constitutes the principle of negation and affirmation. The task of theology must now accept a dialectical vocation in which it must learn the language of affirmation and negation. It must sense the possibility of yes, which can become no and no which can become yes. In short, "theology must be born out of a truly dialectical method through the negation and affirmation which culminates on the "coincidence of the opposites" Altizer , Though the sacred and the profane radically oppose each other, at the same time they mutually require each other. The ultimate meaning of the dialectic is realized when the opposition of the sacred and profane is overcome in the "coincidence of the opposites. According to Altizer, this is the religious movement of both the Oriental mysticism and traditional Christianity, in which the "coincidence is realized through the abolition of the profane as profane" Ogletree , This attitude is also a manifestation of a Gnostic religion, a flight from the world, "wanting to experience salvation by negating the world and moves to the sacred" Altizer , The profane is annulled and suffers from a Gnostic injury.

The Self-Embodiment of God by Thomas J. Altizer and a great selection of similar Used, New and Collectible Books available now at theinnatdunvilla.com

JSTOR is a not-for-profit service that helps scholars, researchers, and students discover, use, and build upon a wide range of content in a trusted digital archive. We use information technology and tools to increase productivity and facilitate new forms of scholarship. These two last-considered surely deserve more than the scant thirty pages the author provides. In conclusion, though this is not an easy book to read, it is nonetheless a stimulating and valuable contribution to the current sacramental renaissance, written by a careful and tough-minded theologian. Harper and Row, At first reading there may seem to be little connection between the content of this most recent book of Altizer and the theme of the death of God. But if one remembers that the death of God can be good news when it signifies the end of the negation of God that the very word "God" implies, then *The Self-Embodiment of God* represents a maturing of the theological theme with which Altizer has been concerned from the beginning. This "meditative analysis and reenactment of the origin, identity, movement, and actuality of speech" p. It is intended to be a work in which God is not only spoken of but bespeaking himself, "a theological reflection upon speech which intends to make manifest the self-actualization of God" p. The warrant for much of what is said in the book is provided by a phenomenon to which Altizer does not expressly call attention; namely, that both the word "silence" and the word "God" have the property of being able to show their referent only as the otherness they contain by having dispelled it. Language itself, the whole phenomenon of speaking and hearing, is a movement in which the silence of the eternal is embodied by doubly having been taken up into its opposite. Altizer connects this movement with motifs of biblical history, from Genesis to Apocalypse by way of Exodus, Judgment, and Incarnation; in doing so he works toward a theology that is both biblical and universal. In outline the movement is this: With the coming of speech "the silence of silence," whether viewed as nothing or as everything, is ended Genesis. It is as impossible to say nothing as it is impossible to say everything. We name God, and therewith we deny all actual deity Exodus. The naming of God, which puts deity outside its deity, concurs with its naming itself in a self-denial that we can hear only as a judgment upon ourselves Judgment. Thus, in the "I AM" spoken to Moses the otherness that is embodied in language names itself-the "I" that speaks there is neither the one that Moses or anyone else is This content downloaded from It is intentional that, in this treatise on speaking and hearing, the key distinction between "I AM" and "I am" can more readily be seen than heard? Like many other texts that express an original hearing or seeing this book would benefit from a detailed commentary. Even so, its basic theme that "theology is a fundamental way by which we can struggle both to maintain and to establish the actuality of speech" p. The whole could even be superscribed with the Johannine identification between God and word. *The Christian as Player*. By David Baily Harned. Within the visual domain, characterized by distance and interaction, the most fruitful image for the self is that of the player, operating within a world of rules and engaged with others according to norms for responsibility. The visual is only one dimension of the human context, however; the oral-aural is another. Where "the representation of the self as player affirms a dialectical relationship between liberty and limits, vitality and form, expression and order, Dionysius and Apollo" p. With exquisite sensitivity to the mutual reinforcement of these images, Harned then investigates the problem of evil and argues that equally important for self-understanding is the image of ourselves as vandals, jokers who delight in causing harm for the sheer fun of it. The discussions of the images of player, sufferer, and vandal are insightful, provoking, and enlightening. When Harned inquires, however, into the relation between these images and argues that the images can bear their proper relations to one another in our self-understanding insofar as they are integrated into a story, he adopts the belief of many other Christian and Jewish theologians, that the story-form is some kind of regulative ideal for self- recognition. Buddhists, of course, would deny this, which raises important questions This content downloaded from *Spiritual Progress in the Novels of George Eliot* [pp. An Essay Review of Ecclesial Man [pp.

Chapter 9 : Self-Embodiment of God by Thomas J.J. Altizer

The Self is the Embodiment of Satan in our Soul, being Expressed through Opinions August 12, by aGodMan 1
Comment The self is the embodiment of Satan; the self is the essence of Satan in the soul, making the soul independent from God to express its self-opinion and self-will (Witness Lee).