

Jürgen Moltmann

b. 1926

Prof. Theol. - Edin at Tübingen. (Past. evang.)

I.

Background Hans Kung is there in the wing.

Tübingen is leading neo-liberal to  
Theol of Hope (from 1964) Proponent of revolution. Moltmann is serene; Pannenberg, expectant.  
Influence on (1) students of Europe see. include radical social change in East.  
(2) Theology (Pannenberg, <sup>MCP, O'Collins,</sup> Martin Marty). (3) communal movement  
(leading Theology of cum. movmt). This will be the Theol. of  
Barth see advocates church's use of arms to overthrow govt.  
Out of Barthianism school - student with Otto Weber. Rejected as existentialism  
& too much demythologizing. Said word of world was  
optimistic not pessimistic (as exist. is). Influenced by Ernst Bloch.  
(Jewish, atheist, Marxist, Theol. of hope). Bible read with more  
ambiguity & complexities have welcomed him. He is higher  
critic, Bible not word of god. Does not in lit. rev.

II. Theol. of hope.

A. Eschatological & dialectical. Esch = man's present involvement in  
changing yesterday's certainties into utopia tomorrow. How much can  
we improve the world so we can reach the goal of Messianic Kingdom.  
Dialectically: Thesis - chaos (<sup>past</sup> ~~present~~)  
Anti-thesis - Messianic Kingdom (utopia) (future)  
Synthesis - man working to change chaos to utopia. (<sup>present</sup> ~~future~~)  
Practically humanistic effort that only the X<sup>c</sup> can do it see. The  
church must take initiative. Communism can't.  
Liberal not motivated to such Messianic ideal. Literal kind for today.

III. Revolution

- 1. He is Marxist. Advocate armed overthrow of govt. Sin is apathy.
- 2. He is humanistic. Man is in charge of change also X<sup>c</sup> man.
- 3. Anything is ethically OK if brings utopia. Oppose it if bring change.

IV. Evaluation

- 1. Man's ethics is motivated by his hope.
- 2. Highly critical, humanistic.
- 3. Redemption is universal & man made.
- 4. Past will be the Theol. of Babylon - Political - separate - world rel - rebel ag. civil rule - defeated

V. Crit (Hurray) has jumped on his band wagon.  
Carl Braaten (brotherhood Paul Sem. Chicago)  
Martin Marty (U. of Chicago) M.L. King was Theol. of hope.

From Bloch, Moltmann gets concept of messiah nicht - the concept of not yet -  
Also concept of the Exodus ch (out of captivity, servitude - even a militant  
exodus) M. is a Marxist - replace state with ch; utopia with Messianic Kingdom

Redaction criticism = editorial criticism late 50's.

Hist - grew out of form criticism of 20's.

Conzelmann like

Budman Mt. Borkman

Marxson Ma Marxson

Norman Perrin - at Chicago.

Form critics said must look at Jesus' own church

Red. " " must look at Jesus' church then evangelist.

Demythologizing is assumed.

(J) - (L) - (EV)

Audience of gospels were collectors, not audience = form crit.

Audience was audience in that they would be able to state their theological purpose = red. crit.

(audience weren't historians, but theologians)

A piece of lit. is primary source for hist. <sup>situation</sup> info for its period but secondary source for hist. facts details for which it gives info.

Procedure:

1. Determine audience's Sitz im Leben
2. Separate redaction from ~~criticism~~ tradition.
3. Separate redaction from evangelist's own time.

Gospels are their statements.

Criticism:

1. It is ~~an~~ <sup>the</sup> assumption that ch didn't distinguish bet. Jesus' words & deeds & its own words & deeds. Son of man only in gospels. Cf. diff. bet. gospel of Jn & epistles of Jn.
2. Unproven that writers were interested in Theol. & not hist.
3. Weird expression.

J. H. Marshall - Luke: Historian & Theologian