

John Hick Evil And The God Of Love

John Hick Evil And The God Of Love john hick evil and the god of love The problem of evil and the nature of divine love have long been central themes in philosophical theology and religious studies. Among the most influential thinkers to grapple with these issues is John Hick, a renowned philosopher of religion whose ideas have shaped contemporary debates. Hick's exploration of how an all-loving and omnipotent God can coexist with the existence of evil is particularly notable. This article examines John Hick's approach to the problem of evil and his conception of the god of love, providing insights into his philosophical framework and its implications.

Understanding the Problem of Evil Before delving into Hick's perspective, it is essential to understand the classical problem of evil. The problem questions how an omnipotent, omnibenevolent, and omniscient God can permit evil to exist in the world.

Types of Evil Evil is generally categorized into two types: Moral Evil: Evil resulting from human actions, such as murder, theft, and cruelty. Natural Evil: Suffering caused by natural phenomena, such as earthquakes, diseases, and floods.

The Logical and Evidential Problems Philosophers distinguish between: Logical Problem of Evil: Asserts that the existence of evil logically contradicts the1. existence of an all-powerful, all-good God. Evidential Problem of Evil: Argues that the amount and types of evil make the2. existence of such a God improbable.

John Hick's Theodicy: Soul-Making and Eschatological Hope Hick's approach to the problem of evil is primarily articulated through his soul-making theodicy and his eschatological view of divine love.

The Soul-Making Theodicy Hick contends that: Evil and suffering are necessary for spiritual growth and moral development. 2 Humans are free agents who must face challenges to develop virtues such as courage, compassion, and patience. This process of moral and spiritual growth is akin to the development of a soul, which requires overcoming adversity. In essence, Hick believes that a world without any suffering would be a "dangerous world" where virtues could not flourish. The presence of evil provides opportunities for individuals to develop character and moral strength.

Eschatological Fulfillment and Divine Love Hick's conception of divine love is rooted in

the idea that: God's ultimate purpose is to bring about a world where free beings can fully realize their moral and spiritual potential. He envisions an eschatological (end-time) eventuality where all souls are given the opportunity for salvation and perfection. This process involves a "soul-making" journey that is completed in the afterlife or in a future world, where divine love ultimately triumphs over evil. Through this lens, evil is not an obstacle to divine love but a necessary component that makes the eventual realization of divine harmony possible.

Free Will and the Persistence of Evil A cornerstone of Hick's thought is the importance of free will. He argues that:

- Genuine love and moral virtue require free choice.
- A world with free agents inevitably includes the possibility of moral evil.
- Divine omnipotence does not entail the ability to create creatures who are incapable of choosing evil, as such creatures would lack genuine free will.

Hick emphasizes that:

- The existence of evil is a consequence of free moral agency.
- God allows evil to persist because it provides the context for moral and spiritual growth.

Responses to Common Objections Hick's theodicy faces several objections, which he addresses as follows:

Why does God not intervene to prevent all evil? Hick argues that:

- Doing so would undermine free will.
- It would also prevent the soul-making process, which depends on the existence of challenges and suffering.

Doesn't evil cause unnecessary suffering? Hick concedes that:

- Some suffering may seem unnecessary from a human perspective.

3 However, the overall purpose of evil is to facilitate spiritual development, which outweighs individual suffering. What about natural evil and suffering beyond human control? Hick suggests that:

- Natural evil can also serve as part of the larger divine plan for soul-making.
- Ultimately, the hope of eschatological fulfillment provides meaning to suffering caused by natural disasters.

The God of Love in Hick's Philosophy Hick's conception of the god of love emphasizes several key attributes:

- **Divine Love as the Ultimate Reality** - God is understood as an infinitely loving being whose love seeks the moral and spiritual perfection of creation.
- This love is not coercive but persuasive, allowing free beings to grow and choose goodness.
- **Divine Patience and Compassion** - God patiently endures the presence of evil, working within creation's free will to bring about eventual harmony.
- Divine love is characterized by compassion, allowing for redemption and transformation even in the face of suffering.
- **Universal Salvation and Inclusivism** - Hick advocates for the idea that ultimately all souls can be redeemed or perfected.
- No individual is beyond the reach of divine love and grace, fostering an optimistic view of universal salvation.

Implications of Hick's View for Theology and Ethics Hick's ideas influence various areas within religious thought:

- **Reinterpretation of Divine Omnipotence** - Omnipotence is

understood as the power to actualize the best possible world, not to eliminate all evil instantly. - God's power is compatible with the existence of free will and natural laws. Ethical Implications - Emphasizes moral responsibility and the importance of developing virtues. - Encourages compassion and patience in the face of suffering, recognizing its role in spiritual growth. 4 Interfaith and Pluralistic Perspectives - Hick's universalism fosters dialogue among different religious traditions. - His view supports the idea that many spiritual paths can lead to divine fulfillment. Conclusion: The Legacy of John Hick's Theodicy John Hick's approach to evil and the god of love offers a hopeful and morally compelling framework. By framing evil as a necessary component of spiritual development and emphasizing divine love's patience and universal scope, Hick provides a way to reconcile the existence of evil with a benevolent deity. His ideas continue to influence debates on the nature of divine justice, free will, and salvation, inspiring both theologians and philosophers to explore the profound relationship between suffering and divine love. Whether one finds Hick's theodicy convincing or not, it undeniably enriches the discourse on one of humanity's oldest and most profound questions: How can a loving God allow evil to exist? His insights invite ongoing reflection and debate, encouraging a nuanced understanding of divine love's role in a world marked by suffering and hope. QuestionAnswer How does John Hick's theodicy address the problem of evil in relation to the loving nature of God? John Hick's theodicy suggests that evil and suffering are necessary for spiritual growth and soul-making, allowing humans to develop virtues like compassion and courage, which aligns with the idea of a loving God who permits evil for a greater good. What is Hick's 'soul-making' theodicy, and how does it reconcile evil with God's love? Hick's 'soul-making' theodicy posits that experiencing evil provides opportunities for moral and spiritual development, thereby making the existence of evil compatible with a loving God who desires humans to grow into morally and spiritually mature beings. Does John Hick believe that evil disproves the existence of an all-loving God? No, Hick argues that evil does not disprove God's existence; instead, it is compatible with an all-loving God who allows evil as a means for humans to develop virtues and attain higher spiritual states. How does Hick's view differ from Augustinian theodicy regarding the origin of evil? While the Augustinian theodicy attributes evil to human original sin and the fallen state of creation, Hick emphasizes that evil is a necessary part of the soul-making process in a world created by a loving God, focusing on moral and spiritual growth rather than original sin. What role does free will play in Hick's understanding of evil and God's love? In Hick's view, free will is essential for genuine moral

development; evil results from human misuse of free will, and God's love allows humans the freedom to choose, thereby enabling meaningful moral and spiritual growth. 5 How does Hick address the problem of natural evil, such as disasters and diseases? Hick contends that natural evil serves as a backdrop for moral and spiritual development, and that such suffering can lead to growth and character-building, fitting within his broader framework of soul-making in a loving universe. What criticisms are commonly raised against Hick's theodicy concerning the problem of evil? Critics argue that Hick's soul-making theodicy may justify suffering excessively and that it doesn't adequately account for the intensity and seemingly gratuitous nature of some evil, raising questions about the justice and omnipotence of a loving God. In what ways does Hick's perspective influence contemporary debates on religion and the problem of evil? Hick's emphasis on soul-making and the development of virtues through suffering continues to influence theological discussions, encouraging a view of evil as a necessary component of spiritual growth and challenging simplistic interpretations of divine omnibenevolence. John Hick's "Evil and the God of Love" is a seminal work in the philosophy of religion that grapples with one of the most enduring and challenging questions: how can an omnipotent, omnibenevolent God permit evil and suffering to exist? This comprehensive analysis delves into Hick's nuanced approach, examining his theodicy, philosophical arguments, and the broader implications of his thought. --- Introduction to John Hick's Theodicy John Hick, a prominent 20th-century philosopher of religion, is renowned for his attempt to reconcile the existence of evil with the belief in a loving God. His work "Evil and the God of Love", published in 1966, is considered a cornerstone in modern theodicy. Hick's central thesis is that the existence of evil can be understood within a framework of divine purpose, human free will, and soul-making. Key themes in Hick's approach include: - The idea that evil is necessary for moral and spiritual development. - The notion that this world is a "vale of soul-making." - The concept of a "soul-making theodicy" that justifies the presence of suffering. --- Understanding the Problem of Evil Nature of the Problem The problem of evil is often articulated as a logical contradiction: - If God is omnipotent, He can prevent evil. - If God is omnibenevolent, He would want to prevent evil. - Evil exists. This leads to a paradox: how can these three statements all be true? Hick engages with this problem by challenging some of the underlying assumptions and exploring a broader context for understanding evil. John Hick Evil And The God Of Love 6 Types of Evil Hick differentiates between: - Moral Evil: Evil resulting from human choices (e.g., murder, theft). - Natural Evil: Suffering caused by natural processes (e.g.,

earthquakes, disease). Both types pose challenges, but Hick focuses especially on moral evil as it relates to human freedom and moral development. --- Hick's Theodicy: The Soul-Making Argument Core Concept Hick's "soul-making" theodicy posits that the existence of evil is instrumental in cultivating virtues such as courage, compassion, patience, and forgiveness. Without challenges and suffering, these virtues could not develop meaningfully. Main points include: - The world as a "vale of soul-making" rather than a "vale of comfort." - Evil as a necessary condition for moral and spiritual growth. - The idea that humans are free agents, and genuine free will entails the possibility of evil. The Process of Soul-Making Hick suggests that: - Life's hardships serve as opportunities for moral character formation. - Suffering tests and refines moral virtues. - The development of virtues is akin to physical training—challenging but ultimately beneficial. Comparison with Other Theodicies Unlike Augustinian theodicy, which attributes evil to original sin and human fallenness, Hick's approach sees evil as a necessary part of the divine pedagogical process. --- Free Will and Moral Responsibility The Free Will Defense Hick emphasizes the importance of free will: - Genuine love and moral goodness require free choice. - Evil results from misuse of free will. - Without free will, moral agents would be mere puppets. Implications: - Evil is a byproduct of a world in which free beings can choose good or evil. - The potential for evil is a necessary risk for the possibility of genuine moral love. Limitations of Human Understanding Hick argues that: - Human beings cannot fully comprehend God's reasons for permitting evil. - Our perspective is limited; what seems unnecessary or pointless to us may have a divine purpose beyond our understanding. --- John Hick Evil And The God Of Love 7 The Eschatological Solution Post-Mortem Justice and Theodicy Hick introduces a crucial aspect: the ultimate resolution of the problem of evil lies in eschatology. - The Final State: A future life where all souls are perfected. - Universal Salvation (Universalism): The idea that ultimately all beings will be reconciled with God. - Moral Growth Continues Beyond Death: The soul's development is ongoing, and suffering in this life contributes to eventual spiritual maturity. The Role of Heaven and Hell Hick interprets heaven not as a reward for the righteous but as the natural culmination of moral and spiritual growth. Conversely, hell is seen as a state of separation from God, which can result from persistent moral failure. Implication: - The apparent injustices of this life are compensated for in the next. - The process of soul-making is ongoing, and divine justice ensures eventual moral rectification. --- Criticisms and Challenges to Hick's View Objections from the Problem of Gratuitous Evil - Critics argue that Hick's theodicy does not adequately account for seemingly gratuitous or

excessive evil, such as the suffering caused by natural disasters or diseases with no apparent moral purpose. - Some suggest that the scale and intensity of certain evils seem unjustifiable, even within a soul-making framework. Questioning the Necessity of Evil - Detractors contend that it's possible to conceive of a world with moral virtues without extensive suffering. - The "best possible world" argument challenges the necessity of evil as a part of divine planning. Universalism and Salvation - The idea of universal salvation is controversial; many argue it undermines moral responsibility and the seriousness of choosing good. - Critics question whether divine justice would truly be satisfied with eventual universal reconciliation. Limited Human Perspective - While Hick emphasizes divine omniscience, critics argue that human beings cannot accept or verify the divine reasons for permitting evil, leading to skepticism about the John Hick Evil And The God Of Love 8 efficacy of his solution. --- Philosophical and Theological Significance Impact on Theodicy and Religious Thought - Hick's soul-making theodicy has significantly influenced modern Christian theology and philosophy of religion. - It offers a hopeful perspective that suffering has meaning and purpose, aligning with a loving, just God. Broader Implications - The emphasis on free will and moral development encourages a view of life as an opportunity for growth. - It promotes an optimistic outlook on the coexistence of evil and divine goodness. Relation to Other Religious Traditions - While rooted in Christian thought, Hick's ideas resonate with broader religious notions of spiritual evolution and the purpose of suffering. - The concept of life as a journey towards ultimate reunification with the divine is common across many faiths. --- Conclusion: Evaluating Hick's Contribution John Hick's "Evil and the God of Love" remains a profound and influential exploration of one of theology's most pressing dilemmas. His soul-making theodicy presents a compelling narrative that frames evil as an essential component of moral and spiritual growth, ultimately pointing towards a divine plan that culminates in universal reconciliation. Strengths of Hick's Approach: - Emphasizes the importance of free will. - Offers a hopeful and optimistic resolution to the problem of evil. - Integrates eschatology into theodicy, providing a future-oriented perspective. Limitations and Criticisms: - Struggles to justify gratuitous suffering. - Relies heavily on human epistemic limitations. - The universal salvation aspect remains controversial. In sum, Hick's work invites believers and philosophers alike to reconsider evil not as a mere obstacle but as a vital element in the divine pedagogical process. While not without challenges, his "soul-making" theodicy provides a nuanced and compassionate framework that continues to inspire debate and reflection within the philosophy of religion. --- Final Reflection: Engaging with Hick's "Evil and

the God of Love" encourages a deeper appreciation of the complexities surrounding divine omnibenevolence and omnipotence. It underscores the importance of viewing life's hardships through a spiritual lens—one that sees suffering as an integral part of the journey towards moral and spiritual maturity, ultimately leading to a divine purpose that transcends our immediate understanding. John Hick Evil And The God Of Love 9 John Hick, evil, theodicy, theodicy of love, free will, soul-making, divine justice, religious suffering, process theology, the problem of evil

Evil and the God of Love Evil and the Evidence for God A John Hick Reader Soul-Making by Grace John Hick Evil and the Mystics' God John Hick's Theodicy Atheism John Hick and the Problem of Evil Infinite Paths to Infinite Reality Against John Hick The Problem of Evil Evil and the God of Love Problems in the Philosophy of Religion Holy Power, Human Pain The Problem of Evil and the Problem of God The Berkeley Undergraduate Journal A Molinist-Anabaptist Systematic Theology The Existence of God Fifty Readings Plus J. Hick R. Douglas Geivett J. Hick Matthew S. Hendzel SJ David Cheetham Michael Stoeber C Robert Mesle Michael Martin Roy Gene Sharp Ayon Maharaj Terry Richard Mathis Michael L. Peterson John Hick Harold Hewitt Jr Richard F. Vieth Dewi Zephaniah Phillips Kirk R. MacGregor Richard M. Gale Donald C. Abel

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when first published evil and the god of love instantly became recognized as a modern theological classic widely viewed as the most important work on the problem of evil to appear in english for more than a generation including a foreword by marilyn mccord adams this reissue also contains a new preface by the author

how to reconcile the existence of evil with the belief in a benevolent god has long posed a philosophical problem to the system of christian theism this work redress this difficulty in modern terms

john hick is one of the most widely read and discussed living writers in modern theology and the philosophy of religion this book offers students a one volume textbook on his thought extracts from his writings cover all the various themes for which hick has become known faith and knowledge philosophy of religion evil and the god of love death and eternal life the myth of god incarnate and problems of religious pluralism the extracts are preceded by an introductory essay by paul badham on john hick s philosophical theology and on the integrity of his life and thought

purgatory holds a precarious position in the afterlife beliefs of most christians often viewed as a doctrine that is held only by roman catholics purgatory has historically been maligned by its detractors as unbiblical theologically problematic and a product and source of superstition moreover it would appear that belief in purgatory has declined in the faith lives of catholics as well many of whom now seem keen to forget the fears and anxieties that its existence might have raised for them about the afterlife in response to such criticisms and concerns this book argues that purgatory can indeed be a constructive and hope filled component of any christian understanding of the afterlife in examining the history of the doctrine it seeks answers that explain purgatory s recent descent into obscurity however it also pursues present insights that can shed new light onto how purgatory might find renewed relevancy

john hick is considered to be one of the greatest living philosophers of religion hick s philosophical journey has culminated in the grand proposal that we should see all the major world religions as equally valid responses to the same ultimate reality the real this book presents a critical introduction to john hick s speculative theology and philosophy the book begins where hick began with the problems of religious language and ends where hick is now exploring the questions of religious plurality incorporating early aspects that hick himself would now wish to qualify as well as explanations that reflect hick s present focus cheetham offers some speculative reflections of his own on key topics highlighting hick s influence on contemporary theology and philosophy of religion all those studying the work of this great philosopher and theologian will find this new introduction

offers an invaluable overview along with fresh critical insight

certain mystics provocatively respond to the challenges which evil poses to their religious beliefs this book develops the structure of the mystical response to evil together drawing upon the work of eckhart boehme dostoevsky sankara ghose and underhill

in this book michael martin provides logical reasons for being an atheist carefully examining the current debate in anglo american analytic philosophy regarding god s existence martin presents a comprehensive critique of the arguments for the existence of god and a defense of arguments against the existence of god showing in detail their relevance to atheism claiming that atheism is a rational position while theistic beliefs are not he relies both on logic and evidence and confines his efforts to showing the irrationality of belief in a personal supreme being who is omniscient omnipotent perfect and the creator of heaven and earth the author s approach is two fold by presenting and criticizing arguments that have been advanced in favor of belief he makes a case for negative atheism by offering arguments against atheism and defending it from these attacks he presents a case for positive atheism along the way he confronts the views of numerous philosophers among them anselm aquinas plantinga hick and swinburne and refutes both classical and contemporary arguments that have been advanced through the history of this debate in his conclusion martin considers what would and would not follow if his main arguments were widely accepted and he defines and distinguishes atheism from other isms and movements building on the work of religious skeptics and atheists of the past and present he justifies his reconstruction of this philosophical dispute by citing some of the most interesting and important arguments for atheism and criticisms of arguments for the existence of god that have appeared in recent journal articles and have yet to be systematically addressed author note michael martin is professor of philosophy at boston university and author of several books including the legal philosophy of h l a hart a critical appraisal and the case against christianity both from temple

sri ramakrishna is widely known as a nineteenth century indian mystic who affirmed the harmony of all religions on the basis of his richly varied spiritual experiences and eclectic religious practices both hindu and non hindu in infinite paths to infinite

reality. Aron Maharaj argues that Sri Ramakrishna was also a sophisticated philosopher of great contemporary relevance. Through a careful study of Sri Ramakrishna's recorded oral teachings, Maharaj reconstructs his philosophical positions and analyzes them from a cross-cultural perspective. Sri Ramakrishna's spiritual journey culminated in the exalted state of *vijñāna*, his term for the intimate knowledge of God as the infinite reality that is both personal and impersonal, with and without form, immanent in the universe and beyond it. This expansive spiritual standpoint of *vijñāna*, Maharaj contends, opens up a new paradigm for addressing central issues in cross-cultural philosophy of religion, including divine infinitude, religious pluralism, mystical experience, and the problem of evil. Sri Ramakrishna's *vijñāna*-based religious pluralism, when grasped in all its subtlety, proves to have major philosophical advantages over dominant Western models. Moreover, his mystical testimony and teachings not only cut across long-standing debates about the nature of mystical experience but also bolster recent defenses of its epistemic value. Maharaj further demonstrates that Sri Ramakrishna's unique response to the problem of evil resonates strongly with Western soul-making theodicies and contemporary theories of skeptical theism. A pioneering interdisciplinary study of one of India's most important philosopher-mystics, Maharaj's book is essential reading for scholars and students in philosophy of religion, theology, religious studies, and Hindu studies.

The aim of this study is to examine and critically evaluate the philosophy of religion of John Hick. I refer to his having a philosophy of religion in the sense that he advocates a method of philosophical inquiry and consequently an understanding of religious phenomena that he takes to be integral to his own unique philosophical theology. In order to evaluate his views in their context, the first three chapters provide an introduction both to his overall position and to the contemporary issues with which he deals thereafter. I proceed with my criticisms, finding most importantly that he does not have sufficient justification for the kind of theistic claims he wants to make. I reach this conclusion by playing him against his own empirical orientation to matters of fact, and since the veracity of his account of this empiricist linguistic framework is assumed, my evaluation of his work is carried on internally. My criticisms generally depend upon a lack of consistency and coherence within Hick's system of thought. Little attention is given to the strengths and liabilities of any particular philosophical or theological orientation he may adopt. My strategy is to assume the legitimacy of these orientations in the manner they happen to be construed by his

system in doing so i find that he attempts to build upon a secular empiricist base that excludes the possibility of the theological superstructure he hopes to erect

of all the issues in the philosophy of religion the problem of reconciling belief in god with evil in the world arguably commands more attention than any other for over two decades michael l peterson s the problem of evil selected readings has been the most widely recognized and used anthology on the subject peterson s expanded and updated second edition retains the key features of the original and presents the main positions and strategies in the latest philosophical literature on the subject it will remain the most complete introduction to the subject as well as a resource for advanced study peterson organizes his selection of classical and contemporary sources into four parts important statements addressing the problem of evil from great literature and classical philosophy debates based on the logical evidential and existential versions of the problem major attempts to square god s justice with the presence of evil such as augustinian irenaean process openness and felix culpa theodicies and debates on the problem of evil covering such concepts as a best possible world natural evil and natural laws gratuitous evil the skeptical theist defense and the bearing of biological evolution on the problem the second edition includes classical excerpts from the book of job voltaire dostoevsky augustine aquinas leibniz and hume and twenty five essays that have shaped the contemporary discussion by j l mackie alvin plantinga william rowe marilyn adams john hick william hasker paul draper michael bergmann eleonore stump peter van inwagen and numerous others whether a professional philosopher student or interested layperson the reader will be able to work through a number of issues related to how evil in the world affects belief in god

in 1989 john hick published his gifford lectures under the title an interpretation of religion a work which provided important new insights about the nature of the world s religions soon after a group of scholars from around the world gathered in claremont california to discuss analyze and criticize an interpretation of religion this book is a written record of those proceedings including hick s responses that serves to clarify both hick s position as well as the issues which concern his critics

this book is d z phillips systematic attempt to discuss the problem of evil he argues that the problem is inextricably linked to

our conception of god in an effort to distinguish between logical and existential problems of evil that inheritance offers us distorted accounts of god's omnipotence and will in his interlude phillips argues that as a result god is ridiculed out of existence and found unfit to plead before the bar of decency however phillips elucidates a neglected tradition in which we reach a different understanding of god's presence amidst suffering and addresses the ultimate question of how god can be said to be with those who are crushed by life's afflictions an ideal text for students of philosophy religious studies and theology but also for anyone who reflects seriously on the danger of adding to human evils by the way in which we write and think about them jacket

as the first systematic theology of its kind the ecumenical construction synthesizes the strengths of what are typically considered two disparate branches of christianity namely roman catholicism and anabaptism focusing on the celebrated jesuit neo scholastic theologian luis de molina 1535 1600 and the evangelical peace communities from the early modern period onward this system integrates the best in catholic philosophical theology with the best historical implementations of the free church ecclesiological tradition in doing so this progressive doctrinal edifice furnishes provocative new answers to perennial quandaries included in this discussion are the polarity between sovereign predestination and libertarian freedom the interaction between omniscience and god's changing his mind and the existence of gratuitous evil this system breaks ground in the realm of practical theology by proposing an antithetical relationship between church discipline and the sacraments while avoiding the either/or debate between egalitarianism and complementarianism this theology demonstrates exegetically that women should not be restricted from holding any leadership position within the church drawing together these dialectical and scriptural threads this book advocates a social ethic that exhorts christians to display extreme reluctance on matters of war and to exercise discernment toward political agendas by measuring them against the sermon on the mount

the latter third of the 20th century has seen the philosophical defence of theism many philosophers were caught off guard because they assumed that metaphysics and theology had been dealt with moreover the leaders of this renaissance were analytically rooted philosophers upon examination however it is clear that significant developments in philosophical theism historically have come upon the heels of breakthroughs in the core areas of philosophy concerning meaning logic and scientific

methodology cornerstones of analytic philosophy this volume attempts to document this golden era of analytical theism

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