

Author Index

A

- Adorno
 - One-dimensional reductionism of Enlightenment 529
- Agamben, G. 530
- Anselm's *Cur deus homo*
 - Only sacrifice of a perfect human being can cover humanity's debt owed to God because of sin 204
- Aquinas: On authority 531
- Aristotle
 - On 'empirical' science 22
- Augustine of Hippo
 - Doctrine of Original Sin 204

B

- Barth, K. 579
 - Aphorism from Schleiermacher - Strauß meeting in Berlin is historical 252
 - Criticizes the 'Enlightenment' as the attempt to place human 'reason' on the throne of God 941
 - Faith beyond history 116
 - No historical core of Jesus' life in the *LJ* only pure criticism 128
 - Not threatened by Strauß' historical question because he defends a post-resurrection Christology with Hegel 73
 - On Strauß' historical questions of biblical scholarship and the 'historical Jesus, 73
 - Post-resurrection Christology 152
- Baudrillard, J. 529
- Bauer, B. 220
 - A Right-wing Hegelian meta-narrative of rap-ture 72
 - Das Leben Jesu, kritisch bearbeitet von David Fr. Strauss 72
- Bauer, G. L. 127, 139, 140
- Baur, F.C. 36, 37
 - A Consequentialist - moral status of humanity based exclusively on objective actions 595
 - Aquinas' teaching is docetic - Intellectualist, not Occasionalist 594
 - Assumptions for dismissal of Kant's moral theory 51
 - Atonement theory - dialectic 592
 - Blasphemy of the Spirit, not violation of law, of-fends God 596
 - Body of Christ
 - Anchors Christianity in actuality & avoids empty abstraction 591
 - Historical church is the Incarnation of Christ 224, 276, 289
 - Incarnation neither a particular individual nor a post-resurrection belief 289
 - Christian Doctrine of Atonement 36, 592
 - Christology is a subjectively, internal, essential union of spirit and Spirit 592
 - Criticized Strauß for not accepting Baur's 'histor-ical' Christology 224
 - Definition of 'mythic' 677
 - God & Christ - ultimate causalities, not 'pure' ideas 595
 - God's justice is concerned with His own honor in Romans 3
 - 25-26 120
 - History 109
 - In the Christian community, humanity achieves sovereignty over the sinfulness of sensuali-ty 596
 - On Hegel
 - Hegel is Gnostic 290, 734, 806
 - Hegel's 'objective' understanding of reli-gion 305
 - On Hegel & Schleiermacher
 - Divinization unites Hegel and Schleiermach-er 290
 - On Kant
 - & Schleiermacher
 - Kant's moral law is absolute causality 304
 - Schl's absolute dependence is absolute causal-ity 304
 - & Schleiermacher both Subjectivists 304
 - & Schleiermacher for both God is lifeless, mere abstraction 305
 - A Pelagianist 595
 - Dismissal of Kant's moral theory as empty ideas and subjective 51
 - Goal of Kant's moral theory is to be objective-ly well-pleasing to God 595
 - On his supposed doctrine of radical evil 79
 - Overlooks Kant's explicit rejection of either sensuousness or reason as the ground of evil 305
 - The radical turn to the finite subject. 594
- On Myth
 - Defined as representation taken to be the con-tent 592
- On Schleiermacher
 - Claimed he defended Church teaching from mutilation and left science unoffended 284
 - Docetist 297

- Perfect God-consciousness and Hegel's Absolute Spirit essentially identical 290
 - Schleiermacher
 - Divine predicates & the Feeling of Absolute Dependence 298
 - Sensuous consciousness & God-consciousness are taken to be Kant's good and evil principles 833
 - On Spinoza & Schleiermacher
 - Deny finite reality's freedom as spontaneous indeterminism 305
 - View God as 'absolute, undivided unity' and the world as 'divided and split unity' 305
 - On Strauß
 - Comes from philosophy whereas Baur comes from history 227
 - Criticism of most surprising & disappointing 222
 - Criticism of Strauß easily misconstrued 225
 - Criticized for neglecting Paul and making the gospels the sole foundation of the Christian faith 228
 - No interest in Strauß' mythic explanation of the events in the gospel 225
 - Organic history, no mere aggregate of facts 242
 - Sought an objective foundation for Christianity 226
 - Viewed the gospels as secondary 226
 - Why should the Hegelian Christology stop halfway 289
 - Beardsley, M. 106
 - Congruence and plenitude 106
 - Bergson, H.
 - Kant's categorical imperative is pure heteronomy 551
 - Biedermann's finger 645
 - Binder, G. von 221
 - Böhme, J.
 - God is personal as externalized in the world of nature and finite spirits only as Christ 670
 - Natural order - not sacred God but His body 670
 - Theodicy that views 'evil' as necessary negation 769
 - Braniss, C.J. 292, 303
 - Thesis of Über Schleiermachers *Glaubenslehre* 277
 - Braniss, C.J.: On Schleiermacher 284
 - Braniss, C.J.: Source for Strauß' universal, inclusive Christology and insistence on inviolable physical lawfulness? 277
 - Brightman, E.
 - On Pragmatism 962
 - On the Correspondence Theory of Truth's openness 942
 - Bultmann, R. 103
 - & Heidegger, M. 118
 - Faith 'over' nature 116
- C**
- Cassirer, E.
 - A 'perceptual' and a 'conceptual' structure of myth 572
 - Concepts
 - Relationalities, not Metaphysical ideas or Nominalist abstractions 575, 709
 - 'Perceptual' and 'conceptual' structure of myth 41
 - Chomsky, N.
 - Generative Grammar analogous to logic without a canon 231
 - Concepts
 - Relationalities for Kant, not Platonic ideas or Nominalisms's mere abstractions drawn out of nature 575
- D**
- Daub, C.
 - *Absolute doubt establishes necessary truth of faith* 586
 - All arguments for God presuppose the idea of God in the human mind 586
 - Evil
 - Arises in Satan not in the sense of dualism, but entirely from within himself out of his own liberty 855
 - Not the appearances but humanity wants to be something for itself 855
 - The 'something' that accounts for evil in nature and humanity is 'Satan,' 855
 - Heidelberg Right-wing Hegelian 580
 - Humanity is null and void as far as it belongs merely to the appearance world 855
 - Knowledge of God is God's knowledge of Himself 584
 - Logic of Double Negation 586
 - On Kant
 - Autonomous freedom is the 'capacity for desire' inescapably and exhaustively governed by self-interest 855
 - Despises reason and science 854
 - Faults Kant for leaving unexplained 'the evil in nature' 855
 - 'I' experiences everything possible as 'other,' only itself, the I as such, it does not experience 853
 - 'I' is a 'slave' to it desires when it exercises its finite capacities, especially when it does so critically 856
 - 'I' is no longer a slave of experience but to itself 854
 - Internal contradictions - list of 856
 - Label '*Begehrungsvermögen*' for theoretical reason taken to mean sensuous desire rather than the 'appetitive capacity' for 'lawfulness' 891

- Presupposes subjective consciousness as a *sui generis* 'synthetic unity of apperception' 853
- The subjective 'I' to be constructed out of perception as the 'over against' of appearances 853
- On Kant: 'I' experiences the 'other' by a subjective attribution of space and time to perception and laws to nature 853
- Plato's heliotrope of the Simile of the Sun 583
- Salvation means divinization that escapes the self-absorption in sensuous desire 856
- Seeks to lead theology out of the long Babylonian captivity in reflection into the promised land of speculation 852
- Sin
 - Not selfhood - Absolute Spirit - but finite self-ishness 855
- *Sociological notion of religion*
 - Both Apostate & disbeliever must participate in religion of one's people 648
 - Community as a religious Volk is external reflection of the highest culture of a people 648
 - Inseparable from a 'people' (*Volk*) 778
- Understanding as lower segment of the mind in Plato's Simile of the Line 853
- Unity of divinity with humanity achieved only through Church Doctrine 302
- Derrida
 - Falls into the paradox of the philosophy of 'presence' 711
 - Treats polyvalence of metaphysics as if their differences make no difference 711
 - Two strategies of deconstruction 711
- Derrida, J. 529
- Descartes
 - Difference between understanding and imagining 690
 - Error as the application of the will without sufficient understanding 272
- de Wette, W.M.L.
 - Gospel of John as history 260
 - Mediating Theologian and referee opposing Strauß' appointment in Zurich 209
 - Schleiermachiian opponent to Strauß' appointment in Zurich 1839 251
- Dewey, J.
 - Acknowledges the embedded errors of 'pre-determination' of the imagination and behavior but ignores the task of de-mythologizing them 939
 - *Acknowledgment that only few will recognize his violations of Kant enhances the offence to de-ception* 936
 - Answer to dualism
 - Experimental philosophy's Nominalist *ectypal* abstraction 945
 - Ignores Kant's third option that takes 'concepts' to be necessary, imperceptible rationalities intentionally graspable by, but not innate to, consciousness 945
 - Answer to dualism: Ignores the imperceptible conditions and capacities of finite, transcendental consciousness that make possible the experience of phenomena from which all reflection arises and returns. 945
 - Are no *a priori* judgments, all judgments that are legitimate are *a posteriori* 962
 - A sociological theory of truth 934
 - Claims a nationalist' character to understanding 942
 - Claims Hegel's two worlds of nature and freedom are Kant's theoretical and practical reason 946
 - Consequentialism the 'work of reason' 962
 - Depends solely upon the anomalous to stimulate correction in experiential philosophy 941
 - Dualistic error of humanity
 - Perception and concepts/ideas are taken to be related as 'husks' to 'kernels' to mean two different and independent dimensions of experience 945
 - Emphasizes the pre-determination of the individual's imagination and behavior by past 'experiential philosophy' 937
 - Experimental philosophy
 - Emphasizes the possibility of 'correction,' but no strategy for systematic distortion 941
 - Makes a virtue out of the vice 941
 - Hegel, not Kant
 - According to Kant, morality seeks the conquest of nature 955
 - Dewey is no Hegelian 953
 - Kant as a 'top-down' moralist whose categorical imperative is a blank void 954
 - Kant on progress
 - Progress from a reign of natural instinct to a final freedom won through adherence to the law of reason 957
 - Kant's 'ethics' consists in adjudicating among self-interests 959
 - Personality for Kant
 - Transforms the sensible world into a form appropriate to universal reason 956
 - Takes the 'empty abstract void' of Kant's categorical imperative to be filled-in by the State in Fichte and Hegel 958
 - His claim that duty is 'empty and formal' comes from Hegel, not Kant 946
 - His reading of Kant
 - Establishes him as a scion of the anti-Kantian and anti-Enlightenment movement that influenced Strauß 936
 - Ignores
 - Both criticism of de-mythologizing and transcendental critique 937
 - Spinoza's substance 'Monism' to speak only of Hegel 953

- Task of making the path of Critical Idealism into a high road as Kant called for 964
- Insists upon a gap in Kant between nature and freedom just as did Hegel 964
- Kant Distortion is that the new philosophical narrative is asserted to be 'Kant's 'original' philosophy 944
- Kant on progress
 - An equation between inner freedom of mind and outer freedom of action 957
- Kant's influence has been professional rather than human 964
- Nationalism will destroy any international judicial tribunal 963
- Only takes culture to be 'the culture of skills' and ignores Kant's notion of the 'culture that promotes the will' 961
- Overlooks the significance of the longevity of a conviction 942
- Recognizes only Platonic Realism and Nominalism as alternatives to mind-body dualism 945
- Rejects all philosophy that is 'not consistently' experimental 946
- Replaced Kant's coherent architectonic with an aggregate of disparate, contradictory elements 944
- Replaces Kant's autonomous duty with heteronomous duty 946
- Succumbs to the 'is/'ought' fallacy 962
- Susceptibility to, and dangers of, 'systematic distortion' 943
- The de-mythologized Kant contradicts Dewey's and his interpreters' thesis of even a remote connection between Kant and Hitler 937
- Two elements shared with Strauß on Hegel and Kant
 - Rejection of Absolute Spirit and reading Kant through Hegel 951
- Unlike Strauß, Dewey adds to his reading of Hegel the Fichtean notion of the State 951

E

Ebeling, G. 103, 120
 Eberhard, J.A. 685

F

- Feuerbach, L. 863
- Ectypal - Nominalist- not Archetypal -Idealist - ideas 611
 - On Hegel
 - & Traditional Theism create the world out of their heads 611
 - Criticism of 846
 - Equates ideas with 'reason' and forms with 'feeling 604
 - Makes religion essential & philosophy non-essential 606

- Reverses relationship between 'essential' & 'non-essential' 604
- Reverses the non-essential & the essential just as does Christianity 605
- Substitutes abstract thought for concrete experience 605
- Religion
 - Essentially feeling, wishful thinking, & fanciful anthropomorphic projections - not reason 605
- μετάβασις εις ἄλλο γένος 641
- Fichte, I.H.
 - Hegel
 - God is a substance and living subjectivity 676
 - God is the eternal observation of Himself in the other 676
- Fichte, J.G.
 - F.C. Baur on the 'new Fichte' 864
 - Inspirer of Strauß Christology? 131
- Fichte, J.G. & Hegel
 - Make a Platonic reading of the 'good' and the 'beautiful' 864
- Foucault, M. 529
 - Criticism, not critique 716
 - Method of critique not metaphysics but genealogy and archaeology 716
- Fuchs, D.E. 103, 120

G

- Gabler, J.P. 127, 174, 176, 179
 Gadamer, H-G. 105, 530
- Understanding is productive, not merely re-productive 105
 - Geerings, L. 208
 - Geismann, G. 818
 - George, J.F.L.
 - The genetic mythical principle 142
 - Gerhardt, V.
 - On Kant's 'gap' and absence of Being 665
 - Gerrish, B.
 - A description of the historical 'husks' of church doctrine without de-mythologized 'kernels' 940
 - Alternatives to Calvin are 'not well founded' without any accounting of the criteria to be employed to ground the claim 940
 - Anthropomorphic analogies
 - Ubiquitousness in religions, not just Christianity ignored 941
 - Calvin
 - Eucharist Mysteries
 - Understanding of the Eucharist is 'wholly mysterious' only represented by images and metaphors 940
 - Experience trumps understanding when it comes to mysteries of the faith 940

- Gerrish claims without explanation of criteria that Calvin *did have an understanding*, not merely an experience 940
 - Eucharist Mysteries
 - How does one distinguish between ‘wholly mysterious’ and ‘awe-inspiring mysterious’? 940
 - Reader is left in pseudo-Dionysian mist wondering which mystery trumps understanding 940
 - Trentian ‘awe-inspiring mystery’ of Eucharist daily ‘immolated’ on the altar by priests 940
 - No criticism
 - All questioning of the ‘mystery’ of the Eucharist between Trent and 2010 ignored 940
 - Example, 1842 Strauß addressed the Lutheran, Swiss, and Reformed doctrines behind the ritual 940
 - Experience alone is no criterion of truth 941
- Göschel, K. F. 25
Greiling, J.C. 176, 183

H

- Habermas, J. 530
- On ‘systematic distortion’ of understanding 935
- Harris, H. 128, 137, 143, 147, 174, 175, 184
- Only alternative to Personal Theism is the Death of God 186
- Strauß
 - Entirely independent of Hegelian philosophy 143
 - Exposition of the mythical principle was quite distinct 183
 - Had little interest in complex epistemological problems 185
- Hartlich, C. 128
- Faith is the ‘possibility of forgiveness’ 147
 - Kähler Adherent 146
 - Science is search for coherence 144
 - Science is the search for the factual 143
 - Squarely in the Kähler camp, faith has nothing to do with facts 147
- Hartlich/Sachs
- Strauß’ ‘critical’ question 130
 - Strauß had little from Hegel 128
- Hauerwas, S. 532
- Hebel, J.H.
- Biblical accounts are revelation of objective, Christian doctrines 191
 - God is the story-teller, not the Evangelists 190
 - Gospels as Instructional Stories about God’s wisdom, actions, and intentions 190
 - NT stories are true because they come from God 190
- Hegel & early Strauß
- Begin account of Kant’s practical reason where Kant’s account ends 738

- Concept is ultimately, the single, and necessary universal 680
 - Kant’s subjectivity
 - 1) Kant is an epistemological relativist 736
 - 2) Kant has an ontological gap between duty and ethical achievement 736, 740
 - 3) Kant’s moral disposition 736, 742
 - On sin 755
 - Goal not overcoming sin but ignorance of Absolute Spirit 734, 777
 - Succumb to empty abstraction, not Kant 842
- Hegel, G.W.F.
- Absolute Concept
 - An *a priori* synthesis 279
 - An empty abstraction 679
 - Natural revelation
 - Only knows God’s abstract self-sameness, eludes thought and knowledge 25
 - Absolute Freedom
 - A predicate of Absolute Spirit & Absolute Knowledge 844
 - Sets us free with the ‘sunrise of peace’ 26
 - The truth will make you free (John 8
 - 32) – indifference of history 26
 - Absolute Knowledge
 - A descriptive, causal logic of Double Negation as dialectic 688
 - Assumes the givenness of the Idea Spirit and ideas in the mind 702
 - Imagines & then negates a given, empirical world 688
 - Absolute One
 - Logical proof of 161
 - Absolute religion
 - The religion of truth and freedom 564
 - Absolute Spirit
 - Abolishes the conditions of the subjective and the objective 654
 - Absolute Unity cripples moral culture 25
 - Epistemological conundrum - how does one know Absolute Spirit is not a fantasy? 683
 - Formless substance 870
 - God, is the origin and teleological goal all that is 871
 - Love
 - As Absolute Unity can be exploitative as much as foster harmony 24
 - No more fosters peace and harmony than social solidarity 24
 - Pure insight of Absolute Knowledge 687
 - Sole, *a priori* dialectical synthesis 61
 - Sole, *a priori* synthetic judgment 679
 - That which produces Itself 654
 - Absolute Spirit: Absolute Unity, absolute synthesis, of pure reason above sundered consciousness 654
 - Aesthetic judgment is unity of the universal and the particular – Concept with totality of sensuality 869

- A new Epoch
 - Begins with himself 675
- Anthropomorphic analogy
 - Of a people - *Volk* 647
 - Rather than Absolute Knowledge 672
- A Pan-en-theist 214, 663
- Apperception
 - As apprehension includes 'otherness' to finitude, that is, Absolute Unity-Absolute Spirit 865
 - Intellectual perception & sense perception are the same 605
 - Is apprehension 865
 - Means 'apprehension,' *apprehensio*, not Kant's *comprehensio aesthetica* 866
- A reclined Plato 23, 811, 886
 - Adds a top-down dialectical process to Plato 814
 - Kant's apperception is apprehension as Plato's understanding's below reason 866
 - Kant's reason is Plato's understanding 818, 857
 - Simile of the line as a horizontal rather than standing stick figure 814
 - Simile of the Line illuminates Hegel's notions of understanding and reason, beauty and the sublime 868
 - Takes finite consciousness to be 'understanding' 815
- B 75 807
 - Sense perception grounds ideas (*ideelle*) in actuality (*reelle*) otherwise his meta-narrative is empty abstraction 158
- Beauty
 - & the sublime apply to 'reason,' absolute truth, not 'understanding,' mere subjectivity 867
 - Idea of 870
 - Idea of - only the Concept present in its reality in unity with the Concept 870
 - In unity of Beauty and the Concept, the Concept remains dominant 870
 - Is aesthetic judgment as conceptless, immediate unity of universal and particular 869
 - Revealing the Concept is second moment of beauty 869
 - Sensual is one moment of beauty 869
- Canon without an organon
 - Dialectical, logical, causal process of Double Negation 159
- Christianity
 - Error of Christian doctrine is its limiting incarnation to an individual 26
 - *Ideelle* (content, kernel) is 'beyond history' 51
 - Post-resurrection Christology 152
 - Proof of Christianity is an internal witness of finite Spirit' to its ultimate, *a priori* Infinite Spirit 579
 - *Reelle* (actual representation, husk) in history 51
- Concept & ideas
 - Neither dead nor worn-out metaphors but always and already innately metaphysical 695
- Content
 - Content (*Inhalt*) is indifferent with respect to form 610
 - Ideas/content (*Inhalt*) without representations (Form) are empty 49
 - True content (*Inhalt*) of knowledge is the appropriate 'idea' of intellection, not the form 679
- Creation
 - Logos
 - A crucial difference with Christian Platonism 24
 - God's uttered Word (*λόγος προφορικός*) is the cause of creation, invoking two-step creation 26
 - The Logos (Word of God) as the incarnate God who teaches us logic 24
 - Not a two-step process of a Personal Deity 578
 - Product of a 'necessary,' dialectical logic of Double Negation 578
- Culture - 2nd nature - achieved by performance of duties for the state and society 760
- Cunning of reason
 - & issue of false representations 608
 - In deep background 52
 - In the background 168, 653
 - Substituted for grace 609, 842
 - Works out the teleological goal of history 203
- Divinization of humanity
 - Immediate being of God is the individual's thought of Him 588
 - Rejects bottom-up divinization of humanity yet ignores his own top-down divinization 25
 - Self-divinization, rejection of 25
 - Yet, with death humanity is 'in' God 25
- Docetic 666
- Dualism
 - Absolute Freedom & Freedom in the nation state 760
 - Absolute Freedom in contrast to nature's freedom 734
 - Divisible I & divisible non-I 280
 - Finite theoretical spirit and practical spirit stand opposed to one another 655
- Empty concepts
 - Without content, *Inhalt* 621
- Erroneously employs Kant's Copernican Turn to Ground Absolute Spirit as *a priori* 816
- Faith in the God-Man arises only after the cessation of his historical, physical presence 579
- Finite consciousness
 - Has to win its freedom 760
 - Not 'free by nature' 760
- Form does not understand its inner content 610
- Form is a matter of indifference to its content 1802 611

- Freedom
 - Defined 'negatively' as freedom-from 761
 - Elevation into essence of spirituality 844
 - Nature & Absolute freedom
 - A dualism between the supersensible and the sensible 696
 - Unable to think otherwise, Hegel's Kant Kant must be a dualist who constructs his own subjective understanding 697
 - Only Absolute Spirit is free as 'self-contained existence' 761
- Freedp,_Two dimensions
 - Physical nature & Absolute Spirit 697
- Goal of Absolute Freedom
 - Escape from the restrictive suffering, pain, and passions of physical nature 697
- God
 - Does not communicate literally through burning bushes 578
 - God can't be God without human consciousness 676
 - God's existence (*ideale*) as Being (Spirit)
 - Dependent upon finite consciousness' spiritual divinization 675
 - His existence becomes and disappears with His consciousness 25
 - His reality and independence dissolve into infinite Being that underlies all actuality (*Wirklichkeit*) 26
 - Knowledge of God in an individual is precisely general reason, Being Itself, the identity of Being and knowledge 25
 - Not merely essence and concept but also existence 587
 - That whose Concept and Being are inseparable 589
- God's actually (divine *reale*) is the totality of history 675
- Göschel review
 - Key themes 25
- Hegel is Athanasian 675
- His philosophy is a set of anthropomorphic analogies 611
- Human consciousness
 - Free only when in union with Absolute Spirit 761
 - Free when it liberates itself from its animality, passions, and self-interest 761
- Humanity dependent upon the power of the state and society to restrain its animality 761
- *Ideellen & Reellen*
 - Content & representation 112, 758
 - Yet, agrees with Kant that representations' are the actual (*reelle*) that guarantee that ideas (*ideelle*) are not empty abstractions 158
- Ignores Kant's 'apperception' and the sublime as '*comprehensio aethetica*' 867
- Indivisible-I, divisible-I, & divisible non-I 161
- Kenosis 111
- Logic of Double Negation
 - Causal explanation of 'all that is' 50
- Logic of Double Negation is the causal explanation of 'all that is' 50
- Moral View of the World
 - By grace God distributes happiness according to worthiness 548
 - Duty in conflict with sensuality 547
 - Morality as content and ethics as form 647
- Neither nature nor historical facts contribute anything to the 'true content' of knowledge 580
- New epoch
 - Knowledge of God-Man and 'truth' of world history 677
 - Marker of - science & humanity's thinking Absolute Spirit 675
- On Descartes' ontological argument 588
- On Kant
 - Absolute Concept has no 'reality' 807
 - Attacks Kant & Enlightenment as barbarous and rejecting reason 806
 - Beauty
 - For Hegel, Kant's a 'perception' of the imagination 868
 - Categories of the understanding are empty, unrealized, and belong to thinking 866
 - Criticized with respect to two themes - empty ideas and mere subjectivity 656
 - Decapitation of Absolute Reason 815
 - Dualistic distinction between theoretical & practical reason taken to be an ontological dualism 844
 - Empty abstractions 165
 - Freedom and nature consist of a dualistic division 762
 - Ideas are empty because only subjective constructions 656
 - Limits reason to 'subjective understanding & Plato's Simile of the Line 908
 - Naïve to take 'If I should' to mean 'I can' because one can't be ethical 550
 - Not 'logical' enough to appreciate the 'speculative' moment of the Concept 24
 - Only a philosopher of transient, sensuous, understanding 24
 - Ridiculed because reflecting judgment is not Hegel's thinking higher identity of Absolute Spirit 762
 - Subjective because 'fails to acknowledge' the objectivity of Absolute Spirit 656
 - Subjective Doubt - over metaphysical necessity to reason, not over categories of thought 606
 - The thinking mind is source, *Quelle*, of the categories 866
 - Unlike Kant, supersensible and sensible governed by two kinds of freedom 762

- Who grasps only 'half' of speculative philosophy's reason 24
- Only the philosopher
 - Knows the 'true' content 148, 606, 682
- Only the philosopher: Possessing Absolute Knowledge knows whether or not the idea is empty 731
- On Sin
 - Humanity's problem is not 'sin' but ignorance of Absolute Spirit 729
- Peoples as an ethical totality are analogous to 'individuals rather than 'empty abstraction' 647
- *Petitio principii* of Absolute Oneness 47
- Point of indifference 112, 563, 702, 706
 - Makes all suffering bearable 26
- Practical reason
 - Achieves Absolute Freedom only as the point of indifference of the Second Negation 654
 - Constructivist relativism & mimicing of the Absolute 722
 - Imagination's construction of maxims of arbitrariness to govern finite agency 658
 - Moral indifference 706
 - Only exercises a restricted, relative freedom 654
 - Subjective' for three reasons – first limited to the imagination 654
 - Subjective' for three reasons – second, governed by teleological interests, not the truth of ideas 654
 - Subjective' for three reasons – third, is it anchored in the maxim of arbitrariness that declares its capricious maxims to be universal 654
 - Two approaches
 - Constructivist (1802) & heteronomous duty (1807) 50, 722
- Practical reason: Kant's is a 'constructivist' 722
- Practical spirit
 - Concerned with teleological goals in the external world 655
 - Turns subjective determinations into objective reality 655
- Principle of exception
 - Absolute One above intellectual difference 160
- Principle of sufficient reason
 - Causal explanation of 'what is' 47
 - Incuded in the teleology of the Concept, which is an assumption, not Knowledge 702
- Prior to emergence of finite consciousness, God was not God as Spirit? 676
- 'Pure' reason
 - The necessary connecting link between nature's freedom and Absolute Spirit's Freedom 696
- Pure reason - Absolute Spirit in Itself without imagination 658
- Reads Descartes through the lens of Spinoza 589
- Reason is 'higher' than understanding 908
- Reflecting & specifying judgment
 - Reflecting judgment
 - Hegel's sole concern is the single, *a priori* synthetic judgment of Absolute Spirit as middle link between nature & freedom 653
 - Only a negative, *specifying* judgment as 'indeterminate idea' 694
 - Only significant for Hegel as providing the mediating link between nature & freedom 694
- Specifying judgment
 - Hegel's specifying judgment (*bestimmendes Urteil*) is not Kant's re-producing judgment (*bestimmendes Urteil*) 695
 - Understanding solely a matter of specifying judgment with one exception of reflecting judgment, Absolute Spirit 696
- Relationship between the divine and the sensible realm is 'negative' 578
- Religion
 - Forms (representations) can be objectively false 606
 - Hierarchy of religions only a veil that conceals Absolute Spirit 610
 - Not morality and ethics but Self-awareness by God 549
 - Philosophy of 202
- Representations (*Form*)
 - Accidental and indifferent moments for Absolute Knowledge 148
 - Accidental and indifferent moments for Absolute Knowledge 167
 - Merely a logical 'point of indifference' 49
- Revelation
 - Subjective revelation - urge to knowledge of Absolute Spirit 605
 - Three revelations - First Negation, Urge to Knowledge, Second Negation 605
- Sabellian Modalistic Monarchian 150
- Science
 - Idealism's logic of dialectic, not Nominalist, hypothetico-deductive method of investigation 613
 - *Ideelle* (content) kernel, is the ideas of representations 154
 - Imperceptible, 'eternal' laws of nature caused, in actual experience, by dialectic 580
 - *Reelle* (representations), is the actual representations of perception 154
 - The object must be abolished in order to be known 26
- Sensible world is the husk, God-Man is the kernel 578
- Sociological notion of *Volk*
 - An 'ethical totality analogous to an individual' 647
- Sole purpose of history is to establish the conditions for the point of indifference 578

- State
 - Confers 'worth' on the individual 760
 - Establishes conditions for freedom by limiting brute emotions, rude instincts, caprice, and passion 760
 - Subject-object epistemology - illusion of constructivism 606
 - Sublime
 - A passing appearance of splendor, magnificence, and glory of totality of creatures 871
 - Expresses the infinite without finding an object in the realm of appearances 871
 - Inadequately endeavors to represent an idea sensually 869
 - Represents the finiteness of natural things and human destinies 871
 - The imperceptible 'One' of 'formless substance' 871
 - The One that is substance in relation to the totality of appearances 871
 - *Sublime & beauty*
 - *Sublime is Plato's Good and Beauty is Plato's harmony of particulars* 872
 - Substance and Knowledge
 - Distinguishes between God's substance and knowledge 25
 - Supernaturalism
 - *The Übernatürliche* 51
 - Synthesis
 - A dialectical product 633
 - Singular, *a priori* Absolute Spirit and plural, *a posteriori* dialectic 869
 - With exception of Absolute Spirit, all synthetic judgments are *a posteriori* 653
 - The Concept - the singular *a priori* synthesis 621, 633
 - Theoretical reason
 - As contemplation & practical reason as feeling & lower appetites 605
 - Is 'abstraction' - practical reason is empirical & analytic 817
 - Serves Absolute Spirit 675
 - The segue to Absolute Freedom for finite consciousness 653
 - True thought that identifies ideas as *a posteriori*, synthetic unities of dialectical differences in the imagination 658
 - Theoretical Spirit
 - Concerned with a process internal to consciousness 655
 - Identifies the idea shared between the subject and its perceptions 655
 - Is not absolutely separated from practical spirit because it contains the unity of the subjective and objective 655
 - Starts with the investigation of phenomena under the conditions of subjective consciousness and objective perception 655
 - The Proof of Christianity's truth - nature and consciousness *require the ultimate cause of Oneness negating Itself* 579
 - The 'true miracle' is Spirit Itself 578
 - The world is good because reason is good! 550
 - Thinking
 - The abstract application of the synthesis of finite 'thought' that processes perceptions 655
 - Truth
 - Eliminates representations having any effect on 'truth' 661
 - Gospel 'Truth' not the 'historical facts' of the gospels but the 'idea' of the God-Man beyond history 580
 - Of form & content is the same 1802 611
 - Of gospels beyond history 149
 - Of religious form (representation) is its idealist content 606
 - Regardless of the forms of its representation 606
 - Vicious hermeneutical circle
 - *Absolute Spirit generates forms to establish that Absolute Spirit is not an empty abstraction* 684
 - An epistemological conundrum in Absolute Knowledge 683
 - Of causal explanation 160
 - Purely circular logical argument that claims to be a causal explanation 671
- Heidegger, M. 530
- A horizontal circularity similar to Hegel's reclined Plato 663
 - A Pan-naturalist 663
 - Being-of beings as concealed possibilities in all manifest actualities 662
 - Culture, the prizing that drives motivation 664
 - Dasein as placeholder of nothingness & anxiety 663
 - On Kant
 - Kant is a dualist 664
 - On Kant's 'common, unknown root' of imagination 664
 - Presupposes Kant's *a priori* synthetic structures of 'theoretical and practical reason' 664
 - Ontological difference 663
 - Ought - is fallacy: 'it must be the case' 662
 - Passive, causal nature of the 'event of the Being-of beings' 664
 - Reading's only two possibilities\.: either to go to the encounter, or to go counter to the text 154
 - 'Syndosis' as anticipatory resoluteness, not a *a priori* synthesis 666
 - Transcendence & Dasein - Un-covering of a 'world' 663
- Heine, Heinrich
- Fanciful description of Kant 880

- Heyne, C.G. 133, 135, 139, 140, 174, 184
- Psychological-genetic account of myth 139
- Hirsch, E.D., Jr. 104
- Hodgson, P.C.
- History not Strauß' concern 136
 - Misunderstanding of Kant 201
- Honneth, A.
- Kant
 - A merely subjective, 'cult of inwardness' 943
 - No criticism of Dewey's 'Two-Kingdom' reading of Kant 943
- Horst, G.C. 175
- Husserl, E.
- Constituting consciousness
 - Dualistic epistemology 557

I

- Ignatius of Antioch
- Eucharist as literal taking on the body of Christ that one's spirit be united with Christ's Spirit 109

K

- Kähler, M. 115
- Foundation of Christianity through faith, not facts 117
 - Vicious hermeneutical circle 117
- Kant
- Achilles heel
 - Noumenon
 - can be originator of my existence and continuation without being originator of my actions 30
 - Aesthetic judgment
 - Aesthetic from the Greek *αἰσθησις* to experience subjectively in perception 866
 - An *a priori* principle of aesthetic judgment is neither cognitive (theoretical) nor for the will (practical), that is, it is not a re-produced judgment 887
 - Distinguishes subjective, aesthetic judgment from objective 'knowledge' 867
 - Feeling of unison in the play of the mind's capacities 889
 - From the Greek *αἰσθησις*, perception 879
 - How understanding is able to occur on the basis of *a priori* theoretical principles, not empirical processes alone 867
 - Is reflecting, not re-producing- *bestimmendes* - judgment 887
 - Not concerned with the object but capacities of transcendental consciousness 879
 - On teleological purposiveness in nature 875, 878
 - Purposive & purposive-less purposiveness of aesthetic judgment 877
 - Requires its own critique 883

- Three kinds of purposiveness in aesthetic judgment - free beauty, the sublime, & teleological 888
 - Three moments of transcendental consciousness grounded in transcendental principles - beauty, sublime, teleological purposiveness in nature 875, 878
 - Unity of theoretical and practical reason NOT a 'unity' of a common substance or concept but reflecting judgment 894, 904
- Aesthetic judgment's three Principles of Taste
- 1) Think for oneself - maxim of understanding 902
 - 2) Think in the position of someone else – maxim of judgment 903
 - 3) Think in accord with oneself – maxim of reason 903
- Afterlife
- Eliminates discouragement over ineffectual consequences of morality and *apparent* victory of the unjust over the just 838
 - Focus is on this life 538
 - Function of the afterlife in 'pure' religion is the proper exercising of the finite, eminent capacities in this life 972
 - In itself no motivation for moral effort 837
 - Pure religion neither denies nor ignores the afterlife 971
 - Questions dragging along, through eternity, a body 837
 - Shifts the focus from objective claims about the afterlife to the necessary conditions of possibility for exercising the capacities that we know we possess in this life 838
- Agency without aiming at any advantage overshadows all other agency 792
- Analytic & synthetic judgment
- 'Analytic' is elucidating
 - (*erläuternd*), 'synthetic' supplementing (*erweiternd*) 60
 - 'Analytic' is elucidating (*erläuternd*), 'synthetic' supplementing (*erweiternd*) 665, 962
- Animality, Humanity, and Personality 826
- Anthropomorphism
- Dogmatic & symbolic 819
 - Literal and symbolic 539, 752
 - Symbolic anthropomorphic projections but not literal 882
- Appearances
- Experience & understanding product of a notion of permanence and discernment of relationalities between and among appearances 709
 - No merely random aggregate of phantasm 712
 - Organization evoked & deduced from sense experience by means of 'association' (*Vergesellschaftung*) 86
 - Organized by the law of association (*Vergesellschaftung*) 86

- The world/cosmos in itself matters 703
- Things in themselves are not matter 686
- We are so little capable of explaining things-in-themselves as we are of accounting for our being able to think the abiding in time 708
- *A priori* & *a posteriori*
 - *A posteriori* criticism presupposes *a priori* critique of conditions and capacities of understanding 662
 - *A priori* synthetic judgments are possible because there are three regulative ideas of 'pure' reason 970
 - No knowledge antecedent to experience, all knowledge begins with experience, & knowledge of the *a priori* is its role as condition of possibility for experiencing appearances 687
 - There's knowledge prior to perception only if in accord with the principles of their empirical connection 687
- Autonomous freedom
 - *A finite, eminent cause capable of defense* 544
 - *A finite, eminent cause incapable of proof/disproof* 544
 - Establishes dignity and absolute worth of the individual 767
 - Freedom-from & freedom-to 765
 - Goal is no escaping from nature into Absolute Spirit 697
 - Good in an amoral sense 833
 - No proof - nothing is left but defense 793
 - Not merely freedom-from nature's determinism but freedom-for creativity 124
 - *Not merely freedom-from social institutions but freedom-for personal agency* 550
 - Only capable of defense, not proof 608
 - Rather than weak, autonomous freedom in principle contains the possibility to destroy nature 701
 - Rejects the logic of ultimate, eminent causality on the basis of the Principle of Sufficient Reason 283
 - Two kinds of eminent causality - at beginning of, and emerging in, a sequence 281
 - Ubiquity of freedom in Kant's work makes clear that Hegel & Strauß read superficially 767
- Autonomous freedom & morality
 - No other purpose for a moral principle than to be applied by autonomous freedom 608
 - *Ratio cognoscendi* & *ratio essendi* 844
 - Ratio cognoscendi of freedom, ratio essendi of morality 607
 - *Ratio essendi* - morality not grounded in maxims but autonomous freedom 793
 - *Ratio essendi* of moral principles & *ratio cognoscendi* of autonomous freedom 767
- Autonomy & heteronomy 792
- B 75
 - *Inhalt* read as Hegel would be saying ideas ground ideas 158
 - Thoughts (*Gedanken*) without content, perception, are empty, perceptions without concepts are blind. 158
- Beauty
 - 1st logical moment of quality, subjective satisfaction 890
 - 2nd logical moment of quantity, universal judgment not personal interest but because of beauty 891
 - 3rd logical moment of relation, purposive purposelessness 891
 - 4th logical moment of modality, exemplary necessity of universality 893
 - Adherent beauty - beautiful art requires teleological concept & technical skill, 892
 - A symbol of the moral 905
 - A symbol of the moral - ennobles, elevates, as well as encourages our esteem of others 894
 - A way we take nature in, not what nature shows to us 889
 - Calm contemplation in contrast to unlimited size and unlimited movement of sublime 896
 - Examined by four moments of the 'logic of judgment,' not four 'categories of the understanding' 890
 - Free beauty & adherent beauty 892
 - Free beauty in nature distinguished from adherent beauty of art 892
 - Free beauty purposiveness without a conceptual purpose 893
 - Harmony not sufficient criterion for beauty 889
 - If showed by nature itself would be grounded in heteronomy and would not be free and grounded in autonomy 889
 - Play of transcendental capacities more than lawfulness - Sublime - attraction to lawfulness 875
 - Relates imagination merely to understanding 876
 - Relation to the moral is its harmonious 'play of the powers of the mind' 905
 - Requires us to love nature without interest 906
 - Stimulated by representations, but without a concept - Hegel's judgment of Absolute Knowledge is an idea without representations 886
 - Strange and anomalous because pleasure with no concept 888
- Beauty & Sublime
 - Beauty is to sublime as understanding is to reason 875
 - Beauty more harmonious playing of mind's capacities than subject to lawfulness 906

- Distinct, yet similarities 876
- Not merely figurative embellishments or frosting on the cake baked out of merely empirical facts 872
- Not tangential but essential to humanity 872
- Beauty & Sublime: Sublime more a lawful instrument of reason 906
- *Begehrungsvermögen*
 - Desire & reason 798
- Blade of grass conundrum
 - An issue of causal explanation 784
- Canon & organon
 - Canon requires an organon 159
 - Defined 49
 - Differences among logic, mathematics, and philosophy 49
 - Logic cannot borrow any principles from particulars 159
 - Mathematics *a priori* but inseparable from *a posteriori* 230
 - Pure metaphysics also includes logic as a canon independent of any organon 231
 - Theoretical principles & moral maxims of, transcendental consciousness 230
- Capacity for moral improvement also compromises success 800
- Categorical & hypothetical imperatives
 - Distinguishes between 'wide' categorical and 'narrow' hypothetical imperatives 791
 - Meaning of 767
- Categorical imperatives
 - Example of power of a categorical imperative 794
 - Examples of self-control over sensuous, self-interest (gallows) & of a compelling categorical imperative (false witness) 794
 - No more self-constructions than physical laws 552, 709
 - Three-fold litmus test for 'wide' categorical imperatives 795
 - Two reasons categorical imperatives are not merely 'empty abstractions' 845
- Categories 713
- Categories & schema
 - Thought arises out of or is in the service of representations 166
- Categories & schema: Concepts are never merely singular - inseparable from appearances & application of table of categories 713
- Causal explanation
 - A category of *a priori* synthetic judgment, not *a priori* or *a posteriori* certainty 283
 - *A priori* synthetic judgments 157, 166
- Christology
 - No empty abstraction but call into history as creative agency 831
 - Resurrection & ascension are not historical facts, but one cannot think of religion without faith in an afterlife 837
- Church
 - Invisible Church committed to universal lawfulness not capricious and changing creeds 973
 - The invisible Commonwealth of God 973
- Claim
 - Only an *as if* experience governed by an 'architectonic' of assumed, imperceptible, coherent concepts and laws. 881
- Commonwealth of God
 - Not Kingdom of God - the imperceptible order of things 716
 - That promotes the will is invisible 826
- Concepts
 - Acquired not innate 166
 - And laws are 'given' indirectly through phenomena 881
 - *A priori* assumed understanding of relationalities not directly 'given' with appearances, not Nominalistic, ectypal, causal explanation of concepts 583
 - *A priori* heuristic assumption of understanding 583
 - Deduction of universals by inspiration and acumen 20
 - Dis- or un-covered by means of reflecting judgment 880
 - Evoked and deduced through sense perception by means of 'association' (*Vergesellschaftung*) 86
 - Neither innate nor created by transcendental consciousness 880
 - Not all from the senses 166
 - Organizing of appearances by the law of association (*Vergesellschaftung*) 86
 - Selected not created 765
 - Two ways that concepts arise in experience -- *a posteriori* and *a priori* 934
 - Used to make sense of appearances must be compatible with the appearances 661
- Concern of moral effort is not to please God but degree of respect one gives to the moral law within 840
- Conditions of possibility
 - Require cultivation by each individual, no pre-determination of the self 934
- Consequentialism
 - Explicit rejection 79
- Constitutive & regulative principles
 - Taking regulative principles to be constitutive principles is lazy reason 718
- Contrary to Strauß & Hegel
 - No crucifying of the flesh or turn away from sensuousness 834
- Copernican Turn 47
 - As with Newton no dualism 156
- Correct reading is the *in situ* of Kant's original, textual 'prototypes' in the context of their philosophical architectonic 944

- Cosmopolitanism based on universal, human dignity grounded in unique, autonomous, creative freedom 943
- CpR B 75
 - empty - blind aphorism shatters any sense that he's a Platonic idealist 687
 - Response to Eberhard's conclusion things-in-themselves are absolutely empty thoughts 685
- CpR B 75: see as well, B 165-166 and 178 157
- Critical Idealism
 - Use of label by Kant 795
- Critical Idealism - not objective content but subjective conditions to experience content 124
- Critique
 - A broader notion of critique is required for any and all encounter with historical phenomena 666
 - Allows of complete certainty re transcendental conditions and capacities 660
 - Bulwark in religion against all speculative doubts 660
 - Investigation of the *a priori* conditions required any and all sets of phenomena to be experienced 659
 - Limits to finite reason illuminate a necessity that provides an *unshakeable foundation* to finite reason 286
 - Meaning of 165
 - Not knowledge but understanding 659
 - Safeguards us from error 660
- Culture
 - The individual is never in isolation 972
 - Two Forms
 - Culture of technical skills and culture that promotes the moral will 972
- Culture of will
 - Education, *Bildung*, and art, *Kunst* 631
 - Imperceptible conditions 632
 - Promotes the moral will 539
 - Promotes the moral will as an imperceptible, commonweal of ends 751
 - The ultimate end of nature 632
- Culture of will'
 - Neither heteronomous, external pressure nor *a posteriori* constructed norms 631
- Deception
 - Negative
 - Individual should avoid it to enhance one's true worth 923
 - Rejects moral purism and focuses on individual's own moral effort 923
- Positive
 - Allows taking people as they are to avoid misanthropy 923
 - Presupposes 'propriety' 923
- Deny knowledge in order to make room for faith 283, 970
- Difference between dogmatic and critical method 659
- Discipline
 - Not external impositions 631
- *Distinction between narrow, 'hypothetical' and 'wide' categorical imperatives* 56
- Distinguishes between 'choice' (Willkür) and autonomous freedom (Wille) 844
- Diversity
 - Anti-racist argument
 - Crucial for extending human understanding 923
 - Manifold of particularities extends human understanding 923
 - Supplements 'universal capacities' argument 923
- Diversity of the empirical laws & effects of nature might lead to conclusion that understanding impossible 877
- Doctrine of Right & Doctrine of Virtue
 - Distinction between 835
 - Not reducible one to the other 633
- Dogmatic & metaphysical speculation
 - Dogmatic speculation is fanaticism whereas metaphysical speculation a product of critique not criticism 688
- Dogmatism
 - Dogmatic claim not only uncertain but also impossible 659
- Dove imagining
 - No gnostic escape from sensuousness 747
- Dove imagining flying in a vacuum 65, 283, 689, 714, 747, 819, 885, 910
- Dove imagining flying in a vacuum invoked to reject Hegelians 153
- Duty
 - Determining ground nothing external & teleological but internal & archaeological 839
- Education
 - Discipline as liberation of the will from, but not elimination of, desires 632
 - *Epigenesis* 'on top of' raw nature on account of autonomous freedom 632
 - Lawless freedom presupposes lawful, autonomous freedom 631
- Empirical philosophy
 - Based on experience 542
 - Beyond experience I am unable to test the principle 660
- Enlightenment
 - Far more than embracing pluralism and warning against secularism 191
 - Overcoming self-imposed immaturity 191, 715
- Faith
 - And religion not reducible 'merely to morality' 971
 - And religion not reducible 'merely to morality' 801

- Imperceptible capacities required and certain only so long as anchored in the lawful order(s) of perceptible appearances 714
- In the moral ideal is faith in there being both a moral & physical order 829
- Multiplicity of appearances most necessary thing in knowledge 156
- Order is not directly given with perceptible appearances any more than are substances, matter, and causes 712
- Fear & hope destroy all motivation for morality 840
- Feeling
 - & reason - 'discovery' of a law for a set of phenomena is a source of pleasure 887
 - For the sublime and moral feeling 906
 - Ground of a very noticeable pleasure is discovering a lawful unity 701
 - Intellectual satisfaction & respect for lawfulness 906
 - Lawfulness drives capacity of desire, not mere self-interest 798
 - Link between nature (theoretical reason) and freedom (practical reason) is a feeling of repulsion and attraction driven by reflecting judgment 904
 - Meaning & satisfaction not from achieving success but by making an effort 650
 - Moral apathy - no Stoic 'indifference' 835
 - Moral apathy - respect for the law - is more powerful than sensible impressions 835
 - Moral apathy - true strength of virtue is a tranquil mind to put law of virtue into practice 835
 - Moral feeling
 - Is a realized eschatology of agency, not accomplishment 751
 - Moral feeling can never replace moral concepts 751
 - Not the struggle of the 'moral law' with 'sensuousness' 750
 - No understanding when only sense or only confused concept 889
 - Pleasure and displeasure of aesthetic judgment precedes the cognition as purposive 877
 - Pleasure from Principle of Law of Specificity & Purposiveness without a concept or law 888
 - Pleasure of the sublime requires a 'moral culture' 907
 - Pleasure of the sublime requires an openness to the moral 907
 - Pleasure when compatibility of two or more empirical heterogeneous laws of nature under a principle occurs 878
 - Respect for the moral law motivates becoming human by exercising our highest capacities 832
 - We no longer detect any noticeable pleasure in the comprehensibility of nature but it must have occurred at some point 878
 - Without the domains of nature and autonomous freedom, no passion to drive reason 703
- Field (*Feld*), territory (*territorium*), & domain (*ditio*)
 - *Ditio* is dominion but not merely subjugation 704
 - *Ditio* is dominion but not subjugation 817
 - *Domain* - a collection of accidental things under laws, the opposite of an aggregate 760
 - Key is degree of lawfulness 116, 698
 - Lawfulness - criterion for a domain 797
- Finite transcendental conditions
 - Neither a canon without an organon, nor merely empirical, nor hypothetical imperatives of skills, nor a pre-determination of the individual 934
- Finitude
 - Finite, necessary, but not determining, capacities make possible experience of phenomena 286
 - Finite, transcendental reason not limited to instrumental reason 286
- Genius
 - As with adhering beauty an inexplicable gift, through which nature gives the rule to art, but unable to explain how 892
- *God* is of all beings the only one in which existence is earlier to or, if one prefers, identical with possibility 709
- God (Noumenon)
 - As creator of law has only rights and no duties 766
- Good & evil
 - Both principles are radical 834
 - Evil and good are both 'radical' 742
 - Evil is grounded neither in sensuousness nor in reason 621
 - Inclination (*Hang*) is nothing permanent - no original sin 773
 - Inclinations, not a determined capacity 773
 - Moral 'goodness' not ontologically moral
 - An amoral asset of humanity 774
 - The amoral capacity of autonomous freedom 774
 - Natural inclinations themselves are 'good' 744
 - Neither 'radical evil' nor 'radical good' are causal, autonomous freedom is causal 774
 - Radical because always a live, not a merely abstract, option 836
 - Radical evil is not sensuousness 833
 - Radical good and evil nothing ontologically determining 833
 - Rejection of the determinism of Augustinian original sin 551
 - The knock at the door - two accounts 789

- Without radical *option* between good and evil principles, we're automats 833
- Grace
 - Possible but problematic 547
 - Undermines individual, moral effort 757
- Honor
 - Higher than honor, like Plato, Personality necessary for self-moral governance 827
- Hope
 - Is that the categorical and the conditional are capable of being united 788
- Humanity
 - Is the final end of nature 632, 1011
 - No blind optimism but an optimism based on a precarious position 650
 - Permanent decline, steady progress, or stagnation 784, 800
 - Precariousness not overcome by Absolute Knowledge or truth *κατ' ἀλήθειαν* 884
 - Precarious position of finite transcendental consciousness 650
 - Under obligation to virtue' not by escaping from the world but by 'practicing virtue' in the world 835
 - Without precariousness humanity could not experience, understand, and act *κατ' ἀνθρώπον* 884
- Humanity is moral not because it 'should be' but because it 'can be' 547
- Hypothetical imperatives: Relative, social constructions, unlike categorical, imperatives 845
- If I should, I can 616
 - Distortions 550
 - Nothing to do with, Augustine's 'Original Sin,' Hegel's ethical incapacity, or reductionist materialism 553
 - Refers to the capacity of autonomous freedom, not an incapacity of ethics 551
- Ignoring limits to reason results in divine anthropomorphism 766
- Intentionalist
 - Intentionalist (Kant) not Consequentialist (Aristotelian) 557
 - Not as subjective construction of the object or teleological aim 557
 - Universal conditions and capacities, not subjective relativism or solipsism 556
 - Universal conditions of consciousness required to understand and act responsibly in the world 557
- It is misanthropic by false pretenses and vain hopes to lead others astray 74
- Kant is no racist 923
- Knowledge
 - Requires perception, imagination, and concepts - latter supplied by reflecting judgment, not innate ideas 60
- Logic
 - Canon of rules without an organon in experience 230, 542, 686, 691
 - Can't causally explain anything 692
 - Gives no knowledge about objects 889
 - Two rules - nothing but mere *form* of thought & nothing to do with empirical principles 686
- Mathematics
 - Most rigorously pure metaphysics 231
- Metaphysical & transcendental principles
 - Deduced, not dialectically proved 671
 - Metaphysical principles - depend upon empirical for their identification 889
 - Metaphysical principles - given a physical world, these supersensible principles required 873
 - Metaphysical principles - 'ideas of pure reason' 873
 - No claim philosophical principles must be capable of *a posteriori* or *a priori* 'proof' 660
 - Philosophical principles are assumptions, not absolute, logical necessity 660
 - Third Critique - *transcendental* principle of reflecting judgment & 'beauty,' the 'sublime,' and 'teleological purpose' 882
 - Transcendental principles - don't give *knowledge* about nature, morality, or top-down ultimate causality 879
 - Transcendental principles don't violate B 75 because never experienced independently of perception 879
 - Transcendental principles - given *αἰσθησις*, these supersensible principles required 878
 - Transcendental principles - tell us something about our capabilities to subjectively experience beauty, sublime, and top-down causality 879
- Metaphysics
 - Anchors in the world, no call out of the world 717
 - A priori principles required by particulars 542
 - Between formal, pure logic and reductionist materialism 542
 - Distinguishes knowledge of reason from empirical knowledge 660
 - Neither Hegel's epistemological, logical dialectic nor meta-narrative 543
 - Profoundly different from Personal Theism & Hegel's Absolute Spirit 543
 - The *a priori* condition of possibility for understanding even Hegel's and the early Strauß' divine, linear Immanentism 670
- Methodology 325
- Metaphysics
 - Rejects adequacy of dialectical grounding ultimate cause 670
- Miracles
 - Not proof/disproof but consequences for understanding when no lawfulness 190

- Moral effort
 - And issue of worthiness, not happiness itself 830
 - Benefited and hindered by public ritual 827
 - Can be contrary to but never independent of self-interest 535
 - Goal neither moral perfection nor winning divine praise 539
 - Goal not happiness but 'worthiness of happiness' 757
 - Goal of not happiness but worthiness of happiness 830
 - Happiness is always conditional, not unconditional 840
 - Happiness matter of hypothetical, not categorical imperatives 29
 - Happiness requires prior weighing of action according to moral law 840
 - Involves no mere list of moral principles 795
 - Moral status established by proper employment of *a priori* synthetic capacities 789
 - Neither to achieve external moral aims nor happiness 28
 - We have no control over what brings us happiness 830
 - Worthiness is nothing objective - only the individual can and does know if s/he is worthy of happiness 831
- Morality
 - Commander (imperans) not always creator 765
 - Concerned with *worthiness* for whatever happiness the individual might, or might not, experience 830
 - Control over the disposition, not over external ethical achievement 829
 - Death of all morality 28
 - Elimination of appearance of good and evil would be the end of morality 28
 - Elimination of emphasis on appearance by the individual her-/himself embraces true worth 29
 - Matter of character, not Hegel's logical indifference 706
 - Maxim a principle embraced for subjective reasons 31
 - 'Moral' character & temperament 801
 - Moral ideal - not abstract but confirms reality of autonomous freedom 826
 - Moral improvement' - no external perfection but internal training to self-select a moral maxim 547
 - Moral improvement' - no external perfection but internal training to self-select a moral maxim. 552
 - Moral improvement of the species concerned with enduring capacities of individuals not changing historical circumstances 616
 - Moral law an obligatory principle 31
 - Moral purists defined 29
 - Obligation
 - Creation of the law would be coincidental and arbitrary 766
 - Selection of maxims not their creator 765
 - Obligation of technical and pragmatic laws of human creation 765
 - Perfection
 - Internal capacity, not external achievement 28
 - Perfection consists in the inward 'disposition,' not the external achievement of moral purity 829
 - Perfection nothing external but internal obedience to the moral law 839
 - Philosopher distinguished from the mere 'artists of reason' (logicians, mathematicians, physicists 29
 - Warns against moral 'purism' 28
 - Worthiness no guarantee of happiness 830
- Morality: governed by 'respect for the law, grounded by autonomous freedom 797
- Morally, highest aim 546
- Mystery
 - Something unknowable and unable to be communicated 950
- Mysticism
 - Emphatically rejected 951
- Nature
 - Is not free - in contrast to Hegel 766
 - 'Wants' this or that - symbolic anthropomorphism, not literal 752
- Nature and Freedom
 - Have neither a substance nor a concept uniting them 903
- Necessity of sense perception
 - All understanding requires coupling with perception 544
 - Necessities of reason are inseparable from perception 544
- Negative method 45
- No consequentialist
 - Consequences matter but don't determine moral status 787
 - Consequentialism or natural perfection only conditional, not unconditional 840
- Four moments 832
- Moral success is internal peace of mind 787
- Natural perfection or consequentialism requires omniscience 840
- We have control only over maxim invoked to give permission to act 832
- No dualism 155
 - In the epistemological 'gap' between theoretical and practical reason 700
 - Of a world of the senses and a world of the intellect 819
 - Rejection of dualism 59

- No freedom in nature except autonomous freedom of finite, transcendental consciousness 697
- No hierarchical relationship of causality between reason and understanding as Hegel claims 908
- No incentive to seek understanding
 - Absent the assumption of lawful order 538
- No Nominalist for which the concept is a mere conscious construction, but nature has an imperceptible order 881
- No ontological gap between Moral Duty and Ethics 740
- No solipsist 63, 717
 - The individual is not solipsistic when it comes to her/his moral effort 826
- Nothing honors God more than than observance of sacred duty 840
- Noumena - not recognized by categories but only as an unknown something 819
- On causality
 - Categories of the understanding are deduced, not invented 30, 945
 - Laws of action deduced, not invented 945
 - Only effects 30
- On communion and baptism as public rituals 827
- On cultivating talents 794
- On Descartes proof of God's existence from internal concept of God 709
- On enthusiasm (*Enthusiasmus*) and rapture (*Schwärmerei*) 27
- On formal and material inclinations 545
- On lying 794
- On Miracles 826
- On nocturnal dreams 116
- On 'nothing good without limitation, except a good will' 796
- On responding to the suffering of others 794
- On Stoics, Epicureans, and Cynics 545
- On suicide 794
- On the 'right' to be woke 74
- Perfection
 - Not a matter of achievement
 - Given limits to transcendental consciousness, *no perfectly just judgments* 793
 - Possessed capacities, not achieved ends 28
- Piety of early childhood
 - Nowhere attributes moral maxims as duties owed to oneself & to others to his upbringing 794
- Pleasure and displeasure (*Lust & Unlust*) motivate human agency & morality 545, 749
- Possibility as no-thingness
 - *Metaphysik Mrongovius & Opus Postumum* 665
- Proleptically rejects Hegelian desire for divinization to escape the pain and suffering in life 45
- Public world promotes but is also a threat to moral effort 826
- Pure
 - Neither reason nor 'pure' religion are human creations 972
 - Pure concepts correspond to no object in experience 661
 - Pure concepts derived directly from experience would raise doubt 661
 - Pure ideas are neither empty abstractions nor causal explanations 65, 219
 - Pure ideas are not empty ideas 542
 - Pure ideas of reason, not concepts 807
 - Pure metaphysics also includes logic as a canon independent of any organon 231
 - Pure metaphysics as schema of unchanging concepts, a canon, that we apply to the organon of appearances 230
 - Pure philosophy - *a priori* principles only indirectly related to experience 542
 - Pure religion 850, 928
 - Pure religion requires no scripture 846
 - Pure transcendental consciousness is pure but not dualistically separate from 'impure,' sinful sensuousness 666
- Pure ideas of reason
 - Assumptions of 'pure' reason κατ' ἀνθρώπων are nothing tentative but necessary 971
 - Kant's answer to the question - How are a priori synthetic judgments possible - God, soul, & freedom 219
- Pure rapture (*baare Schwärmerei*) as 'sensory insanity' 689
- 'Pure' religion
 - Reception of 196
- Reflecting & re-producing judgment 127
 - Gap between nature & freedom
 - is between (passive) perception and (active) understanding 695
 - Multiplicity of appearances most necessary thing in knowledge 156
 - Neither prescribed nor acquired by mere observation 87, 881
 - No absolute knowledge of ultimate explanation, only understanding of the world of appearances 687
 - Pleasure accompanies success of reflecting judgment 693
 - Rather than CUP's reflecting and determining judgment 86
 - Reflecting judgment
 - Fills the gap between 'given' appearances and understanding by 'adding to' appearances 695
 - No metaphysical deficiency although a search for a concept under which to subsume a perceptible manifold 693
 - Overcomes the great gap (Kluft) between the supersensible and appearances 693
 - Prescribes a law, not for nature - as autonomy - but *for -itself* - as *heautonomy* 877

- Prescribes a law, not to nature but to itself 717
- Reflecting judgment is the incredible heuristic strategy to acquire new understanding 693
- Reflecting judgment opens up the entire cosmos to consideration as a 'domain' of reason 701
- Reflecting judgment overcomes gap between freedom and nature 762
- Reflecting judgments grounded in appearances and assumptions are tentative truths (*κατ' ἀλήθειαν*), not Absolute Knowledge (*κατ' ἀλήθειαν*) 703
- Reflecting judgment - the subordination of a set of phenomena under a concept 85
- Rejects Absolute Knowledge 162
- Self-legislating can mean create or submit to 791
- Sensus communis no vulgar 'shared agreement' 'with no rational justification' 901
- Unity of freedom and nature an intellectual function, *not an ultimate causality or substance* 765
- Rejection of Stoics, Epicureans, Cynics, melancholy, Sophists, mysticism, drunkenness, and grace 45
- Religion
 - Although scriptures not required, religion needs no other 'norm' than the scriptures 847
 - At the core of human experience and understanding in theoretical reason, practical reason, and aesthetic judgment 970
 - Goal of religion is communal, moral virtue anchored in human creative autonomy, not personal 'happiness' or divine 'blessedness' 827
 - Neither analogical elevation of humanity to 'throne of God nor literal replacement of God by imposing concepts on nature' 881
 - No difference between moral norms in scripture and the moral norms of practical reason 847
 - Pure religion
 - Not mysticism 971
 - Within the limits of reason is an epistemological judgment of necessary elements not directly given in experience' 971
 - Scriptures are properly understood only from the correct, moral perspective, 847
 - The Noumenon (God) - at the boundary of all permitted use of reason 819
 - The state's religious censors evoke Kant's cautious formulations on the scriptures 847
- Religion: transcendental consciousness is essential religion 1011
- Representations' in themselves cannot ground 'concepts' 159
- Republican constitution and the separation of powers 540
- Republican government and cosmopolitanism 841
- Schleiermacher's Christology
 - Anticipated and criticized 828
- Schulwissenschaft/school knowledge no substitute for the self's own understanding 554
- Science as hypothetical-deductive method
 - No quarrel with the natural sciences 850
 - Reflections on science not tied either to the Newtonian universe nor Euclidean geometry 798
- *Selbstgesetzgebend*
 - Self-selecting, not self-legislating 790
- *Sensus communis* & *sensu proprio* 901
- Sensus communis (communal sense) 902
- Soul
 - Spirit is not soul 163
- Species & moral development
 - Focus of moral development is on the species 841
- Species' moral character - not the deeds of individuals confirms capacity & allows hope for moral improvement 840
- Subjectivity
 - Only the individual can experience, understand, exercise agency, and assume responsibility - leads to critique 826
 - Remove conditions and capacities & we can't experience 659
- Sublime
 - 1st logical moment as quantity is the mathematical sublime surpasses every measure of the senses 897
 - 2nd logical moment as quality is mathematically a universal as limitless supersensible subjectivity and simultaneous repulsion & attraction 898
 - 3rd logical moment is dynamical as relational, limitless causality 900
 - 4th logical moment as modality is dynamical the encouragement of the 'culture of morals - *sensus communis* 901
 - attraction & repulsion leave behind consciousness of strength 834
 - Both mathematical and dynamical sublime concerned with consciousness itself not any object of consciousness 895
 - Dynamical sublime's relation to the moral 905
 - Elimination of the limits of sensibility expands the soul 834
 - Evokes esteem of humanity's experience of the supersensible totality as governed by lawfulness 905
 - Examined by four moments of the 'logic of judgment' not the 'categories of the understanding' 896
 - Makes palpable in ourselves a purposiveness that is entirely independent of nature 905

- Mathematical feeling and dynamical feeling 895
 - Mathematical sublime's relation to the moral 905
 - *Purpose - to confront transcendental consciousness with its 'vocation', 900*
 - Relates the imagination to reason's pure ideas 876
 - Requires necessary presupposition of moral feeling in humanity 876
 - Requires us to esteem consciousness 906
 - Satisfaction of the sublime both negative and positive 906
 - Sublime has its foundation in human nature, not merely social convention 907
 - Sublime no escape from the world although rising above obstacles of sensibility 834
 - Third logical moment is terrifying yet affirms transcendental consciousness is more powerful 900
 - Unlimited greatness and unlimited power 896
 - Taste
 - 'Sense of taste' and 'taste' as a 'social sense' 753
 - Taste (*Geschmack*)
 - A matter of reason 545
 - Not fashion 545
 - Not mere enjoyment 545
 - Not proclivity to sensuous goodness 545
 - Not savoring 545
 - The chief question is not what causes reason but how reason is possible 819
 - The church is an invisible entity 973
 - Theoretical & practical reason 156
 - Dominion' and 'sovereignty' always answerable to practical reason 698
 - Not two territories of substance but two, complementary domains of lawfulness 764
 - Practical reason is free to ignore moral responsibility – otherwise, it is determined 699
 - Rise above merely sensuous interest *but inseparable from sensuous interest* 544
 - Theoretical reason is subordinate to practical reason - unlike Hegel 698
 - United not by Absolute Knowledge but reflecting judgment 763
 - 'What is' and 'what ought to be' 698
 - Without 'autonomous freedom' only material determinism, no morality 699
 - There are external things and I unequivocally exist 59
 - Three-fold litmus test for 'wide' categorical imperatives 56
 - Transcendental consciousness
 - Different, but not separated, from the sensible world of phenomena 874
 - Non-zero sum, open-endedness of creativity in nature 768
 - Truth
 - As subjective according to human understanding is *κατ' ἄνθρωπον* 60
 - To the degree we can identify the universal required necessities of finite, eminent transcendental consciousness 934
 - Two forms of justification of a claim, *κατ' ἄνθρωπον* (finite) and *κατ' ἀλήθειαν* (absolute) 971
 - Tyranny of Virtue
 - By turning hypothetical imperatives into categorical 'duties' 835
 - Understanding
 - Always begins with appearances but always adds elements not in the appearances 543
 - Anchored in sense perception, *sinnliche Anschauung*, not intellect, *intellektuelle Anschauung* 688
 - Begins where the faculty of knowledge divides into the rational and the empirical 59
 - No merely wishful thinking or serving of self- and communal interest 544
 - Understanding, judgment, and reason
 - Syllogism of three finite, cognitive abilities 659
 - Unsocial sociality
 - Achievement of nature's 'intent' 753
 - and Hegel's cunning of reason 204
 - Without sense perception, no object is given, and without understanding, no object is understood 146
 - Kant: Dove imagining
 - Simply thinking something doesn't make it true or confirm its existence 732
 - Speculative, transcendental elements of finite consciousness invoke no fanciful raptures (*Schwärmerei*) 156
 - Kerner, J. 249
 - Krug, W. 40, 75, 173–176, 195
 - Source of the *genetic mythical principle* 139
 - The genetic mythical principle 139
 - Kuschel, K-J and Weis, T.
 - Hebel committed to enlightenment as tolerance of religious pluralism and warning against secularism 191
 - Hebel wrote in an age of crisis threatened by secularism 191
 - Overlook that tolerance ought never be blind to injustice and persecution in one's own or the other's tradition 191
- L**
- Leibniz
 - Like Kant internal moral satisfaction 840
 - Lessing, G.E.
 - Accidental truths no proof of necessary truths 190
 - Miracles no longer happen 190

- Shall there be no death and no movement? or, rather, death and movement? – agrees latter with Böhme 639
- The Education of the Human Race 190
- Would the divine self-perception be complete if an absolute unity or an absolute aggregate? 670
- Lindbeck, G.A. 532
- Lowth, R.
 - myth 133
- Lücke, Friedrich 108
- Lyotard, J-F. 529
 - Dismissal of grand and little narratives 529
 - Let us activate differences 531
 - Let us wage war on totality 531

M

- MacIntyre, A.
 - Many immoral and trivial non-moral maxims are vindicated by Kant's test for categorical imperatives 790
- Marheineke, P.K.
 - Eulogized Hegel - Strauß present 252
- McGaughey, D.
 - Definition of religion 91
 - The Incomplete Copernican Revolution 661, 850
 - Was Kant Anti-Semitic? 818
 - Was Kant a Racist? 818
 - What is 'Radical' Evil? 834
- McGaughey, L. 208
- Mendelssohn, Moses
 - Kant completely shattered metaphysics and hope 241
- Morgan, R. 857

N

- Neander, A.
 - Gospel of John as history 260
- Nietzsche, F.
 - Erroneously viewed Strauß' 'we' as the subjective, imperial 'we' 637
 - Only thing he got right about Strauß - Strauß didn't really read Kant 633
- Nietzsche, F.: Strauß is an education Philistine 220

O

- Ogden, S.
 - Ought implies can reduced to heteronomous morality 551

P

- Pannenberg, W. 579
 - Post-resurrection Christology 152
- Parker, T.
 - A 'liberal' defender of Strauß 70

- Pure moral Religion 72
- Strauss's Life of Jesus 70
- The Transient and Permanent in Christianity 72
- Paul
 - Body of Christ 109
- Paulus, H. E. G.
 - Euhemerus 134
- Perrin, N.
 - Evangelists as authors 123, 184
 - Gospel authors' theologies 114
- Plato
 - Appetites
 - Goal not elimination or escaping but controlling of 744
 - A reading of the similes of sun and line 811
 - Becoming: Perceptible, material, divisible, measurable, and incessantly changing 155
 - Being: Imperceptible, immaterial, indivisible, immeasurable, and grounded in unchanging 'ideas' 155
 - Bottom-up Dialectic grounded in negation 219
 - Creation
 - Original & copy Timaeus (27d ff 814
 - Dualism of Being and Becoming 155
 - Good above everything else' in conjunction with beauty 868
 - Honor easily confused for the pinnacle of morality 827
 - Ideas independent of space and time with causal efficacy 544
 - Mind is not Brain 154
 - On synthesis in *diairesis* as dialectic 219, 809
 - Reason & pleasure subordinate to Good because short of self-sufficiency 868
 - Simile of the Line
 - Quarrel with Grube/Reeves' 2nd edition 19
 - Sun and Line Similes
 - What it means to know reality (Being and above) 19
 - The Cave Allegory
 - How the soul frees itself from the senses (becoming) 19
 - Three elements of the soul - appetites, rage or *θυμός*, and reason 827
- Plato & Hegel
 - On the Good and the beautiful 872
- Popper, K. 530
- Principle of morality
 - Rein in but not eliminate self-interest in one's agency and understanding of God 830
- Pseudo-Dionysius
 - Angelology 189

Q

- Quinet, E. 108, 278
 - Defends orthodoxy of established belief 235
 - Elevate humanity with poetry and rhetoric 235

- German biblical scholarship depressively destroying 'life,' reducing everything to 'cold facts' that stifle feeling 235
 - German biblical scholarship kills the letter to give Spirit life 235
 - His rhetorical and poetic resurrection allows no ground other than self-interest to adjudicate among other resurrections 236
 - Immense void for humanity if gospels are myth – false history 235
 - In contrast, Strauß' point is that it is not 'necessary' that finite effects have an infinitely perfect cause 238
 - Killing the letter there is no life 235
 - Noblest work of Christianity is consecration of the individual in highest manner 236
 - Philosopher answers – no direct access to causes 237
 - Quinet ignores distinction between infinite and finite eminent causality 237
 - Remains silent about where others were not granted succor in their terror 237
 - Seeks to retain miracles 236
 - Spiritual elevation is insufficient for the elevation of humanity 235
 - Strauß despoils individual to enrich species 236
 - Without the material in contrast to Spirit there is no life 235
- Quinet, E.: Strauß' denial of eminent causality is contrary to all the laws of development 237

R

- Rawls, J. 530, 795
- Reimarus, H.S.
- Afterlife theme arose in Judaism only with the Maccabees after the Babylonian Exil 614
 - Christian teaching connecting the 'First' Testament with Christian notion of messiahship unfounded 614
 - Hebrews viewed the soul as 'material' with 'reward and punishment' consisting of 'success or failure' in this life 614
 - If only born for this life, what good is the knowledge of God 615
 - Moses established a 'theocracy,' not a 'revealed' religion 614
 - Revealed religion means concern with the after-life 614
 - Without a future life the animals would be happier than man 615
- Ricoeur, P. 35, 530
- Hermeneutical arc
 - Three-fold mimesis 35
 - Intentionalist ethic
 - Cosequentialist 557
- Rosenkranz, J.K.F. 297
- Rückert, F. 295

S

- Sachs, W. 128
- Schleiermacher, F.
- Analogy to science
 - Analogy to science, not feeling, grounds his feeling of perfect God-consciousness 281
 - Based on unknowing 281
 - Contra Hegel
 - Finite consciousness is incapable of knowing what God is and does 280
 - Eight themes indistinguishable from Spinoza, not Kant 306
 - Explicitly embraces Sabellianism 298
 - Feeling of Absolute Dependence
 - Is a relative scale 265
 - Feeling of Absolute Dependence Accomplishes for S.
 - 1) preserves the notion of God even though 'unknowable' 266
 - 2) subjective 'intuition' of a unity, identity, and divinity at the core of life 266
 - 3) eliminates religious elitism 266
 - 4) perfect form arises in humanity's natural development 266
 - 5) explains the source of 'sin' 266
 - 6) emphasizes humanity's 'goodness' irrespective of the divine law 266
 - 7) explains need' for a 'savior' because no finite cause can achieve an infinite, perfect end 267
 - Feeling of Absolute Dependence Questioned
 - Re 1) ignores limits to feeling 267
 - Re 2) a symptom, not a ground 269
 - Re 3) does not avoid elitism 271
 - Re 4) perfect form does not arise in humanity's natural development 272
 - Re 5) relativizes sin 274
 - Re 6) no overcoming of sin 275
 - Re 7) no imperfect effect requires a perfect cause 277
 - Genetic criticism of ethics 169
 - Gospels
 - Either history or myth 108
 - Threat of myth 108
 - Jesus is a divine genius 260
 - John's Gospel from a single eyewitness 311, 313
 - Knows as a degree of possibility that there is perfect God-consciousness 281
 - Mediating Theologian 209
 - Mediating Theology
 - Claimed to defend Church teaching from mutilation and left science unoffended 284
 - Middle line which divides faith and science gives advantage to piety 284
 - Not knowledge but feeling gives consciousness experience of the infinite and eternal 280
 - On Ebionism, Docetism, Pelagianism, and Manichaeism 297

- Perfection means unchanging essence 302
- Philosophy is only a 'means' for theology 301
- Plato's Noble Lie & Jesus 264
- Pre-figured
 - Kant or Spinoza? - Baur, Kant - Strauß, Spinoza 1839 304
- Principle of Sufficient Reason (Satz vom zureichenden Grund)
 - Required to ground salvation 57
- Rejects pre-existing Christ and ignores John's Logos Theology 303
- Religion
 - Feeling of absolute dependence 265
 - I is neither science nor morality 264
 - Is the sense and taste for the Infinite 265
- Salvation
 - Imperfect God-consciousness requires a perfect God-consciousness 280
- Sin
 - Less than Perfect God-consciousness 266
- Thinking
 - Is separation, a sundering of unity 265
- Ultimate, eminent causality
 - A new beginning possible in history 299
- Unity of divinity with humanity achieved through feeling 301
 - With miracles anything is possible 37
- Schmid, J.H.T.
 - On Schleiermacher 284
- Schweizer, A.: Schleiermachian opponent to Strauß' appointment in Zurich 1837 251
- Silesius, A. 295
- Sloterdijk, P. 530
- Spinoza, B.
 - Divine influx without divine emanation 674, 677
 - Only God is free 759
 - What kind of necessity? 307
- Stewart, R.B. 857
- Strauß, D.
 - 1) Daub on Kant
 - Kant despises reason & science 1839 852
 - Aggregate - world as randomly accidental things under laws 1841 760
 - Announcement of forthcoming *LJ* in the *Schwäbischer Merkur* 6 June 1835 217
 - Atonement
 - Matter of epistemology, not morality 1835 777
 - Not a solution to sin but divinization- 1835 777
 - Autonomous Freedom
 - Ignores the finite, eminent causality of autonomous freedom 1865 281
 - Biography
 - By 1832 rejected Spiritualism 263
 - Famous visit with Schleiermacher 252
 - Half-year teaching at the Protestant Gymnasium in Maulbronn Fall 1831 251
 - On Schleiermacher's extemporaneous lecture style 252
 - Published \" Schleiermacher und Daub\" in monthly installments 1839 254
 - Received his Doctorate from Tübingen while in Berlin 252
 - Taught Hegel as Repetent in the Tübingen 1832 214
 - Went to Berlin in November 1831 251
 - Böhme's theodicy 1841 638
 - Canon & organon
 - Apparently unaware of Kant's distinction 132
 - Causality
 - All things are linked together by a chain of causes and effects, which suffers no interruption 1835 194
 - Christianity
 - A purification within Christianity with respect to understanding God's relation to the world - God works through the laws of nature 1838 261
 - Development, but contra Schleiermacher, natural development involves no new act of ultimate, eminent causality 1865 281
 - Natural development is product of formal, efficient causality - contra Schleiermacher 1865 281
 - Christianity: Until 1841, Strauß shares the logic of 'ultimate,' eminent causality with Hegel 282
 - Christology
 - 'Arian' Christology of inclusive universality 1835 776
 - Christology not an 'empty idea' 1835 133
 - Defended on idea as 'present' in all of its particulars 1835 133
 - First intelligible word against his inclusive, historical Christology yet to be spoken 1841 246
 - Four Options 1837 562
 - Historically, inclusive Christology 152
 - Inclusive, historical Christology key to coherence of the gospels 1835 243
 - Inclusive Christology - horizontal, linear Immanentism 673
 - In the *LJ* based on Hegelian 'epistemological and metaphysical logic,' not facts 562
 - No random aggregate of facts, but inclusive, historical Christology 1835 243
 - Of the *LJ* is deification of the believer 192
 - Strauß' inclusive, historical Christology unique among Hegelians 244
 - Strauß' own is an epistemological condition for divinizing humanity 1835 821
 - Summary of Christological formulations in the *Glaubenslehre* 1841 245
 - The whole race of mankind 564
 - Universal, inclusive, historical Christology 1835 131
 - Universal Christology 216

- Christology: Schleiermacher & Hegel have a single doctrine - the person of Christ 1837 & 1864 291
- Criticism
 - Criticism of Church doctrine is its own history, requires no external philosophy 1841 590
 - Has no understanding of what Kant means by 'critique' 820
- *Critic's Aim*
 - *To restore the image of the historical Jesus to the ideal Christ, to that moral model as a universal human capability* 1864 623
- Cunning of reason
 - No longer reason governing history 1872 89
 - Strauß ridicules Hegel's thesis of the 'cunning of reason' 1841 168
- Darwinism
 - Liberated him from creation - letter to Biedermann 1869 645
- Daub on Kant
 - 3) Internal contradictions, list of 1839 856
- Demonology
 - Arose in popular believe in the intertestamental period 206
 - Jesus is excused for his belief in demons because he hadn't carefully thought about it 207
 - Psychosomatic illnesses or 'prophetic exaggeration' 207
 - Strauß attributes them to the early Church's genetic method, not gospel authors 182
- Distances himself both from Reimarus and Hegelian 'Spirit' 614
- Dogmatic dictum
 - Analogous to Traditional Personal Theism 1872 171
 - Contradicts commitment to the Principle of Sufficient Reason 1872 171
 - Is/Ought fallacy re consciousness 1872 171
- Dove imagining flying in a vacuum
 - Applied to Daub 1839 585
- Educational aptitude grounded in memory - not Kant's autonomous freedom 1872 785
- Empty idea
 - If the idea has no corresponding reality, it is an empty obligation and ideal 1835 287
- Empty ideas
 - On Kant's 'empty abstractions' 1835 296
- Epistemology
 - Idea realizes itself in a multiplicity of exemplary, not just one 564
 - Nominalism substituted for Hegelian epistemology 1872 167
- Evil
 - Found in Böhme a logic of evil's negation that drives linear history 1841 770
 - Without Personal Theism or Hegel, evil as an inescapable aspect of historical experience 769
- Faith
 - Non-epistemic faith, not Schleiermacher's or Hegel's certainties 1872 640
- Feuerbach
 - In Strauß' *Glaubenslehre* 1841 590
- Freedom
 - Is relative 1841 761
- Glaubenslehre
 - Concludes with a theme from Schleiermacher? 1841 293
 - Enigma of concluding sentence 1841 295
 - Foreground is F.C. Baur, not Hegel or Schleiermacher 1841 590
 - Methodological structure similar to the *LJ* 1841 597
 - No community (*Volk*) for whom it mattered 1841 598
 - No restoration of Church Doctrine as in *LJ* 1841 597
- Gospels
 - False facts cannot lead to divine truth 565
- Grand materialistic narrative
 - A parody of Hegel as much as a seriously materialist option 1872 627
- Healing
 - Jesus practiced exorcism where healing did not violate natural causes 207
- Hegel and Romanticism ignoring the natural, lawful order 968
- History
 - Theological context required to fill in the missing in Jesus - a subjective turn to overcome the seductions of objective sensuousness 1864 861
- History
 - Concerned with what remains historically once the mythic husk removed 1864 857
 - Gospels provide neither biography nor teaching of Jesus 1872 43
 - Gospel writers neither vehicles of supernatural revelation nor deceivers 1835 203
 - Gospel writers unwittingly articulators of the meta-narrative of 'true' history 1835 203
 - Historical in gospels is a profound set of moral teachings 1864 857
 - Idea present in all its historical particularities, not that history serves the Idea to ensure that the Idea is not 'empty' and as requirement for the Second Negation 1835 733
 - More than history, theological context required for filling in what is lacking in Jesus' teaching 1864 861
 - Task of critic to reconstruct as much as possible the image of the historical Jesus in its plain, human features 1864 861
 - The idea comes to history rather than history returning to the Idea 1838 572

- History: Require history, not merely recognition of 'kernels' to avoid the conundrums of the miracles 1837 240
- History in the Scriptures
 - Key to history is the inviolability of the chain of finite causes and impossibility of miracles 194
 - Reimarus' six criteria for judging a miracle 985
- Humanity
 - Goal of human fulfilment nothing external and accidental but must be a necessary knowledge of reason that everyone possesses subjectively 1864 859
- Ideas
 - Without representations are empty 1835 201
- Ignores Paul's claim God had patiently tolerated humanity's affront to 'His' honor of Romans 3
 - 25-26 615
- Is-Ought Fallacy
 - Ultimate finite cause within nature' must be capable of generating life 1872 281
- Jesus
 - A degree of surpassability to Jesus' teaching 1864 617
 - *A farmer planting seeds, neither an empty abstraction of duty nor a genius of internal piety* 1864 623
 - A genius, but only different in degree from others 1838 260
 - Beyond Jesus further development and fulfilment of moral ideal can be only the task and the accomplishment of all of humanity 1864 861
 - Christ was not the first or the last to teach humanity of its inward moral duty 1864 860
 - Genius as unsurpassable and omniscient inner harmony 1838 260
 - Genius in terms of religious inner harmony - not as non-religious genius of external agency 1838 260
 - Historical certainties few 780
 - No source of objective knowledge about God 1872 629
 - Other ethical teachers either presented the same as Jesus' teaching only 'weakly' visible or not achieved 1864 861
 - *Teaching of tolerance, gentleness, and love of mankind* 1864 623
- Kant in *LJ*
 - Only addresses Kant's moral 'ideals' and Christology - 8 Themes 810
- Lawfulness
 - No metaphysical explanation for origin of 1872 647
- Lessing
 - On Lessing's aphorism on truth 1872 527
 - On Lessing's formula of The accidental truths of history 1841 684
- Limits to reason
 - As limited knowledge, not Kant's limits 1872 628
 - Defends a faith that recognizes epistemological 'limits' - but NOT Kant's *a priori* synthetic limits 1872 640
- Linear History
 - Becoming human occurs 'only' within linear history 1872 782
- *LJ*
 - Aim is to restore the 'scientific truth' (Concept) of the Christian doctrine of incarnation 37
 - Intention was defense, not destruction, of Christian doctrine 1835 215
 - Sensible history becomes as the faint image of a dream in the *LJ* 1835 824
 - Sought a middle-way between ancient Church and speculative truth 1835 215
 - Strauß didn't reject the Hegelians, the Hegelians rejected him 1837 243
 - Strauß' reacted to Baur's criticism 1835 232
- Metaphysics
 - Material determinism 282
 - Option only of Idealism or Materialism 1872 171
 - Schleiermacher & Hegel - fallacious logic that an imperfect effect requires a perfect cause 291
- Methodology
 - Accidental forms of religion are no indication of religious essence 1848 210
 - A historical account of non-literal, hermeneutical strategies for reading sacred texts 204
 - Conclusions to be based on internal grounds of credibility or external, objective evidence 1835 198
 - Conundrum of a devil & demons 208
 - Demonstrate Christian dogmatics is grounded in science 1835 193
 - Difficulties in gospels more easily solved from mythic standpoint 1835 193
 - Hegelian 'scientific' epistemology applied to gospel stories and Christology 1835 204
 - Historical investigation attempts to 'ground' Christianity in factual claims, not ideas 1864 618
 - Husk/kernel epistemology & *genetic mythical principle* - 1835 195
 - Internal consistency only establishes a possible, not a real truth 1839 301
 - Mythic assumptions were based on the truth of Hegelian 'science' - 1835 193
 - Myths offer no objective, independently augmented, causal explanations 1835 197
 - Neither Hegel, nor Mediating Theology, nor historical critical scholarship can establish historical foundation for theological claims 1841 210

- Pericopies examined with parallels examined from three perspectives 1835 193
- Rejects substitution of moral causes for physical causes of illness 1835 208
- Strauß not alone with an unexamined theological elephant in the room 204
- Three kinds of kernels in gospel myths 1835 199
- Truth requires historical explanation, not merely logical possibility 1839 302
- Two assumptions - Hegelian metaphysics & physical lawfulness 1835 195
- Miracle
 - Reverses the relationship between form and content 683
- Morality
 - Ability to *resist the sensual* stimulus by comparing and thinking 1872 630
 - Absolute moral duty transformed into relative social constructions of ethical norms, but no ethical perfection 1872 646
 - A creature possessing needs and inclinations leads to the moral ideal - not Kant's autonomous freedom 1835 619
 - A 'genetic' moral theory 1864 167
 - Agrees with Baur - Schleiermacher & Hegel defend a dualistic, perfect versus sensuousness, morality 1835 296
 - Believer must die to nature and sensuousness 1835 202
 - *Be more than merely natural* & recognize all others as human beings - no mention of Kant's autonomous freedom, human dignity, or imperceptible Commonwealth of ends 1872 643
 - Defense against sensuousness is 'mental capacity' - no mention of Kant's 'practical reason' 1872 785
 - Distinguishes between the morality & ethics according to Hegel 1841 607
 - Don't merely be an animal, but become better because one can 1872 784
 - Elevation to ideal of *separating self-interest from ethical disposition* is the universal duty of humanity 1864 859
 - Ever-changing historical contexts require creation of their appropriate ethical principles 1864 617
 - Focus of morality the species 1872 784
 - Ground for moral conduct is in species - *Gattungsbegriff* - in its complete content - *Inhalt* 1872 786
 - Hegel's Moral View plus genetic' ethical principle 1864 169
 - Human agency is defined by sensuousness and self-interest 1872 168
 - Humanity is 'ontologically' 'pure' 1835 777
 - Moral capacity (*Anlage*) of innate virtues basis for climb above animality - not Kant's capacity (*Anlage*) autonomous freedom, 1872 785
 - Moral duties are subjective, social constructions 1864 860
 - Moral improvement - species' constructivism generates new moral principles 1872 629
 - More we subject the capricious to an ethical rule the more what is superior arises out of the inferior 1872 643
 - Never questioned Hegel's separation of moral duty and ethical failure 167
 - No sense of Kant's culture that promotes the (moral) will 1872 168
 - Only through cooperation does the individual become a human being - no mention of Kant's culture that promotes the moral will 1872 785
 - Only through *cooperation* of humans is a human being capable of becoming human - no mention of imperceptible Commonwealth of ends of moral culture 1872 649
 - Pollution cleaves to the individual only, and does not touch the race or its history 1835 777
 - Power of moral law as 'holiness' anchors morality in actuality - no mention of autonomy 1841 758
 - Progressive moral improvement of the species 1864 167
 - Rejects completely morality of positive, divine commands, the opposite of subjective constructions 1864 861
 - Rejects greater immorality indicates a kingdom of evil reigns 208
 - Restraining sensuous interests 1872 632
 - Soften animality through consciousness of mutual obligation of species 1872 784
 - Strauß describes moral capacity with Plato's innate virtues of wisdom, courage, moderation, and justice 1872 784
 - Struggle with sensuousness, not moral perfection 733
 - Unlike Kant, no perfectly achieved archetype, historically or philosophically, but arises in and through the historical experience of the individual 1865 622
 - Validity of gospel moral teaching not its revelation but recognition by reason & experience 1864 857
 - *Morality: no longer needs a future retribution because it finds its reward in itself* 615
 - Myth
 - Communicates the theological understandings of Jesus in the early Church 192
 - Criteria for mythic kernel 1835 135
 - Does not attempt to explain the origin of the individual mythic prototypes 180
 - Identifies 50+ times of First Testament mining for prototypes of gospel stories 208

- Mythic stories in the bible as examples of imagination's creative power 184
- Overlooks theological significance in the miracle stories independent of their historical status 205
- Preserve the significance, not facts, of historical events and/or communicate imperceptible ideas 196
- Nature
 - As the material universe - physical and ethical lawfulness 1872 643
 - Be 'master of nature' means control over one's own sensuousness 1872 785
 - Bottom-up causality - a gradual development, an emergence of the higher from the lower 1872 643
 - Ceaseless change governed by order and law 1872 643
 - Consciousness is nature's turning inward on itself, not Hegel's Spirit's point of indifference 1872 168
 - *Continuance and harmony of the whole* is preserved through *contrasts & struggles* 1872 643
 - Despite addressing criticism of the subjugation of nature, framework is technological skill, not reflecting judgment 705
 - Employs himself the logic that incomplete understanding no contradiction of hyzoism 1872 286
 - History no longer God playing with Himself but nature playing with itself 1872 627
 - Hylozoism 1872 628
 - Lawfulness internal to nature, not Logos or Absolute Spirit 1872 645
 - Merciless wheels & soothing oil 1872 645
 - Narrative of nature's pessimism replaces Hegelian optimistic divinization of humanity 1872 627
 - No longer Spirit but nature wants to 'know itself' 1872 784
 - Spirit serves nature 627
 - Perfect in every moment turns history into meaningless indifference of particulars 1872 300
 - Perfection - becoming and passing away exist next to one another and complement one another infinitely 1872 640
 - Shares an affectless, equanimity with respect to historical events as Hegel's Spirit 1872 628
 - Shatters the parochial notion of sociological, 'cultural' religion with faith in nature 1872 648
 - Species theme embeded in nature's material progress 1872 783
 - Substituted for both Hegel's Spirit and Schleiermacher's Feeling of Dependence 1872 642
 - The earth has always and already achieved its goal even if the earth ceases to be 1872 640
 - The natural universe is always and already perfect 1872 769
 - *The new 'faith' is a faith in nature* 1872 636
 - The time will come when the earth no longer will sustain life and consciousness will disappear 1872 640
 - The 'ultimate' cause of all 'that is' is 'bottom-up' Materialism even if we cannot explain how 1872 637
 - The universe is not more perfect in any following moment than in the preceding one, nor vice versa 1872 640
 - Turns inward on itself 1872 784
 - Universe is endless matter in motion 1872 639
- New Faith
 - Acknowledges conception of the world and grasp of duties have *gaping holes* 1872 649
 - Not old faith contrasted with new knowledge 1872 643
- Nominalist
 - Strauß' faith is Nominalist 1872 640
- No more or less an Idealist than a Materialist 90
- Not content with what is to be proved strictly inductively but *must add many things* partly as a prerequisite and partly as a conclusion – but no mention of *a priori* synthetic judgment 1872 643
- On Hegel
 - Actual history of Church teaching indicates that philosophical truth is corrupted by the religious representations 1841 609
 - After *Glaubenslehre*, took 30 years to reach an alternative to Hegel 1872 627
 - Are humanity's creative achievements, sufferings, inflicted injustices meaningful to Hegel's God? 676
 - As student Strauß troubled 561
 - Christ event is beyond history 1837 288
 - Cunning of reason
 - Criticizes Hegel's notion 89
 - Cunning of reason 1841 608
 - Daub's Hegelianism correct in placing reason above feeling 1839 580
 - Divinizes the subject 1841 607
 - Dualistic circularity of Hegelian logic 587
 - False representations can't generate true content 1841 610
 - Gap between 'ought' and 'is' is filled by Absolute Spirit Itself - also ignores Kant's autonomous freedom 1835 620
 - Gnostic – Strauß will confess twice the Athanasian Creed before accepting Hegel 1841 72, 288
 - God can't be God without human consciousness 676
 - Gospel falsehoods have the same truth as philosophical ideas 609

- Has a comforting vision of history 1841 608
- If correct, true understanding arose out of false biblical representations 609
- Meta-narrative also is an 'unsatisfying view of history itself' 1841 609
- Most far-out Gnostic would not be ashamed of Hegel's meta-narrative 1841 676
- No getting 'eternal truth' out of gospel representations - as Hegel claimed - Letter to Märklin 1839 604
- No satisfactory account of the emergence of understanding of truth by the sciences out of falsehoods of history 1841 609
- Objectivity - the eternal movement by the universal making subjectivity only occurs in the subject as objectivity and true actuality 1841 287
- Rather the Symbolum Quicunque - the Athanasian Creed, than Hegelian superstition 1841 676
- Replaced by bottom-up grand narrative of nature turning inward on itself, not Spirit on Itself 1872 627
- Schleiermacher & Daub - unequivocal break with Hegelians 1839 577
- Strauß criticizes Hegel's claim Absolute Spirit created history to achieve consciousness of Itself 1872 638
- Strauß ridicules the anthropomorphisms of 'the new philosophy' - Hegel & Schelling 1872 637
- Three dialectics from Hegel - epistemology, Double Negation, theodicy 541
- Two key issues - metaphysics of Christology and epistemological status of facts 563
- Unequivocal rejection of the Hegelian 'Spirit' theology of the 19th C 54
- Vicious hermeneutical circle 1841 590
- On Kant
 - Christology an abstract duty incapable of overcoming sensuousness and nature's material determinism 1835 825
 - Claimed he taught that adherence to moral ideal entitled one to consider oneself an object of divine pleasure 619
 - Claimed to teach that awareness of moral ideal alone would lead to unalterable adherence to it 1835 619
 - Claim for an infinite approximation towards the idea is 'deceptive' because unattainable 1835 620
 - Distorted Blade of grass conundrum 1872 884
 - F.C. Baur & Strauß read 'If I can, I should' to mean 'If I can, I must' 1864 616
 - Failed to distinguish between moral ideas and symbolic representations 1835 847
 - Failed to grasp the 'necessity' of Absolute Spirit as the single, a priori synthetic judgment 1835 621
 - Failed to reach Hegel's understanding of history as Spirit coming to awareness of Itself 1835 822
 - Failures of Kant's Christology 1835 821
 - Faulted for no genetic account of the writing of the scriptures 1835 846
 - Grounded moral principles in the text but anachronistically imputed morality of day onto the past 1835 841
 - His Christology is paradigmatic of Hegel's 'moral duty' in the *Phänomenologie* 1835 822
 - His Christology is unhistorical and unphilosophical 1835 821
 - Kant has become the average wisdom of the era 652
 - Long before scriptures, disposition to a moral religion as the pursuit of moral perfection was latent 1835 821
 - Moral consequentialist - historical perception of individual's conformity with the moral ideal 1835 619
 - Moral ideal ideal resides only in reason, not objectively in a single individual 1835 619
 - Morality
 - Empty abstraction because Kant's perfection incapable of achievement in experience 1835 821
 - Took proportionate happiness to be the goal of morality 757
 - Nominal similarity, ultimate difference 542
 - No such thing as 'actual', universal moral principles 1835 843
 - Nowhere criticizes Daub's portrayal of Kant 1839 851
 - Offers no historical account of the development of religion as did Hegel 1835 821
 - Only humanity's reason alone makes the 'world the object of divine Providence' 1835 618
 - Only sees a moral significance in religion, according to Strauß 1835 821
 - 'Practical reason' concerned with individual morality, not spiritual knowledge 1835 777
 - Pure religion frees the individual from materiality by means of a pure religion of moral ideas 1835 836
 - Religion a discouragingly pessimistic, infinitely-open quest but unable to achieve religious 'blessedness' 1835 825
 - Salvation is the development of its in-born powers and the experience of the corresponding quantity of satisfaction that arises from that development 1864 621
 - Seeks moral perfection 1835 821
 - Strauß/Feuerback take ideas to be bottom-up, ectypal abstractions generated by individual consciousness, Kant take concepts

- to be thought relationalities out of appearances 582
- Strauß satisfied with a 'cultural' understanding of Kant 651
- Supposedly provides no accounting for how one gets from 'moral duty' to concrete agency - because Strauß ignores autonomous freedom 1835 620
- Symbolic Christology
- Inscrutable, inexplicable ideal of moral perfection said to 'have come down' from heaven and assumed human nature 1835 618
- Symbolic Kenotic Christology 1835 619
- Unable to account for the generation of the scriptures out of merely abstract reason and moral principles - Strauß no sense of autonomous freedom 1835 848
- On Kant: LJ on Kant
 - 1) Kant is a subjectivist 811
 - 2) No understanding of 'critique' 811
 - 3) Grounded only in 'empty ideas' 811
 - 4) Sensuousness is evil 811
 - 5) No role for the resurrection and ascension of Christ 811
 - 7) Focus on the individual, not on the species 811
 - 8) Grounded moral principles in the scriptures and anachronistically projected the morality of his age onto the past 811
- On Kant: LJ on Kant: 6) Misunderstands the role of moral perfection in Kant 811
- On Quinet
 - Against Quinet - not a single teaching in Christianity over which there is established belief 1838 235
- On Reimarus
 - Law of Excluded Middle 968
 - Leaves open the task of uniting Romanticism and history 968
 - Three options with respect to the gospels presented by Reimarus - Miracles, Deist, Rationalist 968
- On Schleiermacher
 - Christ a new act of creation, not the eternal Logos 1839 312
 - Christology - 'two starting points' and 'two pure beginnings' denies a 'truly human being' 1839 299
 - Claims philosophy a 'means' to theology's 'end' - Strauß comments - neither in science nor nature is one or more parts merely means 1839 301
 - Contradiction between Christ's moral and intellectual progress without struggle and error and unchanging divine nature 1865 288
 - Contradiction between faith and science so deep it never occurred to him 1865 284
 - Defends Jesus' use of a Platonic noble lie 1865 316
 - Distinguishes objectively false and subjectively true for Jesus 1865 316
 - Emphasizes Christ's *activity*, whereas John the *nature* of Christ 1865 315
 - Feeling of Absolute Dependence is Spinoza's divine determinism 1839 307
 - Feeling of Absolute Dependence - two questions 318
 - Free will with respect to the constraint of external causes, not from internal determination 1839 308
 - Geocentrism & event of Tomb don't belong in Jesus' domain of calling' 1865 316
 - His and Church's Christology still block the harbor of Christian theology against open sea of rational science 1865 285
 - Ignores John's Logos theology 312
 - Ignores the theological tendency of John, not just the Logos 1865 315
 - Invokes service to a 'higher truth,' not 'accommodation' to excuse the miracles 1865 317
 - John claims physical resurrection and judgment, S spiritual 'resurrection' and on-going personal judgment 1865 317
 - John's Jesus a superhuman miracle worker, S's avoids miracles 1865 316
 - Logic that avoids the contradiction between God as source of all yet there's still 'sin' - no mention of Kant's Noumenon & autonomous freedom 1841 770
 - More Spinozian than Kantian 1839 306
 - More than merely docetic - S is Sabellian or Modalistic Monarchian 1865 297
 - Neither S nor Church Doctrine is a product of the critical treatment of the gospels 1865 285
 - 'Old picture' of vicarious atonement - Docetic 1865 297
 - Only the old doctrine of the vicarious atonement 1865 626
 - On S's Christ - not a single person this way naturally 1865 296
 - On S's Sabellian docetism 1839 298
 - Perfect God-consciousness Christology is a classic example of a miracle 1865 625
 - Rejection of the second of the two options of 'ultimate' causality 1865 625
 - Relapsed into ancient Church Doctrine 1841 273
 - Religion is mediated by thinking, but its essence is feeling 1839 580
 - Schleiermacher & Daub - unequivocal break with the Schleiermachians 1839 577
 - Self-deceived that he kept the faith unutilized and science unoffended 1865 284

- Separation of knowing, doing, and feeling no more natural than separating ice, water, and steam 1839 303
- S's sinless archetypal Christ not one whit less unthinkable than a supernaturally begotten Christ 1865 288
- Strauß doesn't question S's faulty logic that limits to faith and science mean they don't contradict one another 1865 285
- Strauß' purpose is to break the chain that blocks theology from science 1865 285
- *Strauß rejects role of a new event of ultimate, eminent causality with Christ as Perfect God-consciousness* 1865 625
- Strauß with S view limits to reason to justify belief in ultimate, causal explanations 1872 286
- Ten Schleiermachiian themes rejected by Strauß 317
- Ten themes rejected by Strauß 317
- The striking theme absent in his earlier engagement of S – the causal function of Perfect God-consciousness 1865 625
- What is the role of the 'founder of a religion' as the cause of 'salvation' if essences are a product of a universal, human capacity to generate reason out of empirical experience? 1865 625
- On Schleiermacher: Christology is Docetic - in agreement with F.C. Baur 297
- On Schleiermacher: How is it possible for a religious teacher to cause a religious transformation in others? 1865 625
- On Schleiermacher: Sinlessness must become visible to us in the person of Christ 1865 626
- On Schleiermacher: S's Christ is as little a real man as is the Christ of the church 1865 285
- On Schopenhauer
 - Agrees with Schopenhauer's dismissal of Schelling's and Hegel's anthropomorphism 1872 638
- On Spinoza
 - Has a vein but not an artery system 1841 674
- Parables
 - No direct presentation of objective doctrines but a 'problem' to be solved by the reader 191
 - Reading the parables as R.C. Tannehill - challenge to the reader 191
- Perfection
 - Idea of human perfection is a capacity that requires experience for its *gradual* realization 1864 860
- Personal Theism
 - Literal - Occasionalist, not Intellectualist 1841 607
- Physical Laws
 - Competently informed authors & inviolability of the chain of physical, finite causes 198
- Miracles cannot violate physical laws 1835 37
- We have outgrown the notion, that divine omnipotence is more completely manifested in the interruption of the order of nature, than in its preservation 1835 194
- 'Point of indifference' is internal to finite, historical consciousness 755
- Pre-figured
 - Sources for understanding of theology - Hegel, Baur, Schleiermacher 253
- Pre-figured Kant
 - Effectively blocked Kant as a resource 169
 - Influence of friends in Heidelberg to return to Kant 1860 169
- Reception
 - Frustration over those who did not actually read him - including friends 187
- Reimarus
 - Shares incredulity over God's having waited so long to introduce 'revealed' religion 615
 - Sinks deeper than Paul in I Cor. 15
 - 19, 32 615
- Rejected the cyclical, meta-narrative Metaphysics of Negation but retained a linear Metaphysics of Negation 1841 667
- Religion
 - Cites to Kant's *Religion* for the *subjective*, necessary knowledge of reason 1864 859
 - Defined by subreption 1872 650
 - Definition of religion 1837 566
 - Do we still have religion? 1872 642
 - Elevated above the senses and objective legalism 1864 858
 - Everything about religion develops historically 1864 859
 - Feeling of unqualified dependence is on nature 1872 642
 - Goal is the *religion of humanity*, but not Kant's *pure* religion 1864 862
 - If everything is feeling, then feeling is no defining characteristic - Hegel 1839 302
 - If we do not want to twist and deceive, we are no longer Christian 1872 642
 - Internal God-consciousness of rational order from 1838 is barely recognizable in 1864 617
 - No longer Christian means no longer a member of a people (*Volk*) - not merely of a set of doctrines 1872 648
 - No longer defends either a religion of Christ or religion of humanity 1872 636
 - *One ultimate source & all emerges according to eternal laws* – Intellectualist 1872 643
 - *Pure* religion is itself a consequentialist, historical process toward perfection not yet achieved 1864 858
 - The people (*Volk*) of the new 'religion' is the entire human species 1872 650

- We feel ourselves absolutely [*schlechthin*] dependent on nature – not Schleiermacher's absolute dependence 1872 642
 - We no longer believe in the old theistic sense of a Personal God and personal immortality 1872 642
 - Religion: Alternative to Traditional Personal Theism, Böhme, Spinoza, Hegel, Baur, & Schleiermacher 1872 782
 - Resolution to task of uniting Romanticism and history
 - Reducitivist materialism of 1872 968
 - Return to theology 614
 - Romanticism's creative fantasy 968, 969
 - Science
 - Nonetheless, science includes lawfulness for Strauß 1835 143
 - Not hypothetical-deductive method 1835 143
 - 'Speculative' metaphysics 1835 154
 - Sensuousness
 - Humanity is pinnacle of nature by capacity to resist sensuous impulses - no mention of autonomous freedom 1872 785
 - Sociological notion of religion
 - A new faith means a new people (*Volk*) 1872 648
 - Species
 - Construction of ethical principles 1872 631
 - Humanity becomes human - only through *co-operation* – not by an invisible Commonwealth of ends of moral culture as with Kant 1872 630
 - Humanity must think 'species' in the right way 1872 630
 - NOT same as Kant's culture that promotes the moral will 1872 630
 - Only humanity has the thought of it in consciousness 1872 630
 - Species feeling also in other animals 1872 630
 - Strauß' focus across his entire career 786
 - Unity of a species not merely matter of descent and sharing of same organic structure 1872 630
 - Spiritualism
 - On J. Kerner - further research required 1839 250
 - On spirits - convinced that they existed in 1827 by 1832 he rejected them 263
 - Subreption
 - Replaces Hegel's dreaming dove 1872 627
 - Substitutes Hegel's cyclical process of emanation and influx for an open-ended historical process 1841 668
 - Theology of history
 - Matter of cosequentialist, historical development 1864 859
 - The rational order
 - Kernel of perceptible husks 968
 - Transient & Permanent
 - Alternative conception of reason in Christianity to Hegel's 1838 566
 - Emphasis on history, not meta-narrative 1838 569
 - Inclusivity in Christology expressed as a relative genius 1838 569
 - Mythic nature of the gospels is solely unhistorical 1838 573
 - Pulls the Christ down' from the throne of God into history 1838 569
 - Reason the intimate and lively, internal harmony the ideational and physical lawfulness that governs the physical world, not Hegel's point of indifference 566
 - Truth
 - Fantasy representations in form are no guarantee their content, *Inhalt*, is true 1841 684
 - Unlike Reimarus, ready to 'speak fully and frankly' with his second *Life of Jesus* 614
 - *Volk*
 - Views 'peoples' as 'nations' – *Völker* - in terms of Hegelian consequentialism 1864 778
- Strauß, D.: 210
- Strauß D.
- Methodology
 - Description of distortions by the *genetic mythical principle* 983
- T**
- Tannahill, R.C.
- Parable Theory of The Sword of His Mouth 191
- Tertullian
- Ridiculed Sabellianism as Patripassianism 297
- Theoretical & practical reason
- Both governed by lawful purposiveness 877
- Traditional Personal Theism
- Turned the spiritual meaning into a literal reading of scripture 824
- V**
- Vatke, W.
- Adjunct Professor, Privatdozent, in Berlin and Strauß friend 252
- W**
- Wheelwright, P. 122
- Wolterstorff, N. 532
- Ought implies can, combined with expectation of moral perfection 550
- Z**
- Zeller, E. 109
- On Baur's Criticism of Strauß 223

- two threads to Baur's criticism –Strauß claims myth corrects the gospels & Christianity is grounded in Paul 228

Ziegler, T.

- Strauß blinded by the new light emanating from the natural sciences 1872 645
- Strauß is Hegelian because he's no 'consistent' materialist 612
- Strauß rejected the option of equating Christianity or religion with morality to avoid conflict between faith and knowledge 1872 642

- Strauß substitutes Schleiermacher for understanding the relationship between the infinite and the finite 294

- Strauß viewed 'our world-oriented life' as world affirming 1872 642
- Strauß views Christian faith as world denying 1872 642

Žižek, S. 530

Subject Index

2

20th C Hermeneutics

- Elevates cleverness of theoretical reason above practical reason 540
 - Only epistemological and moral relativism 541
- ## 20th C Sociological, Discourse, and Hermeneutical strategies
- Attempts to escape false authority 531

A

Absolute One

- Hegel's Absolute Spirit
 - And its intellectual perceptions (intellektuelle Anschauungen) are 'empty' and nothing 'actual' 732
 - Empty abstraction 692
 - Has no content 161

Academy

- Pettiness of Faculties 214

Aesthetic judgment

- Not a judging by concepts but with αἴσθησις - subjective perception 876
- Required for the experience of phenomena, not conceivable by understanding or ideas of reason 874

Aesthetic judgment & transcendental principles:

Three moments of transcendental consciousness grounded in transcendental principles - beauty, sublime, teleological purposiveness in nature 878

Affective Fallacy 105

Aletheia

- *Un-verborgenheit*
 - Not original to Heidegger 662
 - Un-covering, in Aristotle 665
 - Un-covering, in Otto Willmann 1894 665
 - Un-covering, in Plato? 665

Alternative to Hegel's Absolute Epistemology

- Kant's system of *a priori* synthetic judgment within the limits of finite, transcendental consciousness 50

A million flowers blooming

- Not the goal but the starting and returning point of critical investigation 532
- Seek out universal, imperceptible, transcendental conditions and capacities – not particular, capably skills 532

Analytic of transcendental principles

- Two foci: beauty & sublime 874

Animality, humanity, & personality 33

Animal Magnetism

- Miraculum has descended to the mirabile 264
- ### Anomalous and self-correction
- In addition to the anomalous, self-correcting truth needs a commitment to 'transcendental critique' 938

Anschauung

- Perception, not intuition 158

Anselm

- In the Intellectualist tradition 593

Anthropomorphic analogies

- Elevated humanity to throne of God long before Enlightenment philosophy 941
- Not necessarily false – only certainty is hubris, definitely not absolutely true, but can stimulate search for necessary *a priori* synthetic judgments 34, 119, 535, 538, 539, 713, 910, 1005

Anthropomorphic predicates for God 535

Anti-Kantians of the early 19th C

- Nowhere directly address or provide reasons for their dismissal of Kant's freedom as *autonomy* 30

A posteriori understanding

- Claims a content, *Inhalt*, is 'empty' if it doesn't appear in the facts, *Form* 229

Appearances

- Essences - *ontologically distinct from* appearances or required *assumption for* experiencing & understanding appearances? 712
- Physical - transience or manifestation of enduring 'essences'? 712

Apperception 854

A priori

- *Apodicticity*
 - Causal necessity (Hegel & Strauß) or requirements for finite experience and responsible agency (Kant) 27
- Necessity
 - Absolute causal necessity (Hegel & Strauß) or required conditions of finite *possibility* (Kant) 27
- Understanding – no apparent defense against a vicious hermeneutical circle 228

Aquinas

- Crucifixion necessary in order to achieve God's specific goal, not externally coerced 594

Aristotle

- Consequentialist
 - Wisdom & ethics defined in terms of consequences 45
- Wise know the technical why and the cause 280

Atonement Theories 592

B

B 75

- Empty abstraction
 - Thoughts without content (*Inhalt*) are empty abstractions 158

Baur, F.C.

- Christian Doctrine of Atonement
 - Confirms criticism of Church Doctrine is its own history 590
 - In all forms is gnostic and docetic 596
- Consequentialism succumbs to objective subreption 595

Baur, F.C.: & Daub - evil ineradicably and inescapably determining 772

Beauty

- A Concept without representations in the imagination - Hegel/Strauß, whereas representations in the imagination without a concept - Kant 885
- Hegel takes Kant's judgment of beauty to be perception of the imagination 868
- Judgment of beauty not a violation of the aphorism of CpR B 75 888

Beauty: & Sublime - judgment without a concept 876

Beauty: Kant - no concept but harmonious unity of the 'play' of the mind's capacities 876

Biedermann, A.E. 644

C

Carthage and Rome Controversy over Purity of Clergy in the 3rd C

- Basilides of León and Martialis of Mérida 205

Categorical imperative

- Examples of 536
- Higher than, and invoked to permit, action governed by hypothetical imperatives 533

Caterpillar

- Strauß' indirect reference to Kant 1872 783

Causes

- Perception only of effects, not of their causes 941

Children & Kant 33

Christian Theologians

- Applaud pluralism to justify dogmatism, never really value the other 532

Christological Options

- Portrayals of Jesus 628

Commonweal of God

- Rather than 'Kingdom of God' 42

Concept

- *A posteriori* Nominalism
 - ectypal, causal account of material subreption 20
- *A priori* Idealism - archetypal, causal account of mental subreption 20
- Concepts arrived at by reflecting judgment are not Nominalism 703

- Concepts of reflecting Judgment are grounded in passion to understand that requires the heuristic assumption of order not a dictum that reality is the way humanity conceives it to be 704
- Ideas/concepts require the 'air resistance' of finite consciousness - infinite consciousness is anthropomorphic 690
- Kant's '*a priori*' concept - no causal explanation, but heuristic assumptions 20
- Three Ways of understanding -Archetypal & Ecotypal explanation of ideas/concepts and as descriptive *a priori* Capacities 633

Consequentialism

- No control over, or calculation of, external consequences 790

Copernican Revolution 279

Copernican Turn

- Necessity

- Hegel & Kant as paradigmatic alternatives 279, 680

- The metaphysical principle 47

Correspondence-theory of truth 942

Cosmopolitanism

- Based on universal, human dignity grounded in unique, autonomous, creative freedom 943
- Reduced to being at home everywhere in the world and simplistically embracing the equal worth of all/uncritical pluralism 943

Council of Nicaea 277

Critical Idealism

- Eucharist: a ritual celebrating cosmopolitan (not sectarian) dignity of all humanity by a symbolic meal 941
- Maintains the two core rituals of Christianity, baptism and the Eucharist without doctrinal burdens 941
- *Neither* merely subjective speculation or abstract logic *nor* merely objective materialism 634
- Open one's eyes & close one's eyes simultaneously 886
- The conditions of possibility for responsible agency require that the assumption of responsibility can be ignored 941
- Transcendental consciousness distinguished by autonomous freedom 76

Critical Realism, Dipolar Theism, & Critical Idealism

- Critical Realism - an aggregate of physical 'substances, Dipolar Theism - causal explanation, Critical Idealism - conditions of possibility 711

Criticism & Critique 164, 166

- Criticism is a *posteriori* analytical - critique is a *a priori* synthetic 820
- Criticism is diairesis & dialectic 219
- Critique - identification of imperceptible conditions of possibility required for finite, conscious experience of phenomena 165
- Critique required for adequate deduction of a *a priori* synthetic judgments 874

D

- Definition of religion: F.C. Baur 216
- Definition of religion: Hegel 216
- Demon Possession 34
- Dignity
 - A matter of universal conditions, not particular differences 533
- Divinize humanity - Hegel - or keep humanity human - Kant 705
- Doctrine of Right
 - Social accountability 534
- Doctrine of Virtue
 - Concerned with imperceptible, subjective conditions and capacities 534
- Dogmatic conviction
 - Excluding consideration of all options leads to systematic distortion 940

E

- Early Christianity's Attack on Myth 189
- Education
 - Acquire and apply imperceptible, symbol systems 715
- Eisegesis*, not *Exegesis* 34
- Eminent and formal causality
 - Only distinguished as an *a priori* synthetic judgment because causes are only experienced through their effects 954
- Empiricism
 - *Presupposes order in nature* 575
- Empty abstractions 296
 - Empty 'canon' and blind 'organon' 159
 - Two issues 148
- Erudition requires an inaccessible writing style 170
- Evangelical Mythos 136
- Even a reading that is 'congruent' and a 'plenitude' can be trapped in the 'is'-ought' fallacy 188
- Evil
 - Ultimately positive as causal force - Böhme, Schleiermacher, & Hegel 772

F

- Faith
 - *Epistemic* faith, dogmatic 970
 - Non-epistemic faith, *Fürwahrhalten* 970
- False facts
 - If true only in content, not representations, what protects content from empty abstraction? 149
- Forgiveness
 - Uncovering possibilities, not 'forgive and forget' 929
 - Vertical or Horizontol 191
- Foucault, M.
 - Presupposes Kantian metaphysics 716

G

- General thesis with respect to Strauß
 - Neither Gospel Criticism nor rejection of Christianity but metaphysics most important 287
- Genetic mythical principle*
 - Evangelists as authors 123
- Genetic narrative principle* anticipates three-fold mimesis 933
- Genuine epistemological alternative to either *a priori* or *aposteriori* alone
 - Avoids both vicious hermeneutical circles and provides a strategy to ensure ideas are not empty 230
- Genuine epistemological alternative to either *a priori* or *aposteriori* alone: a dialectical *synthesis* that is no *causal* unity between the *a priori* and *aposteriori* 229
- Genuine epistemological alternative to either *a priori* or *aposteriori* alone: a dialectical *synthesis* that is the *synthesis of adding* to perceptions elements not directly given in perception 229
- Genuine epistemological alternative to either *a priori* or *aposteriori* alone: a dialectical *synthesis* that rejects all absolute, objective content *a priori* or *a posteriori* 229
- Gnosticism
 - Cycle of *ἐκστασις* and *συστολή*, *κατάφασις* and *ἀπόφασις* 673
- God is a Person
 - Two options 673
- Good and bad news for beliefs 537
- Gospel Criticism
 - Elephant in the Room
 - The theology of the exegete 201
 - Schools of 103
- Greek
 - Term metaphysics is already polyvalent 711

H

- Hegel
 - Absolute Spirit
 - An assumption 865
 - And beauty are two sides of the same coin 870
 - And intellectual perception are 'empty' and nothing 'actual' 732
 - As substrate is subreption 866
 - Sole, *a priori* synthetic judgment 61
 - Sole, *a priori* synthetic judgment, not 679
 - An inescapably vicious, hermeneutical circle 732
 - Anthropomorphism
 - It's human beings who classify phenomena by means of ideas-concepts and dialectic 677
 - A people as an 'ethical totality'
 - Subreption 647
 - Athanasian Christology - 'God became Man that man might become God.' 823

- Beauty is the 'actuality' of the Concept with the Concept the ultimate origin of all 'actuality' 870
 - Empirical practical reason on its own fails to understand Absolute Spirit because absolutely opposed' to the 'ideal' 914
 - Hegel's Archetypal Idealism stands in tension with Modern Science's Nominalism 613
 - Kant
 - *Eisegesis* claiming to be an *exegesis* of Kant 911
 - Has decapitated 'Reason' 911
 - 'I' is limited to Cartesian 'certainty' rather than the 'truth' of Absolute Spirit 914
 - Practical reason can never achieve 'freedom' above history 911
 - Practical reason merely 'analytical' concern with the 'empirical' 912
 - Reflecting judgment only a metaphor for subjective 'constructivism' 912
 - Law is naïve would mean theoretical and practical reason are naïve 553
 - Meta-Narrative of Double Negation
 - An 'empty,' logical 'canon' without any grounding in an 'organon' of experience 132
 - Metaphysical Logic of Negation
 - Takes logic to be a causal explanation of concrete events, a mere canon without an organon 670
 - No Absolute Knowledge with major ambiguities, analogies, and assumption of principles 677
 - Not possible for Kant to grasp true meaning of beauty & sublime 912
 - Only cunning of reason's can achieve history's teleological goal 912
 - *Pours the new Kantian wine into old wine-skins* 869, 908
 - Practical reason the 'unreasonable many' of the 'divisible non-I' that is empirical actuality, *Realität* 912
 - Reason & understanding are related *hierarchically* in a relationship of causality 908
 - Second Negation is no historical event 293
 - Theoretical reason' is the Absolute Unity of a 'divisible-I' that is mental ideality (*Idee*) 912
 - Vicious circle of an 'ought'-is fallacy 677
- Hegel & Daub
- Don't recognize that Kant's finite aperception is the anthropomorphic basis for thinking of God as the Absolute Unity of Absolute Spirit 854
 - Sociological notion of religion
 - A people as *Volk* or community, *Gemeinde* 630
- Hegel & early Strauß
- Absolute Oneness
 - Ontological unity of Absolute Spirit does not serve understanding and responsible agency in the world 700
 - Ultimate spiritual (idealist) goal of all events beyond nature 700
 - A meta-narrative's logical description is no causal explanation 843
 - An anthropomorphic projection onto Absolute Spirit 702
 - Assume
 - Meta-narrative of divine intentionality and divinization of the believer 202
 - Blasphemy is against the Spirit, not violation of law 734
 - Ideas serve as an absolute canon of *specifying* judgment 702
 - Metaphysics is Spirit knowing Itself 671
 - Share with Personal Theism
 - Anthropomorphism 677
 - Infinite and finite spirit are the same, ideas are eternal, God is consciousness 677
 - Particulars are copies and shadows' - logical place-holders - of the 'true' 672
 - Spirit means consciousness with its eternal Ideas 672
 - The same functional relationship of ideas to appearances 673
 - μεταβάσις εἰς ἄλλο γένος that substitutes explanation for description 646
- Hegel & Spinoza
- Distinguish between eminent and formal causality 953
 - Hegel as Scholastic Intellectualist, Spinoza as Scholastic Occasionalist 954
- Hegel & Strauß
- As fleeting representations, persecution, oppression, and exploitation and non-virtuous behavior never *truly* happened 768
 - Ethical consequentialists 786
 - Ethics begins right where Kant's leaves off 1872 631
 - Humanity subjugates nature 704
 - Kant required an 'ought' that can never be certain as an 'is' 732
 - Kant's ideas are empty or pure 130
 - On connection to Utilitarianism 790
 - Only share labels of pure, theoretical, and practical reason with Kant 658
 - Scions of Scholastic Intellectualism 740
- Hegel, Strauß, Foucault
- Criticism of a posteriori analytic diairesis, not a priori synthetic critique of transcendental consciousness 719
 - Narrowly concerned with a *posteriori* theoretical reason without the *a priori* elements of theoretical reason 718
- Hegelians
- Necessary conditions of possibility means causal explanation 157, 165
 - Viewed Strauß as renegade 222

Hegelian science 163, 173

- Representations and their ideas are related dialectically 201

Hegelian speculative philosophy soars into empty abstraction

- Because it is a thought incapable of being imagined 692

Hermann Samuel Reimarus 935

Hermeneutical arc

- Adequate understanding, not Absolute Knowledge 106

- *Pre-figured, con-figured, and re-figured* 107

- Three-fold mimesis 104

Hermeneutics

- Trust

- Absent commitment to imperceptible, universal, theoretical moral and lawfulness only relative criticism, no necessary critique 110
- Absent the Copernican Turn impossible to separate an unintentional mis-reading from an intentional distortion, and trustworthiness 110
- Author's worthiness of the trust is crucial 110

History in the Gospels

- 1835 Hegelian 'science' of external form and internal content decides 39
- 1838 moral teaching but insufficient to carry the claims of a biography or Christology 56
- 1864 religion of humanity replaces Christ religion 858
- 1872 religion of nature and the eternal human species replaces religious genius and religion of humanity 88

History in the Scriptures

- Determination of historical facts is most difficult 194
- Exegesis involves a measure of probability 194
- Historical Critical Method promises more than it can deliver 132
- Judaism never developed the pure, historic idea 234
- Line between historical and unhistorical will ever remain fluctuating 194
- Most difficult is discernment of boundary line between historical and unhistorical 234
- Strauß
 - Criteria for discernment of the unhistorical 234
 - Criteria of the Miraculous, Inconceivability, Messianic Similarity, Historical Inconceivability, and External Attestation 200
 - Matter of degree, not precision 234
 - Not merely a negative criticism of the gospels 233
 - Unhistorical dominates Gospels 234
- To admit an interruption of the order of nature, and of the development of humanity, would be to renounce all rational thought 194

History in the Scriptures: Four Criteria 37

History of *theology* and a *theology* of history

1864 858

Honor

- Not a moral criterion, not under individual's control any more than are consequences of agency 827

Humanity

- More than acquired 'information,' 'causal explanation,' and 'coherence' 555

I

Idealism

- An absolutizing of re-produced judgment that has 'forgotten' its origin in reflecting judgment 703
- *Presupposes human hubris* 574

Idealism & Empiricism

- caught in determinism 574
- Leave humanity
 - as a drunken sailor staggering between them 576

Ideas, Forms, & Concepts

- Platonic Ideas, Aristotelian Forms, and Kant's concepts of the understanding and 'pure' ideas of reason 219

Identity between philosophy and Dogma

- Stressed by Strauß as Vicar 217

Imperatives

- Categorical
 - Universal, moral maxims 791
- Hypothetical
 - Particular, technical and pragmatic 791
- On the three forms of categorical imperatives 56, 817
- Wide & narrow imperatives 534
 - Categorical imperatives are 'wide,' universal principles – hypothetical imperatives of technical skills and civic law are 'narrow' rules 829

Imperceptible decision-taking

- No direct access by or of the other 534

Inadequacy of representations in Christian dogma

- Strauß as tutor in the Stift 217

Indifference

- Has two meanings
 - Non-difference and affectless, complete equanimity 677
- Historical and Moral 706

Intellectual and cultural imperialism

- Overcome by universals not by particularities 535

Intentional fallacy 104

Intentionalist

- Intentionalist (Kant) not Consequentialist (Aristotelian) 557
- Universal conditions and capacities, not subjective relativism or solipsism 556

J

Jesus

- Portrayals of 115

John's Gospel

- Conundrums as an eyewitness 311

K

Kähler

- Historical indifference 117

Kant

- Animality, humanity, & personality 535
- As with gospels de-mythologization and identification of the 'genetic mythical principle' required for Kant distortions 933
- Autonomous freedom
 - Absent a proof, one must defend it or not be human 626
 - Best 'defense' is its denial 793
 - Capacity intentionally to initiate sequences of events that nature cannot accomplish on its own 620
 - Ineradicable, so long as individual lives 534
 - Irreducible to but complementary and non-contradictory of nature's 'determinism' 626
 - Not Hegelian Absolute Freedom 626
 - Overlooked by Hegel & Strauß 607
 - Point of nature's open-endedness, not Hegel's point of indifference 626
 - Super- or above-natural causality, although not separable from nature 626
- Canon & oganon 231
- Certainty only to degree of what is necessary for the understanding of, and responsible agency in, the world 909
- Concepts
 - Rejects 'constructivism' 686
 - Relationalities & Functions 575
- Core of transcendental consciousness is not 'cold rationalism' but 'feeling' 873
- Creative agency is not in the service of an Absolute Idea 848
- Feeling
 - Role of in Kant's Philosophical Theology 876
- Goal of humanity
 - Not divinization or moral perfection but *what it means to be human* 848
- Kantian kernels are no more true because Kant says them than biblical truths are true because they are in the bible 934
- No abstract 'talking head' – feeling is the cornerstone of reason 799, 909
- No causal hierarchy between theoretical & practical reason 908
- No denying of physical law because incapable of proof 797
- No dualist 155
- No solipsistic 'constructivist' 909

- On the duty of respect owed to other persons 536
- On the 'maxims of the understanding' 818
- Presciently ridiculed Hegel's Absolute Spirit, Absolute Knowledge, and Absolute Freedom 909
- Rejects dualism 708
- *Ridiculed for turning merely subjective self-interest into a universal maxim* 790
- Scriptures serve as a paradigmatic example of human creativity, not mere representations of abstract ideas 849
- Subjectivist
 - Empty ideas 51
- Theoretical reason asks 'what is' whereas practical asks 'what ought to be' 908
- The strength of reason is reflecting judgment 885
- Very opposite perspective to consequentialism 787
- With the priority of possibility over actuality anticipates Natorp and Heidegger 709

Kant: Subjectivist 168

Kant's *fatal blow*

- To Fichte, Schelling, and Hegel 163

Kant's subjective aspect of perception

- Nothing to do with Hegel's accusation Kant is a subjectivist 877

Klein-Ingelsheim

- Location of Strauß' Pastoral Internship - *Vikariat* 251

L

Lawful inadequacy

- Challenge is to find a more adequate lawful explanation, not reject lawfulness 797

Laws of Theoretical & Practical Reason

- Physical laws, statistical significance, and algorithms - Moral laws, wide, categorical - not merely hypothetical - imperatives 704

League of Nations, Woodrow Wilson, & Kant 841

Limits to reason's causal explanations

- No justification for blindly accepting religious and scientific causal explanations 285

Loaves and fishes 113

Logos metaphysics and Hegelian Metaphysics

- Both are Athanasian 215

M

Mechanical & Animal Magnetism 263

Mediating Theologians

- Sought a reconciliation of faith & science by means of mysticism 210

Metaphor interference 126

Monarchy defended by Strauß 221

Moral principles

- Are not culturally relative 921
- Moses Mendelssohn's criticism of Kant
- Echoed by Baur's criticism of Strauß 224

Myth

- As 'husk'/'kernel' 111
- Not objective facts but imperceptible meaning 192

Myth and Science

- Metaphor Interference 143

Mythic School 75, 109, 140, 174, 190, 567, 592

- Mythic School: Scriptures are true because their truths are independent of the bible 190

N

Nationalism

- Replaced Cosmopolitanism with Bismark's *Real Politik* 943
- The Franco-Prussian War slammed the brakes on Enlightenment-inspired 'cosmopolitanism' 943

Natura naturans & natura naturata

- In Scholasticism, Spinoza, and Hegel 953
- λόγος ἐνδιάθετος & λόγος προφορικός 307

Nature

- Not entirely a closed causal circuit 626

Necessary

- *Causal explanation* for Hegel and Schleiermacher 158
- Causality or Condition? 278
- Hegel, Schleiermacher, & Strauß take necessity to be a causal category 280

Necessity

- As necessary
 - Conditions of possibility - nothing to do with the Principle of Sufficient Reason 670
- For CI it is a set of assumptions, not causes, demanded by appearances 772
- Required *a priori* conditions & capacities - not determining cause of appearances 42

Newtonian mechanics

- May be wrong but laws must be acknowledged 797

O

Objective Indifference

- An abnegation of responsible scholarship when without criticism or transcendental critique 940

On the social construction of morality 536

Opposition Materials to Strauß Appointment in Zurich

- List of Themes Against Strauß 188

Order

- A denial of liberty or a condition and facilitator of finite, creative, autonomous freedom? 714

P

Personal friendship with Strauß

- Grounds for vehement attack 221

Personal Theism

- Speculative analogies 689

Petitio principii 47

- Philosophy has in the form of the Concept what religion has in the form of representation - Ziegler 216

Plato

- Ideas are known but not seen 678
- Images of perception are things seen but not known 678
- On understanding and reason 678
- Platonism - Standing or Reclined
 - An eminent, efficient, *causal* explanation for all 'that is. 543

Pluralism

- Socially constructed traditions 531

Post-Metaphysical Thought in 20th C

- Empirical reductionism or radical, Deconstructive, Pyrrhonian skepticism 154

Prejudices

- Overcoming of - not by placing the other or oneself beyond critique as all of equal value 532
- With respect to external accidents unequivocally unacceptable 532

Principle of Sufficient Reason (*Satz vom zureichenden Grund* 47

Principles

- Assumptions & cannot ground an absolute explanation 702

Priority of theology in biblical exegetics 187

Pure reason and pure religion 558

Pure Religion

- Realization of spiritual and moral power of humanity in the world as theology of history 858

R

Rationalist reading

- Accommodationist 195

Readers of Strauß from all perspectives

- His notion of myth results in a simple alternative - the text is either factual history or fiction 188

Reality

- Mere traces or positivist facts leave us helpless before conspiracy theories 599

Reason is not merely Reflection 580

Reflecting & re-producing judgment

- Gap between nature & freedom
 - No metaphysical gap (Hegel) but an epistemological gap (Kant) 695
- Hegel's specifying judgment (*bestimmendes Urteil*) is not Kant's re-producing judgment (*bestimmendes Urteil*) 695
- Reflecting judgment
 - Drives the living metaphors of ever-expanding discernment of imperceptible order 703
 - Satisfaction occurs with the *dis-covering* of the coherent, hierarchy of 'lawfulness' 555

- Understanding requires the individual's lifting for her- himself the veil of Isis and process of dis-covering the concealed order of the manifold of perception 554
- Understanding
 - Neither merely information sharing nor causal explanation 554
- Relative & absolute worth 535
- Religious Pluralism
 - A cover for reactionary, religious conservatives 600
- Religious Supernaturalism & Reductionist Science
 - Both can be determinism 285, 714
- Respect
 - Is not dignity 534
 - Matter of combination of instrumental and practical reason to form character 535
- Ricoeur & Gadamer
 - Focus is on 'objective' knowledge claims 540
 - Reflecting judgment without *a priori* synthetic judgment 541
- Right-Wing, Centrist, and Left-Wing Hegelians 220
- Roman Catholic and Lutheran rejection of reason 601
- Rosenkranz, J.K.F.
 - On Schleiermacher 284
- S**
- Schleiermacher
 - Combines Anselm's 'perfection' & Descartes' 'perfection' with perfect God-consciousness 292
 - Feeling is an *a posteriori* affect, not the *a priori* condition of reflection 580
 - Method
 - A dialectic that eliminates all that is contrary to conforming thought in the tradition 256
 - Claims coherent contexts, but unsuccessful because it overlooks the 'idea' 256
 - Criticized by Strauß because governing 'idea' is 'today' physical lawfulness of science, not even Spirit 256
 - Key is 'external' rather than 'internal' dialectic – feeling governed by experience 256
 - Nothing genetic 256
 - Remained a Rationalist 258
 - Remained Rationalist 259
 - Substituting feeling for development, leaves no impulse to think 256
 - The 'popular Kant' of Protestant theology 258
 - Unrecognized epistemological gradual shift of difference between the Early Church and 'Science' led to disparity in understanding – myth and physical laws 256
 - Approaches the gospels with an 'either'-or 313
 - Sin arises because of weakness' of God-consciousness, which, though, is a driving force to good 770
- Schleiermacher & Hegel
 - Arian versus Athanasian divinization 289
 - Both are causal systems 292
 - Literal, anthropomorphic analogies 293
 - Represent the subjective and objective grounding of metaphysics 287
 - S - God is absolute, undivided unity, H - God is divisible-I over against divisible non-I 305
 - United in their ultimate conception of the 'divinization' of humanity 289
- Schleiermacher: Arian Christology without any mention of John 1,1-5 290
- Schwäbischer Merkur Announcement of Strauß' *LJ*
 - June 6, 1835 217
- Separation of powers
 - Polybius & Montesque 540
- Social construction
 - conceals and oppresses 532
 - hypothetical imperatives, not categorical imperatives 533
- Sociological notion of religion 648
 - Parochial religion replaced by 'faith in nature' 1872 648
- Species no substitute for personal moral improvement 633
- Spinoza
 - Like Kant blessedness is virtue itself 840
- Strauß
 - Arian Christology - 'there was a time when the Son was not.' 824
 - Caught in a μετάβασις εἰς ἄλλο γένος - the substitution of one category for another 1872 641
 - Claims a material explanation but gives no explanation of the origin of the organic and moral orders 1872 641
 - Core themes revised in the 3rd ed. of the *LJ* are related to Schleiermacher 260
 - For Spinoza & Schleiermacher the intellect of God unites His understanding and will - favoring Intellectualism 307
 - *Glaubenslehre*
 - Central thesis of 247
 - Importance
 - Four primary reasons 171
 - Kant
 - Moral prototype of perfect morality ignores Kant's role of the moral state of mind – *Gessinnung* 1835 756
 - New faith in 1872 involves serious conundrums 641
 - Perfect universe is a subreptive claim 1872 641
 - Reason ruling the universe is not Hegel's Absolute Spirit but bottom-up ectypal ideas 1872 644
 - Remains consistent with The Moral View of the World 1872 646
 - Ridicules Hegel's cunning of reason 168
 - Spinoza & Schleiermacher

- Embrace Platonic teleology despite Schleiermacher's rejection of philosophy 310
- God is not the cause of evil. 308
- Liberate humanity from sensuousness 309
- Separate theology & philosophy 309
- View God as exercising self-restraint 307
- Relationship to Baur - a choice between *a priori* understanding, Spirit in species 1835, versus *a posteriori* facts 228
- Taken to mean, talk of myths leaves only choice between 'false' or 'Immoral Stories' 189
- Three-fold Reading of the Gospels
 - Supernaturalist, Rationalist, Mythic 189, 193
- Transient & Permanent
 - In line with traditional, Christian Platonism 585
 - No longer Hegelian 129
- Unaddressed – Hegel's ultimate harmony overlooks Spirit's determinism 608

Strauß, D.

- Post-Strauß gospel criticism, theology, and metaphysics 103, 110, 115, 120, 121, 123, 191, 531, 711, 921, 933, 937, 974

Subjective aspect of sensation

- Concerned with pleasure or displeasure over the sensation, not the object itself 877

Sublime

- For Kant - judgment without a concept 876
- For Kant - no concept but absolute greatness - mathematical sublime - and power of consciousness – dynamical sublime 876

Subreption 64

Systematic distortion

- Appropriate response not a set of claims about the empirical content of experience but about the conditions and capacities that make possible any experience of empirical content 937
- Open-endedness of ever-new insight no quarantine that systematic distortion is not perpetuated 940
- Requires a response not itself susceptible to systematic distortion 937

T

Texts read us rather than we merely reading texts 187

The Different Perspectives in which and for which of 1816

- All that is offensive in the text is removed when seen as mythic husk 181
- Demonology from Jesus' biographers 182
- Mythic stories of the bible are left as they are 179
- Myths of profane and sacred antiquity 180
- Profound influence on Strauß 176

The Moral View of the World 51, 167, 721, 825, 830

– Summary of Hegel's account 547

Theoretical & practical reason

- Logical, dogmatic unity reduces all experience to illusory meaninglessness (*maya*) 699

- Metaphysically united by dictum or epistemologically united by conditions of possibility 699

Theoretical and practical reason

- Inescapable motivation for self-correction even without the anomalous 942

Thesis

- Strauß had no adequate alternative to Hegelianism and Materialism 172

The Ten Commandments 849

- Neither of the two sets is categorical, only hypothetical 849

Three-fold Mimesis

- Even when it comes to 'factual accounts' (*logoi*) *con-figuration* plays a role 93
- The third-rail of three-fold mimesis
 - A chain is only as strong as its weakest link 938

Throne of God

- Anthropomorphic projections 34, 186, 538

Transcendental consciousness

- All-too readily ignored because its conditions and capacities are ubiquitous 942
- Intentional, not merely instinctual 534

Transient & Permanent in Christianity

- Religious genius 112

True criticism of dogma is its history

- Strauß' *Glaubenslehre* 215

Truth *κατ' ἀλήθειαν* and *κατ' ἀνθρώπων*, 772

U

Ultimate, eminent causality as a novel event

- Shared by Anselm and Schleiermacher 625

Understanding is productive not merely re-productive 105

Universals

- Innate ideas (Leibniz-Wolff) or abstracted from facts (Deists) 968

W

Weak and barbarous

- Hegel on Kant 166, 909

Westar Institute 121

Where Schleiermacher sees falsehood, Strauß sees science 313

Wiborada

- Hermitage in St. Gallen 470

Within the limits of mere reason

- Understanding & agency, dignity & respect, philosophical enthusiasm & religion, culture of skill & moral culture, pluralism & tolerance 532

,

'Word event' theologians

- Ebeling, G. & Fuchs, E. 116

Z

- Substituting one genus for another 646

Ziegler on Hegel

- ‘Panlogist’ and ‘Arch-Rationaliist’ 541

M

Μετάβασις εις ἄλλο γένος

- Claiming a description to be a causal explanation
 - Personal Theism, Hegel, Strauß & Feuerbach 646