



# Das Problem der Theodizee in David Humes "Dialoge über natürliche Religion" (German Edition)

*Johannes Key*

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Johannes Key

Studienarbeit aus dem Jahr 2006 im Fachbereich Philosophie - Philosophie des 17. und 18. Jahrhunderts, Note: 1,0, Martin-Luther-Universität Halle-Wittenberg (Philosophisches Fakultät I - Institut für Philosophie), Veranstaltung: Tugendethik, Sprache: Deutsch, Abstract: In Humes postum erschienenem Werk "Dialoge über natürliche Religion" lässt er

– literarisch ausgefeilt – drei Disputanten über den zeitgenössischen Versuch der theologischen Rationalisten diskutieren, „die Annahme des Welturhebers durch Analogieschlüsse zu untermauern, um den religiösen Glauben mit erfahrungs-wissenschaftlichen Argumenten zu begründen und ihm dadurch größeres Ansehen zu verschaffen.“ Das Programm ist dadurch beschränkt auf die Frage nach der empirischen Bestimmbarkeit der göttlichen Prädikate. Dass eine Weltursache existiert, steht außer Frage, es geht vielmehr um die Möglichkeiten und Grenzen der „Charakterisierung“ des Welturhebers.

Die Dialoge erhalten ihre Besonderheit dadurch, dass sie wahrhaftig dialogisch sind, da es zwar den „heimlichen Protagonisten“ Philo gibt, die anderen beiden Gesprächspartner (Cleanthes und Demea) aber mehr als nur "dumme" Stichwortgeber sind.

Methodisch werden in der Arbeit zunächst das Theodizee-Problem an sich dargestellt und der Anspruch der natürlichen Religion. Aus diesem Verständnis heraus wird die Theodizee in den Kontext der Dialoge gestellt. Daraus ergeben sich wiederum das methodische Vorgehen der Disputanten und die Bedeutung des Theodizee-Problems für den Kontext.

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